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SCRIPTURE STUDIES

By JAMES A. ALLEN

AS THE OLD YEAR passes and a new year begins, we should seriously and solemnly take an inventory of ourselves. The joys and sorrows and the opportunities of the year of our Lord 1924 are gone, never to return. Its errors and mistakes, its sins of omission and commission, are now beyond the reach of human correction. The record kept by that Hand that is ever writing has been completed. All of our sighs and tears cannot erase one word of it.

The Gospel Advocate, in taking stock of itself, finds that it is standing upon the grounds that were occupied by the apostles and that it is endeavoring to propagate primitive Christianity. We honestly and candidly avow that our whole aim is simply to teach the will of God as it is revealed in the word of God. We have no opinions of our own or of others to press upon the attention of the public. We have no motive, personal or otherwise, except to point sinners to "the Lamb of God, that taketh away the sin of the world," and to encourage those who come to the Lord to faithfully continue unto the end. If what the Advocate has taught during the year that now is gone can be found word for word in the Bible, we urge all, for their own good, to accept it; if the Advocate has taught anything for which it cannot produce a "Thus saith the Lord," either in an expressed command or by an approved precedent, contained in the writings of inspired men, we ourselves very cordially and earnestly beg that it be rejected.

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THE FIRST NUMBER of the Gospel Advocate was issued in July, 1855, sixty-nine and one-half years ago. Subtracting the omission during the Civil War, the Gospel Advocate commences, with this number, its sixty-seventh volume. It was first issued monthly, in a pamphlet about the size of a Sunday-school quarterly, and was first published by T. Fanning and W. Lipscomb. Its publication was renewed after the war by D. Lipscomb. E. G. Sewell became associated with D. Lipscomb in the publication of the Advocate in 1870. J. C. McQuiddy began work on the Advocate in 1885. F. D. Srygley became first-page editor in 1889. Commenting on the "Prospectus" for the publication of the Gospel Advocate, A. Campbell, in the Millennial Harbinger, June, 1855, said:

We are of opinion that such a periodical as that indicated in the above prospectus is needed in Nashville and in Tennessee. The condition of things in the city and State call for not only oral, but for written and printed materials of thought and action. The press, well furnished and guided, is a powerful auxiliary of truth or of error. If evil spirits use it in the projects of evil, why should not good spirits use it against fraud and imposture? Under the editorship of Elders Fanning and Lipscomb, we anticipate for it a large circulation and a liberal patronage.

Time has shown that Mr. Campbell's good opinion of the Gospel Advocate, expressed in its infancy, has been amply verified, and that the good he anticipated would be done by its publication has been accomplished.

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THE PRESS has exercised an immense influence in the effort to bring about a restoration of primitive Christianity. The position occupied by those grand men engaged in this very laudable enterprise was thus expressed by Mr. Campbell:

To bring the Christianity and the church of the present day up to the New Testament. This is in substance what we contend for. To bring the societies of Christianity to the New Testament is just to bring the disciples individually and collectively to walk in the faith and in the commands of the Lord and Savior, as presented in that blessed volume; and this is to restore the ancient order of things.

In the written address, written and published by Thomas Campbell, it is stated thus:

Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament.

The Gospel Advocate stood upon this ground in 1855. It stands upon the same ground to-day.

Indications point to the approach of a great crisis in the struggle for a restoration of the apostolic order of Christian work and worship. All of God's people should stand perfectly united for the contest. The various factions created by the anti-Sunday-school hobbyists, by the rebaptism devotees, and by the anti-Bible-School schismatics are lending support to the enemy and are weakening the Cause. Speculative theories on the millennium and unfulfilled prophecy are doing their detrimental work. Our transgressive brethren, while loudly protesting their identity with those struggling for Restoration, have gone entirely over to its opponents. They eulogize Mr. Campbell; but Mr. Campbell, while living, refused to preach where an organ was used, and hence, if living to-day, would not preach in one of their churches.

We must have union. God commands it. If all will cordially agree to preach nothing but what they can read word for word in God's Book, without advancing a comment or a speculation; if none will contend for the introduction of anything but what was introduced by the apostles; if all will meet upon a "Thus saith the Lord," we will have it, and will be able to present a solid front against the enemy. Then the army of King Jesus, united and concentrated, and advocating pure Christianity as it was once for all introduced by the apostles, will sweep victoriously over the earth, carrying the gospel of redemption and salvation to "every creature."

OUR CONTRIBUTORS

DAVID vs. MODERN "DAVIDITES."

BY A. M'GARY.

I am writing this to the Gospel Advocate by request of an old reader of the paper who sometimes contributes to its columns and frequently reports his ministerial labors through it. He requests me to write a series of articles on the question, "Whether Christ is to ever reign as King on the earth for a thousand years." He requests that his "name be not mentioned" in connection with the question.

I'll in this attempt to obviate the necessity of writing "a series of articles" by doing my best in this one to so thoroughly strip the wild-eyed hallucination that Christ is ever to "reign a thousand years" on earth, "on David's throne" or any other throne, of its vacuous sophistries and speculative tomfooleries that any one who truly reveres the plain declarations of holy writ may see that egregious fallacy in its outstanding desecration and upstanding sacrilege and stalwart infidelity.

I have chosen the heading I've given this article because those who are clamoring for the literal reëstablishment on earth of David's literal kingdom and throne, and for Christ to vacate the throne "at God's right hand," upon which he is now "sitting" and has been sitting for nearly two thousand years, and descend to this earth and take a seat on David's literal throne for "a thousand years," prove themselves to be "a thousand" times more "Davidites" than "Christites." And I have put "David versus" those drivelling dreamers and distracted romancers because the inspired teachings of David himself palpably repudiate the mock honor they are striving to so gratuitously and gracelessly bestow upon him and knocks into infinitesimal smithereens their cock-and-bull yarn about his (David's) literal kingdom or throne to ever come into literal existence again.

Now to the proof of all of this, to the utter shame and righteous contempt of all such piffling tomfoolery.

David said: "I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell [Hades], neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life" (which "ways of life" the "Davidites" stubbornly refuse to "know," though David, Daniel, Christ, and his apostles "made it known" in plainest terms; they prefer to remain symbol-dazed over the symbols of Rev. 20: 4-6, thus "deceived and deceiving").

Now let's consider Peter's inspired interpretation of David's utterances. He says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spoke of the resurrection of Christ, that his soul was not left in hell [Hades], neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

But the resurrection of Christ "to sit on his throne" is not all that David "foresaw." He "foresaw" the "gates" and "everlasting doors" of high heaven swing open to admit Christ's entrance to and upon the throne "at God's right hand," which "foreseeing" he expressed as follows: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

Daniel "foresaw" the same, which he expressed as follows: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven [the apostles saw a "cloud receive him out of their sight" as he was ascending from earth], and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The "Davidites" repudiate all of this, denying that he has ever yet had a kingdom or sat upon a throne, and will never, till he returns to earth and reëstablishes David's literal worldly kingdom and throne.

But let's see how completely what Daniel foresaw in his night visions fulfills Christ's proverbialized prophecy, found in Luke 19: 12, as follows: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Study Daniel's vision and this in the light of each other, and grasp their perfect correspondence.

But while we have this prophecy in parable by Christ under consideration, let's compare it with the "Davidite" speculation that Christ is to have no kingdom till he "returns" and reëstablishes David's worldly kingdom on earth.

According to this saying of Christ in Luke 19: 12, he was to go away from earth "into a far country [heavenly country] to receive for himself a kingdom, and to return." According to the "Davidites"—who don't believe David, nor Daniel, nor Christ—Christ was to "go into a far country" and there wait two thousand years or more, and then return, to receive unto himself David's old worldly kingdom.

Reader, do you see the gross, infidelic misfit these "Davidites" are palming off on such unthinking susceptible as are allowing themselves to be deceived by them? If you do not see it, I'll put it to you in this way: According to Christ, the order of events is, (1) going to the "far country," (2) receiving the kingdom, (3) "returning." According to the "Davidites," the order of events is, (1) going to the "far country," (2) remaining there two thousand years or more in divine idleness and somnolence, (3) "returning," (4) "receiving unto himself" David's old, sequestered, carnal, worldly kingdom! What an impious, profane, blasphemous misfit!

But let's hear David some more, that we may see how befitting is the heading of this article, "David vs. 'Davidites.'"

After David "foresaw" Christ resurrected to sit on his throne, and after he "foresaw" the "gates" and "everlasting doors" of heaven thrown open for Christ to enter upon the throne "at God's right hand," listen to what Inspiration moved him to say: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. . . . The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." Zechariah said, "He shall be a priest upon his throne," which corresponds exactly with what David said; for he first referred to him as "sitting at God's right hand," and, second, as "a priest forever after the order of Melchizedek." In other words, David referred to him as "a priest upon his throne," his "throne" being at God's right hand."

Like Melchizedek, Christ is a Priest-King. As to his priesthood and kingship, when he became the one he became the other, and when he was not the one he was not the other. (See Ps. 110: 4; Zech. 6: 13; Heb. 5: 6-10; Heb. 6: 20; Heb. 7: 17-21.)

Now, finally, as to the priesthood of Christ, let's hear Paul, and then see how the deluded clamor of the "Davidites" for Christ to return and reëstablish David's lit-

eral, carnal, worldly kingdom and sit upon its throne a "thousand years" fits in with what David, Zechariah, and Paul say about Christ's priesthood. Paul says: "If he were on earth, he should not be a priest." (Heb. 8: 4.) If Christ should ever sit upon any throne on this earth a "thousand years," during that "thousand years," according to Paul, "he should not be a priest." But David said that when he became a priest he would be a "priest forever," and Paul said he should be a "priest continually."

O ye "Davidites," why would ye rob Christ of his priesthood for "a thousand years?" Why would you rehumiliate him by reducing him from the high rank of the kingship he is now enjoying as ruling King of the kingdom of heaven and reduce "his high rank" of kingship at God's right hand," to sit for "a thousand years" on David's worldly, carnal, blood-spattered, God-repudiated throne? Would you "crucify the Son of God afresh" to bolster up your Russellism?

In the first chapter of Revelation, John says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Now, right reason will say that it would have been an utter impossibility for John to have been "in the kingdom and patience of Jesus Christ," as he says he was, if the "kingdom of Jesus Christ" had not then been in existence.

But this same John wrote some symbols in Rev. 20: 4-6, as he did in many other parts of his book of Revelation, which symbols you "Davidites" are, evidently, as incompetent to properly interpret as a bunch of raving maniacs would be, as is evidenced by your interpreting those symbols to imply that Christ's kingdom, which the writer of those symbols clearly said he was "in" when he began writing that book, was not then in existence, and is not yet, nearly two thousand years after John wrote that he was "in" it, in existence.

If you "Davidites" are going to cling to that Russellite, David-denying, Daniel-believing, Christ-repudiating, apostle-contradicting, symbol-befuddling, church-dividing phase of infidelity, the proper thing for you to do is to cut Rev. 20: 4-6 out of your Bibles and throw the rest of the Bible to the winds. In other words, if you are determined to be infidels, be consistent infidels, for even consistency is better than nothing.

This persistent trumpery we are hearing about "a thousand-years'" reign by Christ on earth is as unsubstantial as "a tale told by idiots." It's such stuff as the dreams of tomnoddies are made of. It's trumpery designed to "deceive the hearts of the simple" and entrap the thoughtless and gullible.

I will agree to enter into a binding contract with any propagandist of this turmoiling tomfoolery, from the least to the greatest of them, to produce just as much scriptural authority for teaching that Christ is to go to the moon and thereon set up a kingdom and reign upon the throne of it "a thousand years," as he can produce for teaching that Christ is to ever sit upon any earthly throne "a thousand years," or one year, or one day, or one second.

CONTRADICTION OF SPEECH.

BY WALTER N. RIDGE.

The following is an extract from "Swats from Sunday's Bat," which appeared in the Nashville Tennessean of December 16. In "Strike No. 3" he says: "I don't believe in church unity." "I believe in separate denominations."

Eph. 4: 1-6: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Mr. Sunday says: "I don't believe in church unity."

John 17: 20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Mr. Sunday says: "I don't believe in church unity."

1 Cor. 12: 12, 13: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Mr. Sunday says: "I don't believe in church unity."

Rom. 12: 4, 5: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Mr. Sunday says: "I don't believe in church unity."

1 Cor. 12: 18-20: "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." Mr. Sunday says: "I don't believe in church unity."

The apostle Paul in no wise leaves us to guess and speculate as to what that "one body" is. Col. 1: 18 says: "He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preëminence." Mr. Sunday says: "I don't believe in church unity."

Eph. 1: 22, 23: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Mr. Sunday says: "I don't believe in church unity."

In the language of the apostle Paul let me freely speak. 2 Tim. 4: 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Again, Paul says: "Preach the word." And again: "Woe is unto me, if I preach not the gospel!"

Mr. Sunday says: "I believe in separate denominations." He certainly does not get his faith from the New Testament Scriptures, for the Book of God is as silent as a grave regarding religious denominations. Hence, he has only expressed his opinion; and the apostle Paul forbids him or any other man preaching his opinions.

"WHAT DO THEY SEE?"

BY S. H. HALL.

Under the heading, "What Do They See?" George E. Burlingame, of Los Angeles, Cal., has some very fine things to say, and I am passing it on to our readers:

What do the people see that come to your church? Jesus, in one of his most simple and vivid parables, taken from common life, suggests what people have a right to expect when they come into the assembly of God's children: "No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light."

That is to say, when people come where there is light, they naturally expect to see the light.

Jesus himself exemplified the lesson of the parable when on earth he lived "the human life of God." Isaiah had forecast the gracious and redeeming attitude of the Son of God to the world in its darkness, telling of the time when "the people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." The people saw the Light!

When he came in fulfillment of that prophecy, there was no hiding in cellars nor obscuring under bushels of that

Light that lighteth every man coming into the world. John, in his Gospel, summarizes the whole story of the incarnation in one brief sentence: "The Light shineth in the darkness." In the presence of Jesus the shadows fled away, and in his light the people saw light.

What do the people see, who come to your church, wherein Jesus is incarnating himself before the world today? Do they that enter in see the Light? If that Light is hidden in the cellar or under a bushel, does it matter much what else they see? They grope still in the darkness of sin, still in the somber shadows of despair, of bitter sorrow, having no hope, and without God in the world. They came to us lamenting, "No light have we!" and they went away again, enshrouded still in darkness, because when they entered in they did not see the Light. Why did they not find it? Where had we hidden it, that they could not see it when they came?

Lord Jesus, set this word of thine before us, brand it on our hearts, until we are all aflame with a prayerful passion to realize it in our ministry and worship and fellowship and service as a church of thine, "that they which enter in may see the Light."

Help the preacher to preach, the congregations to sing, the ushers to welcome, the people to love and smile and pray, to the end that whenever tired and tempted and suffering and sinning folks enter within our doors, they may see the Light, and God may shine into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, until the day break and the shadows flee away, and God shall wipe away all tears from their eyes!

I have taken the liberty to use "congregation" where he had the word "choir." With this change, I heartily indorse the above, and hope that every one who desires that the local church may be just what our Lord wants it to be will read this and strive the harder to make all the services in the assembly of the saints such that the light of our Lord's presence may shine out. I want to say that Jesus is still "the Light," and there is no other. If we will only take him fully into our souls and go to the assembly of the saints with him, there will be no doubt about what strangers and visitors will see when they come in. Let us here read 1 Cor. 14: 24, 25: "But if . . . there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." This simply means that he will report that what we preach is not mere theory, but a reality. We preach that where two or three assemble in our Lord's name, *he is always there*. Do aliens, strangers, unbelievers, see our Lord when they attend our services? It should be the one desire and aim in all of our assembling together to let the Lord's presence be seen and felt. The one way to do this is to so surrender to him and whole-heartedly strive to let his Spirit fill us with his presence that he will shine out through us. May God help us to so be.

In connection with this, I want to give a splendid poem under the heading, "The Gospel According to You:"

There's a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke, and John—
Of Christ and his mission below.

Men read and admire the gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think,
Of the gospel "according to you?"

'Tis a wonderful story, that gospel of love,
As it shines in the Christ life divine;
And, O that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene,
Love blossoms on every sod,
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men,
Take care that the writing is true;
'Tis the only gospel that some men will read—
That "gospel according to you."

Now, do you not think this just fine? Whoever wrote the foregoing lines, doubtless, had read 2 Cor. 2: 2, 3, where it clearly teaches that Christians are the epistles of Christ, "known and read of all men." How true it is that "the only gospel that some men will read" is the "gospel according to you!"

How earnestly we should all work and pray to feel and act about every question and every being just as our Lord does! The one curse that hangs as a dark cloud over the church is the world's seeing envy, jealousy, hatred, and selfishness in the individual members of the church, instead of seeing that love our Lord ever manifested toward all men, and the gentleness in which he went about trying to lead sinners from the evil of their way. Let us have Christ one hundred per cent in every song, prayer, and act of woship in the assembly, and in every thought, word, and act of ours out of the assembly. How true it is that "a sermon seen is better than a sermon heard!" All of us *can*, hence *should*, give this kind of sermon daily.

BURRITT COLLEGE.

BY JAMES E. CHESSOR.

Burritt College closed a successful fall term on December 12. Three programs marked the close, given by the music pupils, the Glee Club, and the Expression Department, respectively, and large audiences were in attendance.

The enrollment for the fall term was one hundred and eighty-eight—ninety-four boys and ninety-four girls. Invariably the spring-term enrollment is larger than the fall-term enrollment, usually by thirty, sometimes by as many as fifty. Preparations are being made to accommodate thirty more students—fifteen boys and fifteen girls.

As a whole, the student body was studious, quiet, and orderly, and very little discipline was necessary. During the fall a successful gospel meeting was held, in which more than forty of the one hundred and eighty-eight students were baptized, and, as a result, a Christlike spirit so permeated the school that teachers were impressed with the good that had been wrought, with the "peaceable fruits" that followed. After that meeting there could be no school trouble of moment, and good work in every department characterized the last months.

Preparations are under way for the spring-term opening, Tuesday, January 6. The north dormitories are being repaired and renovated to make conditions as pleasant and comfortable as possible. Nearly all the rooms in these buildings have been assigned, and it looks as though several rooms in the south dormitory will be in use. The young men take their meals in private homes, and board is fourteen dollars per month.

The young ladies take rooms in Christian families, where matrons and teachers maintain constant surveillance. Furnished room and board by the month is sixteen dollars. There are several such boarding houses within easy access of the college.

A word about the Burritt improvement campaign. I am told by those who are managing the campaign that it is meeting with success. Brother H. C. Denson, for four years a teacher in Burritt College, is devoting all his time to soliciting. Others also are giving considerable time and thought to the movement. Ultimate success is assured. The trustees are so confident of this that they have planned to raze the old dormitories as soon as school closes in May to make room for the modern dormitory, to be built during the summer and made ready for the opening in September. This good news will hearten the well-wishers of Burritt College everywhere and gladden Christian hearts, especially those who appreciate the cause of Christian education.

The man who wills to know the truth of God must act on what he has to the utmost of his ability. The man who will not act on the simple fact that two and two make four will never be able to make progress in mathematics.—Exchange.

THE NEW YEAR.

BY CARLTON M. BROSIUS.

The new year steals o'er land and sea,
Shrouded in solemn mystery;
Nor what it brings may mortals see—
To thee and me, to me and thee.

Sunrise, noontide, sunset, and night,
Days of dark gloom and glory bright,
Blossom and fruit, or bloom and blight,
May come to thee and me.

Onward we go, unknowing aught
Of coming years with change full franght,
Yet these past years have plainly taught
That we may trust—O, Lord—may trust in thee.

BACK IN OKLAHOMA.

BY J. G. ALLEN.

After a three-weeks' absence from Muskogee visiting in dear old Nashville, Tenn., I am back home again, and I think I am better prepared in many ways for the work here than before.

I believe I can appreciate what is said about Paul, that when he met certain brethren he "thanked God, and took courage." I certainly feel stronger for having associated on my short visit with so many of my dear brethren and sisters with whom I have labored in the Lord in days gone by. Yes, I met with many noble "soldiers of the cross," and it inspired me with a greater determination to work for God and humanity than ever before.

It was a very great pleasure to mix and mingle with the dear old Gospel Advocate force once more and to note the determined effort each one is making to sustain the high standard the paper has sustained among the brotherhood for pure New Testament Christianity for the past half century or more. Yes, there is Smith, Srygley, and a host of others whose faces are set like flint against any hobby that bobs up to mar the peace of Zion. God bless you all, brethren. Keep up the fight, and the victory will be sweet by and by.

I do not want to close this short article without mentioning one other great pleasure I experienced while in Nashville—namely, that of seeing my son, James A. Allen, do as sensible a thing as any young man ever did, except becoming a Christian. Becoming a Christian is first always, and next to that is for every young man to find a sweet, Christian girl and get married. That is what Jim did, and I am truly delighted with his choice, and, as his father, I expect him to preach better and write better now than he did before he secured such a splendid helpmate. I appreciate the many kindnesses the brotherhood bestowed on him and his bride.

CHICAGO NOTES.

BY ELMER E. BECK.

The West Side congregation had its formal opening of their new house of worship on Sunday, December 28, at two-thirty in the afternoon. Brother George A. Klingman, of Toronto, Ontario, Canada, began a series of meetings at that time. The Central congregation assisted in the formal opening services.

The new house is located at Long Avenue (5400 West) and Crystal Street (1220 North) in a newly built-up section of the city. There are no other churches near, and there is an unexcelled opportunity to reach the people with our plea. This congregation is the original body from which went out the many other churches in the city before the divisions came over instrumental music, societies, etc. Many prominent men in city affairs were once members of this congregation.

The Central congregation meets in Hall 309, Capitol Building, corner of State and Randolph Streets. There is a Bible class at 9 A.M., taught by Brother David L. Cooper; there are four classes at ten o'clock, and worship and preaching at a quarter to eleven. The congregation numbers about one hundred and fifteen members, with an average attendance of about ninety.

The colored brethren meet in a vacant storeroom at 2241 West Lake Street, and they expect to buy or build a house in the near future. Brother Cooper has preached for them a few times.

Brother and Sister Albright, of 22 East Fifth Avenue, Gary, Ind., have set aside a room of their apartment for a meeting place, having fitted it up with chairs, books, maps, charts, etc., and are trying to reach their neighbors and friends with the gospel. They have baptized three or four, some of whom were Roman Catholics. Brother Cooper preaches for them occasionally.

Brother James A. Allen, office editor of the Gospel Advocate, visited us recently, and was gladly welcomed by many former Nashvillians. Brother Allen brought his bride with him, and spent more than a week sight-seeing in Chicago.

It is expected that other missions will be established in Chicago within the next year, if the Lord tarries.

A CHRISTMAS REMEMBRANCE.

The church at Franklin, Tenn., with which Brother F. W. Smith has labored so many years, very kindly remembered him on Christmas Eve with a princely present, consisting of a very handsome suit of clothes and a purse of gold. Accompanying this present was a very beautifully bound Christmas card on which was written the following note of presentation: "To our dear Brother Smith, who has served us so well and so faithfully, we give this little Christmas remembrance as a small token of our love and esteem."

In acquainting us with regard to this action upon the part of the church, Brother Smith says that words are inadequate to express his feelings of gratitude for the esteem in which the church holds him, and that he sincerely prays that he may never say nor do anything to lessen the favorable estimate the church has of him and of his efforts in the Master's cause. Brother Smith feels profoundly grateful toward all who contributed toward these presents, whether the donor gave much or little, and especially is he gratefnl to the one who conceived the idea which met with such a hearty response on the part of the many who contributed at her solicitation.

Knowing Brother Smith as we do, we feel sure that he esteems more highly the motive and love of those who contributed toward these presents than he does their intrinsic value; and it may also be admissible, as Brother Smith is one of the senior editors of the Gospel Advocate, for us to say that any honor that comes to those who are so willing, for the sake of the cause of Christ, which is the canse of primitive Christianity, to sacrifice the honors and plaudits of this world, is doubly gratifying to us. Living in an age when many of those who are supposed to be preachers of the gospel have bartered the cause for which Jesus died for the smiles and emoluments of this world, it is refreshing to see a man who, like Brother Smith, is willing to lay his popularity upon the altar and preach the word of God without fear or favor. May his tribe increase! And may his sun, as it leaves the meridian sink gracefully toward the western hills, his last days being his best days, and may it set in peace with God and with all mankind, to rise in radiant splendor upon that eternal morning! J. A.

Inquisitive people are the funnels of conversation. They do not take in anything for their own use, but merely to pass it to another.—Steele.

FACTS ABOUT THE BIBLE.

BY ROBERT S. KING.

The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books.

The word "and" occurs 46,277 times; the word "reverence," but once.

Ez. 7: 21 contains all the letters of the alphabet except "j."

The nineteenth chapter of 2 Kings and the thirty-seventh chapter of Isaiah are alike.

The middle verse of the Bible is Ps. 118: 8.

The shortest verse is John 11: 35; the longest verse is Esth. 8: 9.

Each verse of Ps. 136 ends alike.

In Acts 26 there are no words or names of more than six syllables.

There are sixty-six books in the Bible. They were written by about forty men during a period of about sixteen hundred years.

The Old Testament was written in Hebrew and the New Testament in Greek. These original scriptures, prepared by inspired men, were written by hand on skins and papyrus.

The word "Bible" comes from "biblos," a reed from which paper was manufactured for use in the making of books; and the word "Bible," meaning literally "book," gets its name from that particular reed.

The first book printed from movable types was the Latin Bible, in the year 1455. Recently one of these books sold for fifty thousand dollars, the highest price ever paid for a single book.

The American Bible Society recently anuounced an order for one million five hundred thousand Scriptnres, to be sold at one cent each.

The first Bible printed in this country was in the Indian language in 1663, by John Elliott.

The first English Bible printed in this country was in 1782.

The first movement in Americu toward supplying the people with the Bible was by Congress in 1777, which ordered the importatiou of 20,000 copies at national expense, because none were published in the United States.

At present the Bible and parts of Bibles have been translated in seven hundred and seventy languages and dialects.

The Bible has been translated into more languages than any other book.

The present yearly production is approximately fifty million copies of the Bible and parts of the Bible. This is more than the combined sales of any other hundred books published—"best sellers," as we call them. It is an old book, but to-day it is the best seller on earth. The march of civilization has not left it behind; the discoveries of science have only proved its truth. As there are stars unreached by the telescope that have disclosed their light to the longest exposure of the photographic plate, so the Bible becomes more clear as man learns more with which tn comprehend it. The Bible can never be outgrown. All the powers of evil have tried to put it down, hut its enemies die and the book increases in its influence.

The catalogue of the British Museum Library fills over two thousand volumes, but the contents of the Bible fill all the wurld and shall fill all ages. The Bible is the power nf God unto salvation.

The Old Testament is the New concealed; the New Testament is the Old revealed.

There are one hundred and forty-one quotations from the Old Testament in the four Gospels.

The Bible is the first book the immigrant to America sees when he lands at Ellis Island, this volume having been chosen by the Department of Labor for the literary test which every newcomer must pass.

Shakespeare makes three thousand quotations from the Bible.

There have been various translations and revisions of the Bible from time to time. Those with which we are most familiar are the Authorized or King James Version, made in 1611, and the American Standard Revision, which came out in 1901.

The American Committee, who worked unceasingly from 1872 to 1901, was composed of the best Bible scholars of the leading denominations, four of whom were Baptists, eight were Congregationalists, six were Presbyterians, five were Episcopalians, three were Reformers, two were Methodists, one was a Friend, one was a Lutheran, one was a Reformed Presbyterian, and one was a Unitarian.

The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is the subject, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and will be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

There is a wonderful book that appeals to my heart,
A mine of riches untold.
Every word is a jewel of luster divine—
The book that never grows old.

Mr. Moody said: "If this book doesn't keep you from sin, sin will keep you from this book."

Bishop Fowler said: "Its greatness cannot be uttered in this world or in time. The universe is too narrow for it, time is too short for it. It is as deep as the foundations of eternal justice, as wide as moral government, as high as the throne of the Infinite, and as enduring as the life of the Almighty, and its inspiration is as exhaustless as the love of God."

Sir Isaac Newtnn said: "If all the great books of the world were given life and were called together in some mighty convention, the moment the Bible entered, the other books would fall on their faces, even as the gods of Philistia fell when the ark of God was brought into their presence."

Martin Luther exclaimed on first beholding the complete Bible: "O God, could I have one of these books, I would ask no other worldly treasure."

David Lipscomb said: "The Bible, in its announcements and revelations, is the most astounding, most wonderful, most majestic, and the grandest book on earth. In its style and presentation of the truths and principles revealed, it is the simplest book known to man. It is superhuman; it is godlike in its conceptions and revelations; it is adapted to babes in its teachings and requirements."

One wiser than all these said: "The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring forever: the ordinances nf Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than

honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward." (Ps. 19: 7-11.)

Paul said: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Jesus said: "Ye search the scriptures; because ye think that in them ye have eternal life, aud these are they which bear witness of me."

The above facts are from clippings, with some comments, scripture quotations, etc., and are here given with the hope that the precions book divine may be in consequence more eagerly examined.

THE WATER ROUTE.

BY J. M. DEVENY.

The Texas Christian Advocate of August 21, 1924, gives an article from the pen of "Rev." Marens Chunn, pastor of the Methodist Church at West, Texas, in which he proceeds to express himself quite freely concerning the various churches of West. Among other things, he says: "We have four denominations in our midst." He then mentions the Presbyterians, Baptists, and church of Christ (Campbellites), and proceeds rather caustically to criticize the two first-named churches, and to speak in a slnrring, disrespectful manner of the church of Christ—to wit: "The Campbellites, as usual, demand the water route, and send all others into the regions of the damned."

Mr. Chunn speaks lightly of baptism as "the water route." Now, I wonder if he has ever thought of the number that have been saved by taking what he is pleased to call "the water route." Take, for example, Noah, a preacher of righteousness. Peter says that Noah was saved by water—yes, he says that eight souls were saved by water; and, by the way, they were all that were saved at all. (See 1 Pet. 3: 20, 21.) Noah prepared the ark by the directions of the Almighty, and the floods came upon the earth as God had informed him, which bore up the ark and translated Noah and family from the antediluvian world, filled with sin and corruption, into the world that now is. So Noah took "the water route" and was saved; as Peter says, "the like figure whereunto even baptism doth also now save us."

Moses, in leading the children of Israel out of Egyptian bondage, passed through the Red Sea. "And were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10: 1, 2.) And they sang the song of deliverance on the farther shore, being saved from their enemies. They, too, took "the water route," being the route God had prepared for them to take.

Naaman, the commander in chief of the Syrian army, was healed of his leprosy, a type of sin, by taking the water route. He had expected to be healed in some other way, and was wroth; yet, when his servants reasoned with him, "Why not wash, and be healed?" he bowed in humble suhmission, dipped himself seven times in the Jordan, and was healed, saved from his leprosy. Naaman took "the water route," that being the route ordained of God, and was blessed.

The eunuch, after hearing Philip preach Jesus, came to a certain water, and said: "See, here is water; what doth hinder me to be baptized?" Philip replied: "If thou believest with all thine heart, thou mayest." They went down into the water, Philip baptized him, and they came up out of the water, after which the eunuch went on his way rejoicing. He, too, took "the water route" and could rejoice and sing: "Where he leads me, I will follow."

Saul was on his way to Damascus to persecute Christians. Jesus appears to him, and, after being convinced that Jesus is the Christ, he says: "Lord, what wilt thou have me to do?" Jesus answers by saying: "Go into the city, and there it shall be told thee what thou must do." He went, and Ananias, whom Jesus sent to him, said: "Arise, and be baptized, and wash away thy sins." He obeyed, took meat, and was strengthened, conscious of sins forgiven. He, too, took "the water route."

In fact, in all conversions recorded in the book of Acts, the book of conversions, mention is made of baptism, for Jesus had said: "He that believeth and is baptized shall be saved." Verily, "the water route" seems to have been quite popular in the days of the apostles; "for they that gladly received his word were baptized."

To Mr. Chunn and to all others of his way of thinking I would say: "If thou believest with all thine heart, thou mayest." "Repent, and be baptized . . . in the name of Jesns Christ for the remission of sins." As to the offensive term, "Campbellite," only the prejudiced and uninformed use the term any more.

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J. L. Hines preached at Franklin, Ky., last Sunday.

F. B. Srygley preached at Reid Avenue, this city, last Lord's day.

There were two confessions at Lindsley Avenue, this city, last Lord's day.

Leslie G. Thomas preached twice on Sunday at White Bluff, Tenn. On the second and third Lord's days in December he preached at Pilcher Avenue, this city.

Married, December 24, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, this city, J. T. Cooper and Mabel Sullivan, James A. Allen officiating.

Married, December 24, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, this city, Matthew Dewey Keys and Rosa May Fitts, James A. Allen officiating.

Married, December 24, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, this city, John Caril Fitts and Ida Pearl Baker, James A. Allen officiating.

Married, December 24, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, this city, Lawrence Lester Townes and Mackie Poynor Parrish, James A. Allen officiating.

S. H. Hall preached at Russell Street, this city, last Lord's-day morning, and at night Andy T. Ritchie gave an account of the mission work he is doing under the auspices of the Russell Street congregation.

W. E. Morgan, of Senatobia, Miss., preached at Eleventh Street, this city, last Lord's day. Brother Morgan was spending the holidays in the city visiting his daughter, Miss Maudie Morgan, who is a student at David Lipscomb College.

Price Billingsley, McMinnville, Tenn., December 20: "On the night of the first day of 1925 I am, the Lord willing, to begin the Florida meetings, at Mango. I am to be there two months, if present plans are followed. I am to preach at Haynesville, La., on the last Lord's day of the old year."

D. Lipscomb, speaking of our transgressive brethren, said: "They promise work for the future. If we judge by the past here and elsewhere in the State, the work they will do will be to divide the churches already established and get possession of the houses others have built." (Gospel Advocate, May 16, 1901.)

O. F. Shearer, Monticello, Ky., December 24: "Our protracted meeting has just closed. There were twenty-two additions, and the entire church was strengthened in faith and zeal. Emmett G. Creacy, of Horse Cave, Ky., did the preaching. Willie Miller, of Persimon, Ky., led the song service. The cause in this section continues to prosper."

The wedding of Mr. Herbert Asa Guy and Miss Hazel Annita Gentry was solemnized at the Russell Street church of Christ, this city, on Tuesday, December 23, at 8 P.M. A. B. Lipscomb officiated in the presence of a large company of relatives and friends. An artistic pre-nuptial musical program was rendered. We extend congratulations.

A. S. Landis, Macon, Ga., December 15: "I preached at Hardie's Chapel, twenty miles from Macon, recently, on Sunday afternoon. One young lady made the confession. I went back and baptized her the next day. I always like to baptize 'straightway,' but they are not always prepared, and then I am always glad to do it when they are ready."

H. D. Jeffcoat, Ackerman, Miss., December 8: "I am at Duffee in a meeting. John P. Lewis came here last July and had nineteen additions, and now I am here preaching in a nice, new meetinghouse; and they tell me that they have enough to finish it, and to paint, seat, and ceil it, and will only owe thirty-five dollars. I think this is fine. Only twenty-one members, nineteen of them 'babes.'"

H. R. Daniel, Elkton, Ky., December 6: "I have held meetings at the following places this year: Mount Olive, Dickson County, Tenn., preached twenty-two sermons, had twenty-one additions; Union Hill, in Trigg County, Ky., twelve sermons, six additions; Old Bethel, in Simpson County, Ky., a mission point, no additions. I am prepared to preach all the time. I would be glad to have calls to hold meetings or regular work."

Many of our readers are sending us new subscribers. We very much appreciate their assistance. All our readers could so easily send us at least one new subscriber. In this way they would do good and also render great assistance to the Gospel Advocate. The Advocate is pleading for primitive Christianity. The good we can do is limited to the number of our readers. We urge each of our readers to send us a new subscriber.

Will J. Cullum, Livingston, Tenn., December 30: "We have been in our new work here seven weeks, and things look encouraging. Our two-weeks' meeting closed with one baptism, one restoration, and one from the Christian Church. The Christian Church folks have a man now in this territory to work with some congregations which have been loyal, but which are bordering on digression. We shall try to make it interesting for him."

C. A. Taylor, Louisville, Ky., December 18: "It may be of interest to you to know that after a very pleasant year with the Bardstown Road congregation, of this city, F. L. Paisley has concluded that he must devote his entire time to evangelistic work, and it has been mutually agreed that his work with us will close on April 1, 1925. We are, for this reason, anxious to locate another good, young preacher, and will appreciate any suggestions you may be able to make."

R. D. Smith, Terrell, Texas, advises that the church in that city is active in the work of the Master. Brother Smith says: "Our congregation is ever ready to show itself willing to meet every needed service. It is one of our specialties that the sick and needy be looked after in every necessary way, and we think it a very poor church that fails in this great and important work. My brethren, let us see to it that we practice personally the 'pure religion and undefiled.'"

Sister E. A. Elam, Lebanon, Tenn., December 22, to F. W. Smith: "I have just read your editorial in this week's Gospel Advocate, 'The Rich Man and Lazarus,' and desire to say that I enjoyed it very much. It is encouraging and comforting. The contrast you draw between the two characters is impressive and beautiful, filling one with desires to escape the destiny of the rich man and to so live as to have the angels near in death and to accompany the freed spirit to the place of rest enjoyed by Lazarus."

Some other Nashville appointments: John R. Hovious at Boscobel Street; Lytton Alley at Eighth Avenue, North; E. G. Cullum at Fifth Street; H. Leo Boles at Foster Street; John W. Beasley at Grandview Heights; E. B. Woodruff at Green Street; Roy Vaughn at Highland Avenue; H. M. Phillips at Lawrence Avenue; D. H. Davis at Old Hickory; J. E. Acuff at Pilcher Avenue; A. W. Jackson at Richland Creek; T. J. Warden at Sixth Avenue, North; W. S. Moody at Trinity Lane; Dr. J. S. Ward at Waverly-Belmont; T. L. McAnnally at Twelfth Avenue, North; and Kirk Ferguson at Twenty-second Avenue.

P. W. Stonestreet, Chattanooga, Tenn., December 26: "This is to express my appreciation and commendation of the sound teaching that has been done this year through the columns of the Gospel Advocate. Especially would I commend the emphasis that has been put on what the Holy Spirit, through the apostles, commands penitent believers to do to be saved. During 'Billy' Sunday's sojourn in your city, its manner of setting forth what inspired men taught on baptism is all the more impressive by contrast with the popular evangelist's refusal to preach it. So, in spite of his interdenominational campaign, good will no doubt result from it to the extent that the Gospel Advocate has been read in connection therewith, since it has wisely used the occasion for centering thought upon the truth, which is nondenominational. Best wishes for the coming New Year."

An early start is better than a quick step.

When a man puts his religion on display, he robs it of its power.

One difference between the talebearer and the tadpole is that the latter sometimes loses his tail.

Many criticize Jacob as a financial schemer who never give one-tenth of all they get to God, as Jacob did.

A. J. Veteto, Normal, Tenn., December 18: "I am ready to accept calls for meeting work or to teach singing."

The Gospel Advocate appreciates the many letters of encouragement and commendation it is continually receiving.

Brother Daniel, of Elkton, Ky., says: "I enjoy reading the Gospel Advocate. I think it is better now than it ever was."

S. P. Pittman being in Washington, D. C., at the request of Brother Larimore, E. S. Jelley filled Brother Pittman's place in Knoxville, Tenn., December 28.

Mrs. B. W. Davis, 939 Delmas Avenue, Nashville, Tenn., December 22: "I am very sorry to say that Mr. Davis' condition is not any better. He is very sick at this writing."

Allen Phy, Dunmor, Ky., December 22: "I have just closed a short meeting at Big Reedy, in Edmonson County, Ky., with five baptisms. I closed my year's work with the church at Drakesboro, Ky., yesterday."

W. G. Wilson, Daylight, Tenn., December 22: "I have held three meetings in Sequatchie Valley, and baptized three persons. I preached one funeral. I am preaching all of the time. I want the brethren everywhere to write for me to hold meetings."

J. E. Wainwright, Corpus Christi, Texas, December 22: "The severe cold wave brought our meeting to an abrupt end. Good attendance and attention. One was baptized and ten were identified. Others are deeply interested. Three subtractions—two moved to San Antonio and one to Taft."

M. L. Bailey, Bradford, Ark., December 22: "I am always glad to get the Gospel Advocate, for it contains just the sort of material that provokes thought. After all, we are educated only to that extent that we are made to think, and no further. This sort of thinking is the surest, if not the only, way to grow in grace and in the knowledge of the truth."

Louis Underwood, Gorgas, Ala., December 19: "C. R. Nichol, of Clifton, Texas, began a meeting here on November 11 and continued it through November 23. Brother Aldridge, of Glen Allen, conducted the song services. Four were baptized—a husband and wife and two young ladies. Many people here who had not attended church services before seemed eager to come and hear the gospel. We enjoy each issue of the Gospel Advocate. May it grow better from time to time!"

Vernon Rozar, Fayetteville, Tenn., December 19: "I am still in the hospital, hut hope to leave here soon. I have decided that a warmer climate would be helpful to me; so I would like to locate in or south of Central Florida, where I can be busy preaching, and I prefer a rural or village location where I may truck, keep bees, or raise poultry. Only two of us in the family. Any brother wishing to write me may address me at Meridianville, Ala., Route 1. I will appreciate any correspondence."

Claud B. Thomas, Flint, Mich., December 22: "Although the ground was covered with a solid sheet of ice and the weather was very cold, we had very good atendance and two splendid services at the Mabel Avenue congregation yesterday. One took membership with us at the morning service. If any of the readers of the Gospel Advocate have friends or relatives, members of the church of Christ, living in this city, I would appreciate it very much if they would send me their names and addresses so that I may look them up and get them started to attending the worship."

Mrs. M. B. Sherrill, Evansville, Ind., December 22: "The work with the church of Christ is moving along nicely here. Grover Dasher, of Louisville, Ky., preaches every first Lord's day. We have had two baptisms so far, both being heads of families. We meet regularly in a rented hall, corner of Fourth Avenue and East Franklin. Bible study at 10 A.M.; communion, 11 A.M. If any one having friends here will put us in touch with them, we will go to see them and make an effort to get them out. We are locating members all the time. I am sorry to say that some seem not to be interested."

L. M. Williams, Tulare, Cal., December 20: "On Sunday, November 29, a meeting began with the church in Tulare, and closed on Sunday evening, December 1, with Evangelist G. W. Riggs, of Los Angeles, doing the preaching. While there were no visible results in the way of additions to the church by confession and baptism, we feel that the members were strengthened and edified by the plain, forceful sermons. Two cast their lot with the congregation. We are planning other meetings in the near future in this part of the San Joaquin Valley, and we feel sure that good will result therefrom. Pray for us."

R. E. L. Taylor, Decherd, Tenn., December 23: "I preached at Chattanooga last Lord's day, morning and evening. I preached for the North Chattanooga congregation, in their new building, at eleven o'clock, with a large audience present. They have a splendid house to worship in. I preached for the Ridgedale congregation at night. Two ladies made the good confession and were baptized. The Ridgedale congregation is doing a good work. In spite of the rainy night, there were forty-four at the Bible drill last Friday night. I will preach for the North Chattanooga congregation next Lord's day, morning and evening. Claud Woodroof will be at Ridgedale."

George W. Miller, Chandler, Okla., December 21: "I came home with the snowstorm, December 18, from Cato, Mo., where I conducted a three-weeks' meeting, with eight confessions and baptisms and one restored to the Lord; and then near Crane, Mo., where I held another two-weeks' meeting, with three baptized and one restored. On that trip I went to Rocky Comfort, Mo., and visited my mother, Mrs. Eliza Miller, who is eighty-two years old. Brother Porter, of Bristow, Okla., was holding the Rocky Comfort meeting, with fifteen additions. I am now at home with my wife and children. I expect to hold a meeting at Jenkins, Mo., in January. It seems to me that the Gospel Advocate gets better."

J. C. Mosley, Dongola, Ill., December 19: "I have been here for a few days, and will preach at Wetaug next Lord's day if the weather will permit. I have a sweet little boy to train up for the Lord, and I intend to do my best to make him humble and strong in the faith. Solomon said: 'Train up a child in the way he should go: and when he is old, he will not depart from it.' Many people are training their children to go to shows, dances, prize fights, ball games, picnics, and everything in the line of revelry, thus cultivating their lusts and fanning their passions into a flame, and leading to a downfall in life and to hell after death. We shall reap what we sow. I think I will go to South Carolina in a few days to help Burton and Gibbs in their field."

Porter Norris, Roswell, New Mexico, December 19: "On account of my health, I had to give up the work with the churches in West Tennessee. I am now giving all of my time to the church of Christ in Roswell. This church has had a hard time during the past year. One of the preaching brethren divided the church over the Sunday school and literature and took away about sixteen members. The church is at peace now, and we have had two additions since I came. If any one has any friends here who are not attending church, please let me know, and I will look them up. Since I came here the church has ordered sixty 'Choice Gospel Hymns,' and they are well pleased with them. I am going to do all I can for the Gospel Advocate, which I have been reading since I was thirteen years old, and which is getting better all the time. Brethren, pray for us, that we may stand firm for the pure gospel."

H. C. Shoulders, Barrackville, W. Va., December 27: "Sister Susan Ella, of Granville, Tenn., will celebrate her one hundredth birthday on the twentieth day of January, 1925. Sister Ella has been a member of the church seventy-seven or seventy-eight years. Possibly she is the oldest member of the church of Christ now living. I was to see her last September. While there, she informed me that she had been to the services several times during the past summer. She is not able to get to the meetinghouse without assistance, but some one takes her in a car when she is able to attend. She and her daughter, Sister Sarah Terry, live together. She is able to walk from her room to the dining room for her meals, and really prefers to do that. She can talk to any one about things that happened fifty, sixty, seventy, eighty, and ninety years ago, with much interest and ease. Old people appreciate very much being remembered in any kindly way. So let us all make her one hundredth birthday the happiest one of them all. Let each one who may read this account make a note of the time and send her a birthday card or some kindly remembrance. Please send early, that she may get it on or before the twentieth. Address Mrs. Susan Ella, Granville, Tenn." We urge all our readers to remember this dear old mother in Israel.

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EDITORIAL

QUESTIONS TO BE AVOIDED.

BY E. A. ELAM.

(Continued from last week.)

Since the prophets themselves, who were filled with and spoke by the Holy Spirit, could not tell after diligent search what their own prophecies concerning the coming Christ and his suffering meant, there is no uninspired man on earth to-day who can give the meaning of any unfulfilled prophecy, as it is called, or time of its fulfillment, unless that has been already revealed.

Let us study the following:

Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into. (1 Pet. 1: 10-12.)

The salvation which the prophets foretold was that of souls from sin now and in heaven through faith in Christ. This the prophets foretold, testifying "beforehand of the sufferings of Christ, and the glories that should follow them. They foretold that this grace and salvation should come unto the ones to whom Peter was writing—that is, to all who would accept Christ—and which were announced threugh the apostles, who "preached the gospel by the Holy Spirit sent forth from heaven." That which the prophets foretold was revealed unto them, but what the prophecies meant was not revealed. They sought and searched diligently the meaning of these things—"what time or what manner of time the Spirit of Christ which was in them did point unto," when it testified beforehand of these things. But they did not learn *how* or *when* these things would be fulfilled. Even angels who desire to look into these things did not understand them.

Let us learn the truth from these facts. While the prophets did not understand the glorious things which they foretold and what time or what manner of time they would be fulfilled, yet they accepted them in full assurance of faith in God and patiently awaited their fulfillment in "the fullness of the times" of God's own purpose. Even when these things began to be fulfilled in a virgin of Galilee, a babe in a manger, a boy twelve years of age, a humble carpenter, a man of sorrows and acquainted with grief, a victim of slander and abuse, a crown of thorns, a shameful death on the cross between two thieves, a triumphant resurrection, a glorious ascension and coronation in heaven, it must still be revealed by Christ and by the Holy Spirit that in this way all these and other things foretold by the prophets were being fulfilled. All this being true, how can fallible and uninspired men presume to say *how* and *when* God intends to fulfill the prophecies which he has made, but has not yet fulfilled? We know, as the prophets of old, that God has made unfulfilled prophecies of wonderful things to come, and we believe them with the whole heart, and we know through perfect trust in God that, according to his own purpose and in his own time and wisdom and way, he will fulfill them; but we do not know and cannot presume to teach that which God has not revealed—that is, *how* and *when* he will do this. That is making ourselves wise above "that which is written."

We, then, should be deeply impressed with the truth that all men of faith to-day accept fully all God's promises and prophecies of future events and blessings, knowing fully that they will be fulfilled according to his will. Men of faith accept these things in blessed assurance whether or not they can search out the time and way of their fulfillment. If men cannot accept these promises and prophecies until they know when and how they will be fulfilled, they lack faith in God. Such are not men of faith. On the other hand, if men believe these prophecies and promises, although God has not revealed when and how they will be fulfilled, it is presumption in them to attempt to tell.

Let it be remembered that the Jews rejected Jesus as the Messiah because he did not fulfill the many prophecies concerning himself according to their notions and desires as to how and when they would be fulfilled. Is it not quite probable that some to-day may interpret unfulfilled prophecy according to their notions and desires of how they should be fulfilled? Men of faith fear to speculate or to venture to give an opinion concerning unfulfilled prophecy, because this may prove contrary to the will of God, and, therefore, displeasing to him; because this shows a lack of faith in God and Christ; because this may stand in the way of the acceptance of the truth on the part of many; and because they may miss the mark as far as the Jews missed it in their conceptions of what the fulfillment of all the prophets foretold concerning the Christ and his kingdom would be. With these things before us, we feel with great force the danger and wrong in vain attempts to look into and to teach unrevealed things. Another most fearful thing is that these speculations concerning unrevealed things, as the how and when unrevealed prophecy will be fulfilled, are taught with all assurance as the will of God. Never a man rode a hobby or persisted in teaching his notions and speculations about anything who did not come to believe these are the veritable will of God and that he would be lost if he did not teach them, and the world would be lost if it did not receive them. On the other hand, if salvation does not depend on such things, *then no man should teach them and no church should want them taught.* All—both preachers and churches—should see and feel the wrong of teaching things not essential to salvation. Herein is sin. What about angels desiring to look into these things? "Which things" concerning Christ's first advent into the world and which the Holy Spirit foretold through the prophets "angels desire

to look into." This expresses the wonderful interest angels have in the redemption of men through Jesus Christ in all that he was and is. There was a time when Christ was not on earth. "The Word" was in the beginning with God, "and the Word was God." "And the Word became flesh and dwelt among us." (John 1: 1, 2, 14.) These and all similar declarations are wonderful, extending from the coming of the Messiah to the glories of heaven. The prophets who foretold these things did not understand *the how and the when* they would be fulfilled and the angels desire to look into them. Some things angels do not know; one is the day and the hour of the second coming of Christ. Since angels do not know how God would be manifested in the flesh, or the how the Word would become flesh and dwell among us, it is vain for uninspired and fallible men to attempt to tell *how* and *when* prophecies and promises concerning the second coming of Christ will be fulfilled. All that God has revealed concerning these things should be studied and taught with the deepest interest and most joyous hope, but beyond this men dare not go. When Christ came the first time, angels were then sent by Jehovah to announce this great truth to men and to do much for Jesus in different ways from the manger to his coronation in heaven. He himself declared: "Ye shall see the heaven open, and the angels of God ascending and descending upon the Son of man." (John 1: 51.) Angels then saw how all these wonderful prophecies concerning the redemption of men through the Word made flesh were being fulfilled and were sent by Jehovah to announce this wonderful truth. With the prophets and the angels, all the faithful in Christ Jesus now will steadfastly and hopefully await the second coming of Christ, and will then see the fulfillment of the righteous purpose and will of God in this second coming. In faith and hope and love they have no fears but that all the prophecies and promises of God will be kept and fulfilled in due season. This is a matter of simple and pure, supreme and sublime faith.

The Lord's Supper is a standing and lasting pledge from God that Christ will come again. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." (1 Cor. 11: 26.) Christians by thousands proclaim their faith in the second coming of Christ every Lord's day in partaking of the Lord's Supper, and otherwise on that day and through the week as well. It is belittling the Lord's Supper and those who in faith and love and hope so greatly delight in partaking of it to say the church has lost faith in the second coming of Christ.

It is also a miserable misrepresentation of the faith, hope, and love of God's children to-day to accuse them of not believing in the second coming of Christ because they do not accept all the theories and vagaries different men may see fit to preach on the subject, as if they were the very oracles of God. Many of these are conflicting, and, therefore, cannot all be true, to say the least of them. Christians believe every word in the Bible concerning the second coming of Christ, while in faith they reject all the theories, notions, and empty teaching of men on this most wonderful and all-glorious coming event.

"WHAT MUST I DO TO BE SAVED?"

BY F. B. SRYGLEY.

Of all the questions that have been asked and answered, there are none of as much importance to lost men as the one at the head of this article. Mr. Sunday preached over six weeks in the city of Nashville before reaching this important question. During the last week he came to it and devoted one evening to it; but with all that he said, he did not answer the question in harmony with the language of the Savior when he gave the commission to the apostles as recorded by Mark. Mr. Sunday said:

Therefore, I say, "What must I do to be saved from the punishment—from hell?" That's what salvation means. The party who has the right and the power to inflict the punishment has the right and power to state the conditions upon which you can escape it. The sovereign power of the State has the right and the power to electrocute, to put you behind bars, if you violate a law. She has the right and power to state the condition upon which you can escape. She is the only power that can. The same power that has the right to inflict punishment can let you escape that punishment, my friends. The Governor can turn the key and let every man out of the State prison if he wants to. Why? He is the sovereign power to do that. He is the only man that has the power.

Then, when we violate God's law, he has the power and right to inflict the punishment, to state the condition upon which you can escape it. He has stated it to humanity. It is by faith in Jesus Christ. I say to you, it is Jesus Christ and nothing else, for every man or woman on God's earth.

"What must I do to be saved from the punishment?" Believe in the Lord Jesus Christ. Trust his willingness, trust his power, and you will be saved.

Mr. Sunday is right when he says that God has the right to say upon what conditions the sinner can be saved. This authority was inherent in God as the Creator of man. No one gave the authority to God, for he already had it; but he delegated that authority to his Son. "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) Mr. Sunday would have been right if he had said that God did have the authority to state the conditions upon which the sinner can be saved, but after the resurrection he gave that authority to his Son, and likewise the Son conferred it upon his apostles.

Mark (16: 15, 16) records this same commission in these words: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." This commission is the fundamental law of the kingdom. It is the constitution of the new kingdom which Christ set up on the earth. As the Ten Commandments were the basic law of the commonwealth of Israel, so this commission is the basic law of the church of Christ. As every law of the United States must be in harmony with the Constitution, so every law that was enacted in the kingdom of Christ was in harmony with the provisions of this commission. It will be noted that this commission affirms that some one shall be saved. Who is that some one? "He shall be saved." He *who* shall be saved? "He that believeth shall be saved." I deny that this commission as recorded by Mark says that. "He shall be saved." He *who* shall be saved? "He that is baptized shall be saved." That commission does not say so; but it does say, "He that believeth and is baptized shall be saved." I contend that a preacher who tells an alien sinner that he can be saved without complying with the conditions of this commission makes the same mistake that a lawyer would make if he should tell a foreigner that he can become a citizen of the United States without complying with the provisions of the Constitution. "But," says some one, "Mr. Sunday quoted the scriptures that prove that a sinner can be saved without complying with all of the conditions of this commission." If he did this, any one should know that something is wrong somewhere; for the New Testament does not contradict itself, and no apostle ever preached salvation on less or different conditions than the Savior authorized him to do in this commission.

But hear Mr. Sunday further:

The jailer came with a light and said: "I'm from Missouri; show me."

He couldn't imagine why anybody would be there when he had a chance to escape; and when he discovered that

Paul was right, he cried out in the words of my text: "Sirs, what must I do to be saved?"

"You've got something I haven't got. How did you get it? I want it. Tell me what you did, and I am willing to do whatever you tell me to do. Sirs, what must I do to be saved?"

And Paul replied: "Believe on the Lord Jesus Christ, and thou shalt be saved."

If there had been any other way, Paul would have told him. There is not and never will be any, so I bring you the words as they fell from the lips of Paul in response to the heart-rending cry of the jailer whose sword Paul stayed from committing suicide.

Everybody, I suppose, knows that the jailer did not say: "I am from Missouri; show me." Jokes of this kind add nothing to the strength of Mr. Sunday's preaching, and they are an appeal to the irreligious element. But the jailer did say: "Sirs, what must I do to be saved?" And they said: "Believe on the Lord Jesus Christ, and thou shalt be saved." Mr. Sunday is right when he says if there had been any other way to be saved, except through Christ, Paul would have told him. But I ask, why did Mr. Sunday stop where he did? The record does not stop there, and why should he? If Paul had stopped where Mr. Sunday did, the jailer could not have obeyed the command that Paul had given him. It will be remembered that the jailer was a heathen, and, therefore, knew nothing of God or of Christ. How could he have believed on the Lord Jesus Christ without knowing something about him? How could he have known him, if Paul had stopped with the command to believe on the Lord Jesus Christ? On another occasion Paul wrote: "Whosnever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 13, 14.) The preacher was present with the jailer all right, but Mr. Sunday cut him off, so far as his sermon was concerned, before he let him preach. The jailer had been told to believe; but could he believe if Paul had stopped where Mr. Sunday did? Hear Paul again: "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) What word of God had the jailer heard when Mr. Sunday stopped his qnotation? Neither Mr. Sunday nor his admirers can say that he stopped because the subject changed, for, as a matter of fact, this is not true. The verses following the one Mr. Sunday quoted read: "And they spoke the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately." (Verses 32, 33.) If I should be asked where he took them, I would answer that he took them to where there was water; for he washed their stripes, a thing he could not have done without water. But before the history of the conversion of this jailer closes there is one other verse, and to complete the record I here insert that: "And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." (Verse 34.) So the jailer not only believed in the Lord Jesns Christ, but he was baptized, and, therefore, had the promise of the commission, which says: "He that believeth and is baptized shall be saved." No wonder he rejoiced after having done all that the commission requires.

Billy Sunday said: "I have never preached on baptism, and never expect to do so." But it is a pity that any man will cut an inspired man off and not allow him to give his full testimony in as important a thing as, "What must I do to be saved?" I wonder how Brethren Carey E. Morgan and J. J. Walker can indorse a man that will treat an inspired historian as Billy Sunday did when preaching on "What must I do to be saved?" I wonder if they think this is all right. If they do, I must say they are easily pleased. Speaking of unity, you can always get it by sacrificing the truth.

THE RICH MAN AND LAZARUS. No. 3.

BY F. W. SMITH.

The history regarding the rich man continues as follows: "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame." The expression, "Father Abraham," leads us to conclude that the rich man was a Jew, a fleshly descendant of the grand old patriarch; for, in so far as the record goes, none save Jews referred to Abraham as "father." (John 8: 39; Matt. 3: 9.) Hence, being a Jew, he had enjoyed opportunities and privileges for knowing and doing the will of God that left him without any excuse for his present predicament on the ground of ignorance. Moreover, his cries were *vain* and *useless*, because th y were made too late, and made to the wrong person. His cries for mercy should have been made while he lived in this world, and they should have gone up to God, who alone could have extended the mercy he needed.

The request the rich man now makes is seemingly a very small one—just so much water as would cling to a finger tip; but the great, loving heart of old Abraham, who would, no doubt, have gladly responded in sending Lazarus with the requested drop of water, is powerless to do so. The man who was rich in this world is now a pitiable beggar, and begs from the man who was poor and laid at his gate without food or bed.

CHANGED CONDITIONS.

Before Abraham gives the reason for his inability to grant the once rich man's request, he pictures the changed condition of both the rich man and Lazarus. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish."

Now, we may not know why Abraham reminded the rich man of these changed conditions, but we can understand that man carries with him into the other world his memory, and that he is conscious of what he *had* and what he *did* in this life. The rich man in torment could see himself as he was in this world, surrounded by every luxury that his fleshly appetites could desire, and he could also see the wretched condition of men and women that he could have relieved. He could see the diseased body of the beggar at his gate day by day, asking only for crumbs, with none save dogs as his companions. We can also understand how such reflections must have *intensified* the sufferings of the rich man.

This is not a fancifnl picture drawn as a dramatic coloring to some human fiction, but it is a solemn reality. There are a number of instances of conscious intelligence and recollection of memory on the part of those who lived in this world. Samuel, the old judge of Israel, came back with a message to the wicked and God-forsaken Saul. (1 Sam. 28: 15-19.) Moses and Elijah came back and talked with Christ on the mount of transfiguration. (Luke 9: 28-31.) The apostle Paul tells of a man who "was caught up into Paradise, and *heard* unspeakable words, which it is not lawful for a man to utter." (See 2 Cor. 12: 2-4.)

It would, no doubt, be a great boon to multiplied thousands who go out of this world if they could only *forget*. If they could blot from memory the wicked words and deeds of their lives and cease to remember the many calls and warnings of God's word which eternally ring in the ears of the doomed! But alas! *Memory*, that great archive of human events, the *imperishable* record of thoughts, words, and deeds, will haunt the incorrigibly wicked throughout the countless cycles of eternity.

AN IMPASSABLE GULF.

"And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us." From this we learn that not only is there no mixing and mingling of saints and sinners in the world to come, but, no matter how willing and anxious the saved may be to help the lost, it *cannot be done*. Now, if the saints in glory cannot help the lost, how can prayers by the living for the dead benefit them?

What we desire to do for men and women *must* be done while they and we live, or else it cannot be done at all. No matter how beautiful and fragrant the flowers may be that we loy upon the grave, nor how polished and costly the shaft we erect to mark it, the dead derive no benefit from such deeds. One kind word spoken to the depressed and sad-hearted and one kindly deed done to the needy are worth more than a wilderness of roses laid npon the grave or a quarry of marble when that soul has gone to the beyond.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Just across Pennsylvania Avenue from the front lawn of the White House is Lafayette Square, one of the most pleasant of the summer loitering places in this pleasant city, with its trees of native growth, its shrubbery, its graveled and concrete walks, its flowers, birds and squirrels—a bit of the real country in the midst of busy city streets to delight the eyes and refresh the spirits of nature lovers. It is indeed a pleasant place to rest and watch at least a part of the world go by. The four corners of Lafayette Square are dedicated to the memory of four foreign heroes who helped us in onr struggle for independence in Revolutionary days, a handsome bronze group of Lafayette and some of his compatriots ornamenting the southeast corner, one of Rochambeau on the southwest corner, Baron Von Steuben on the northwest, and Kosciusko on the northeast.

Walks traverse the Square diagonally, from the corners to the center, where they meet in the circle surrounding the central statue of the Square—an equestrian statue of Gen. Andrew Jackson, a landmark intimately associated with earlier days of Washington City. However much or little merit it may possess as a work of art, it has considerable historic value, being the second equestrian statue executed and set up in the United States, and the oldest one now remaining. The first statue so executed and erected was the statue of George III., set up at the foot of Broadway, New York, in 1770, with ceremonies which then seemed suitable to the occasion, and taken down in July, 1776, probably with ceremonies that seemed at that time to fit the occasion. I have heard that that statne was molded into bullets by the colonists, who tore it down and used it in meeting and properly entertaining the soldiers King George sent over to subdue his unruly subjects.

The second equestrian statue executed and erected in the United States has retained its place longer—much longer—than the first one. It was modeled by Clark Mills, an American sculptor, born in New York, in 1815, the year of Jackson's victory at New Orleans in the War of 1812. He became a plasterer by trade, but, during a residence in South Carolina, he showed so much promise as a sculptor that friends contributed a purse to enable him to go to Europe to study. Passing through Washington on his way abroad, just at the time Congress was considering erecting a statue to General Jackson, he was urged by friends to undertake the work. He had never seen General Jackson, nor had he ever seen an equestrian statue; hence, he felt a modest reluctance to accept the work. But he finally embodied his idea of the statue in a small model and exhibited it to the committee named to look after the work, and it was promptly accepted. A contract was made by which Mills was to have twelve thousand dollars for the work, Congress to furnish the bronze for the statue. Mills made the plaster cast, and Congress, after a long wait, appropriated for the bronze the old cannon captured by General Jackson.

The conception of the statue was original, and Mills did the work of casting it in bronze himself, all the necessary appliances being of his own invention and construction. He encountered many disheartening experiences—the breaking of cranes, bursting of furnaces, and other trials—but he finally triumphed. The statue was accepted, and was set, with appropriate ceremonies, January 8, 1853, the thirty-eighth anniversary of Jackson's victory at New Orleans. It depicts Jackson in the picturesque costume of his day, reining his rearing steed with one hand, while with the other he doffs his hat presumably to admiring spectators—a rather difficult feat for many, but seemingly very easy for "Old Hickory."

Mills claimed that the steed was modeled directly from nature, he himself having taught his equine model to rear and remain in that position long enough for his attitude to be caught. As to General Jackson, those who remembered the hero of the War of 1812 claimed that the likeness was both faithfnl and spirited. The sculptor claimed that the center of gravity had been so perfectly attained in the position of the horse and its rider that the group would rest securely on the hind feet of the restless charger without any support whatsoever. A statue of Philip IV., of Spain, in a public square in Madrid, has the same equipoise. For safety against the possible effect of high winds or other disturbing influences, however, the statue is bolted to the base through the hind feet of the horse.

Congress was so much pleased with the statue when completed by Mills that twenty thousand dollars additional was voted as compensation to him, and soon thereafter he received from Congress fifty thousand dollars for an equestrian statue of George Washington, which ornaments Washington Square here.

A peculiar interest centers about this statue of General Jackson because occasional efforts have been made to induce Congress to order its removal to Washington Square and the placing of the equestrian statue of Washington in Lafayette Square—that is, the exchange of the two statues. Some art critics attack the Jackson statue, referring to it disrespectfully as "Andy on his rocking-horse," declaring it to be anything but an artistic piece of work, and considerable agitation arises over the proposed change; but Southern members of Congress, and especially those who hail from Tennessee, put in such serious objection to the proposed removal of the Jackson statue that the question is dropped, the agitation subsides, and Andy remains in peaceful possession of his vantage ground in front of the Executive Mansion. They may finally move him, but he was never very easily moved; and, having held its place now more than threescore and ten years, I trust the statue may remain in the center of Lafayette Square, and that future Presidents, walking to the front door of their temporary habitation in this beautiful city, may continue to see the gallant figure of "Old Hickory" waving cordial greeting from the back of his prancing steed.

PUNGENT PARAGRAPHS.

The Lord will never forsake the righteous.

A train of thought never arrives anywhere if it is running local.—Kalamazoo Gazette.

It's a compliment when you receive it, but flattery when the other fellow gets it.—Greenville Piedmont.

A model husband is one who is as nice to his wife in private as he is in public.—Muskegon Chronicle.

QUERY DEPARTMENT

BY E. A. ELAM

In the issue of this paper of December 25, page 1247, in the first column and in the first paragraph in the reply to the queries concerning divorce, some mistakes occur. I should have said: "The Congress of the United States, the Legislature of any State, the king of any country, *cannot* separate husband and wife before God." A few lines below that a few sentences are so mixed that the reader will have to guess at what was meant.

Brother Elam: In the Gospel Advocate of October 23 you say that "Timothy was inspired." (1) How did he receive inspiration—by baptism of the Holy Spirit or by the laying on of hands? (2) Were inspired men commanded to study? (3) Were they commanded to give attendance to reading, exhortation, doctrine? (4) Was Titus inspired? (5) What is meant by the expression, "common faith?" (6) Did either Timothy or Titus perform miracles? As you are one of the editors of the Advocate and I a subscriber of the same and in search of information, I request an answer to these questions.

T. D. WILLIS.

1. Timothy had a degree of inspiration by the layiug on of Paul's hands (2 Tim. 1: 6) or the hands of the presbytery (1 Tim. 4: 14.) There were different gifts, or measures, of the Spirit, from that of speaking in "divers kinds of tongues" to that of the apostolic measure. This can be learned from 1 Cor. 12 and Eph. 4: 4-16. The same gifts were not bestowed upon the same persons. These gifts were given by the Spirit, and were, therefore, by inspiration. These gifts continued until "that which is perfect" came, or the complete will of God had been made known.

"Inspire" means to breathe in, and "inspired of God" means to breathe in from God or to be guided by the Spirit of God in teaching and writing the truth. David says: "The Spirit of Jehovah spoke by me, and his word was upon my tongue." (2 Sam. 23: 2.) "Men spoke from God, being moved by the Holy Spirit." (2 Pet. 1: 21; see, also, 1 Pet. 1: 10, 11.) Jesus said the Spirit would teach the apostles all things, bring to their remembrance all things which he had said to them (John 14: 26), and guide them into all the truth (John 16: 13). The gospel was preached "by the Holy Spirit sent forth from heaven." (1 Pet. 1: 12.) The apostles spoke "with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) Paul did not learn the gospel from men, nor was he taught it by men, but it was revealed to him by the Lord. (Gal. 1: 15-17; 1 Cor. 11: 23.) These passages show what inspiration is.

Paul spoke sometimes without inspiration, and told when he did so. (1 Cor. 7: 12; 2 Cor. 11: 17.) The apostles were not always miraculously filled with the Spirit. (Acts 4: 8.) Peter made a mistake and did wrong, when Paul reprnved him to his face. (Gal. 2: 11-14.) Peter was not inspired when he did this.

God does not do for men that which they can do for themselves. Inspiration did not save the apostles or any other man, or even Jesus, from temptation, self-denial, and the use of all means of growth and spiritual development. Neither did inspiration give knowledge of the will of God, which could be obtained by the study of the scriptures already given. Jesus, the apostles, and inspired evangelists knew and quoted freely the prophets to prove the claims of Jesus to be the Christ. Inspiration guided them in understanding and making proper application of these prophecies. David, although inspired, sinned, struggled against sin, and laid the word of God up in his heart, that he might not sin. (Ps. 119: 11.) Paul conferred with Peter, James, and John, having gone up to Jerusalem by revelation, or the direction of God, lest by any means he should be running or had run in vain in preaching the gospel to the Gentiles; but they imparted to him nothing and gave to him and Barnabas the right hands of fellowship to go unto the Gentiles. (Gal. 2: 1-10.) Paul was ready and willing to learn from these men. Peter read and referred to Paul's teaching. (2 Pet. 3: 15, 16.)

Timothy did not have the degree of inspiration which Paul had but had to learn the truth, and was commanded by Paul to read and study the Scriptures and to commit that which he had learned to faithful men who could teach others also. Philip, the evangelist, was inspired, and evangelists were among the inspired list of teachers.

Nothing is said about Titus' having any spiritual gift. His work may imply his inspiration to the degree that it was needed to guide him in it.

Since the complete will of God has been revealed there has been no further need of inspiration, and, as the Lord teaches, there has been none.

Questions 2, 3, 4 are also answered in the above.

5. The "common faith" is faith all Christians have—common to all. Peter had "a like precious faith," or "equally precious faith." (2 Pet. 1: 1.)

6. There is no account of either Timothy's or Titus' working miracles.

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Brother G. R. Long, of Paducah, Ky., asks if Matt. 24: 19—and, therefore, the facts predicted by the Savior in verses 15-28—refers to the destruction of Jerusalem by the Romans, or is it yet to be fulfilled?

This refers to the destruction of Jerusalem by the Romans.

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A brother asks an explanation of 1 Tim. 2: 12 through these columns.

It means that women are not permitted by the Lord to teach or have dominion over a man, but must be in quietness. Verse 11 says: "Let a woman learn in quietness with all subjection." 1 Cor. 14: 34 says: "But let them be in subjection, as also saith the law." The reason given by the Lord for this quietness and subjection is: "For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." Also, "the husband is the head of the wife, as Christ is the head of the church" (Eph. 5: 23); or, "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11: 3). But in quietness and subjection women may teach a man, as Priscilla with her husband taught the eloquent Apollos. While the wife is not the head of her husband, many good wives in quietness and subjection have taught their husbands many good lessons in economy, business affairs, and the entire will of God. The New Testament explains how Christian wives can teach and win their unbelieving husbands, even, to the Lord. On this point read 1 Pet. 3: 1-6. And as Priscilla with Aquila taught Apollos (Acts 18: 24-28), so should women now, when competent to do so, in quietness and subjection teach men; but they must not attempt to do so as the head and leader of men or in the congregation—that is, in the church when assembled for public edification. On this read 1 Cor. 14: 26-36.

In studying the Bible in regard to any work of women or of men, or in regard to any subject, we should not allow our preferences nr prejudices, our notions and theories, tn carry us from one extreme to another or to extremes at all. All we desire to know and to do is the will of our God.

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Please answer, through the Gospel Advocate: When we meet on the first day of the week for the worship of God and no brother is present to conduct the service, would it

be a greater sin to go home without partaking of the Lord's Supper or for some sister to wait upon the table, offering thanks and conducting the entire service? We want to do our duty, but do not want to do anything contrary to the New Testament. I have read 1 Cor. 14: 34. I think the Gospel Advocate is the most helpful paper I have ever taken. MRS. LENA THOMPSON.

Wishing not to do anything contrary to the will of God is the only true spirit—the spirit of Christ. We have the blessed assurance from Christ that when we purpose and determine to do God's will—that is, will to do God's will—we shall be able to learn that will, and, therefore, to distinguish the difference between the teaching of men and the teaching of Christ. (John 7: 16, 17.)

Sins should not be compared in order to commit the less. Sin in this sense is sin and should not be committed at all. If it be sin for sisters, when no brother is present, to conduct the service, then the sin should not be committed. The sin in the brethren's failing to be present in the worship of God, when not present because of failure, cannot justify any other sin. The proper question is, in such case, is it sin at all for the sisters to proceed with the service, some of them leading? I do not think so. There is nothing unscriptural in the sisters' proceeding with the worship when no man is present.

IF WE WILL, WE MAY HAVE A HAPPY NEW YEAR.

(David Lipscomb, in Gospel Advocate, January 2, 1889.)

We begin a new year. Every one should grow better with each passing year. Each passing year should add wisdom and strength, virtue and holiness, to our lives and our characters. A growth in strength and stature of the mind and spirit should take place. A growth in grace and in the knowledge of the truth must be promoted if we would be blessed. Blessing or cursing we must receive. We will receive the one or the other as we may be fitted for it. Our lives here must be a schooling that fits us for blessing or cursing. We ought not to wait for the beginning of a year to turn from evil and follow good. A resolve to do better that postpones the change to the future is a delusion and a snare of the devil. If a man has earnestness enough to reform, he will not postpone another week or another day. He will begin now.

But while we should not postpone the change to begin with the year, still, as the new year is upon us, is now here, and serves to remind us of the swiftly passing time, and directs our minds to the future, we should let it admonish us of the necessity of so improving our time that there may be a continual growth in our characters into a fitness for our permanent and eternal home. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." (Eccles. 8: 12, 13.) It is supreme folly for men to rush headlong in a course that leads to evil and ruin. Let us think soberly, and ask ourselves, whither are we going? Let us act wisely, that it may be well with us now and forever.

With the beginning of this new year, let us deliberately and soberly determine that we will do better this year than we have ever done before. Let our determination take a simple, prosaic, practical turn. The foundation of all true goodness is a knowledge of the divine will. The word of God is the seed of the kingdom of heaven. No good fruit can ever be produced in the lives of men that does not spring from the word of God in the heart.

Let each one of us determine to study the word of God more faithfully than we have done heretofore. Let us not merely read it more—there is a careless, flippant running over it that does not study it—but let us earnestly study it, strive to understand its meaning, and ponder and treasure it in our hearts. If we get the word of God into our hearts and treasure it there, it will influence and control our lives. Out of the abundance of the heart the mouth will speak, and "out of it are the issues of life."

Connected with the diligent and faithful study of the word of God, let us determine to be more constant and earnest in prayer. Let us all cultivate the habit of prayer —earnest, true, faithful prayer, not merely a formal saying of prayers. If we cultivate the habit of short, direct, earnest prayer for help in things we need, we will be blessed. Our faith will grow stronger, our nearness to God will become apparent, our enjoyment of his presence will be real and hearty, we will drink into the true spirit of devotion, and we will soon find our truest joy and purest happiness in the service of God. It alone will give a true joy that will abide with us forever. This union with God will lift us above the fortuities and troubles of life and will link us to God forever.

We cannot be true to God without doing our duty to ourselves. Our duty is to restrain our passions and appetites within proper limits. It is to be temperate, to cultivate good habits, to depart from all evil habits that defile and injure the body or that cause us to spend time and money foolishly. No Christian man should use intoxicants or narcotics. No Christian man should use whisky or tobacco. The former is ruinous and degrading in its influences; the latter is filthy, expensive, offensive to others, and injurious to ourselves. Let us be men and refrain from that which benefits none, but which injures and defiles. Let us use healthful and nutritious food. Let us not be gluttons. These things are greatly matters of habit. Let us in our dress be neat and tasteful, be cleanly in our person, dress, and houses, but simple and economical. Excess of dress, costliness of dress, display and show are all in bad taste, hurtful to us, disable us from doing good to others, and are offensive to God. Let us be industrious and economical in our habits. Let us avoid debt, speculation, and anxiety for riches; for they involve in trouble, bring anxiety, care, and embarrassment, destroy all true peace of mind, and involve our souls in eternal ruin. Let us live within our means, and make no false pretense, no false show, for the debtor is the slave of the creditor. Let us not only be just in keeping out of debt and discharging all our obligations to our fellow men, but let us be kind to the poor, helpful to the needy, ready to do good to all men as opportunity offers. Let us be attentive to our church duties. Let us be faithful, cheerful, and prompt in our attendance on the Lord's services, and not forsake the assembling of ourselves together, but let us feel an interest in what is done, bear a part, and seek to help along and render the services interesting and profitable to all. Let us indulge in no carping criticism and faultfinding with others. Let us seek to see the good, to appreciate it, and get and give all the good we can from these services. Let us not be niggardly in giving to the Lord; for he loves a cheerful giver, and will make all good abound to those who freely give to him. Let us regularly contribute a portion of our gains to his cause, help those preaching the gospel in needy places, and in our own sphere and associations, by precept and example, teach our own families, neighbors, and associates the way of life. If we will pursue this course, faithfully persevere in these plain, practical, homely, everyday duties, we will grow in grace and in the knowledge of the truth, and we will have the best, happiest, most joyful year of our lives while it is passing, and then its full fruits of joy and happiness will be reaped in eternity. Shall this new year be a happy new year to us all—happy in its beginning, happy in its continuance, happy in its remembrance through time and eternity? If we will, we may have a year happy and joyful. God will give to us just what we earnestly desire and seek in this.

HOME READING

THE MOTHER WATCH.

She never closed her eyes in sleep till we were all in bed.
On party nights till we came home she often sat and read.
We little thought about it then, when we were young and gay,
How much the mother worried when we children were away.
We only knew she never slept when we were out at night,
And that she waited just to know that we'd come home all right.

Why, sometimes when we'd stayed away till one or two or three,
It seemed to us that mother heard the turning of the key;
For always when we stepped inside she'd call, and we'd reply.
But we were all too young back then to understand just why,
Until the last one had returned she always kept a light,
For mother couldn't sleep until she'd kissed us all good night.

She had to know that we were safe before she went to rest;
She seemed to fear the world might harm the ones she loved the best.
And once she said: "When you are grown to women and to men,
Perhaps I'll sleep the whole night through; I may be different then."
And so it seemed that night and day we knew a mother's care,
That always when we got back home we'd find her waiting there.

Then came the night that we were called to gather round her bed.
"The children all are with you now," the kindly doctor said.
And in her eyes there gleamed again the old-time tender light
That told that she had been waiting just to know we were all right.
She smiled the old, familiar smile, and prayed to God to keep
Us safe from harm throughout the years, and then she went to sleep.
—Selected.

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CLARA'S JOURNEY.

Girls of twelve don't get many letters addressed to themselves, with an invitation to visit an uncle and a twenty-dollar check to cover expenses.

These delightful things happened to Clara. Do you wonder that she danced up and down with joy when she read it? There was one sentence in the letter which read: "Or, if there is something else you had much rather use the money for, dear little Clara, you may do so. I want you to enjoy it all you possibly can in your own fashion."

With joyous feet the little girl skipped into the kitchen to tell her mother. Outside, Clara had been so happy that she had almost forgotten the heat; but the furnace warmth of the little kitchen reminded her.

"I don't need you just now, little girl. You'd best stay outside a bit longer; it's dreadfully warm in here."

Clara looked at her mother's tired face and forgot her good news.

"When are you going to order the fireless, mother?"

"I don't suppose we can this summer, dear. Yes, I know we planned to, but the baby's being ill so long, at such a great expense, has made it impossible."

"Uncle Harry has invited me to see him, mother. He sent me a twenty-dollar check," said Clara, soberly, holding out the check for mother's inspection.

Mother's sweet face lighted up. "That's lovely, dear. I'm awfully glad for you to get out into the country. It will do you good, and I am sure you will have a good time at Uncle Harry's."

"Yes, mother; but who'll help you with the baby? He's so cross these warm days."

"Never mind, Clara," came the answer, after the fashion of mothers. "Mother'll manage, somehow."

"She'll just about work herself to death," Clara reflected, as with slow steps she sought the swing—her "thinking place," she expressed it. In the swing the blue sky smiled at you, the little green leaves whispered the nicest things to you, and the birds sang: "Be happy! Be happy!"

"How can I be happy," asked Clara, "when mother works herself to death, and hasn't any fireless cooker these hot days?"

And then an idea popped into her mind. It was such a big idea that it almost bounced her out of the swing.

"Why, I could give mother a fireless if I wanted to."

"Yes, but you'd have to stay at home," somebody seemed to say.

"I could have the best time at Uncle Harry's," Clara reflected. "I'd have some new dresses and ribbons to wear, and I'd play in the hay and eat peaches and ride the colt bareback. I want to go."

"And mother would roast in the kitchen, and be worn out at the day's end with the care of the baby and all the other things she has to do."

"So you are going to Uncle Harry's?" her father reminded the solemn child who walked with him to the gate after dinner.

"No, daddy."

"What, not going? What better thing have you found to spend your money for?"

"A fireless for mother. Here is the check. I know it will buy a nice one. Please get it this afternoon."

Her father gave her a long, square look. "You are right sure you want to do this?"

"Yes, daddy."

Her father swung her up into his arms, held her very tight, and kissed her. Then he took the check and walked away. When the fireless came home, mother put her head down on it and cried; and when Clara tried to comfort her, she kissed the little daughter many times.

"My dear, dear little girl!" was what she said.

"So our little one prefers to play Lady Bountiful," Uncle Harry wrote in answer to mother's explanatory letter. "Well, I'm sure she couldn't have thought of a better use for her money. I'm coming to your town in August, and I want to bring her back with me. However, she already had her best journey to the Land of Self-forgetfulness and Thought for Other Folks."

"I don't quite understand Uncle Harry, mother," Clara commented, "but I know I'm happy."—Ruth C. Milam.

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THE CHURCH IS A HOLY PLACE.

God is everywhere present, and particularly so in his church, and, knowing this as we do, we should respect and reverence the holy house of God.

We have six days in the week in which to gossip, and it would seem that we could spend a few hours on Sundays in God's house in silence and prayer.

We are Sunday after Sunday making out of the church of God a place of exchange of secular things in a verbal way.

It should be remembered that God is ever present in the church, and the world should keep in silence before him.

It is very common these days to hear persons refer to the church as an auditorium. If such ignorant persons would consult their dictionary, they would find that a church and an auditorium are two separate and distinct buildings, having no relation whatever to each other.

However, for such persons it would be far better if the church were an auditorium, as the latter would fit their manner of worship and deportment more so than the dignity and holiness of a church.—Harry Daniels.

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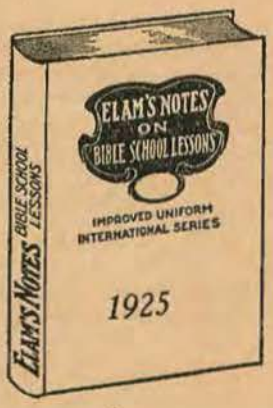

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From the Brethren

Boise, Idaho, December 17.—I wish to write something about church conditions here in Boise. I have learned that there are only six members in and near Boise. There is a congregation at Caldwell, fifty miles away, but they have no preacher now. The brother that preached for them became mentally deranged and was away in an insane asylum for some time, and is still not able to preach. Miss Day, a member of the church who teaches in the school here, and I have decided to see what can be done to get a meeting here. We have all confidence that a meeting to continue for a month or six weeks would build up a congregation strong enough to support a preacher. She says she will write Brother Larimore, of Springfield, Mo. She has all confidence that he is the man for Boise, and I can rely on her judgment, as she is a highly educated, Christian woman. She came here for her health. One of the brethren here has an invalid wife, and all, I learn, are needy people. We will need some assistance from the congregations that want to do some real mission work. I have all hopes of a wonderful work for the Lord being accomplished here if we can get a genuine gospel preacher for a month or six weeks. Sister Day is also writing to see what assistance can be had from congregations in Missouri that she has in past been a member of. We also want to distribute tracts galore on music in the worship and other subjects just before the meeting and advertise it well. I am living in hopes of hearing the gospel preached in Boise, and will do my very best to help in every way.—Mrs. Tenne Benton.

Berry, Ala., December 17.—Since our last report I have preached at Bethel, near Vernon, Ala.; Mount Pleasant; Berry, my home; and Gorgas Power Plant. At all these places the brethren seem to be more deeply interested than before. Gorgas Power Plant is where Brother C. R. Nichol conducted his last meeting in Alabama. I heard many good things about his preaching; best of all, that he preached nothing but the Bible, and that in such a plain way that all could understand it. He placed the church of the New Testament before the people in such a way as to command the respect of all. Until this meeting there were just four members who took any interest in the work, but those four members have supported the work for the past years in having the gospel preached each month far beyond what some old congregations do. In fact, their support has been almost twice that of some congregations that number thirty or forty members. Brother Nichol left with a hearty invitation to return for another meeting. While Brother Nichol was with us he succeeded in getting the sisters interested in a Bible study on Thursday evening of each week. The interest has grown from the first day. They are using Volume I. of "Sound Doctrine." In my judgment, this work has no superior. It has been of great help even in our Lord's-day work. The title indicates just what it is. It fills a place no other outline of study can fill. After considering the many admonitions by many preachers, I have decided to say that I am ready to answer calls for meetings for the coming year and thus give my entire time to the work of an evangelist. If you desire my help, say so. —Frank Baker.

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OUR DEPENDENCY.

BY H. C. FLEMING.

In a casual view, it would seem useless to speak of man's dependency on a greater power than himself, but all reasonable and thinking people realize this by everyday experience and by their past history. In old age, how often the scenes and transactions of past life are brought to remembrance—the dangers, seen and unseen, that we have escaped by the help of the guiding hand of the Supreme Ruler of the heavens and the earth.

The mistakes made as the years rolled by come vividly before the mind, causing reflections on the weakness of man's power to restrain himself and his dependence for help to avoid his errors; but these do not hinder him from making others as he advances farther on in life.

It has been said that "experience keeps a dear school, but fools will learn in no other." In this respect, many people seem to be somewhat foolish, because if they are depending on their own strength, they continue on in the same old beaten track; hence, it becomes necessary to stir up the mind in reference to their own weakness and their dependency upon the greater knowledge and power of their Creator. "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." (2 Pet. 1: 13.) "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." (2 Pet. 3: 1, 2.) "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Tim. 1: 6.)

If it was necessary for Peter and Paul to stir up the minds of the primitive Christians by way of remembrance of their weakness and dependence, it is surely more important for us to be so acted upon in this age. The sum of the matter is this: We are dependents on God, even for life itself; and as he cannot be eliminated or destroyed, life cannot be annihilated—reduced to nothing. That which supports life comes by his power. The food we eat, the raiment we wear, and the protection of our dwellings from the inclemency of destruction of life, all come from God, but man must use some effort to obtain them; but if his labors are not prospered by the Creator, they are in vain. All know what would become of a child if left without the care of any person. In this respect all of us are in about the same condition as children—that is, we are dependent for help from each other and from God, or we perish. Therefore, we must comply with the laws of life to retain it and also to gain it again after death—that is, a life of happiness—and to escape the second death. (See Rev. 20: 14.) "And I heard as it were the voice of a great multitude, . . . saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him." (Rev. 19: 6, 7.)

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"APT TO TEACH."

BY H. M. PHILLIPS.

"Apt to teach" is one of the qualifications as stated by Paul in 1 Tim. 3: 2. Of all those things mentioned which pertain to the eldership, I feel sure none are more important than this one. Every child of God should strive to be apt to teach; and every faithful child of God is a teacher, though he may not be an apt one. We are told to teach and admonish one another, in meekness instructing those that oppose themselves, faithful men who shall be able to teach others also. Christ saw the real necessity when he commissioned his apostles to go and "teach all nations." The word must be obeyed; but it cannot be obeyed till it is learned, and it cannot he learned till it is taught, and it will never be properly taught till there are apt teachers who can actnally teach. The need now is just as great as it ever was for teachers of the word of God. So many now who profess to be preachers teach but little, and instead please the crowds for self-glory, and let the souls starve for the bread of life. The crying need of the church to-day is apt teachers. Since an elder is to feed the flock and the feeding is done by teaching the word, how can a man be an elder who will not even speak in public teaching or private talk to the flock? If he does not know the word or cannot deliver the food, what place does he occupy as an elder? To be "apt to teach" not only means to have the knowledge, but to be able or fit to present it. The mere fact of being a good man does not fill the requirement. If one is not capable of holding the attention, but is dry and dull in presenting the word, he is not meeting the demand. Though one may know and be a fluent speaker, yet if he speak in such a way as to drive off instead of drawing to, he is still not "apt to teach." Some who know and are interested in the word are sa harsh is their ways it is a hindrance for them to speak. Some may know and be interesting speakers, yet live such lives as to not get the teaching into the minds of the hearers. It is also possible for a well-versed, fluent speaker to so hold the hearer that the man and not the message will be remembered and no teaching done. "Apt to teach" would be getting the hearer to see that which was presented.

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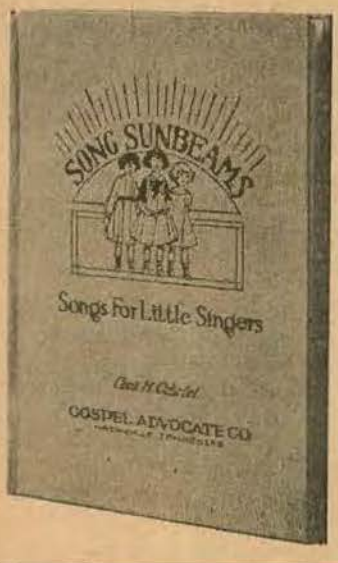

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WANT MUSIC DISCUSSION AT ROCKWOOD, TENN.

Rockwood, Tenn., December 20, 1924.—Dear Brethren: I have enjoyed this week's issue of the Gospel Advocate greatly and read it with unusual interest. It comes as a welcome visitor to my home each week. It seems to me to be getting better all along. The article of Brother H. Leo Boles, which is a review of Brother Cowden's report of the Shelbyville debate, is fine. I am confident that there are many "digressives" who, from reading the Tennessee Christian, really believe their defenders, J. J. Walker, John Cowden, and others, really are urging upon our brethren the public discussion of the music question. There is one more place on the map besides Clarksville, Tenn., and Selma, Ala., where the discussion will be welcomed on the part of our brethren, and that is Rockwood, Tenn. One of the members of the digressive church here placed that same issue of the Tennessee Christian so I would get it. I read the article referred to, and sent him word that if the debate did so much good in Shelbyville as the article stated, it would certainly do some good here, and urged that he use his influence to get up such a debate here. I have not heard of his making any effort to that effect. I want to assure Brother Hall that his expenses will be taken care of here and that he will be paid well for his services if he can get Brother Walker to meet him here. If our "transgressive" brethren are not really joking in this matter, surely they will be willing to care for Brother Walker, since their enrollment is around six hundred members. Now I would say in the language of Brother Cowden: "If it takes a debate to settle it, as it seems it will, let's have it." I want you to mail me one dozen copies of the issue of the paper containing Brother Boles' review, so that I may place them in the hands of some of the leaders of the digressive church here; then we shall see what we shall see. I will assure them, too, that our congregation is anxious to know the truth and will attend the debate. Come on, brethren, let's have it at Rockwood.

Your brother in the Lord,
THOMAS J. WAGNER.

The brethren have been greatly gratified and pleased by the good work done by Brother Hall in his three discussions with Brother Walker. But our transgressive brethren at Nashville, Tenn.; Birmingham, Ala.; and Shelbyville, Tenn., where these discussions occurred, seem to have been inspired with a sudden aversion to debates. Notwithstanding the voluminous words of bravery and courage that issue from them, and the braggadocio in which they indulge, the simple fact seems to be that one debate completely satisfies their appetite for discussion. The "transgressives" have three times proclaimed from the housetops that Brother Walker has completely defeated Brother Hall, and yet, after each victory, Brother Walker is more reluctant than ever to win the honor of being victorious again.

I think that a discussion would do

much good at Rockwood. But, as winning one of his great victories is such a strenuous ordeal for Brother Walker, I predict that he will never voluntarily meet Brother Hall again. The "transgressives" are clearly without a willing representative. Rockwood probably has the same aversion to a debate with which others have been inspired by the great victories of Brother Walker. But if Brother Wagner can assist them in overcoming this aversion, and encourage them to admit the necessity of being able to give a reason before they can rightfully "go beyond what is written," Brother Hall is willing and anxious, for the sake of truth, to suffer another defeat at the hands of Brother Walker. J. A.

THE UTILITY OF HARDNESS.

BY MORGAN H. CARTER.

Soft, mushy food is an outstanding cause of decayed teeth. Nuts and hard foods are recommended by many leading dentists to offset this conspicuous defect in modern life. Our food must also contain the elements which constitute genuine teeth. These teeth should be protected from disease and cleansed regularly and thoroughly. Sound teeth are a real pleasure. No well-balanced person ever enjoyed the toothache.

A life of ease and idleness produces a body with flimsy muscles. Work and play should be used to exercise and develop the properly nourished body. Disease germs will destroy your health. Wrong food and lazy habits prepare for their reception. Turn the tables; defeat the germs by barricading against them. "An ounce of prevention is worth a pound of cure." Frequent baths keep the pores open; and through these we are helped to breathe. Lack of oxygen weakens the blood. You may be of a blue-blooded family, but a red-blooded body serves you best. Why be sickly, when you can have the thrill of health?

Superficial reading, silly conversation, and shallow thinking give even collegians unfurnished brains. Some one has said that we are a part of all we see and hear. That which we appreciate most becomes a magnet of great power, drawing us, sometimes unconsciously, but always directly, toward a given goal which is the result of our choice. "Where thy treasure is, there will thy heart be also." Choose the worth-while, listen to the wise, hear real music, see the beautiful; for, "as a man thinketh in his heart, so is he."

Compromises with even the seemingly petty wrongs and self-gratification in the everyday affairs of life weaken us and bind upon us the devilish yoke of sin. Only Christ can set us free, and he conditions this freedom upon our rejection of evil: "Except ye repent, ye shall all in like manner perish."

Finally, he that always seeks the soft, whether in mushy foods, lazy idleness, frivolous companions, trashy books, "crip" courses, or licentious morals, gets more than he is looking for. But it is after its own kind. We reap what we sow, eventually. This same great principle that brings all the pernicious weeds and thorns also produces the wheat and the cotton that help to feed and clothe the world. So it is in the spiritual world. We gather a harvest of salvation from a seed sowing of faith, hope, and love, God giving the increase. The utility of hardness is accepted on the rock foundation of faith in Christ. Even from a human viewpoint, our best friends are those who are not satisfied that we should live below our possibilities. Henry Churchill King suggested this idea and stated further: "He that would attain his best in any art must keep himself persistently in the presence of the best." "Let Jesus lead; he knows the way."

Christ set his face steadfastly toward Jerusalem. He knew that suffering was ahead. Gethsemane and Golgotha must be experienced that men might be saved. But he moved forward, knowing that beyond the cross and the tomb was the triumph of the resurrection. Our Lord "was made perfect through suffering." Friends, "he that hath not the Spirit of Christ is none of his." He calls us. Can you not hear him saying: "Follow me; be not afraid?" Shall we not bear the cross, counting it all joy to suffer for him? The love of Christ constrains me. Shall anything in earth or hell detain me from walking in his steps?

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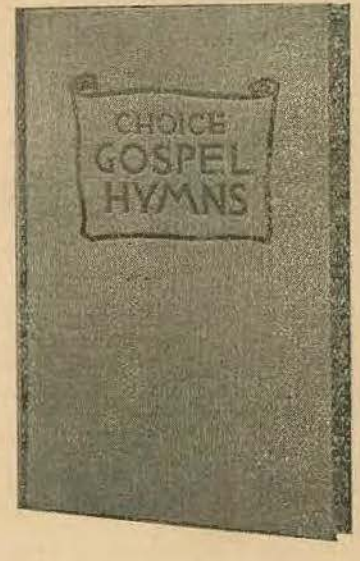

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CURRENT COMMENT

By JAMES A. ALLEN

An editorial in a recent issue of the Methodist Advocate, Nashville, Tenn., deplores denominational differences thus:

The meeting of the Federal Council of the Churches of Christ in America starts the mind moving. Why should not the great religious bodies of this land get together on some of the great problems which are as vital to one body as to another? Surely denominational differences should be no barrier to such getting together.

The years ahead should see more of this sort of agreement on issues germane to the common good. If denominations in the past have set an inglorious example before the public by splitting hairs and pummeling each other about differences, is it not time to set the public a better example by forgetting those hairsplittings and pummelings and catching step to a march for the world's uplift?

The South is more than glad to have had so distinguished a company of ecclesiastics from over the whole land to meet under her sunny skies, and to put heads and hearts and hands together to do something in concert for the betterment of humanity.

The existence of division among Christians is sinful. All who are united with God are united with each other. The same thing that unites a man with God unites him with all children of God. The same thing that makes a man a child of God and that puts him into the family of God, which is the church, makes him a brother to all other sons and daughters of the Lord Almighty. All children of God, members of the family of God, which is "the body, the church," "were called Christians first in Antioch." It is sinful "to go beyond the things which are written" by calling or naming them anything else.

No "meeting of the Federal Council of the Churches of Christ in America" can "start the mind moving" in the direction of the New Testament, because that sort of a meeting by that sort of a council was never called by the apostles. Anything that "starts the mind moving" in the wrong direction is not good for "the mind." It is true that "the great religious bodies of this land" should "get together," not only "on some of the great problems," but on all of them. Instead of patching up a temporary truce "on some of the great problems," they should really "get together" by resolving themselves into "one body in Christ." But as long as men are members of various denominations and honestly and sincerely believe the doctrines that make those denominations, "surely denominational differences" will continue to be a "barrier to such getting together."

How could it be otherwise? For instance, the Universalist is teaching that there is no hell and that even Judas Iscariot will be admitted into heaven; while the Calvinist is teaching that only an "elect few," elected before the foundation of the world, will ever be saved. "Surely" there is no discounting the fact that there is a most inherent and fundamental "barrier" to these two denominations "getting together," and that this "barrier," "which is as vital" as vitality itself, is of such a nature that if one of them is teaching the truth, the other one is teaching falsehood. Another illustration, for instance, is seen in the fact that a portion of the religious world is teaching sinners to "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," just as they were taught by the Holy Spirit through inspired men; while another portion of the religious world, in which is numbered the editor of the Methodist Advocate, is teaching sinners to disregard the command of the Holy Spirit and assuring them that they can be saved without being baptized at all. "Surely" here is a "barrier" of such a nature that if one is right, the other is wrong. The two positions are so diametrically opposite that even a Methodist editor ought to see that nobody but a lunatic or a hypocrite could stand on both of them.

Denominational "getting together" is an impossible absurdity. Not until truth can be reconciled with falsehood or wrong made synonymous with right can "the great religious bodies of this land," teaching and practicing "denominational differences" as irreconcilable as day and dark, ever "get together," except by abandoning those "differences," dissolving those "great religious bodies," and coming together in "one body in Christ," to preach and practice those things for which they can read a "Thus saith the Lord" in God's word.

☼ ☼ ☼

Under the title "Whither," an editorial in the Methodist Advocate very correctly points out that every road leads to a certain destination and that "much depends on the train you get on as to where you are going to get off." The startling information is imparted that "one can enter a sleeper in Nashville and wake up next morning in Chicago, or St. Louis, or Cincinnati, or Knoxville, or Chattanooga, or Memphis, or Atlanta, or Birmingham." While, of course, it is possible "to go to one of these particular places" without "getting in a sleeper thither bound," as circumstances might cause some to prefer a chair-car and make it imperative for others to walk, still it is true that for a man to get to any particular destination he must travel on the road that leads to it. Following an excellent homily on "the train speeding in the night while the passenger sleeps," he forcefully asks:

Where is the bootlegger going? Where is the cigarette-smoking woman going? Where is the hater of humanity going? Where is the profane man going? And the un-

clean, and the drunkard, and the covetous, and the unbelieving? Their intentions have nothing whatever to do with the way they are journeying. If they are on a train of appetite and reckless disregard of God, then they are sure to land in the wrong terminal station.

These are certainly appropriate questions, and we humbly beg to heartily indorse the propriety of propounding them to those who are guilty of such things. And we also courteously beg to propound a few others. For instance, as Jesus commanded every penitent believer to be immersed, where are preachers going who teach the people that they need not pay any attention to Jesus, but that sprinkling and pouring will do just as well? Bootleggers and cigarette-smoking women certainly have their faces set in the wrong direction and should seriously think of their awful destination. But what about Methodist editors who refuse to print in their papers the things that Jesus and the apostles command bootleggers and cigarette-smoking women, as well as those of pure personal habits, to do to be saved? Heaven knows that selling whisky, using profanity, and indulging in covetousness are bad enough; but are these sins of the weakness of the flesh worse or more heinous than that presumptuous spirit in the hearts of some editors and preachers that leads them to deliberately set aside the word of Jesus and make void what he has commanded? Where is a man going who refuses to obey the command of Jesus to be immersed? Let no one think that we are posing as a judge. God only is Judge. But God commands penitent believers to be immersed. Where are people going who refuse to do it? It is a question between them and God. They had better think about it.

Indeed, "where is the bootlegger going?" Of course, it is all right to talk about a bootlegger "landing in the wrong terminal station." But when a man substitutes sprinkling for the command of Jesus to be immersed and refuses to become a member of the church that Jesus established upon the Rock, which is composed of all penitent, immersed believers in Jesus wherever found, preferring to be a member of some human denomination that does not include all Christians, it becomes a sort of sacrilege and causes Methodist editors to raise their hands in a sort of holy horror for a Christian preacher to intimate that those who willfully do such things "are sure to land in the wrong terminal station."

☼ ☼ ☼

The Christian Advocate, "the organ of the churches of Christ in Great Britain and Ireland," says:

When the House of Clergy of the Anglican Church was dealing recently with Prayer Book revision, an attempt was made to insert in the revised baptismal service a rule that one acting as sponsor for a child must be a communicant of the church. But the proposal was not carried. This was the beginning of a number of proposals, all of which tended to show a growing consciousness of the weakness of the case for the baptism of irresponsible infants. Much of what was said was in keeping with Bishop Gore's objection in "The Holy Spirit and the Church" to indiscriminate baptism of infants when there is no personal faith on the part of the parents.

Some speakers criticized proxy vows made on behalf of the child. The unreality of a sponsorship in which the sponsors "undertake that he [the infant] will renounce the devil" was urged, and a lively discussion raged round the idea of other people making vows on behalf of the child. It was contended by one of the disputants that the doing away with vows in the child's name "would make the defense of infant baptism much more difficult." Another spoke of the "legalistic obligation" which these proxy vows place upon the child. Yet another claimed that "the baptismal covenant," in which these vows for the child are made by others on its behalf, was moral and not magical.

The editor of the Advocate replies to this as follows:

The whole discussion appeared like an attempt to bolster up an unreality. How can the irresponsible babe be bound later by vows made without its knowledge and consent? The vows are the vows of those who make them and not of the child at all If the rite is not merely magical, it is of no value at the time of its administration, but could only become of value later when the child is taught to know and accept what had previously been done in its name. Why not, then, wait till the act can be the voluntary surrender of the person? If, as Dr. Gore has written of baptism, "its efficacy to effect the spiritual enrichment of the soul of the recipient depends upon the faith of his converted will," why not wait for baptism till it can be efficacious?

What right have delegates from a human denomination to assemble and decide what or what not "to insert in the revised baptismal service?" A religious service is right only because God commands it. No set of men has a right to "revise" the commandments of God. If God did not command it, it is not right at all. If God does command it, no man has a right to tamper with God's commands.

Infant sprinkling is not a command of God. There is not a syllable in God's word that authorizes it or that says anything about it. Hence, it is sinful for people to have water sprinkled upon their infants. No inspired man ever sprinkled water on an infant. It is sinful for uninspired men to do it. Infant sprinkling is a human tradition, not a divine command. "And ye have made void the word of God because of your tradition," by sprinkling water on people in their infancy and teaching them that they have been scripturally baptized.

Our life is one. There is a substantial identity between what we are and what we shall be.—T. T. Carter.

A wise man tries to redeem time, knowing that the days are evil.

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OUR CONTRIBUTORS

BEAUTIFUL HANDS.

BY JAMES E. CHESSOR.

THE BUSY HANDS OF TABITHA.

Living at Joppa was a certain disciple named "Tabitha" ("Dorcas" in the Greek). "This woman was full of good works and almsdeeds which she did." She fell sick and died, and her friends prepared the body for burial. At this time Peter was at Lydda, a near-by town, and the friends of Tabitha, in their distress and sorrow, sent two disciples to the apostle, urging him to come to Joppa at once. Peter came. When he entered the silent chamber where the dead lay, he found assembled together many friends of Tabitha—broken-hearted women, the objects of the good woman's charity. They gathered about the apostle, "weeping, and showing the coats and garments which Dorcas made, while she was with them." No wonder that these widows (for so they are called) whom Dorcas had befriended and blessed should weep for her now. Peter put them all forth and kneeled down and prayed. Turning to the body, he said: "Tabitha, arise!" And she opened her eyes; and when she saw Peter, she sat up. He gave her his hand and raised her up. Then he called the saints and widows into the chamber and presented her alive. There were rejoicings at this miracle. It was meet that it should be so. The news spread abroad and caused many to believe on the Lord. Peter tarried many days in Joppa with one Simon a tanner, and here on the housetop he saw the vision that led him to Cornelius.

I love this little story of Dorcas, friend of widows, who was missed when she died. She was not afraid nor ashamed of work, and hers were busy hands. The coats and garments which she had made for the destitute bore witness to her deeds of love. I do not know that we can estimate her worth. In the impressive and expressive words of Luke, she was "*full of good works and almsdeeds.*" She plied the needle early and late—"Stitch, stitch, stitch!"—that she might clothe the naked. Perhaps she was a woman of moderate means, who made use of what she had that she might have treasure in heaven. Hers was the pure and undefiled religion, because she did indeed "visit the fatherless and widows in their affliction." Finding a disciple naked and in lack of daily food, she did not say, "Go in peace, be ye warmed and filled," but gave him "the things needful to the body." Thus it was that the widows, beneficiaries of her charity, loved her so. They could not forget her deeds of mercy, and they wept to know that they had lost so good a friend.

The godly women of the Bible are lovely characters. They are patterns of good works. Willing hands were theirs, and busy ones. Always they found something to do; they were diligent, not slothful, day in and day out, from week to week, from year to year. Rachel kept her father's sheep; Ruth gleaned in the barley fields; Dorcas made coats and garments. Great and good women were they, and their good works do follow them.

THE TOUCH OF A MOTHER'S HAND.

My own mother was something of a Tabitha. The same may be said of many mothers. Naturally I think of my mother, as you think of yours, and I speak of her without apology, yet with no small degree of self-reproach. Now that she has been dead many years, a clear gauge of my childhood ingratitude smites my conscience—and *it* bites like a serpent and stings like an adder.

I shall never forget her hands—honest hands that knew no cunning, except the dexterity of useful toil. One hand was worse looking than the other; it was drawn and crumpled as the result of a bruise made by the hoe handle. This crumpled and drawn hand she carried to the grave as a testimony to her toil. Her fingers were rather slender, rough, and worn on the ends. I could weep now at the thought of those fingers of so good a woman, and at the thought of the touch of that crumpled hand.

My mother was a slave. That is the right word for the woman of the small rural community and small means of her day. With a large household to care for, and with little help, she slaved day in and day out. She arose while it was yet night and set her house in order. She sewed, knitted, cooked, worked at something every moment of the day. She made much of the clothing for her children. Always she was patching, darning, mending, at night. Nearly all the families of that community raised their own hogs and had a general butchering time early in the winter. I can remember the kettles of lard boiling, and the days of souse and cracklings and spareribs and jowl—terms now almost unknown in usual speech regarding viands. My mother did most of this work outside of the actual quartering and cutting up of the carcasses. She did the weekly washing also, the ironing, and the scrubbing. She worked all her life—not for herself, but for others. She helped the poor, and the night was never too dark for her to answer the call of the sick. Thus she went through life, with burdens heavy and work too exacting; thus did most housewives of that time and place render service in home and community. They were slaves, but happy, and unconscious of it all. We—their children—did not know that these good women were working too hard and shortening their days. I did not once think that my mother would soon break down. She never complained at her lot. None the less my mother was a slave.

She toiled to the end. Rest came with death, when weeping friends folded her hands forever upon her encoffined breast. . . . The last hours linger in my memory like some sorrowful dream. I see that drawn hand, now tossing to and fro, now lying silent and still, during her last illness. I feel its fevered pressure as she gives me her blessing. And then I behold it lying cold in death, folded in sweet rest—peaceful rest—perfect rest—eternal rest. O, the touch of that hand *then*—the touch of a mother's lifeless hand! We laid her away with her people in the silence of the tomb, but her crumpled hand and her sweet face I shall never, never forget. Forget thee! Thy memory is my sweetest joy, my dearest sorrow!

"And when the sunset gates unbar,
Shall I not see thee waiting stand,
And, white against the evening star,
The welcome of thy beckoning hand?"

A STORY OF BEAUTIFUL HANDS.

When I was a child, the schools of my county, in Tennessee, used McGuffey's Readers, a series now published by the American Book Company. This series was noted for its splendid stories, each one pointing a moral. The following story, entitled "Beautiful Hands," is quoted from the Third Reader:

"'O, Miss Roberts, what coarse-looking hands Mary Jessup has!' said Daisy Marvin, as she walked home from school with her teacher.

"'In my opinion, Daisy, Mary's hands are the prettiest in the class.'

"'Why, Miss Roberts, they are as red and hard as they can be. How they would look if she were to try to play the piano!' exclaimed Daisy.

"Miss Roberts took Daisy's hands in hers, and said: 'Your hands are very soft and white, Daisy—just the hands to look beautiful on a piano; yet they lack one beauty that Mary's hands have. Shall I tell you what the difference is?'

"'Yes, please, Miss Roberts.'

"'Well, Daisy, Mary's hands are always busy. They

wash dishes; they make fires; they hang out clothes, and help to wash them, too; they sweep, and dust, and sew; they are always trying to help her poor, hard-working mother.

"'Besides, they wash and dress the children; they mend their toys and dress their dolls; yet they find time to bathe the head of the little girl who is so sick in the next house to theirs.

"'They are full of good deeds to every living thing. I have seen them patting the tired horse and the lame dog in the street. They are always ready to help those who need help.'

"'I shall never think Mary's hands are ugly any more, Miss Roberts.'

"'I am glad to hear you say that, Daisy; and I must tell you that they are beautiful because they do their work gladly and cheerfully.'

"'O, Miss Roberts! I feel so ashamed of myself and so sorry,' said Daisy, looking into her teacher's face with tearful eyes.

"'Then, my dear, show your sorrow by deeds of kindness. The good alone are really beautiful.'"

A FEARFUL AND SHOCKING SIN.

BY S. H. HALL.

It would mean so much to us if we would force ourselves to see and feel as our Lord does about all people and questions. This way we will feel more and more as we grow into the "divine nature." Just recently I read an article on "The Sin of Jealousy." The author, as you will see, has the same idea that the denominational world has about "choirs," "pastors," etc., but he says some fine things about one of the most destructive sins that has ever entered the life of a human being. Read what he says, then let us reason together for the good of the cause of Christ:

There are many ways by which Satan tries to lead God's people to follow the paths of sin. But just let the devil fill us with jealousy or envy, and we will soon find ourselves possessed with a satanic spirit that will make us anything but Christlike in our walk and conversation.

Indeed, some of the worst crimes recorded in the word of God are those which were prompted by a spirit of jealousy. What was it that led Cain to murder Abel? He was jealous of his brother because God was more pleased with his sacrifice than he was with his own. And it was that same spirit of jealousy that caused Saul to plot against David to slay him. So we might go through the Scriptures and point out one crime after another which was prompted by a spirit of jealousy.

And do we not ofttimes find this same spirit manifesting itself in the lives of God's people to-day? We fear that not only the laity become victims of it, but that it also finds its way into the ranks of the clergy. Let a pastor show great intellectual attainments in this or that sphere, or let him be seen climbing the ladder of success in the accomplishment of great things for the kingdom, and very often little stones of unjust criticism are hurled at him which were gathered from the brook whose waters were poisoned with jealousy. Many a pastor, because he happens to have remarkable success in his congregation, is ofttimes accused of this or that lax practice, even though there may be nothing to warrant such conclusion. Are we sure that many of these criticisms are not contaminated with a spirit of jealousy and envy?

But, dear church member, must you not admit that you, too, have ofttimes been infected with this same spirit of envy? What kind of a spirit animated your soul when some other member of the church was given special praise for their loyalty or success in this or that sphere of service? Perhaps you are a singer in the choir. Have you ever found yourself possessed with a jealous spirit there when some other member of the choir sang beautifully, perhaps more beautifully than you, or when this or that person was given a solo which you would like to have sung? What about that young man or young woman who seems to take better than you do and who has more friends than you? Again, I say, look well into your heart and see if there is no sign of jealousy there.

Yes, we must all admit that ofttimes this spirit of jealousy takes possession of our hearts, resulting in hateful thoughts, unkind words, and actions which lack the spirit of love.

The author of the above words has a very mild way, it seems to me, in condemning this sin. Nor do I like his closing sentence, in which he says: "Yes, we must all admit that ofttimes this spirit of jealousy takes possession of our hearts, resulting in hateful thoughts, unkind words, and actions that lack the spirit of love." It is all right for him to confess it, if such a devilish spirit "ofttimes" "takes possession of" his heart; but the thing he needs, as well as many others, is to once see this sin in all of its hideousness. Solomon had it right when he said: "Jealousy is cruel as the grave." And I am forgetting jealousy in the family circle and staying with the idea of jealousy that members of the church sometimes have. It is a sin that should be condemned as quickly and vigorously as murder, lying, and stealing. It is worse than stealing. It is the mother of hatred, and the Bible declares that he who hates a brother is a murderer. (See 1 John 2: 9-11; 3: 14, 15.) "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer." Men can say what they please and argue as long as they please, this is what God, who cannot lie, says about hating brethren.

The thing that makes jealousy so fearful is the fact that men, even preachers, can be filled with it and still be received, indorsed, and praised by their own brethren. I hardly think the church of Christ would take a cold-blooded murderer—not one that has just once been guilty, but who is continuously murdering—and indorse him and support him. So far as God is concerned, such a sinner is no worse than souls loaded down with hatred for their brethren. But ..e jealous-hearted members of the church think they are very respectable members. The churches will appoint such for elders and deacons; women who are possessed with this devil are sometimes among the most active and highly respected in the local church; and preachers can just have this spirit to their own heart's content, and even the churches can know it and see it, but they are never considered as being very serious transgressors of God's law. Sometimes you will find this evil spirit working in the hearts of some of our "biggest" preachers. That the right spirit they do not have toward others seems outstanding. Backbiting is indulged in. Things are told and whispered around—very innocently, of course—for no purpose under the sun except to break down the confidence of others in those they have allowed the spirit of jealousy to lead them to hate.

There can be no doubt that this spirit belongs to the carnal nature, that nature that "is not subject to the law of God, neither indeed can be." (See Rom. 8: 7.) It is as blind as death to justice. To do unto others as you would have them to do to you, it does not know. Selfishness, hard-heartedness, envy, hatred, bitterness, character assassins, are all born in the womb of this scarlet-covered woman. There is nothing more to be dreaded than to fall under her influence. How many are playing the rôle of disciples, ministers of the gospel, leaders in the local churches, who are cursed with this sin and are almost wholly unconscious of their condition! The cause of Christ suffers. The world has no confidence in the churches. And we wonder why.

Now, of course, I know there is a righteous jealousy. Even God is a jealous God. But do not try to tell us about this kind, because if you have it we will know it. It is a thing that cannot be hidden, and it sheds forth light, never darkness. It needs no one to herald it and make it known. I think I have, a few times in my life, heard those who had that jealousy of the wrong kind try to make others believe it was a jealousy of the right kind. Such have a desperate love (?) for the cause of Christ. But when they really do love the cause and not themselves, they

will be found loving and praising others more, and not always knocking and saying things that can only harm others.

May God bless us with men—men who are striving to let the divine nature take full possession and control them. This is the need of to-day. Whatever is right and just to all concerned can be easily seen, provided we will let the Spirit of our Lord control us. The carnal nature keeps us forever blinded to that which is good. Whatever will help and bless others will help me. There is nothing that I can do or say that will harm others that will not also harm me. To do and be just what our Lord teaches us to do and be is good business sense.

COMMENTARY ON FIRST CORINTHIANS. No. 9.

BY C. E. W. DORRIS.

Chapter I.—Continued.

"CHRIST CRUCIFIED" A STUMBLINGBLOCK AND FOOLISHNESS. (Verses 22-25.)

22. *For the Jews require a sign.* Demand a sign. Since the apostles performed many miracles to confirm the gospel, probably the sign which the Jews demanded was "the sign from heaven" which the Pharisees sought from Christ. (Mark 8: 11; Matt. 12: 38; 16: 1.) Daniel foretold the coming of Christ in the clouds of heaven to receive his kingdom. (Dan. 7: 13.) The Jews, mistaken in the meaning, expected he would make his first appearance in the clouds, and, by some exertion of power, take the empire of the world from the Romans. This is one reason why the preaching of the crucified Savior was a stumblingblock to the Jews. *Greeks seek after wisdom.* Demand the depths of philosophy and the charms of eloquence.

23. *But we preach Christ crucified.* To preach Christ did not fulfill the demand, but "Christ crucified" did. *Unto the Jews a stumblingblock.* Because opposite to the sign they seek, and this because they had a wrong conception of Christ. *Unto the Greeks foolishness.* A silly tale, just opposite the wisdom they seek.

24. *But unto them which are called.* Those who have obeyed the gospel call. God calls by and through the gospel. (1 Thess. 2: 13, 14.) *The power of God, and the wisdom of God.* To both Jews and Greeks who obey the gospel, Christ is accepted to be both the power and wisdom of God.

25. *The foolishness of God is wiser than men.* The crucifying of Christ seemed foolish to the world, yet there is more wisdom in it than can be found in all the philosophy of the world. *Weakness of God.* To the worldly-wise it seemed a weakness in God to allow Christ to die, yet it proved mightier than all the strength of the wise. The scheme of redemption, revealed in the gospel, which the world judges to be mere foolishness, is wiser than the wisdom of men; and weak as they account it, it is stronger than all the strength of men. They overlooked the fact that as it takes the sufferings and pains of others, the bleeding and dying of animals for food and to produce and sustain temporal life of man, so it required the sufferings, bleeding, and dying of a divine Being to produce and sustain eternal life. Note (1) how both Jews and Greeks (Gentiles) conspired together in their contempt and rejection of the gospel. "The Jews require a sign." That is, besides all the miracles and the resurrection of Christ, they required some sign from heaven to prove that Christ was sent from God. So unreasonable and obstinate was their infidelity that all the miracles of our Savior's life, death, and resurrection could not remove it, and so they demanded more. "The Greeks seek after wisdom." That is, they looked for profound wisdom, eminent learning, and deep philosophy in the gospel, and scorned it because they found not there what they expected. It was too simple to please them. (2) Paul's determination to preach Christ crucified, though it was a stumblingblock to the Jews and foolishness to the Greeks. Christ was a stumblingblock to the Jews relative to his poverty and sufferings, the lowness and misery of his condition in the world. They expected that their Messiah should be a victorious prince, one that should rescue them from their enemies; instead of which they find this Jesus to be overcome by his enemies—that seemingly he had no power to defend himself, much less to deliver them. They thought he was deserted by God, whom he called his Father; forsaken by his followers, whom he styled "disciples;" scourged with rods, crowned with thorns, ignominiously treated, and shamefully crucified. This was a stumblingblock to the Jews. How was Christ "to the Greeks foolishness?" They despised the gospel of Christ as an absurd, ridiculous, and ill-contrived fable. They concluded the incarnation impossible, that a being infinitely perfect should unite with a nature so inferior to itself, and rejected the doctrine of the Lord's death as an impiety contumelious to God. They could not reconcile servitude with sovereignty, punishment with innocence, the lowest of human miseries with the highest of divine honors, and accordingly they esteemed it foolishness to expect eternal life from him that was put to death, and that he should bring them to the highest glory, who suffered himself in the lowest weakness. (3) The preaching of the cross was not thus to all of either class. There was a number of both Jews and Gentiles converted and saved by the preaching of the cross, unto whom Christ was the "power of God, and the wisdom of God." Observe (1) that Christ, through the gospel, is the power of God to save; that the works of mighty power were performed by him;" that all things in heaven and in earth were created by him; that he is the work of providence and the redemption of man. (Isa. 9: 6; Col. 1: 16; Heb. 1: 3; Gal. 3: 13.) (2) Christ is the wisdom of God. His divine nature had a fullness of infinite and uncreated wisdom found with it; also his human nature had a fullness of infused and created wisdom found in it. The redemption of man by and through Christ was a design of admirable wisdom. He who turns his back on Christ rejects the wisdom of God and renders his ruin both dreadful and certain. They must perish eternally by the hand of justice who will not be saved according to the plan of divine wisdom, which is to save us from hell by saving us from our sins. (3) The reason assigned why the preaching of Christ crucified became the power of God unto salvation is, "because the weakness of God is stronger than men"—that is, the ordinances and institutions of God, though they seem weak and foolish to the world, yet are more powerful than all the wisdom of men. We should observe the fact that the ordinances and institutions of God, and particularly the preaching of the gospel, though despised by the world, by the power of God have great power and produce wonderful effects. "The weakness of God is stronger than men"—that is, the weakest means and instruments used by God are stronger in effects than the strongest which men can devise and use. "The foolishness of God is wiser than men." Not that there is either foolishness or weakness in God, but that which men call "foolishness" and "weakness," and deride as such, overcomes all their admired wisdom and strength. If the wisdom of man cannot match the foolishness of God, how shall it vie and contend with the wisdom of God? No wisdom or power of man can stand before the foolishness and weakness, much less before the wisdom and power, of God.

Our whole peace in this life consisteth rather in humble endurance than in not feeling adversities. He that knows best how to suffer will best keep himself in peace. That man is conqueror of himself and lord of the world, the friend of Christ, and an heir of heaven.—Selected.

"AND THIS THEY DID." No. 2.

BY J. W. BUSH, M.D.

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." (2 Cor. 8: 5.)

4. *They were poor.* (See verse 2.) They were not the wise, the mighty, and the rich of Macedonia. Paul, in writing to the Corinthians, uses language that likewise can be applied to the Macedonians, and to us, when he says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." (1 Cor. 1: 26-29.)

Such is the character of those the Father draws by the gospel to Jesus Christ. Few, if any, of the rich, the wise, the mighty, or the noble, stood with Christ and his church in Paul's day. The gospel, God's power to save, had little or no effect upon them. Loadstone will not draw the precious metals; it has little or no attraction over gold and silver. But the common metals are attracted by it, such as iron and steel. Comparatively few of the great ones of earth ever cared for Christ our Lord. "The common people heard him gladly." And high ecclesiastics asked significantly: "Have any of the rulers of the Pharisees believed on him?" The Macedonian Christians were poor, and, therefore, did not give out of their abundance or superfluity to help others, but out of their "deep poverty." On natural grounds they might have said: "Why, the wolf is even now howling near our door. We do not have all we need for ourselves, and so cannot give anything toward the relief of the poor saints at Jerusalem." Why should they part with what they needed for themselves to relieve the needs of others? Echo answers, why? There is only one reason beneath the stars why, and that reason is to be "rich in faith" and "rich toward God." (See James 2: 5; Luke 12: 21.)

My friend, have you these riches? If you have, then you have laid up "for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6: 20.)

5. *They abounded in liberality.* "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (Verse 2.) These Macedonian churches did not work through nor contribute to "boards" or other missionary organizations. Indeed, they knew nothing of such organizations; they knew only one divine organization—the church of the Lord Jesus Christ; and they just believed, loved, lived, and contributed of their means in and through the church of our Lord. They fully realized that spiritual success is secured only when Christ and man work together in partnership; that if the "hand of the Lord" is withheld, the hand of the strongest man is paralyzed. The gifts of the Macedonian churches were liberal; they were fully worthy of generous souls.

6. *They went beyond their power.* "For to their power, I bear record, yea, and beyond their power." (Verse 3.) They went to the extreme limits of their possibilities. Let me illustrate by a story that came from the lips of a veteran missionary: "A trying mishap had come to us in our work. A fire had broken out in the mission home. Before it could be quenched, the roof was entirely consumed. Every dollar was needed for the necessary work of the mission. The blow was a heavy one. That evening, as wife and I sat and talked over the situation, it seemed that dark clouds hovered over us, and the future looked dark indeed. By and by, as we talked, we heard footsteps. The door opened, and in came two aged sisters whom I had persuaded by the sweet gospel story to accept the Lord of glory. They lived in a little shack and were very poor, but they were rich in faith and good works. The older of the two walked up to us with a knotted handkerchief in her hand, and, untying it, she emptied the contents into my hands. There lay all their little store of earthly wealth—pennies, half pennies, and smaller fractional coins. 'Brother,' said she, 'we do not have very much, but all we have we want to give to help put the roof on the mission house.'" A tear stole down the missionary's cheek as he told the story, and with faltering voice he said: "It was not much they gave, but it was all they had, and—O!—it was *so acceptable!*" They went beyond their power.

Brother J. Madison Wright, a devout Christian, a lover of both God and man and an earnest, faithful, loyal preacher of the word, tells me this story: One time he was preaching the gospel at a certain missionary point in Ontario, Canada. He succeeded in establishing a loyal church of Christ at that point. He learned that there was a plain, but substantial, meetinghouse in the little town that could be purchased for seven hundred and twenty dollars. He went among the brethren and succeeded in collecting six hundred and ninety dollars, thirty dollars short of the amount that was necessary to make the purchase of the house possible. He had just thirty dollars. He talked the matter over with his Christian wife. They needed food, and their child needed shoes and clothing. What should they do? They decided to give the thirty dollars and purchase the house of worship and trust to the Lord for food and raiment. They went beyond their power.

The Macedonian churches were consecrated. This was an outstanding fact of the apostolic age. It was the climax and glory of Christian service. Those men and women went beyond their power—yea, often surrendered all. What things were gain to them, they counted loss for Jesus' sake. They took up their cross and followed him. This is our supreme need to-day—heroic devotion.

Are we going back to the Macedonian churches for a pattern? If so, are we heroic enough to live as they did in such days? Christ shook the world with a few congregations in apostolic times because they were consecrated to his work. Can he shake anything with us to-day? Can he build anything with us? Can he conquer anything with us? Yes, if we believe in God; if we have courage and confidence; if we be men and women of purity, prayer, and power; if we preach the truth, live the truth, love the brethren, and lay down our lives, if need be, for the Master, we can do all things through Jesus, our loving Savior, who "loved us, and washed us from our sins in his own blood." (Rev. 1: 5.)

EAST TENNESSEE AS A MISSION FIELD.

BY GEORGE W. FARMER.

He that undertakes to go to heaven without trying to get somebody else to go, too, will never get there himself. The church or congregation that is content to see itself move along in a good, easy way, without reaching out into other fields and making new conquest for Christ, is certainly not patterning after the divine order and will not meet with divine approval. It may have a name to live, and yet it is dead. The religion of Christ is a missionary religion. The command is to go into all the world and teach—not to sound the word in, but to sound it out.

I call attention again to the fact that of the thirty-two counties in East Tennessee, twenty-one of them have no churches after the New Testament order, so far as known to us. There may be a few members scattered here and there in some of them, but in some I doubt very seriously if there are any members at all. I contend that it is just as much a Christian duty to try to get the gospel before

these people as it is to pray and sing and commune on the first day of the week or to attend worship at any time. Of course, East Tennessee is not the only mission field. There are many, both in the homeland and in the foreign lands; but I am particularly interested in this section now, and I want to see some others interested in it. Every congregation of disciples that has been planted should be interested, first in the people around it, and then in the people away.

If all will catch the missionary spirit of Jesus and his apostles, it will not be long until the most benighted parts of the earth will have the opportunity of hearing the "sweet old story" and learning the true way.

One great evil I see under the sun, and that is this: oftentimes there are members that go into parts isolated from church—say, they move into towns or neighborhoods where there are no true churches. Now, there is a great opportunity to do a world of good missionary work, perhaps, if they will only use it. Some few do use it, but oftentimes such members sit down, bury their talents, and do nothing, or else they go into some one of the denominations; and if they do not go into these churches, they attend them and work with them, giving their time, presence, and means, to be turned into these sectarian channels. Now, here I just wish to say, if sectarian teachings and practices will save people, let us all fall into their ranks, go on with them, and give them our presence, time, influence, and money, and boost them all we can, for the world needs saving. If they are right in teaching and practice, then it will certainly save; so why should one give his time, money, and all that is within him to build up anything else? If their teachings and practices are not right, why should any one work to promote them? What do you say, my brother, sister? Do you believe that all they teach and practice is right? Now, of course, it is not; and if you know anything about the teachings of the Bible, you know it is not right. What do you think and say? Then why do you bury your talents or dissipate them in this way?

Become a real hero for Christ. Stand up for him. Be a real missionary wherever you are. Work and help build up the true. Do not think, because you are far removed from a congregation, that you are relieved of any responsibility, for you are not. These conditions make your responsibilities greater, if possible, and you should be the more concerned about the "Father's business." God would have us know our responsibilities and be seriously impressed with them.

Now, under such conditions as stated above, instead of sitting down and doing nothing, or going into sectarian churches and giving our influence and the means God puts into our hands to help in the promotion of things that are wrong, I suggest that each become a missionary in that community. Worship God under your own vine and fig tree, if you can do no better. Study the Bible to be wise unto salvation, scatter good tracts and leaflets and all kinds of good, religious literature. "Let every one of you lay by him in store, as God hath prospered him." This means your money or any other material substance that you command. Do this, and at proper times put it into the hands of some one who can use it in having the gospel preached, or call the preacher into your own community and have him hold a meeting there. By doing this way the whole wide world will soon be evangelized and people will have a chance to learn the truth.

East Tennessee is certainly a great mission field, ripe unto the harvest. Let us work it. Who will help us?

We are all so constituted that the love of happiness is both a necessity of our nature and a positive duty. There is no truer index of character than the kind of object or pursuit that affords us our intensest pleasure. —Thain Davidson.

A POPULAR MISAPPREHENSION.

BY PRICE BILLINGSLEY.

Love Must Be the Christian's Ruling Passion.

He who knows God's truth knows that the supreme and moving force of his life is love, the motive power which drives him in all life's correct relations. Love must be at the helm if we avoid wreck and at last arrive in the port of eternal rest. In love God created us in Christ, and for love. In love we are to be *rooted and grounded* (Eph. 3: 17); *walk* (Eph. 5: 2); be *knit together* (Col. 2: 2); *edify ourselves* (Eph. 4: 16); *abound* (1 Thess. 3: 12); *increase more and more* (1 Thess. 4: 10); and *owe no man anything, but to love* (Rom. 13: 8). *Above all things we are to love* (1 Pet. 4: 8); it is *greater than all else besides* (1 Cor. 13: 13); *all the law is fulfilled in it* (Gal. 5: 14; Matt. 22: 40); *every other commandment is comprehended in it* (Rom. 13: 9); it is *the bond of perfectness* (Col. 3: 14); *the end of the commandment* (1 Tim. 1: 5). Nor is any other grace worthy or acceptable without it. (1 Cor. 13: 1-3.) This impressive emphasis should make us sure that always we are impelled by love, and that everybody who knows us should understand it also.

But Love's True Manifestations Are Misunderstood.

Most of the world, including many in the church, understand little or nothing at all of love's real nature and fruits as defined by the Holy Spirit. They are under the delusion that it is always a sweet and never a bitter thing; that he who loves another shows only the most gentle and tender sentiment, expressed in approval or condoning of no matter what wrong, and be very pleasant and sweet all the time. And, therefore, he who rebukes and condemns wrong must be impelled by something less worthy than this holy force of love. And this popular misconception works general damage among us.

Love Seeks the Highest Ultimate Good of the Objects Loved.

To violate the manner and spirit of presenting the truth is as sinful as to violate any other part of it. This is the utmost kindness, humility, and long-suffering. But love is a heroic spirit, not a sickly sentimentalism. No one ever loved as did Jesus; all he did and said was through this divine compassion. But terribly did he hate wrong and flay and oppose wrongdoers. Likewise, Paul to the Corinthians, where horrible sins were uncovered. He brought grave public charges and administered stinging rebukes, and added that he did it to make manifest his love to them. (2 Cor. 2: 4; 7: 12.) Were the Master and Paul therein actuated by anything but love? Suppose you that they violated their own commands to love? What shall we say to these things?

Then Do Preachers Love Erring Christians? How Shall We Know?

We must prove that we are possessed of great love, even to giving of our lives should the need arise. Then when I love brethren and know them to be in error, instead of excusing or capitalizing their weaknesses by playing up to them, I seek to set them right, regardless of cost to myself, even mayhap at the risk of arraying them against me. Their future is involved, and my love for their good will admit of no other course. It would be gross misuse of terms to say I love them and regard their friendship highly and take any other course. To let them alone would be *hate* and *deception* in me, even though I sugar-coated with loud assurance of love and regard for their feelings. And the same holds good in professions of love for the truth and the church. And the man who would preserve present peace and good will at the cost of allowing sins to go unrebuked and uncorrected does not really love God and the divine way and the eternal salvation of souls. Rather, he loves ease and his own belly, and with good words deceives the hearts of the simple.

OUR MESSAGES

A prosperous New Year!

Idleness is always a disgrace.

Brother Elkins asks: "Can the folks learn what Christianity is by watching you?"

Brother Srygley said: "Verily, if thou tootest not thine own horn, it shall not be tooted."

Brother Cameron says that "lots of church members are handy at criticizing and dandy at doing nothing."

E. S. Jelley requests that all mail to his address be sent to Birmingham, Ala., care of Burgess' Store, Gate City.

Brother Cameron says that "these goody-goody people who observe only the moral laws are just half ready for heaven."

W. T. Hines, Neosho, Mo., December 30: "I will conduct a debate, during the second week in January, with Mr. Fowler, on 'Russellism.' The debate will take place three miles south of Neosho."

We note Brother Golphenee, out in Montana, advises that one lady came five miles through a snowstorm to be baptized. There is not a case on record where any one was ever known to have been injured by doing what Jesus commands.

O. C. Tidwell, Huntingdon, Tenn., December 26: "I inclose a check for four dollars, for which please renew my subscription to the Gospel Advocate for 1925. Also mail me 'Peloubet's Select Notes on the International Sunday School Lessons for 1925.'"

Miss Martha Allen, 136 Green Street, Nashville, Tenn., sends in two subscribers and says: "I have six more subscribers promised. I hope I can get more. I am certainly pleading for the dear old Gospel Advocate. I wish I could put it in every home."

Tice Elkins, Arlington, Texas, December 30: "A three-days' meeting here at home closed on Sunday night, with one baptized. There is a band of good brethren here. I will go to South Texas again in January for several meetings. I have time the last of May for a meeting."

A. J. Bachman, 2638 Guyan Avenue, Huntington, W. Va., December 29: "Our meeting in this city closed on Lord's day, December 21. During this meeting twenty-nine were added to the fellowship of this congregation. The Lord's work is moving along nicely in this city. We hope to do greater things for Him in 1925."

Mrs. B. W. Davis, 939 Delmas Avenue, Nashville, Tenn., December 29: "Mr. Davis is not suffering so much, but his condition remains about the same. He is still unable to leave his bed. I am profoundly grateful for the many remembrances received from the brethren here and elsewhere. May God bless and keep us all."

J. S. Daugherty, Rockdale, Texas, December 29: "I have been busy in the Lord's work and have all my time engaged in Central and East Texas. I want to commend the bold, brave stand on the unscriptural 'Billy Sunday' revival, and again affirm that the Gospel Advocate is the bravest, soundest paper among our brethren to-day."

G. A. Dunn, 823 West Tenth Street, Dallas, Texas, December 31: "I have been much pleased with the work of the Gospel Advocate for some time. No one can make the teaching of the Book too plain. Of course, one should always be courteous. Keep the Advocate humble and true to the Book, and it will thus continue to do great good."

J. P. Sewell, Fort Worth, Texas, Route 5, Box 158, December 30: "With the new year, 1925, I am beginning work with the Southside Church, this city. The meeting-house is located at the corner of College and Leuda Streets, just across the street from the Central High School. When in the city, worship with us. Take the University car."

Armstrong says that Boll teaches that the kingdom is now in existence. If that be true, then Boll is wrong when he says that Christ will establish a millennial kingdom when he comes again; for Daniel said the kingdom that God would set up would never be destroyed, nor should the sovereignty thereof be left to another people, but that it should stand forever, which shows that the present kingdom will never have a successor.

J. W. Brents, 711 West Street, Topeka, Kan., December 28: "In spite of sub-zero weather here, we had an excellent audience to-day. Not being able to preach myself, a number of the brethren made short and interesting talks. We enter the new year with faith in God and a firm confidence that if we will be actively engaged in his service his blessings will attend us. The article in the Gospel Advocate, December 18, entitled 'Pioneers,' and written by 'X,' was written by your humble servant. I unintentionally left off my name."

H. L. Ray, Nashville, Tenn.: "On the second Sunday in January the Lischey Avenue congregation, formerly Jones Avenue, this city, will have their opening services in their new meetinghouse on Lischey Avenue, just beyond the end of the Meridian Street car line. Brethren Wallace and Dickson will begin a protracted meeting. There will be three services—at 11 A.M., 3 P.M., and 7 P.M.; and the congregation would appreciate your attendance at any or all three of these meetings. The meeting at 3 P.M., by Wallace and Dickson, will be especially for the members of the different congregations. Will you lend us your presence and assistance, especially at this meeting, as we wish each congregation to be represented? Be sure and come, each one of you. We take this opportunity of extending to you, one and all, our appreciation of the help and encouragement given, enabling us to have this new meetinghouse."

W. F. Lemmons, Swifton, Ark., January 1, writes: "Our last meeting of the year, at Porum, Okla., was frozen out with zero weather. I came to this place on December 24, and spent the holidays with my brothers at this place, and at Pocahontas, where I first saw the light. The last Lord's day in the year I preached at Swifton. The recent death of our only sister, Mrs. M. A. Phillips, of Memphis, Tenn., mingled sadness with the joy of the holidays. She lived as she died, with unshaken faith, and her reward is sure. I expect to be in this section of the country some time. Mail will reach me (general delivery) at Little Rock, Ark., or Nashville, Tenn. The old year has passed away with all its joys and sorrows. What we have accomplished, with all of our failures, is a matter of record. We have more to be thankful for than space permits our mentioning. We face the new year, determined, by the grace of God, to do all we can. We expect to lay hold of every opportunity to do our part in the great work."

Robert E. Wright, Bradentown, Fla., December 30, has this to say: "My good brethren and sisters, we have made a great improvement this year over the year 1923. You have certainly done well. If you want to know where every cent of the amount given by your congregation went or the way it was expended, ask for an annual report of all funds. But we will do better than this next year, I am quite sure. I was talking to one of the Cortez brethren to-day, and he said: 'We will give three times that amount next year.' What do you think of that? 'Give, and it shall be given you,' is the way God speaks on the subject. Rob the Lord, and he will not let you go unpunished—just count on that. I believe that I can stand before you quite a number of brethren right here in Bradentown who will tell you that they have given to the Lord this year more than ever before in their lives in a single year, and who will also tell you that they have been prospered more this year than in any one year of their lives, and will prove it to you by their books, if you are a doubter. Who wants to call my hand on that?"

H. C. Shoulders, Barrackville, W. Va., December 27: "Sister Susan Ella, of Granville, Tenn., will celebrate her one hundredth birthday on the twentieth day of January, 1925. Sister Ella has been a member of the church seventy-seven or seventy-eight years. Possibly she is the oldest member of the church of Christ now living. I was to see her last September. While there, she informed me that she had been to the services several times during the past summer. She is not able to get to the meetinghouse without assistance, but some one takes her in a car when she is able to attend. She and her daughter, Sister Sarah Terry, live together. She is able to walk from her room to the dining room for her meals, and really prefers to do that. She can talk to any one about things that happened fifty, sixty, seventy, eighty, and ninety years ago, with much interest and ease. Old people appreciate very much being remembered in any kindly way. So let us all make her one hundredth birthday the happiest one of them all. Let each one who may read this account make a note of the time and send her a birthday card or some kindly remembrance. Please send early, that she may get it on or before the twentieth. Address Mrs. Susan Ella, Granville, Tenn." We urge all our readers to remember this dear old mother in Israel.

Neglect and indifference are bad signs.

Always be ready, and then you will never be sorry.

A man without an ideal is like a ship without a port.

The time we trifle away, eternity itself cannot retrieve.

When some people get what they want, they don't want it.

F. W. Smith preached at Franklin, Tenn., last Lord's day.

H. C. Hale preached at Lewisburg, Tenn., last Lord's day.

Trying to explain away a fact is like kicking against the goads.

The more riches a man has, the more he is burdened with care.

F. B. Srygley preached at Fifth Street Church, this city, last Lord's day.

H. Leo Boles preached at Grandview Heights, this city, last Lord's day.

What some people are speaks so loud that we cannot hear what they say.

Lytton Alley preached at Highland Avenue Church, this city, last Lord's day.

R. P. Cuff preached at Seminary, in Rutherford County, Tenn., last Lord's day.

Shakespeare says that "in struggling with misfortune lies the true proof of virtue."

A young man or a young woman who has his or her own way is sure to go to ruin.

No scholar has ever been found who did not say that "baptize" means to "immerse."

Perhaps the reason some depict the New Year as a baby is that people stay up all night with it.

A man can be depended on never to preach the truth when he is trying to build up his popularity.

Married, on December 20, at the Hermitage Hotel, Joe Morris and Christine White, of Bowling Green, Ky., S. H. Hall officiating.

A. B. Lipscomb preached at the Reid Avenue church of Christ, this city, last Lord's day, with two fine services and one baptism.

Married, on December 27, at the home of S. H. Hall, 800 Shelby Avenue, Morris S. Page and Lillian Lawrence, S. H. Hall officiating.

David Lipscomb College opened its winter term on December 31 with an increased enrollment. It is enjoying the greatest year in the history of the college.

Many persons, "for the sake of convenience," go to more trouble to try to prove that baptism does not mean immersion than they would have to go to be immersed.

E. A. Elam preached at David Lipscomb College last Lord's day. His subject was, "God Has Spoken to the Human Race." Brother Elam showed that God spoke first through the prophets and then through his Son.

John Wesley said: "'Buried with him,' alluding to the ancient manner of baptizing by immersion." ("Notes on New Testament.") We call upon Methodists to accept the truth as spoken by their founder, John Wesley.

S. H. Hall reports great services at Russell Street Church, this city, on the first Sunday in the new year. Large crowds, with one reclaimed and six added by statement. Dr. J. S. Ward delivered a very highly appreciated sermon at the evening services.

W. S. Moody preached two excellent sermons to large and attentive audiences at the Twelfth Avenue Church, this city, last Lord's day. Over four hundred were present at the Bible study. The average attendance for last year was three hundred and thirty-six.

Dr. S. T. Hardison, of Lewisburg, Tenn., said last Lord's day that he had been reading the Gospel Advocate for fifty years, and that he had never seen it as good as it is at the present time. Also, Dr. Hardison encouraged the Lewisburg congregation to subscribe for and read the Advocate.

W. A. Hardy, Bemis, Tenn., January 3: "A meeting is to begin here this evening at the church of God (Holy Rollers, or Holiness). We tried to get the pastor to discuss the operation of the Holy Spirit, but they refuse to discuss any Bible subject. They say they do not believe in debates."

John Calvin, founder of the Presbyterian Church, said: "Churches should be at liberty to adopt either [mode], according to the diversity of climates, although it is evident the term 'baptize' means to immerse, and that this was the form used by the primitive church." ("Institutes," Volume III., page 344.)

On the design of baptism, John Wesley, in "Notes on the New Testament," Acts 22: 16, says: "Baptism administered to real penitents is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this on any unless through this means." Will Bishop Mouzon please take notice?

Brother Srygley says: "I have never studied about how to sail away in space, unpin the curtains of the night, and show the audience the stars. I notice that those who try to do that sort of thing are more interested in trying to increase their popularity by pretty flights of oratory than in plainly preaching the word of God."

B. B. Young, Bartlesville, Okla., January 2: "R. L. Colley, of Paragould, Ark., began a meeting here on December 7 and continued it eight days, closing with five additions—three by baptism and two by membership. We have had one confession and baptism since the meeting. We are striving to build up the cause of Christ here. We would be glad to have any one passing through Bartlesville stop off and see us. We meet on the corner of Santa Fe and Cudahy Streets. May the Lord bless the Gospel Advocate."

F. D. Srygley said: "The Christian Guide of December 20, 1899, had on its front page a large picture, under which were printed the words: 'John Wesley, founder of Methodism.' The Midland Methodist of the same date had on its front page a large picture of Mary, with the infant Savior in her arms. I like the picture in the Midland Methodist better than the one in the Christian Guide, though I regard John Wesley as a man of many excellent traits of character. After all, it is better to get away from Wesley, Calvin, Luther, Campbell, and all other uninspired men, and draw near to the Lord in full assurance of faith."

R. E. L. Taylor, Decherd, Tenn., December 31: "I was with the North Chattanooga congregation, Chattanooga, Tenn., last Lord's day. I preached, morning and evening, to two splendid audiences. One took membership with the congregation at the night service. Claud Woodroof was with the Ridgedale congregation. R. R. Brooks was with the St. Elmo congregation for the morning service and was with the Central congregation for the night service. W. C. Phillips was with the Cowart Street congregation. I will be with the Ridgedale congregation next Lord's day. This congregation is moving along nicely with its Bible drill each Friday night."

G. F. Gibbs, Greenville, S. C., December 30: "Wise people are always on the lookout for a good investment. Well, a good one has been found, and though it is not a new one, yet it is often passed up for some less suitable. The church here, feeling a greater need of things divine, decided to have a Bible study, which we did. It continued six weeks, and covered the books of First Samuel and Luke and various connective passages. Those who had before studied the Bible were strengthened in their knowledge; some who did not understand now have an exceptional understanding of the books; some who had before stated that they read the Bible, but could not understand it, now know why; and, all in all, we are a wiser people, a better church, and are more able to stand against the wiles of the evil one. Try it. Three have recently been baptized, and with plans and prayers we enter 1925 with hope of seeing much done in this part of the Master's vineyard."

Price Billingsley, Mango, Fla., January 1: "I am now in the land of flowers and perpetual sunshine for several meetings. The first service of the new year we held tonight in the initial sermon of the Mango revival. We had a full house, and everything seems to be in the best possible condition for a glorious meeting. While down here this time I plan to tell the Gospel Advocate readers some things concerning this marvelous country. This at some later time. For the present, while the matter is fresh in mind, I would make a brief report upon a short meeting I have just held at Haynesville, La. A good congregation is there, though it has lived under some handicaps. Last Lord's day we made up near eight hundred dollars in cash to pay off their paving indebtedness, and at the same time succeeded in getting subscribed about two thousand dollars toward employing a preacher for full time to work for the congregation and to give attention to some near-by mission points. I now expect the best things of those brethren, and I would say, 'Watch Haynesville grow.'"

QUERY DEPARTMENT

BY E. A. ELAM

Please answer the following question: A young couple marry, and in about two months thereafter a child is born. They are members of the church. They say they are getting on well and are happy. What should the church do in this case? Please give the scriptures bearing on the subject. X.

The church should congratulate them on doing the only scriptural thing which they could do after having done wrong. They should have married at the proper time, or before they sinned; but since they did not, they should repent of their sin and live happily together, as they are reported as doing. That they are doing this helps to show that they have repented. Adultery, whensoever committed and by whomsoever committed, is adultery, a sin condemned by the Lord. Those who live in it without repentance will be lost; but when repented of and forsaken, it will be forgiven. If these young people have not already done so, they should voluntarily acknowledge in a proper way that they have sinned.

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Celina, Tenn.—Please answer, through the Gospel Advocate. With what kind of a heart does a sinner believe in God? C. A. ASHLOCK.

Faith comes by hearing the word of God. (Rom. 10: 17; see, also, John 20: 30, 31; Acts 2: 14, 22, 36, 37; Acts 15: 7; Acts 17: 11; 2 Thess. 1: 10.) Before a sinner can believe in God, he must hear and learn of God. (Acts 14: 15; Acts 17: 25.) Before he can believe in Jesus, the Christ, the Son of the living God, he must hear of Christ. (Rom. 10: 14; see especially John 6: 44, 45.) After a sinner has heard the truth of God and the gospel of Christ and has been convinced of their claims, all depends then upon what he decides to do. Many rulers of the Jews believed on Jesus; "but because of the Pharisees they did not confess it ["him" in the margin], lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John 12: 42, 43.) What kind of hearts did they have? And who was responsible for this condition of their hearts? "The demons also believe, and shudder." (James 2: 19.) What kind of hearts have they? On the other hand, thousands who heard the word of the Lord "were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" And when told by Peter, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," they that "received his word were baptized: and there were added unto them in that day about three thousand souls." (Acts 2: 37, 38, 41.) This is the kind of heart they had.

The parable of the sower embraces four kinds of hearers and three kinds of believers after having heard the word of God, therefore four kinds of hearts—namely, the wayside hearer, out of whose heart the devil snatched the word of God, lest he should become a believer; the stony-ground hearer, who became a believer, but who had no depth and courage of conviction to endure persecution; the thorny-ground hearer, who became a believer, but who allowed the word of God to be choked out of his heart. This is the kind of heart these believers have and for which condition they are alone responsible. The good-ground hearer is the only one benefited by the word, because he not only believes the word, but holds it fast in a good and honest heart, and brings forth fruit with steadfastness. His heart is honest with itself, with the truth, and with God. God does not make men dishonest, but gives all opportunities to hear the gospel, to obey it, and to be saved. He leaves it with men to choose for themselves whom they will serve, and commands them to keep their heart "with all diligence; for out of it are the issues of life." (Prov. 4: 23.)

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Select, Ky., November 2.—Gospel Advocate: Can you not give us an article on the evil of the tobacco habit? I look upon it as very sinful and think our church should denounce it in strong terms. Please give our church members your advice as regards this filthy and sinful as well as costly habit. I think many would quit the habit if they were admonished by their friends to do so. In love for the Advocate. J. W. Cox.

The strongest terms in which any evil or evildoer can be denounced are the ones used by the Bible. The strongest thing that can be said against anything is that God declares it sinful, and therefore wrong. To all who love God this is enough and also very strong, because they fear disobedience to him and transgression of his law. To denounce sin and sinners in a partisan and bitter spirit and in harsh and vituperative terms is to drive the sinners from the truth. Bitterness, a partisan spirit, vituperation, etc., are not signs of either courage or strength, but, on the contrary, of weakness. I repeat, God's language is sufficiently strong.

For the consideration of all, I ask: What does the Bible say about tobacco, anyway, either in favor of or against its use? The Bible very clearly, strongly, and abundantly teaches against the manufacture, sale, and use of strong drink of any kind as a beverage. But that raising, selling, and using tobacco as a stimulant are wrong are inferences, because they are not mentioned in the Bible. But the same is true of opium and other narcotics as stimulants or "dopes." Yet such use of narcotics is wrong. "Come now, and let us reason together, saith Jehovah." (Isa. 1: 18.) This is the wise and righteous course.

The use of "a little wine" only for the "stomach's sake," or as medicine; the use of opium and other narcotics *only as medicine* and *when really needed;* and the use of tobacco for any good purpose cannot be sinful or wrong. I am not familiar with the good uses to which tobacco is put; but for these purposes it cannot be wrong to raise it.

To show that to smoke it, to chew it, or to dip it is costly, injurious to health, and a filthy habit ought to be enough to restrain Christians from its use. Christians are forbidden by the Lord to do anything which defiles and weakens the body and mind, because their body is a temple of the Holy Spirit. (1 Cor. 6: 19, 20; see, also, 1 Cor. 3: 16, 17.) If in any way it can be shown that it is beneficial to mind or body to any man, it would not be wrong for that man to use it.

That public and private schools, colleges, railroads, manufactories, banks, etc., are discriminating against its use shows that increasing enlightenment regards its use as evil. This is a strong argument against its use. This shows, too, that sometimes money does more to restrain evil practices than the Bible. The great World War—that is, its officers and others connected with it—had much to do with spreading the injurious habit of cigarette smoking, as well as other uses of tobacco.

If preachers, elders, other teachers in the church, and parents would study this evil and teach wisely and continuously against it, they could do much toward restraining Christians from its use; but when preachers, elders, teachers, and parents use it, they cannot teach against it.

God cannot help me in my business if my business injures others. Nor can I expect God to give me wisdom that I may outwit and defraud my neighbor.—Selected.

In true worship, the soul of man can have but one attitude toward material things, and that an unselfish and beneficent one growing out of a desire to gather up those material things in one grand, supreme oblation to God in worship.—Henry Lowndes Drew.

HOME READING

MEN WHO SHOULD NOT MARRY.

The man who talks about "supporting" a wife when she is working fourteen hours a day, including Sundays.

The man who thinks it is "all nonsense" for a woman to want a ten-cent bunch of pansies or violets, when she hasn't seen a flower for five months.

The man who thinks a woman's bonnet ought to cost about seventy-five cents.

The man who thinks his wife exists for the comfort and convenience of his mother and sisters.

The man who provides himself with a family and trusts Providence to provide the family with a home and something to eat.

The man who thinks that women are angels.

The man who thinks that nobody but an angel is good enough to be his wife.

The man who thinks that a woman ought to give up a thousand-dollar salary and work in his kitchen for her board and a few clothes, and be glad of the chance.

The man who thinks a five-year-old worsted street gown is the proper sort of toilet for a dinner party or a reception.

The man who labors under the delusion that his wife's money belongs to him.

The man who thinks a parlor carpet ought to last fifteen years.

The man who has seventy-five dollars' worth of fishing tackle and can't afford a new set of curtains for the dining room.

The man who always leaves his wife at home when he takes his summer vacation.

The man who doesn't know what on earth a woman wants with money when she has a bill at the dry-goods store.

The man who thinks a sick wife would feel better if she would "just get up and stir around."

The man who forgets his manners as soon as he crosses his own threshold.

The man who thinks he can keep house better than his wife does.

The man who thinks there is "no place like home"—for grumbling and growling.—New York Times.

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ELLEN MAY'S PRAYER.

Ellen May was a salesman's wife. Her last name was Smith, but that doesn't matter, really, for every one called her Ellen May instead of Mrs. Smith.

Ellen May's husband was a tall, thin, worried-looking man. He was trying hard to make good in a difficult territory, and he wasn't at home very often.

"My dear" he said to Ellen May once, as he hurried stationward after a flying visit—"my dear, it seems as if I never see you any more. It seems as if I'm always going away from you!" And his worried mouth twitched, and he winked his eyes as if he wanted to keep back the—well, tears.

Ellen May was a blonde, fluffy thing, with a sunny smile, and, at times, a childishly serious manner.

"You mustn't look at it that way," said Ellen May, touching his coat sleeve with her slender little hand. "Sometimes when you're as far away from me as—as Los Angeles—I feel as if you're near—near!"

"When is that?" questioned Ellen May's husband.

"When I say my prayers!" answered Ellen May, softly.

"Darling," breathed Ellen May's husband.

They were almost in sight of the station before Ellen May spoke again. And then—

"Honey," said Ellen May, "let's say our prayers, each of us, at exactly nine-thirty every night, so we'll know really that we're together!"

And then they reached the station, and the train came snorting in, and Ellen May's husband kissed her fervently, though hurriedly, and she waved her handkerchief and smiled her sunny, though a bit tearful, little smile, until the last smoke wreath had quite faded from sight.

But that night when she knelt down, at nine-thirty, to say her prayers, she wasn't alone; for some hundred miles away, in a dingy hotel bedroom, her husband knelt and asked God, reverently, to keep her—safe.

Every night they knelt down at the same time—Ellen May and her husband, although the hundred miles that stretched between them lengthened out to a thousand, and then two thousand. Every night at nine-thirty they were together, really together. And then, one day, when Ellen May's husband was on his return trip, the great flood came, and report had it that whole railroad trains were washed away.

There were other wives in Ellen May's town who had salesman husbands on the road; and, when the news of the flood came flashing across the wires, there were many drawn faces and tearful eyes and tortured hearts. Perhaps a score of women gathered at the railroad station to send telegrams and watch the trains. Ellen May was there with a white little face, and the sunny smile quite gone from her lips.

"My husband"—a frail, middle-aged woman touched Ellen May on the arm—"is on a train that was just in the flood district. Do you 'spose—?"

Ellen May looked at her pitifully.

"So was mine," said Ellen May. Her lips quivered.

The day wore on. Morning lengthened into afternoon, and afternoon crept into dusk, and turned, of a sudden, into night; and still the women waited for word there at the station. Trains had stopped coming through, and many of the wires were down. Somewhere a clock struck nine, and the women sobbed as they huddled together, piteously, in a corner. The oldest of them looked almost broken as she sat there; even the youth of Ellen May had been crushed from her soul. The moments dragged on, and from somewhere the same clock chimed a half hour; and then, all at once, with an inarticulate little cry, Ellen May dropped to her knees. In after years she never tells what made her pray—whether it was impulse or divine guidance or just habit. But she did pray—

"O God," said Ellen May, "please—he's out there; in danger. Keep him safe, if," she faltered—"if it be thy will; and let him know that I'm with him, with him—" Her voice trailed into nothingness.

Suddenly the other women were on their knees beside Ellen May. One of them raised a quavering old voice: "Father," said the voice, "we'll have been married forty years—come June. This was his last trip. Bring him safe to me—"

"If it be thy will," finished a younger voice that shook.

And the women knelt there, each one silently saying her own prayer to her own God—a prayer for her man, in danger and distress.

The telegraph operator found them so when he came in fifteen minutes later, telegraph blank in his hand. He cleared his throat several times before he spoke:

"The messages," he said, softly, "are beginning to come through. No trains have been swept away, after all, I guess—" and then stopped talking, for Ellen May quietly had fainted.

And that is why, in Ellen May's little town, every woman, with a husband on the road, kneels down at half after nine and says a little prayer to God—a prayer for a man who is far away, and may be going into danger.—Margaret E. Sangster.

GOSPEL ADVOCATE

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EDITORIAL

QUESTIONS TO BE AVOIDED.

BY E. A. ELAM.

(Continued from last week.)

That which the Lord says against stealing, lying, drunkenness, adultery, and murder should be taught, as all will admit, with all the force of the word of God. But immorality is not the only sin. All that the Lord says against teaching fables; foolish and untaught questions; "secret things," which belong to God alone; and the doctrines and commandments of men, should be taught by the same authority and with the same force and zeal. Furthermore, all who do not preach as zealously against all efforts to teach on such questions as they do that which God commands to be preached do not preach as he requires.

Let it be understood that preachers have no choice of what they should preach and teach. God has made this choice for them. Neither can they decide to preach according to whether or not it suits their convenience, comfort, and pocketbook, as one chooses a profession. They can choose whom they will serve; but when they choose to serve God, that choice in the main settles the questions of their preaching. Their strongest preaching is their godly daily lives; but if as Christians they can accomplish more good by publicly proclaiming the gospel than in any other way, then they must do that. It is not a matter of support or nonsupport, just as becoming Christians is not, but of love for God and men. Then, when it is clear that they can accomplish more good by preaching the gospel, God, as stated, says what they must preach and what they must not preach. As God said to Jonah, "Preach . . . the preaching that I bid thee," so he says to all preachers for all time. As God alone could send the Savior into the world, he alone could give "the word of reconciliation," or the conditions of pardon and peace; hence, any preachers who presume to change or modify these conditions exalt themselves above God, or set him aside. Furthermore, preachers cannot choose what part of God's will they will preach and what part they will not preach. They must preach it all, rightly applied; nothing can be omitted and nothing can be added.

What a man preaches depends upon *why* he preaches. If he preaches only for the salvation of men and the glory of God, he will preach only the will of God; if he preaches for the glory of men, he will preach that which will glorify *himself;* and if he preaches for money, he will preach that which will bring him the most money.

The New Testament shows that in the days of the apostles some sought their own glory by teaching their own theories (John 7: 16-18); some perverted the gospel of Christ (Gal. 1: 6, 7); some corrupted [made merchandise of] the word of God (2 Cor. 2: 17); some supposed that godliness is a way of gain (1 Tim. 6: 5); some were unruly, vain talkers and deceivers, who subverted whole houses, "teaching things which they ought not, for filthy lucre's sake" (Tit. 1: 10, 11); some handled the word of God deceitfully (2 Cor. 4: 2); some with fair and smooth speech beguiled the hearts of the innocent, caused divisions contrary to the teaching of Christ, and served their own belly and not the Lord Jesus (Rom. 16: 17, 18); some taught a different doctrine from that of Christ; and some fashioned themselves as ministers of righteousness, while they were only servants of Satan. They were false prophets and deceitful workers. (2 Cor. 11: 12-15.) Thus we see that many, claiming to be followers of Christ, fell far short of or went beyond his teaching. In this way they caused trouble, produced strife, and made factions.

However distressing this sad fact is, we should not be astonished that there are such preachers to-day as the ones described above.

That we may be absolutely safe in this particular, let us, in deep reverence for God and profound respect for his word, mark with our pencils all passages in the New Testament which name questions to be avoided and which condemn the preaching of anything except Christ, and him crucified, or "the word." Let us note in this connection the strife, division, and ruin which result from such preaching.

By the laying on of Paul's hands Timothy possessed some spiritual gift, which he was exhorted to 'stir up" for the edification of the church and the glory of God; yet, with this gift, he was commanded to continue to study the Bible and to refuse foolish and untaught questions. If Timothy with this spiritual gift must continue to study the scriptures and must avoid all the questions which God says must be avoided, no preachers of the present day can be so well educated and wise, or can have such an insight into unrevealed things, that they should not heed the admonitions and obey the commands which were given him. Beyond the word of God, or things revealed, none can see and go.

Timothy was left in Ephesus that he might "charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith." (1 Tim. 1: 3, 4.)

Such teaching and such questions do not feed and strengthen faith, but, on the contrary, destroy it. Such teachers are not men of faith; but they undermine faith in the simple but powerful gospel of Christ.

Already in the church at Ephesus some had swerved from "love out of a pure heart and a good conscience and faith unfeigned," and had turned aside unto vain talking, desiring to be teachers of the law, although they understood neither what they said nor whereof they confidently affirmed. (1 Tim. 1: 5-7.)

Now, as then, teachers of various errors *confidently affirm* that which they do not understand, and they do not know what they say.

"A different doctrine" is anything different from the

teaching of Christ, and, therefore, contrary to it and divisive and sinful.

Whether "endless genealogies" refers to Jewish genealogies or to a mystic philosophy of false teachers then arising, a discussion of them was forbidden. Hence, this question or any mystic philosophy is now forbidden.

Fables are frequently mentioned in the New Testament. By consulting any ordinary dictionary, it can be learned that a fable is not only "a story with a moral, especially one in which animals speak and act like human beings," but "a fictitious narrative, or statement; untruth;" a fabrication, invention, as a story.

God warns the church against giving "heed to fables," and commands it to "refuse profane and old wives' fables." (1 Tim. 4: 7.) Preachers are charged also not to preach fables. Timothy was solemnly charged to "preach the word;" to be "urgent in season, out of season," in doing so; to "reprove, rebuke, exhort, with all long-suffering and teaching," and he was charged to do this for the reason that the time will come when the church "will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 1-4.) Note the striking contrast between "the word" and fables.

Never in the last hundred years so much as now have fables been preached for the gospel and have so many congregations shown a distaste for the gospel and have turned unto fables—fictitious stories, fabrications, smooth and fair speeches of the modern "minister" or "pastor." Congregations are *heaping* unto themselves such teachers. Such teachers are in demand; congregations are calling for and hunting for them.

Peter declares that the gospel is not composed of "cunningly devised fables," and that the apostles in preaching Christ had not followed such.

A sermon which does not embrace the facts, the commandments, the promises, the hope, and the salvation of the gospel—all the teaching of Christ—however smooth and fair its language may be and entertaining and beautiful the story, is nothing more than a cunningly devised fable which gratifies itching ears and turns away the hearers from the truth.

GONE FOREVERMORE.

BY F. W. SMITH.

We have emerged from the old year which marks another annual milestone on the road of life, and are standing upon the threshold of the new year with its unwritten history.

While we thus stand, it may be profitable to look back upon the pages of the past and out upon the unknown future. It is sadly true that we cannot alter the record of the past nor foretell the future, but we can profit by the one and plan for the other.

What Lessons Can We Gather From the Old Year?

1. It has gone, to return no more—an unreturning record of time, with its failures and successes, its opportunities and responsibilities. How appropriate, then, are the words, "The mill will never grind with the water that is past!"

2. We must, therefore, recognize the past as a sealed record, and, in the language of Pilate, we are forced to say, "What I have written, I have written," which means, of course, it cannot be changed. Our thoughts, words, and deeds are indelibly *fixed* for time and eternity, and a thousand prayers with an ocean of tears cannot recall them.

The *evil* thought that polluted the fountain of life has done that which only repentance and the blood of Christ can clarify; but neither can repair the injury wrought by that evil thought, for "whatsoever a man soweth, that shall he also reap."

The *hot, hasty,* and *unkind* words which fell from our lips have hurt, wounded, and crushed the spirits of those for whom they were intended. They and God may forgive us, but all of our repentance cannot remove the scars our cruel words have made.

The evil deeds of our past have left their imprint, not only upon our characters, but upon the hearts and lives of those who could be influenced in the wrong direction who came within the range of our influence. Have we, by an evil deed, started even one soul on the downward road? The very possibility of having exerted such an influence is enough to cause the soul to shudder.

3. The old year has been one of unnumbered blessings and mercies. Each day has brought to us blessings in our homes, in the social and business world. The song, "Count your blessings one by one, and see what the Lord hath done," asks too much of us, for no one can estimate the blessings of God within a day. But the all-important question for each one to determine is: Am I grateful, and does my gratitude find expression in holy and righteous living?

4. The year that has just been swept into the great ocean of eternity was one of glorious opportunities for growth in grace and in the knowledge of our Lord and Savior Jesus Christ. What, then, is our spiritual status? Have we *lowered* or *raised* the standard of our religious lives before God? Are we stronger in the Lord and in the power of his might than we were twelve months ago? These are serious and solemn questions, and should not, therefore, be passed without an *introspective* view.

5. The old year has been one of discipline, of trial, or a testing time, as all its predecessors have been. Homes have been draped in mourning, reverses in business have fallen to the lot of some, and beds of affliction have been the heritage of others. God has been pruning his vineyard that it may bear more and better fruit. His afflictive dispensations are as needful and beneficial as any of his manifold blessings. Have we been *rebellious* at the rough and rugged pathway over which our God has led us? Remember that he only permits such afflictions to come upon his faithful children for their good and for the good of the world.

The afflictions of Job have blessed the world for centuries and nerved many a suffering saint to endure his seeming misfortune. Will we profit spiritually by our trials, and let them be coined, by Him who causes all things to work together for good to them who love God, into rich assets, priceless jewels of Christian experience? (Note Heb. 12: 4-11.)

"Sometime when all of life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieve with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deepest tints of blue;
Then we shall see how all God's plans were right
And what seemed reproof was love most true."

Lessons Regarding the New Year.

1. We should enter it with increased knowledge gained from the experiences of the past, and this should enable us to make great improvement. Men in all the business affairs of life profit by past experiences, and why should not the children of God do the same in religion? Shall we make the same blunders and mistakes that so impeded our spiritual progress in the past? "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." (Eph. 5: 15, 16.)

2. We should plan greater things for the extension of the kingdom as churches and individuals. Our fields for Christian endeavor are constantly increasing, and with these our opportunities and responsibilities will also increase. Shall we meet them? Will churches remain in

the same old notch, or will they move up to a higher standard of effort to save themselves and the world?

3. New experiences and new problems will confront us, and with these we must deal; for, in the language of Joshua to Israel: "Ye have not passed this way before." (Josh. 3: 4.) The future is an untrodden path, and we know not yet its dangers.

4. Finally, in all of our calculations and plans for ourselves and for the Lord's cause, let us not forget that we may not live (Prov. 27: 1; James 4: 13); but let us be ready and willing to live or die for the Lord.

"IMMERSION NOT IN THE BIBLE."

BY F. B. SRYGLEY.

Recently a pamphlet of some thirty pages with the above title fell into my hands. This booklet claims to give "twenty-five reasons why immersion is not taught in the Bible." The author of the booklet as given on the flyleaf is the "Rev. C. W. Wimberly, of the Louisville Conference, M. E. Church, South."

Though the author boldly declares that immersion is not taught in the Bible, yet on page 6 he says: "'Do you ever immerse?' we are often asked. Certainly, and, furthermore, we have never spent one moment trying to dissuade a candidate who desired immersion. If, from training, early impressions, seeing and hearing, one feels that they prefer immersion, and as there is no principle involved, by all means they should have what they want. It is utter folly not to give them immersion. If for any reason it once gets into the system, it will come out later, and thereby become more embarrassing. Yes, immersion is baptism; no one who believes in affusion will deny that; but our contention is—and we propose to give twenty-five proofs to sustain that contention—*immersion is not taught in the Bible at all.*" The bad grammar in this extract is the best thing there is in it.

It will be noted that the brother says: "If . . . *one* feels that *they* prefer immersion." I am unable to see how *one* becomes *they* so quickly; but I could overlook this little discrepancy if anything in the quotation was right. But here it is in black and white, and in italics at that, *immersion is not taught in the Bible at all*, and yet the gentleman says he would immerse one if he prefers. In other words, he would go down into the water and, with uplifted hand, say, "I baptize thee in the name of the sacred Three," and do a thing which the Bible does not teach. But he says he certainly would do that, "as there is no principle involved." I wonder how a principle could be involved, if doing a thing in the name of Christ, which he has not commanded or in any way taught, does not involve a principle? If the gentleman had much principle, it would certainly be involved in the doing of such a thing. The gentleman thinks that a man should have what he wants, but I think he should have what the Bible teaches; but granting that a man should have what he wants, does a preacher have a right to do what he believes is unscriptural in order that one may have that right? But immersion is baptism, though it is not taught in the Bible! But if it is not taught in the Bible, it cannot be Bible Baptism, and the man that helps one perform such a baptism is not a Bible man. The gentleman rejoices over the fact that he is helping one do an unscriptural act, because he will be more embarrassed when he gets over his delusion. It seems to me that it ought to embarrass Mr. Wimberly that he helped him do an unscriptural act and has never got over the part he played in it, as he has announced here that he proposes to keep it up. He is out to please the people; and if he has to do an unscriptural thing to please those who for any cause want immersion, he is the man that can do it and involve no principle. He says immersion is baptism, and that no one who believes in affusion will deny it. Then my practice is not in dispute, since I am sure that no one who believes in immersion will deny it.

The gentleman begins his first reason in these words: "Baptism with water in any form or mode cannot be considered as essential to salvation. All who place such construction upon it are not regarded as orthodox in the true sense. Those who place the most stress upon immersion will, when pressed, deny that salvation is dependent upon water at all. Then, viewed from their own position, it is not in harmony with the wisdom of God—a wisdom so obvious in all he does—to impose an ironclad, unchangeable, essential mode of doing a *nonessential thing.*"

From the foregoing I can see that Jesus Christ is not regarded as orthodox in the true sense, because he said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) This quotation from the Savior's own words seems to me to make baptism as essential to salvation as it does faith. Mr. Wimberly says that any man who does that is not considered orthodox in the true sense. If I have to go back on the Savior's word in order to be orthodox *in the true* sense, then I will be it in some other sense. I admit that this quotation from Mr. Wimberly hits my Baptist friends rather hard, but it does not touch Christ and me, because we believe that baptism is as essential to salvation as faith. Mr. Wimberly says that when men are pressed they "will deny that salvation is dependent upon water at all." Christ and I have never been "pressed," I suppose, because he never denied his language which I have just quoted, and I am sure I have never done so. Jesus Christ and I have never been in Mr. Wimberly's grip, and we may not have been pressed as badly as he seems to think he could press us.

In this connection the gentleman makes another statement without authority from the word of God. He says, "God has left the question of church government open. Why? Because it is secondary and not essential to our religious life. Baptism is a nonessential touching salvation, because salvation is predicted on nothing but faith in the atoning blood." Who said that God had left the question of church government open? C. F. Wimberly, of the Louisville Conference, M. E. Church, South. The New Testament makes no such statement. Jesus said: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) This language is fundamental, and it means, "I will found my church." Jesus did not say, "I leave this question open and only give you a few principles, and you can take these and build a Methodist Church, South;" but he said, "I will build my church." It is, therefore, a divine institution, and Mr. Wimberly has no scriptural right to talk about its not being essential to abide in this building. It is an open question because he and his kind have opened it without authority from the Head of the church.

After the gentleman says that church government is an open question, because it is secondary and not essential to our religious life, he says, on page 12 of his pamphlet: "Our religion is expressed through the church of God, all of which is an exponent of his wisdom; it is mercy, tenderness, and decency. Whatever violates these cannot be in harmony with the spirit of a compassionate Father. It is not in keeping with all else he has done to impose upon his church a ceremony so crude, so shocking, and so dangerous as baptism by immersion." What has he got to do with the church of God, when he belongs to the "M. E. Church, South?" What does the gentleman mean by saying our religion is expressed through the church of God? I would say that the religion of the church of God is expressed through the New Testament, rather than through the church; but Wimberly seems to put things

together just to hear them jingle without any regard to the truth in the matter. But immersion is crude, shocking, and dangerous! The gentleman is needlessly agitated. He would make his readers believe that water is nearly as dangerous as a "Gatling gun." Water does not hurt any one internally, externally, or eternally. But he talks about Greenland and Iceland, where it is so cold. But does not the brother know that water cannot get colder than thirty-two degrees? For at that point it turns to ice. If the air is below zero, it would be better to put one into the water, which is always above thirty-two. Instead of its being so dangerous in cold climates, it appears from this fact that it would be merciful to immerse these freezing Icelanders.

One other misrepresentation and I am through: "Some of the strongest of immersionists have in this country renounced it all after going below the surface of the subject. This was the result of research, exposing the theories and dogmas of a lifetime. We mention two noted examples, Doctors Fairfield and Whitsett. Both were selected for special duties touching the tenets of their faith, which was a compliment from their church. The result was the same with both; as soon as they went into the subject as honest scholars, the superstructure tumbled. Dr. Fairfield's 'Letters on Baptism' is one of the strongest books on the subject we have met with. Dr. Whitsett was removed or forced to resign from the presidency of the Southern Baptist Theological Seminary as a reward for his discoveries."

That is a terrible misrepresentation of Mr. Whitsett, who is now dead. The gentleman may have thought he was telling the truth on a dead man, but his ignorance is inexcusable. Mr. Whitsett made no such discoveries or announcement as is here suggested. Whitsett learned by his research that some of his misguided Southern brethren were in error in their claim to Baptist church succession. This was no new discovery to men of information on church history. But Mr. Wimberly does not misrepresent Whitsett any worse than he does Jesus Christ and his apostles. Mr. Wimberly hails from Louisville, or the Louisville Conference, and could have easily learned the truth on this subject. I do not recall "Dr. Fairfield," but the gentleman says the result was the same with both; and if this be true, he has misrepresented "Dr. Fairfield" also.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

December 25—Christmas Day—has come and gone, and we are still alive. According to our morning papers, however, many who had been alive and happy now, had there been no Christmas Day, have ceased to suffer and to speed. It is almost unbelievable that, in nearly all cases of automobile wreck and ruin, death and destruction, the cars concerned were making less than twenty miles an hour! Selah. As we have no car, have never had one, and have no hope of ever having one, however, I shall sidestep that subject and say something about Christmas.

Yesterday was a bright, beautiful, sunny Christmas Day here, with scarcely enough scattering clouds to break the monotony of the beautiful blue above us. The temperature was seasonable: highest, 36; lowest, 19—above zero. But I purposed to write about Christmas originally and historically, which, of course, suggests consultation of books on the subject. As the Book of books is silent on that theme, I shall try to gather some satisfactory gleanings from the Encyclopedia Britannica. A word with Webster first, however. He defines "Christmas" as follows: "An annual festival (December 25) in memory of the birth of Christ."

So much for Webster. Now for the Encyclopedia. Speaking of Christmas, the Britannica says: "Before the fifth century there was no consensus of opinion as to when it (Christmas) should come in the calendar, whether on the 6th of January, or the 25th of March, or the 25th of December." This makes it clear that the compilers of the Encyclopedia Britannica claimed no better authority for what they recorded on the subject than "consensus of opinion." The Encyclopedia further says: "There were, however, many speculations in the second century about the date of Christ's birth. Clement of Alexandria, toward its close, mentions several such, and condemns them as superstitious. Some chronologists, he says, alleged the birth of Christ to have occurred in the twenty-eighth year of Augustus, on the 20th of May. Others set it on the 19th or 20th of April. Clement himself set it on the 17th of November."

All of this shows, of course, that nothing definite is known concerning the date of the birth of Christ, and circumstances connected with that wonderful event indicate that those who placed the date at December 25 probably missed it as far as it was possible to do so.

Observed as a midwinter holiday, devoted to expressions of love and friendship and the interchange of good wishes, it is a pleasant day. But the world seems to have gone to the extreme in making it the occasion of gift giving, with a deplorable tendency to reckless extravagance in that line.

While African slavery was tolerated in the southern section of our country much practical significance was attached to Christmas. Merciful masters were glad to give their slaves one week, including Christmas Eve. Some, giving the week, added a probable margin to the week by allowing the slaves to roll a big backlog into "old master's" big, open fireplace, Christmas Eve, and allowing the holidays to continue till that big backlog was completely consumed. A solid, green black gum was the favorite backlog for that occasion. A condition was that old master was to have a good fire, appropriate for the season; hence, the warmer the weather, the longer the log and Christmas would last. But "them days is gone forever," and better days have come to bless us as the years are going by.

Some of us elderly people are sometimes disposed to say the days of long ago were better than are the days now going by, but that is not wise. Solomon says: "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." (Eccles. 7: 10.)

In ye olden time Christmas was always noisy—firecrackers, Roman candles, big guns, little guns—anything to make a noise. Yesterday—Christmas Day—was almost as silent and still in Washington City as a Canadian "Sabbath"—and that's the limit.

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From the Brethren

Sedalia, Ky., December 29.—I closed a meeting at Brookport, Ill., last week, which was my last meeting for this year. I began last January in Florida and have held the following meetings, with results as stated: Avon Park, Fla., with ten additions to the church; Riverside, Tenn., four additions; Dyersburg, Tenn., two; Memphis, Tenn., one; Hohenwald, Tenn., three; Springfield, Tenn., ten; Centerville, Tenn., eleven; Lexington, Tenn., ten; Lyles, Tenn., twelve; Union Grove, Ky., seven; Latham, Tenn., no additions; Isom, Tenn., fifteen; Greenfield, Tenn., seventeen; Dickson, Tenn., twelve; Scottsville, Ky., five; Mayfield, Ky., fourteen; Clarksburg, Tenn., none; Sedalia, Ky., one; Brookport, Ill., none. I shall leave next week for Avon Park, Fla., where I mean to spend the winter and hold meetings.—I. A. Douthitt.

San Francisco, Cal., December 25. —This is Christmas Day, a glorious day in San Francisco. The air is cool, but the sun is shining beautifully under a cloudless sky. The church work moves along smoothly. We were much pleased to have Brother and Sister J. S. Willis, of Fresno, with us last Sunday. Brother Willis presided at the Lord's table, and gave us a good talk, urging us to press forward with the work of the Lord. After six months in San Francisco, I am highly pleased with the outlook for the future of our church work. We are looking hopefully into the new year. Please remember that we meet each Sunday morning at half past ten o'clock in Richmond Hall, Fourth Avenue and Clement Street, and that my address is 1281 Sixth Avenue. If you are thinking of coming to California to live, please don't fail to consider San Francisco. We need you here, and this is a fine place to live.—W. Halliday Trice.

Elmdale, Mont., December 20.—This is my first attempt at reporting for the past few months, but I have told my helpers that I make reports only when I am not busy preaching. So now, as the wind howls and the temperature goes down to thirty-six below zero, I will take a vacation long enough to get a report to the papers. I have been in at least four meetings since my last report. All of these were marked with some success, except one. One lady came five miles through a snowstorm to be baptized in the name of the Lord Jesus. The year 1924 is nearing its close, and we will look to 1925 with a heart determined to do more in the Master's work. I believe that the past year has been the best in the history of the work in this field. The brethren in this State expect to do some mission work in 1925 that will be worthy of note. The Indian will be just sixteen miles away, and the brethren may look after that work. I expect to go back to Wyoming in February, as I feel that the young members there should be taught their duty. They have been pleading for me to return. Those that were converted at Casper and Sheridan, Wyoming, were of the poor class. They have been meeting

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for worship ever since I was there last July. Their own expenses are about all that they can carry. I shall go there without the promise of a penny.—J. O. Golphenee.

Denton, Texas, 405 Ponder Avenue, December 25.—I labored all of 1922 with the brethren at Burkburnett, Texas, and last September the church there asked me to come and help them again. This I agreed to do for a while, and have been with them there since that time. I will preach there next Sunday, and that will close my work there for this time. The church wants me to remain with them, and I regret to give up the work, but I am looking into the open fields of New Mexico as a needy field for the establishment of the cause of Christ. The Lord's command to the apostles, was: "Go ye into all the world, and preach the gospel to every creature." The preaching of the word is in the hands of the church to-day, and we have said that we believe in "sounding out the word;" but really, brethren, how much of this is being done by the churches of Christ? I was in New Mexico a few weeks ago, and I found a few brethren here and there, and for miles and miles not a Christian preacher to be heard of, and the people are starving for the bread of life. I am being forced to go into this field because of the condition of our soldier son, who has had tuberculosis ever since the war, and his wife now has it, too; so I am going out there to arrange things to get them there as soon as they can get out of the hospital and able to go. I will be located at Clovis, and will assist the church there some, but I want to get out and do a lot of mission work over the country. Brethren, will you help me in this needed work? I will tell you how you can do it. I have quite a number of Bible pictures and mottoes that are fine to place in any home. If you will buy some of these, it will help me pay expenses, and in this way I can get along. Here is the list: "Keep Christ in Your Heart," "The Christian Bearing the Cross," and "Christ in the Temple." These are sixteen by twenty inches, and the regular price is fifty cents each. The three will be sent for one dollar, postpaid. Mottoes: "What the Bible Is and Does" and "The Christian's Watch Cry" (sixteen by twenty inches), twenty-five cents each; "The Mission of the Bible" and "The Bible the Light of the World" (twelve by eighteen inches), ten cents each. All four for fifty cents, prepaid. I also have a few of the "Divine Library" on cloth, showing the Bible as a library of sixty-six books, with all the proper divi-

sions of the Bible presented. This is fine for preachers and to hang on the walls of church buildings. Price, one dollar and fifty cents. This is about three by five feet. Also, brethren, I have a few copies of my booklet, "A Great Battle." This is a critical examination of the unknown-tongue fad of the day. Price, twenty-five cents each. Every church should get at least a dozen and circulate among the people.

Brethren, I will not take my family to New Mexico now, as I have three boys in school here at Denton. Denton will be my permanent address; but mail addressed to me at Clovis, New Mexico, will get to me. I am greatly torn up about the condition of my boy and his wife, but we are trusting in the Lord. I am really having a hard time, and I am asking you to pray for us.—D. S. Ligon.

FINE HOUSES AND BIG CONGREGATIONS.

BY H. M. PHILLIPS.

There are evidently two growing wrongs of the church which will finally result in much evil and destruction to the cause. A great deal has already been said, and those who are not blinded and can see afar off can see wreck and ruin for the spirituality of the church.

Houses in which to have church services should be neat, nice, and comfortable; but the expenditure of fifty thousand to one hundred thousand dollars for a place to worship is, to my mind, somewhat for a worldly show and "to be like others around." Fifty thousand dollars ought to be enough to build at least two or three church houses which would comfortably serve for all who have the real spirit of our Lord. The looks, style, and to make an effort to compete with the worldly in worldliness will never get the cause of our Lord nearer like the word of God commands. Excessive money spent for large, fine houses could be used in preaching where the word has never gone and help in the building of houses in destitute places. When a member refuses to go because the house is not as fine as others, it is a case of house worship and not of worshiping God in spirit and in truth. I feel sure God would have us to build a neat place for worship, and it is a shame to look at some places that are so badly in need of repair and a real cleaning. Extremes are rarely good for the cause. Expensive houses or dilapidated ones are not conducive to spirituality. What the church needs to-day is more heavenly and less worldly glory. Stylish houses demand stylish people; and the common people who once heard our Lord gladly are not "at home," nor, as a rule, are they wanted at those places. In doing big things for God, we should not exalt the thing above God.

Fine houses naturally suggest large congregations, for small ones cannot have them. How large a congregation should be, I do not know. When it gets so large that many are not kept at work, it is, in that respect, too large. It is hard to find work for all in a large place. These large, fine places demand a large, fine fellow to get before them, and the poor, humble one who is beginning finds but little opportunity for development. The leaders let so much energy go to waste that the energetic ones start an affair of their own, and in a short time a lot of trouble follows. Almost all digression comes from these fine, big places. Many will go only to the place where the big crowd goes.

Do not understand me to say the big crowd cannot serve God or that the big congregation is unscriptural because of its size, but I do say the tendency is in that worldly direction more than the smaller ones. Reasons for it are plainly seen. All are not given work in the church to do and soon make a work in the wrong way. In a church of four hundred, there ought to be over one hundred men and boys who need work to do. About seven or eight would do all the public work each Lord's day. Twelve weeks, or three months, pass before one is called on, taking it by rotation. Four times a year is rather slow in practice. As a rule, small congregations give more than large ones in proportion. Large ones have more in a bulk, louder singing, bigger preachers, and prettier prayers; but is there more love for one another and for the cause? Do they come with more devotion to the Lord? Are they more active in the church work, man for man? Do they attend church as willingly when the "pastor" is not present? Do they talk more of their preacher, house, crowd, and ways than the service of the Lord? Are they as friendly to all? Are they as humble? Are they more spiritual? Are they more converted? These are thoughts for all. Let us carefully study before we reach a decision.

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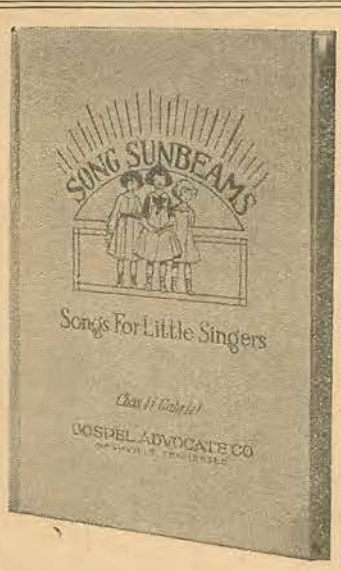

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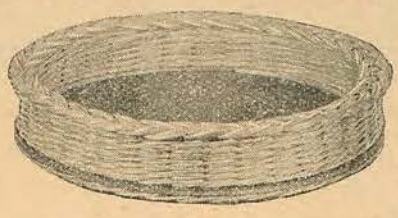

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NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

On the fifth Lord's day in November I began a meeting in Caruthersville, Mo. Brother J. E. Hogan and wife were called to lead the song service, which was done to the satisfaction of all. When the meeting began, I found two men, one boy, four women, and one girl—eight in all—who have been meeting from house to house to worship as "it is written." The room where they now meet is one used for agricultural purposes, in which can be seen specimens of all kinds of farm products—a small but comfortable place in which to meet, sing, pray, study the word of the Lord, and observe the Lord's Supper. They wanted a meeting, and four of them wanted me. Some had heard that I was a "hard hitter" and would run everybody away, could not hold a crowd, etc. The "Rev." J. Murray Taylor, a digressive preacher who lives in Memphis, Tenn., told a sister that no good could result from a meeting they would hold. "You want to steal my members," said he. In conversation with this sister, he said: "I once believed as you do, and did until I went to college." He also said to her: "I hardly ever talk to one of your faith, and you should consider it a compliment to get to talk to a man like me." So, brethren and sisters, you should take off your hats when the "Rev." J. Murray Taylor meets you on the street. Another thing about this "Rev." J. Murray Taylor: he flatly refused to let these eight (the same number that were saved in the ark) have the use of their tabernacle in which to hold the meeting. The eight were not to be outdone by this refusal and rented the "Woman's Club" building, paying twenty-five dollars for the use of it for two weeks. Plucky for two men, one boy, four women, and one girl! Before the meeting began I learned that some thought, from what they had heard of me, that I was the wrong man to hold a meeting there. All this and the bitter opposition of the "digressives" I had to carry from the beginning. No one can blame them for not wanting a man who would do them harm. They needed a man who could do them good. The meeting began as advertised and continued until the second Lord's-day night in December. Two or three times the meeting was rained out. The attendance was never large, but the attention was never better at any place I have ever been. Five were baptized, three (husband, wife, and son) came from the Baptists, and three were restored to fellowship—eleven in all. All but three were heads of families; all but

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two, men and boys. It has never been my pleasure to hold a meeting for any congregation that seemed to enjoy it as these brethren and sisters. Those who opposed my going there, from what they had heard of me, were delighted with the meeting and said I had been misrepresented to them. They paid well for the preaching and singing.

In years gone by the gospel was preached there by Brother A. O. Colley and others, and a house was built, with the creed in the deed; but from some cause—no one seems to know—the "digressives" have a mortgage or some kind of lien on the building. They are not all agreed as to who committed the claim into the hands of the "digressives," but some claim that a preacher or preachers had a hand in it. Money was borrowed from the church building fund of the "digressives," which, perhaps, explains the reason for a lien on the property. They claim to have a debt of six hundred dollars against the property, but "Rev." J. Murray Taylor tells them to never let "that bunch" have it. This man was in Caruthersville while I was there, but I could never get a chance to speak to him and thus be "complimented;" so I had to put up with just a common sort of Christians who are perfectly satisfied with God's arrangements.

I have set up one new congregation this year. Some places want me to continue to preach for them, and some have dropped me out. Such is life. The year 1924 will soon be gone, and in a short time we old preachers will be gone. Let us hope and pray that the young preachers may do more good than we old ones have done. God bless the Gospel Advocate, its editors and readers.

JEWISH MISSION ACTIVITIES.

BY STEPHEN D. ECKSTEIN.

We are pressing on with all our energy, and, by the grace of God, we are spreading his kingdom among Israel, and we rejoice at the great thirst among them for the gospel.

We were delightfully privileged in having with us at our meeting on Friday night, November 29. Brother Charles R. Brewer, from Abilene Christian College, who is not only a real man of God, but is also a distinguished speaker, and an educator as well. His message was illuminative and of such a nature as to be readily grasped by honest listeners. Among the splendid audience were eleven Jews present. This is an amazing attendance and may not have a parallel in Jewish mission work, even among the denominations, in proportion to the Jewish population, and each of them displayed an open mind. May God richly bless the

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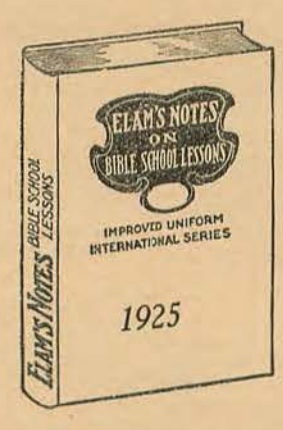

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sowing and bring in the harvest. Realizing as they should how greatly indebted they are to the Hebrew race for what it has given them, the children of the living God are given what should be called a coveted opportunity to permanently preach the gospel of Christ to the Jews in their own language and bring them in contact with the vital, conquering Christian faith.

In conclusion, let me say, with humility and thankfulness to the guidance of the Holy Spirit for the marvelous results of our labors in Dallas, Texas, during the year now drawing to a close, with your prayers and the wisdom and strength of Jehovah, we will go forth to do greater things during the coming year.

AT CAPETOWN.

BY F. B. SHEPHERD.

Word has just been received that Brother and Sister Ray Lawyer, missionaries from the church at Harper, Kan., to South Africa, have arrived at Capetown. They are still fifteen hundred miles from their destination, which is Bulawayo, in Northern Rhodesia, and will in all probability have to remain in Capetown until sufficient funds are forwarded to pay their fare to that field.

These two brave-hearted souls have gone out to join Brother and Sister W. N. Short, who also were sent out by the Harper church and who still remain amenable to it, sending regular reports of the work to the elders.

In the case of the Lawyers, the Harper elders were only able to indorse them and continue the oversight of their work, but were not able to assume any financial responsibility. In this case, however, following an apostolic precedent, they appointed a man to become their "messenger to the churches" and collect and forward funds for their support. I have that honor, and, on behalf of these elders and these missionaries, I ask for churches to send regular donations to me for forwarding. Remember, when you do this, you have fellowship with a sister church that is doing mission work itself in assuming full responsibility for one couple abroad, besides the work it does here in helping Brother Ben J. Elston in Louisiana.

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Mr. Ben Jackson, who lives in Indiana, says: "Before I used Virex I could hear nothing. After ten days, I could hear my watch tick."

Angeline Johnson, a Mississippi resident, had been stone deaf for eighteen years. She says: "Virex has stopped my head noises, and I can hear the train whistle three and one-half miles away."

Roy Fisher, Iowa man, says: "I hadn't heard a watch tick for eleven years. Now I can lay my watch on the table and hear it plainly."

Mr. W. A. Lumpkin, of Oklahoma, says: "After being deaf thirty-eight years, I used your treatment only a few days, and hear fairly well."

Mr. Anthony Chapman, of Michigan, says: "The terrible head noises have stopped entirely, and my hearing is practically back to normal."

Deaf Baby Now Hears

Mrs. Ola Valentine, of Arkansas, says: "My little boy, now five years old, had been deaf since about four months of age. Now he hears very well, and is learning to talk."

Mr. Mather Pelleys says: "My young son, deaf for years, has used Virex for only three days, and he hears almost as well as ever before."

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WHEAT AND CHAFF.

BY A. ELMORE.

Youth, looking into the future, says: "Yes, I intend to do something worth while, but it is no use to be in a hurry. It will be a long time until I am old." Old age, looking back to youth, says: "O, how short has been my life, and how little have I done for this world!"

Who is Christ? Can we think of a greater misfit than that Christ in his humanity should have been a wag or a religious loafer? In such case, all his pious followers would have been ashamed of him and avoided him. But being the very highest type of man, and clothed in divinity, we love him as man, and we adore him as the Messiah. Thank God for the man, Christ Jesus!

"The Bible is a perfect chart for the entire voyage of life. Beyond that it is of no value. It is not adapted to man in heaven or hell!" (A. Campbell.) What a great thought from a great man! It suggests that there will be men in both heaven and hell.

The good we may do, no mortal can tell;
Then cease to do evil and learn to do well.

There are millions of people now living under human governments, but all those human governments operate imperfect laws. Not one king can be approached by the loving appellation, "Our Father." How careful we should be who are living under a perfect government!

Once a citizen was trying to sell a fat ox, and among other good points the vender was making was that his mother was a first-rate milch cow! But when that ox was dead his progeny was cut off; he had no descendants. So with the man who is vending a religion not once spoken of in the Bible.

The sunshiny Christian is welcome everywhere. But how about the association of the dancing Christian? I would rather have one quiet Christian for my guest than three stormy ones! Fact.

The Lord often sees a great man in the "ragged little boy," but it requires a lot of training and boosting. And how much of this are we doing? Ah! What have we done in the last twenty years to this end?

There is no path shown to man, from the gilded highway to the private footpath, which is free from anxiety. Even if blessed with a spiritual portion of grace, this does not take away sorrow. Perfect Christian living does not secure us against trouble, but it prepares us for the great effort of the Christian life.

In the fourteenth chapter of Acts we read of one of the many whippings which Paul received; but immediately after being released from those heathen, Paul began again to preach the gospel. And how he could call those bonds, imprisonment, whippings and starvings, "light afflictions," we may never fully understand, but such are great incentives to pure Christians now.

There is much being said upon the subject of missions; and if the various systems now being operated agreed with the system of the New Testament, there could not be too much done. But there is one consoling possibility in missions—viz., that one man can lay out a field and operate it himself. I have witnessed this in many cases, and great success followed.

A Christian should so live that he will not be ashamed of what he does, but he should never do what he should be ashamed of. And yet a man might live out before the world a moral life and never touch the law of spiritual life. A good man might represent one character, and a perfect Christian will show a different character. Unless our Christian life is actuated by the heart and through the heart, it will fall short of its proper design.

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HARDY-LOVE DEBATE.

BY W. A. SISCO.

J. B. Hardy (Primitive Baptist) and Brother Earnest C. Love (Christian) began a four-days' debate at Hohenwald, Tenn., on October 28. Hardy was in the lead the first two days, affirming that "all for whom Christ died will be finally saved." Brother Love led the last two days, affirming that "faith, repentance, confession, and baptism are conditions of salvation to the alien sinner."

This was the most pleasant discussion it has ever been my privilege to hear, especially Brother Love's part of it. Hardy was not rough, but dared Brother Love a number of times in his first three speeches, after which Brother Love took the floor, turned to Hardy, and said: "Jesus Christ is the Son of God. I dare you to deny it. Did you ever see your wife? I dare you to deny it." Then he showed him how absurd it is to indulge in things of that kind. Brother Love said he realized that he was personally responsible for everything he said in that discussion and wanted to say nothing that would not meet God's approval.

Let us have more such discussions. They will certainly do good.

Had it not been for the discussions we have had with opposers of truth, we never could have planted the truth in the hearts of people as we have. Elder Burns, of Florence, Ala., moderated for Hardy; Brother H. N. Mann, of Riverside, Tenn., moderated for Brother Love the first day, and I moderated three days. We had nothing to do but keep time.

I am now at Dyersburg again, under a chiropractor, trying to get able to render a greater service in the future.

LOWRY-DOUTHITT DEBATE.

BY COLEMAN OVERBY.

This debate was held at Sardis, Tenn., twenty miles out of Lexington, beginning on November 25 and continuing four days. T. F. Lowry affirmed that Baptist churches are scriptural in origin; Brother Douthitt affirmed that the church of Christ is scriptural in origin.

The discussion was well attended throughout, and the people listened with almost rapt attention to each speaker. Nothing unkind was said by either speaker. The moderators only kept time.

No attempt will be made to give an outline of the arguments, but one special thing of interest was introduced by Mr. Lowry. He introduced 2 Sam. 7: 12, 13 as an argument as to the time when the kingdom was set up. In substance it was this: (1) Christ, David's seed, would build a house. (2) He would build while David was asleep in the grave. (3) In Matt. 27: 52, David was raised from the dead. (4) This was before Pentecost. (5) Therefore, the church was established before Pentecost. In reply, Brother Douthitt introduced Acts 2: 29-34, where the apostles positively affirmed: "For David ascended not into the heavens." But, in spite of the apostle's declaration, Lowry contended to the contrary, which only demonstrates how far some men will go to sustain a false theory.

A number of other things were introduced that were just as astounding to Bible readers as the above; however, they were handled aright and mightily refuted.

The church was highly pleased with the work done by Brother Douthitt. Coleman Overby kept time for him.

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CURRENT COMMENT

By JAMES A. ALLEN

The Methodist Advocate, Nashville, Tenn., says:

The Bible goes on distancing all other books as a "best seller." It is being read by more people on this earth than ever before in the history of the whole world. It is being printed in more languages and dialects than ever before, and will continue growing and going.

The general increase of Bible reading is working a mighty revolution in the public mind. Denominational dogmas, long held to be holy truth, are losing their grasp upon the minds and hearts of the people. The power of the Pope has been broken, his power over the millions in his domain crumbling under the increase of intelligence—"whom the Lord Jesus shall slay with the breath of his mouth," or by his word, "and bring to naught by the manifestation of his coming."

This increase of public intelligence, which comes from an increase of Bible reading, is playing havoc with some of the most venerable and long-cherished practices of the religious world. The people are awakening to the fact that there are no Methodist, Presbyterian, Baptist, or other sectarian churches in the Bible, and are rapidly coming to see that anything that cannot be found in the Bible ought not to be found anywhere. They are learning that Jesus Christ established his church upon the Rock on the memorable Pentecost in the city of Jerusalem, and that all churches established by others at a later day, at other places, are necessarily built upon the sand. Methodist editors are kept busy trying to explain how a man can be a Methodist and a Christian, too, at the same time, and are forced to make the fatal admission that, as one can be a Christian without being a Methodist, he can also be a member of the church that Jesus built without being a member of the Methodist Church. Little intelligence is necessary to see that any church out of which a man can live the Christian life here on earth and go to heaven when he dies is unnecessary and unscriptural. No such church can be the church purchased by the blood of Christ, out of which no man can live the Christian life or have a promise of heaven when he dies.

During the Dark Ages, when the Bible was lost, clergymen had little trouble convincing an ignorant public that sprinkling would do for baptism. But times are changing and the people are reading. They are beginning to see that Jesus was immersed in the river Jordan, and that every convert to Christ, under the preaching of inspired men, "came up out of the water," and then went on his way rejoicing. If this general increase of Bible reading continues, inculcating public intelligence and stimulating the march of the mind, we may promise ourselves, as a grand *desideratum*, the dissolution of human sects and denominations, an abandonment of human dogmas and doctrines, and a glorious restoration of primitive Christianity, in both theory and practice, by one great religious brotherhood in "the body, the church," of which Christ "is the head," every Christian a member, and outside of which no man can live the Christian life or claim the promise of salvation, temporal or eternal.

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An example of how one departure from New Testament teaching leads to another may be seen in the following extract from an article written by E. J. Forrester, "pastor at Sparta," and published in the Christian Index, "the organ and property of the Baptists of Georgia:"

Religious creeds may be widely different and yet basally Christian. For example, here are a Baptist, a Methodist, and a Presbyterian Christian. We may say that the Baptist adheres to the "Philadelphia Confession of Faith," the Methodist to his manual of theology, and the Presbyterian to the "Westminster Confession." These three men are basally Christian in creed. There may be some human philosophy and some speculation theology in their creeds. These elements may all be wrong. They may also contain widely different interpretations of Scripture. But, in spite of these differences and possible errors, they are all basally Christian. Religious creeds may be widely different and yet basally Christian—let that, also, stand.

How can things "be widely different" and yet be "basally Christian?" What kind of an idea does Mr. Forrester have of Christianity, anyway? Does he think that the Bible teaches different doctrines to different people at different places? Such an idea is a travesty on the Bible and a slander on Christianity.

The Bible is not self-contradictory. All that it tenches on every subject perfectly harmonizes. The Bible does not teach Methodists to sprinkle, Baptists to immerse, nr anybody to do neither. There is no such thing in the Bible as "a Baptist, a Methodist, and a Presbyterian Christian." Being "a Baptist," "a Methodist," or "a Presbyterian" is a separate and distinct thing from being "a Christian." When a man becomes a Baptist, a Methndist, or a Presbyterian, he becomes something more or less than a Christian, as he can be a Christian without being either of them. We are happy to think that all Methodists, Baptists, and Presbyterians accept parts of Christianity. But such parts of Christianity as they accept cannot make them Methodists, Baptists, or Presbyterians. A man must accept something that is not Christianity before he can become a Methodist, Baptist, or Presbyterian.

Two contradictory things cannot both be Christianity. The Methodist "Discipline," the "Philadelphia Confession," and the "Westminster Confession" are as flatly contradictory as it is possible for things to be. How can such things be "basally Christian in creed?" A man can

be a Christian without accepting either of them; and if he accepts either of them, he becomes something more or less than Christian. Neither of these human creeds came from the apostles. Of course, all of them have borrowed from Christianity, and all of them contain parts of Christianity. But they owe their very existence to the things they contain that are not Christianity at all. A man who preaches and teaches nothing but Christianity needs no creed but the Bible. All of Christianity can be found in the Bible. Anything preached by anybody for which book, chapter, and verse cannot be produced is not Christianity. It may be Methodism, Presbyterianism, or Baptistism, but it is not Christianity. "Let that, also, stand."

☼ ☼ ☼

T. R. Glover, president of the British Baptist Union, sometime ago was quoted as saying: "As I grow older, I want more and more to preach Christ without theory." To this he further added that we are "to divest ourselves of set-up couclusions." Under the heading, "Are Theological Views a Condition of Membership in Baptist Bodies?" the Western Recorder replies to Mr. Glover, an extract of which follows:

Dr. Glover, as he is quoted, wants "more and more to preach Christ without theory." That is, without any doctrinal interpretation of what his life was and what his death meant. That would suit Satan very well. It would suit every infidel group in the world. It would even suit Mohammedanism and Mormonism and Christian Science, and every other false faith. For the one thing they most want to get away from is the Bible doctrine of Christ.

But it will not suit the abundant teachiugs of the word of God. The apostle John had a doctrine—a "theory," if you please—about the Christ, a very definite one. John had this to say: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4: 2, 3.)

The Western Recorder is deeply concerned over the skeptical utterances of Mr. Glover. The Gospel Advocate joins with the Western Recorder in feeling a very grave concern over the skeptical utterances of anybody. We wish to go further and add that we feel a very vital concern over the human creeds and human denominations that are the cause of skepticism.

Mr. Glover has merely shifted the line of attack. He stands upon the same position, more fully developed, that has so long been occupied by denominational preachers who have been, and who still are, teaching the people that Jesus and the apostles did not mean what they said. They themselves have undermined the divinity of the Lord Jesus. They ought not to complain at Mr. Glover for standing on a platform that they themselves erected.

But "to preach Christ without theory!" We have heard that before. It sounds like denominational preachers telling the people that what Jesus said is nonessential and that they can be saved without rendering obedience to it.

The words spoken by Jesus constitute his teaching, his doctrine, or his "theory." No man can believe in Jesus without accepting his teaching or his "theory." To reject anything taught by Jesus, or to refuse obedience to anything commanded by Jesus, is to deny his divinity and to reject him as the Christ, the Son of God. Jesus said to his apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) It is no greater infidelity for Mr. Glover to deny the statement of Luke that Jesus was born of a virgin than it is for Baptist preachers to deny the statement of Jesus and tell sinners they can be saved without being baptized. Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) It is no greater infidelity for Mr. Glover to deny the statement of Paul that Jesns arose from the dead than it is for a Baptist preacher to deny the statement of Peter and tell sinners they can receive the remission of sins without being baptized. To repudiate one statement of the Bible is to repudiate it all.

Indeed, "ye have made void the word of God because of your tradition." Nothing will overcome infidelity except a return to God's Book. Jesus prayed for the unity of his people, "that they may all be one," giving, as an objective to be obtained by such union, "that the world may believe that thou didst send me." Any man who teaches anything he cannot read in the Bible, as well as the man who refuses to teach all he can read, produces division and inculcates iufidelity. All of God's people cau stand united on God's Book. Efforts at union on anything else are illusive and siuful.

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OUR CONTRIBUTORS

REPLY TO BROTHER SMITH.

BY A. M'GARY.

My esteemed Brother Smith wastes his splendid ability striving to roll the "stone of Sisyphus" to the top of the hill. After his last Samsonian effort, the pesky thing came tumbling back to the foot of the hill, where I must look it over again.

He seems to think that the only essentiality connected with baptism is plenty of water, and that what was sufficient qualification for John's baptism is all-sufficient for the baptism ordained by Christ. If he is correct in this, Paul exceeded his authority in the case of the twelve at Ephesus.

Christ taught that none can "come to him," save such as had "heard and learned of the Father;" and to "come to him," one must "come" through baptism. Therefore, none can "come" to the baptism ordained of Christ, save such as "hear and learn of the Father." This saying of Christ correlates precisely with his saying: "Ye shall know the truth, and the truth shall make yon free." Christ received this "truth" from his Father and "gave" it to his apostles and "sent" them into "all the world" to "preach it to every creature;" and they did preach it, and we have it as they preached it, and are warned of God to neither "add to it, nor diminish aught from it."

In a general way, Brother Smith and I are perfectly agreed that God's word is an all-sufficient rule of faith and practice, and that we should, in speaking on all questions pertaining to salvation, speak only as it speaks and keep silent where it is silent. But in one particular way of Brother Smith's—the way he is in this controversy—he will not abide by his general agreement, but persists in speaking where the Bible does not speak and in not keeping silent where it is silent—as he did with reference to the "young girl"—and this course of his brought on our controversy.

He says he has "been at a loss to know why Brother McGary would couple 'in order to the remission of sins' with baptism as something to be obeyed and leave out 'the gift of the Holy Spirit.'" He is not only "at a loss" on this matter, bnt is wholly lost in the jungles of delusion; for "Brother McGary" does neither of the things he accuses him of. The "complement" to which he refers was done by Peter, and all that "Brother McGary" has done in the premises has been his efforts to keep Brother Smith from uncoupling what Peter "coupled;" nor does "Brother McGary leave out the gift of the Holy Spirit," but "leaves" it right where Peter "left" it.

I'm perfectly satisfied with the way Acts 2: 38 reads, and I'm well satisfied with the way Brother Smith handles the passage when he is in discussion with Baptists—for instance, his discussion with Dr. Lofton, in which he said the following: "I now affirm that the Baptist *theory* of regeneration, or conversion, is wholly *physical*, and absolutely destitute of *moral power*." (See page 285, "Why the Baptist Name.") Brother Smith was at himself then; but in this controversy with me he is beside himself, way off in his near-Baptist confusion. When in this state of confusion, he imagines that the water of Baptist baptism, in some miraculous way, transforms the "*physical*" of "the Baptist *theory*" into spiritual, and changes its immoral power into "*moral power*."

Again, on page 283 of the same book, Brother Smith quotes, altogether approvingly, from a letter Prof. W. R. Harper wrote to J. W. Shepherd, concerning Acts 2: 38, as follows: "The preposition indicates that *remission of sins* is the end to be aimed at in the actions expressed by the predicates 'repent' and 'be baptized.'" This places precisely the same stress upon "the remission of sins" of the passage that I have placed upon it in this controversy. Think, then, of Brother Smith's course toward my contention, after having approved this statement by Professor Harper! Here's what he says about my contention for the very same idea that he indorsed in his debate with Dr. Lofton: "Brother McGary seems to be wholly unconscious of the fact that he is the one wandering in the wilderness, having gone *beyond* what is written in the word of God, making and seeking to bind *his* law on the children of the Most High." Lofton could just as truly have said to him, when he approvingly quoted to him (Lofton) what Professor Harper said about Acts 2: 38: "You have gone beyond what is written in the word of God, making and seeking to bind *your* law on your Baptist brethren." Brother Smith ought either to retract his charge against me or confess to Dr. Lofton that he was not sincere in his use of Professor Harper's words concerning Acts 2: 38.

On page 272, "Why the Baptist Name," Brother Smith, in referring to his own conversion, said: "McQuiddy told sinners what to do to be saved in the *very language* of the apostle, and *that* is the reason *why* I understood baptism to be for the remission of sins. It is the *interpretation* of Peter's language by Dr. Lofton and others [Brother Smith comes mighty "near" being one of the "others"] that keeps multiplied thousands from *understanding* what Peter said." According to his contention with me, and his "young girl's" case thrown in for bad measure, people need not "*understand* what Peter said!"

On page 257 of the book, "Why the Baptist Name," Brother Smith, after reminding Dr. Lofton that the Baptist doctrine takes baptism from the place where Christ put it, says: "*I would not tamper with the word of God in that manner for this whole universe.*" But, in contending, as Brother Smith does, that the baptism to which such "*tampering*" leads is valid baptism, and in his efforts to depreciate the teaching of Acts 2: 38 as a means of bolstering np such baptism, I must say that he makes himself as guilty of "tampering with the word of God" as Dr. Lofton is. I say this, not to wound Brother Smith's feelings, but to cause him tn use that splendid brain and honest heart of his in seriously considering the attitnde he is occupying.

I could quote many, many things Brother Smith said in his debate with Dr. Lofton that are very palpably inconsistent with things he has said in his rejoinders to me, bnt I'll desist and hasten this to a close.

In referring to my calling him a "near-Baptist," he says: "It has become a mental disease with our brother, until he is comparable to the man who was so fond of pudding that he could not talk about anything without having something to say about his favorite dish." This pleasantry afforded me a hearty laugh; and as a laugh is sometimes good for us, I'll see if I can't make him laugh by telling him a different "pudding" story. But before I tell the story I want to remind him that he can't reasonably object to my calling him a "near-Baptist," because he advertises himself to the world as a near-Baptist in publicly proclaiming that the Baptists are his brethren and in calling the Baptist Goliath (Lofton) "Brother Lofton" all through their discussion; for the term "brother" stands for a very "near" relationship.

Now to the story. During the Mexican War, as a recruit was approaching the American encampment to enlist, he met a discharged soldier coming out. In the course of their brief conversation, the former asked the latter: "What's your name?" He replied: "My real name is 'Wilson,' but now the boys all call me 'puddin'-head.'" The other asked why they called him that. He replied: "Well, in the battle of Buena Vista I got half of my head shot off, and while I was in the hospital a young

girl nurse put a puddin' on the shot-off side;" and, lifting his hat, he said: "You see the puddin' is growed thar." The recruit remarked: "That's wonderful! You talk mighty good sense for one in that fix." He replied: "Yes, I talk good sense when I talk out of the good side of my head; but I have two ways of talking—sometimes out of the good side and sometimes out of the puddin' side; and when I talk out of the puddin' side, I sho' do talk mighty foolish." This story's application is not far to seek!

I'll conclude by relating the case of another "young girl," of Austin, Texas. This case is as true, in every particular, as the one Brother Smith related; and after I relate the case, he can, if he feels so disposed, tell us what he "thinks" of her chance at the judgment. This girl, on her deathbed, expressed an urgent desire to be baptized. So one of our quite prominent preachers, who lived in Austin (but whose name I'll not give in this), was sent for to baptize her. But before the preacher reached her bedside her parents and interested friends had decided that she was too feeble to withstand the ordeal of immersion; so they suggested to the preacher to try to satisfy her with sprinkling. He finally, out of his natural weakness and kindliness of heart, yielded. When the water was sprinkled on her face, she expressed her indignation, saying: "That's not baptism; and it's a cruel shame to treat me so." But she died unbaptized. Will Brother Smith say she was lost, or will he say she was saved?

From his statement of his "young girl's" case, I, for one, had as soon take this girl's chance as his girl's. But I hope the readers of the Gospel Advocate may realize how foolish and sectarianlike it is for disciples, who claim to regard the Bible as an all-sufficient rule of faith and practice, to relate such things to confuse the minds of superficial thinkers into acceptance of untaught positions.

No man can so thoroughly fortify gospel truth with proof texts and logical argument that a smart opponent who may resort to sophistry cannot so inwrap in clouds of sophistry as to hide the truth in the premises from unthinking minds.

EARLY RECOLLECTIONS. No. 3.

BY LEE JACKSON.

Since the early days of boyhood, when under the tutorship of my mother I learned to spell "baker" and "horseback" and "botany" and to read the short defining sentences below the columns of words in Webster's blueback spelling book, I have been devoted to reading as a means of instruction and entertainment. The first papers that I enjoyed the privilege of reading, as published in the interest of our restoration plea, was the Southern Christian Weekly, edited by J. M. Pickens, of North Alabama, and the American Christian Review, edited by Benjamin Franklin, of Cincinnati, Ohio. I never failed to read all that appeared in these papers from the pens of such men as Jacob Creath, Carroll Kendrick, Lawrence W. Scott, B. F. Manire, J. M. Pickens, and others. As these men all stood for the simplicity and purity of New Testament teaching, and as I was under the influence of a newly born enthusiasm in behalf of this plea, I never questioned as to the scripturalness of any teaching set forth by these writers. A time came, however, when I found myself earnestly calling in question many ideas presented by writers for our periodicals as being no part of the plea for which we propose to stand. Then, as now, there were those who held speculative ideas about the meaning of certain scriptures, the difference being that the speculative opinions of that time have been relegated to the trash heap of worthlessness, while new issues have been brought to the front that will finally prove to be as worthless as those that have been cast aside and forgotten.

At the time of which I am writing, and when I was searching all nooks and corners for something to read that would give me more information concerning the plea for New Testament teaching, I received a bundle of copies of the Millennial Harbinger, ranging in dates from 1851 to 1859. This was through the good ministration of a Sister Clark, whose home was near Sardis, Miss., and whose brothers had been educated at Bethany College. Sister Clark has long since passed to her reward, but I still have those old copies of the Harbinger. They are now faded and worn, but I still occasionally take them from their hiding place and read them. At the time referred to W. K. Pendleton, Robert Richardson, and A. W. Campbell were coeditors on the Harbinger. A series of articles on "Christian Unity," by Richardson, appeared in the Harbinger for the year 1859. This was before I was old enough to begin learning the letters of the English alphabet. In beginning the third one of these articles, Richardson says: "We have seen that Christian unity is oneness with Christ, and that it is effected by the indwelling of Christ and of the Father, by the Spirit." Often have I read these words of Richardson, and often have I asked myself the question concerning those who disrupt congregations by contending for innovations and those who press their mooted issues for acceptance as a part of the plea for unity: Do they have the indwelling of Christ and of the Father, by the Spirit, as the governing authority in their hearts? Further along in the same article Mr. Richardson again says: "As Christian unity is essentially 'the unity of the Spirit,' it can exist or be maintained only by the presence of the Spirit, producing in the heart and life the fruits of the gospel. Peace is one of these fruits, and, as intimately connected with purity, the one most directly concerned in the preservation of unity; and it is the one, therefore, which, in reference to this end, is especially to be cultivated." Thus did leaders of the plea for unity write sixty years ago; and in the light of this teaching we are often led to wonder why so much contention and factionalism exist to-day among those who claim to be pleading for the same sort of teaching that then emanated from Bethany College. Paul says: "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) Is it not true that contentions and factionalisms exist among us because of a failure to stress this teaching, and that too many have accepted the things of the gospel as a matter of agreement in "church" formality?

At the time when I began my humble career as a searcher after Bible knowledge there was a general desire among the people of our immediate section of country to learn "the what and the why" of the "church." Preachers of all sorts and sizes were preaching sermons on the "church;" denominational papers contained lengthy articles on the "church;" songs were sung in praise of the "church;" and in all leading circles of society the "church" was a prominent theme of conversation. I heard the "church" discussed by Presbyterians, Methodists, Episcopalians, and Baptists; and pamphlets and books on the subject were placed in my hands. If I did not learn the various angles and turns of the "church" question, it was not because of a lack of teachers in sufficient number. And all these preachers and teachers followed well-beaten paths that had been marked out by ecclesiastical leaders. A Baptist book, entitled "Ten Days' Travel in Search of the Church," was placed in my hands. I read the book, and enjoyed the reading; but at the conclusion I found myself wondering how these Baptists allowed the church to remain lost in the wilderness for long centuries and then be able to find it within a period of ten days. Especially was I mystified by the fact that, according to their own admissions, the "church" which they had found had such a small number of members as compared with the number of Christians outside of it. To my way of thinking, there was a "loose screw" somewhere in the machinery of their logic.

The male members of the little congregation that met for worship near my mother's home were Dr. J. M. McLendon, W. J. Owen, John Troutman, James Peterson, and Marion Hughes. I have met in worship with many different congregations since those days, but I have never been more edified in any worshiping assembly than in that first congregation of my early associations in worship. John Troutman was a Dutchman who had moved with his family from Pennsylvania to Mississippi. He was full of zeal and energy, always trying to do something for the betterment of conditions for the little congregation. He did not know as much about the general subject of "church" as Peterson and McLendon seemed to know. The only church that Troutman knew anything about was his little home congregation, and he was always there present at the appointed time for worship. To John Troutman there would have been no church if the members of that little congregation had ceased to meet for worship. In broken English he would exhort us to be regular in our meetings for worship, to do our duty in Christian living, and to look to Christ as a Savior who would help us. A man by the name of Ashmore was afraid of getting baptized into the wrong church. Troutman told him that if his faith in Christ was sincere and if he sincerely desired to obey Christ, he was in no danger of missing the mark. One preacher said of another one that he could get more of Christ into his sermons than any man he had ever heard. I asked him if that was not as the apostles preached; and then I thought of Troutman's exhortations.

SPREADING THE KINGDOM.

BY J. A.

The greatest work in which any man can engage is the work of saving the lost, rescuing the perishing, and establishing scriptural congregations of those thus redeemed from the world. Individuals and congregations who engage in an enterprise of this kind, doing "all in the name of the Lord Jesus, giving thanks to God the Father through him," contribute their labors to that which honors God and increases joy and happiness among men.

Few men have shown a greater willingness to assist preachers of the gospel in their work or can claim the honor of having had a part in the establishment of more congregations than Brother A. M. Burtou, of this city. To incite others to do the same sort of work, and for the encouragement of those so engaged, we publish the following letter from Brother Burton to Brother Thomas H. Burton, of Union, S. C., and also append Brother T. H. Burton's reply:

Nashville, Tenn., January 1, 1925.—Mr. Thomas H. Burton, Union, S. C.—Dear Brother Burton: I do not believe I could start the New Year off in a much better way than to dictate this letter to you the first thing this morning.

I have beeu wonderfully blessed during the past year in many ways, and I am going to try to show my gratitude to our Heavenly Father by being a little more active and doing a little more, if possible, during 1925 than I have in the past year. I had some part in starting several new congregations last year, and a small part in several hundred people's making the good confession.

I am sending you under separate cover one hundred tracts of a printed sermon of Brother Porter Sanders, of Jackson, Miss., and I would be glad to know that each member of your congregation had one and would carefully read it and re-read it and then lend it to others. I believe in this way each can help double the congregation there during 1925. Brother Sanders has been very successful in using tracts. Too, he has had some of his tracts printed in the daily paper. He thinks this has been worth more to him in his work than anything else: so I pass the idea on to you. Of course, he follows up all of these with house-to-house visits.

Brother Marshall Keeble (colored), whom I have had some part with, has started two new congregations in the past year and has had something like two hundred confessions.

Prospects for this year are very bright. I really believe, if we would get as enthusiastic over our spiritual work as we do over our material affairs, that each congregation, young and old, could double its membership during this year. I believe it would be a much easier job to double some of the older and larger congregations than it would some of the smaller mission points, if we could get the membership to do halfway its duty, or the elders or leaders to believe that this is possible. The biggest trouble I have had is to get our leading brethren to visualize or see the great possibilities. Of course, if we do not believe anything like this can be done, it is useless to try.

Yours fraternally,
A. M. BURTON.

Union, S. C., January 5, 1925.—Mr. A. M. Burton, Nashville, Tenn.—My Dear Brother Burton: The good news of yesterday must come first. Eleven confessions at Union. Five at the morning service and six at the evening service. You may guess that it was a time of great rejoicing with us. Three men, heads of families. Others are expected any time.

I received the check, which I appreciated very much, also the good New Year's letter. They both were a source of great encouragement. May God richly bless you and yours in the great work which you are doing. May we all be blessed in every effort that we put forth in the Master's work.

Referring to your statement in your last letter concerning the doubling of the congregations, both old and new, I heartily agree with you that in many places it can be done. Greater opportunities have never been afforded the church in this century than at this time, and I doubt if we have ever had the opportunity that we now have since the days of the apostles. If the brotherhood would only awake out of their sleep and get busy while the religious world is in an unrest and looking for something better than the denominations, we could gather the golden grain by the thousands. I really believe if I were turned loose with a good helper and a tent, that I could establish six good congregations this year. The condition of the minds of the people in this State leads me to believe very strongly that hundreds of congregations can be established and thousands of people baptized within a very short time. May God hasten the day when this will be done.

As to the colored people of this State, I am of the opinion that a greater place does not exist for a work among them than here. I hear of many who are very anxious to hear the gospel, and have several calls to preach to them, but have been so busy that it seems almost impossible for me to give them any time just now. I hope to have the opportunity to go among them soon. If Brother Keeble would come to this field, he could do a wonderful work. There are some who have heard me preach that would gladly obey the gospel within a short time, I am sure. Perhaps we are not praying God to send laborers into the field as much as we should.

Brother J. C. Mosley will arrive this week, I hope, to help out in the work. He will locate in the neighborhood of Moore and Stone Station. That is one of the greatest fields that I have ever seen. We are expecting great things over there.

We will appreciate the tracts and will try to use them for good.

I thank you again for the financial assistance, also the letters of encouragement. Yours fraternally,
THOMAS H. BURTON.

PUBLISHERS' ITEMS.

Send in your order for Bibles and good books at once.

If you know of any congregation not now nsing our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

As Adventism is being agitated, we suggest to all our readers who are interested in the subject to send us $1.25 for a copy of "Adventism and the Bible."

If you have frieuds who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

"The Christian System," by Alexander Campbell. This has reference to the union of Christians and restoration of primitive Christianity as pleaded by the current Reformation. Price, $1.50.

Order from Gospel Advocate Company, Nashville, Tenn.

LUST, SIN, AND DEATH.

BY C. B. DOUTHITT.

There are theories set forth in the creeds of the denominations that are seldom publicly advocated except when attacked in debates. Many of the "lay members" of the denominations are surprised when they learn that such theories are in their creeds. I know of no better opportunity to point out the theories peculiar to denominationalism to people who have become a part of sectarianism than through debates.

In the last few centuries a few men have been found who would affirm the theories of "hereditary total depravity" and "impossibility of apostasy." But in recent years it is not so easy to find men who will affirm the things set forth in their creeds. Some of them have learned that the consequence of the doctrine of "hereditary total depravity" (infant damnation) is very repulsive to thoughtful, considerate mothers. It does not take a Solomon to see that one of the motives of repentance, fear of the judgment, is no motive to an erring brother who believes he will be saved whether he repents or not.

Opposition to the theories of "hereditary total depravity" and "impossibility of apostasy" cannot be more clearly stated than is stated by the inspired James. "But each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, heareth sin: and the sin, when it is full-grown, bringeth forth death." (James 1: 14, 15.) If children are born into the world totally depraved, spiritually dead, and remain in that condition until the new birth, after which they cannot die spiritually, regardless of anything they might do or fail to do, how could sin bring death to any man, woman, or child in all the world? Sin cannot bring death to one born dead. Neither can sin bring death to one who cannot die. Can the advocates of "hereditary total depravity" and "impossibility of apostasy" find one person in hell, on earth, or in heaven, who ever did or ever will die the spiritual death, except Adam and Eve? Can one die that death who was never alive? Will they concede that one who has been made alive by being born again can be drawn away by his own lust and enticed to the extent that the lust brings sin, and the sin brings death? If sin cannot bring death to either of these characters, I believe that sincerity and justice demand that the advocates of the theories mentioned above tell us to what class James had reference and what he meant when he said that sin brings death.

Will they say that it was Adam's lust and sin that bring death as used in this sense? No, for James says *each man by his own lust*. Will they say that death as used in this sense means the physical or natural death? No, it would never do, while conducting the funeral services for an infant, to let the mother know that they believe that it was the child's *own* lust and sin, conceived and developed, that killed it. In writing the obitnary of one of their preaching brethren, it would never do to say that it was his *own lust* conceived and *his own* sin full-grown that killed the brother. That would bring down the anathemas of the most ardent defenders of "total depravity" and "impossibility of apostasy." No, they just cannot afford to say that James has reference to the physical or natural death. The terms, "each man" and "his own," prohibit an escape there.

Without jeopardizing their "impossibility of apostasy" theory, can they say that James uses the term "death" in the same sense that John uses it in Rev. 21: 8? Yes, by joining the Holy Rollers in saying that one born again never sins. Otherwise, they cannot; for, to concede that sin brought by lust can be found in a child of God, and, at the same time, claim that the sin cannot develop death, is to say that James correctly set forth a cause, but was mistaken in the effect.

James (1: 14, 15) is very clear to the man who has neither "hereditary total depravity" nor "impossibility of apostasy" to protect. The condition of a child is such that the Savior could say, "To such belongeth the kingdom of God." But as they reach the stage of accountability, and, therefore, responsibility, they are drawn away by *their own* lust, and enticed. They could not be drawn away if already away. The lust conceives sin, the sin develops death. They are then dead through *their own* trespasses and sins. (See Eph. 2: 1-3.) Thus they remain until made living stones in that holy temple which is the church, the "called out" of God. Henceforth the carnal mind or animal propensities must be circumscribed and controlled. If not, lust and sin, conceived and developed, will again render them dead through trespasses and sins.

SHOULD WE HEAR CHRIST'S APOSTLES TO-DAY?

BY J. H. M'BROOM.

Several years ago a man told me he was willing to hear Christ, but positively would not listen to anything the apostles said. Recently, in one of our cottage prayer meetings, some one raised this question and suggested that I preach along this line. I here give a part of the sermon for the readers of the Gospel Advocate.

Jesus did not come into the world to primarily make known himself—his thoughts, ways, and will; but to reveal the Father—his thoughts, ways, and will. During the great discourse on the bread of life Christ said: "For I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) Once when the Jews persecuted Jesus for healing on the Sabbath and calling God his own Father, he said: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. . . . I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." (John 5: 19-30.) Once Jesus said his word would be the standard of judgment in the last day, and gave this reason: "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak." (John 12: 49, 50.) In Gethsemane his prayer was: "Not my will, but thine, be done." From these scriptures we must conclude that what Jesus taught and did was the will of his Father and our Father and our God.

Jesus selected and trained twelve apostles, and one of them, Judas Iscariot, betrayed him. In that memorable and farewell prayer in the presence of and in behalf of eleven of the apostles he said to his Father: "Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came from thee, and they believed that thou didst send me. . . . I have given them thy word. . . . Neither for these only do I pray, but for all them also that believe on me through their word." (John 17: 7-20.) After his death and resurrection, he said to the apostles, Thomas being absent: "As the Father hath sent me, even so send I you." (John 20: 21.) Just before he "was received up into heaven" he said to the eleven: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) It logically follows that "the apostles' teaching," "their word," "the gospel," did not have its origin in the minds of the apostles, but came from the very highest source—heaven—originating in the mind of

God. God gave the teaching to Jesus. Jesus gave it to the apostles to give to all the world, and sent up a fervent prayer to the Father for the nnity of all who might believe on him through "their word." The trouble is, we do not all believe on him through "their word." If we should, certainly we would come more nearly being *one*. He that hath ears to hear, let him hear the apostles.

In accepting the apostles' doctrine, we receive teaching from the very highest authorities; but in rejecting this doctrine, we reject both God and his Son. When sending out the twelve to preach to the Jews, Christ said: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 40.) As the seventy went out, he said: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." (Luke 10: 16.) When contemplating sending the apostles into all the world, he said: "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13: 20.) To receive God is to receive Christ; to receive Christ is to receive the apostles. To reject the apostles and their teaching is to reject Jesus; to reject Jesus is to reject God. Then, to whom shall we go?

Not only did Jesus teach and train his apostles for the great work of preaching the gospel, but he fortified and immunized them against error in telling people what to do to be saved from their sins and how to live a life well-pleasing to God by sending them the Holy Spirit. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 26.) "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." (John 16: 13.) This promised Spirit came on the first Pentecost after Jesus ascended to heaven. Read Acts, chapter 2. Many good people put great stress on the Spirit, and pray for the Spirit to come, teach, bless, guide, and save, and at the same time refuse to listen to and obey the apostles, who taught "as the Spirit gave them utterance." If the Spirit should come, he would not bring a message contrary to the one he brought to the world about two thousand years ago. The Spirit, through Peter, preached Jesus. The people who believed and were pricked in their hearts and wanted to know what to do were told by the Holy Spirit, speaking through the apostle Peter: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) "They then that received his word [word spoken by the Spirit through Peter] were baptized: and there were added unto them in that day about three thousand souls." (Acts 2: 41.) Of course we can easily see that those people were led by the Spirit in becoming Christians. Why should not all people want to be led by the Spirit in the same way—in gladly doing all things the Spirit, through the apostles, calls upon them to do? Who can point out a better and wiser way?

The Holy Spirit guided men in writing the New Testament. This book contains a sufficient amount of the teachings of Christ and the Spirit through the apostles to lead us to Jesus and to guide us in living the Christian life. To reject the New Testament is to reject the apostles, the Holy Spirit, Jesus, and God. To fail to obey the gospel as preached by the apostles is to fail to obey the Spirit, Jesus, and God. Even those who preach a different gospel to the people rest under a curse. Paul says: "Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Gal. 1: 8.) To consider anything the apostles taught as narrow and "old fogy" is to place the "old-fogy" brand upon the Spirit, Jesus, and God. Is any one willing to do this? To laugh at baptism, or anything else the apostles taught, is to laugh at the apostles; to laugh at the apostles is to laugh at Jesus and the Holy Spirit; to laugh at Jesus and the Holy Spirit is to laugh at God. Certainly we cannot afford to do this.

When people come to themselves and soberly turn from the traditions of men, human creeds, and articles of faith, to the apostles, do they take a step backward? They take a triumphant step forward and upward to the realm of eternal truth, the Spirit, Jesus, and God. Friends, let us shake off our delusions and move *forward*.

COMPLIMENTARY CRITICISMS.

BY S. H. HALL.

It seems to me that criticisms should always be appreciated and studied, it matters not from what source they come. Even when your enemies criticize you, study that criticism. Though it is their nature to magnify our faults, and sometimes make faults where there are none, often is it the case when there is some defect in us upon which to base the criticism. We should not wnrry about criticisms, nor ever allow ourselves to think very much about the critic. When you are criticized, look self over at once to see if there is a cause in your own life and character. And be certain that you want to see it if it is there, to the end that it may be removed and yonr own heart and life improved. I think we should he so desperately in earnest about keeping our own hearts and lives right before God and man that we could not find time to hold unkind feelings toward any critic, I care not how ugly and unreasonable his feeling toward us may be. Just make up your mind—and be steeled against any influence to change it—that you will not do otherwise than *right* and *just* toward any soul on earth; that you will not *hate* any one, but will *love* all in the true sense of this word. Others can do as they please—so often you are powerless even to influence them—but for self you are responsible before God, and he gives you power to control your own heart and keep it right before him. How sensible is such o life as this to live, and how easy when we allow ourselves to be sane and not deranged with jealousy and envy!

But I have been thinking of some criticisms that I have heard that are very complimentary to the one criticized.

Two preachers were once associated with the work in a town where the people were factory-working people, as a rule. They were fine people, but the medium class, and many of them below this class. One of the preachers felt like giving it up, and said: "Brother —— can work in such places and with such people as these, but we [referring to himself and wife] cannot." And then, when a preacher was once called to a congregation to help with the local work, it was said by some of the members that their fear was that this preacher would be interested in all classes and be taking in the poor, downtrodden, and cutcast, or words to that effect. When this was told me, I could not keep from saying: "What a compliment that is to that preacher!"

I think I have seen some preachers of the gospel who could preach only to the poor, and a very few who seemed to desire to be associated only with the rich. But there is one thing I know—viz., that a one-hundred per cent case of the religion of onr Lord will make one feel perfectly at home wherever there is a soul to be saved, let him be rich or poor, educated or uneducated, old or young, "whether Jew or Gentile, bond or free."

But I am asking that your heart run with me as we hasten through the "Grand Old Book" and see what is said about the poor.

Under the old law, they could not hold an acceptable fast without providing bread for the poor. (Isa. 58: 1-9.) Nebuchadnezzar was taught to redeem himself from his sins and iniquities by showing mercy to the poor. (Dan. 4· 27.) There is a special blessing for those who remem-

ber the poor. (Ps. 41: 1-3.) Then it would be well to study what Job has to say about his feelings and attitude toward the poor, this man in whom God could find no wrong. (Job 29: 12-17; 31: 16-32.) Then note the special provisions made in the law of Moses for the poor. (Lev. 19: 9; Deut. 15: 9, 10.) One of the things that put Sodom beyond redemption was her neglect of the poor. (Read Ezek. 16: 48, 49.) Note what our Lord says to the rich young ruler. (Luke 18: 18-23.) And after our Lord had spent a part of a day in the home of Zaccheus, behold its effect when Zaccheus declared: "Half of my goods will I give to the poor." Observe what Jehovah says about Cornelius' almsgiving. (Acts 10: 1, 2.) And have you been stirred by the way the women talked about Dorcas while she was lying before them a corpse? (Acts 9: 36-39.) Her fingers had made garments for the poor. The one great thing that is said of the Jerusalem church, the first and most nearly perfect congregation that has ever existed, is that none of the poor were left out. (Acts 4: 32-35; Acts 6.) And note the early Christian example in thoughtfulness of the poor. (Acts 11: 27-30.) The collections called for in 1 Cor. 16: 1-4 were for the poor saints. And is it not true that one of the outstanding evidences that our Lord was what he claimed to be is the fact that in his preaching the poor were not left out? "The poor have the gospel preached to them." (Matt. 11: 5.) This fact was associated with his miracles. And true it is that a complete transformation has been wrought in you that changed your nature from the human to the divine nature, if in your heart you find no disposition to shun or neglect the poor. Note the relationship the poor sustain to our Maker. (Prov. 14: 31; 17: 5.) The righteous *never* forget the poor. (Prov. 29: 7; 14: 21; 19: 7.) God *will not hear us* when the cry of the poor we refuse to hear. (Prov. 21: 13; Matt. 18: 10.) And have you noticed that *special instructions* were given to Paul from the other apostles and elders in Jerusalem that the poor be remembered? (Gal. 2: 10.) And finally, pure and undefiled religion before God is to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world. (James 1: 27.)

I have so often thought how God must look on many who work for the "Community Chest" and in big drives for money to give to the poor, and who may make large contributions to such drives, yet would shun the poor on the streets. When any soul is shunned or avoided just because he is poor, the one that is doing it may have given all his goods to feed the poor, but he will be lost, world without end, just because he had not that love divine that ever filled and controlled our Lord in all his thoughts, words, and actions. (Read 1 Cor. 13: 3.)

I have just seen a picture drawn by M. Leone Bracker of the "Third Commandment," in which we are taught not to take the name of the Lord in vain. It is that of a well-dressed churchman, with his stovepipe silk hat, and a prayer book in his hand, praying to the Lord. By his side kneels a poor woman and her starving child, pleading for bread, and he holds his head too high to see them. This artist says this is taking the name of the Lord in vain, and it is. All such prayers are vain. And that ruffian in the backwoods who persistently curses every breath has a better chance for heaven than such a hypocrite.

I close this article with that beautiful poem by Mrs. Emma A. Lent, "They Say, 'The Master is Coming:'"

They say: "The Master is coming
To honor the town to-day,
And none can tell us at whose house or home
The Master would choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the Guest divine!

And straight I turned to toiling
To make my house more neat;
I swept and polished, and garnished
And decked it with blossoms sweet.
I was troubled for fear the Master
Might come ere my task was done,
And hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties,
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any to-day;
I have greater things to attend to."
And the pleader turned away.

But soon there came another—
A cripple, thin, pale, and gray—
And said: "O let me stop and rest
A while in your home, I pray!
I have traveled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot help you to-day:
I look for a great and noble guest."
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done;
And ever the prayer was in my heart
That the Master to me might come.

And I thought I would spring to meet him
And serve him with utmost care,
When a little child stood by me,
With a face so sweet and fair—
Sweet, but with marks of teardrops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you,
You are sorely in need of care;
But I cannot stop to give it,
You must hasten on elsewhere."
And at these words a shadow
Swept over the blue-veined brow.
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone—
Watched, but no footfall sounded,
No one e'er paused at my gate,
No one entered my cottage door,
I could only pray and wait.

I waited till night had deepened,
And the Master had not come.
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my head and wept;
My heart was sore with longing,
Yet in spite of all I slept.

Then the Master stood before me,
And his face was grave and fair:
"Three times to-day I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomforted,
And the blessing you might have had was lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
How could I know it was thee?"
My soul was very shamed and bowed
In the depth of humility.
And he said: "The sin is pardoned,
But the blessing is lost to thee;
For, comforting not the least of mine,
Ye have failed to comfort me."

It is very easy to attack the foreign growth; it is very difficult to deal with the home-grown sins.—H. E. Kirk.

UNITY RESTORED.

On November 9 the Fairfax church of Christ, at Winchester, Ky., began a series of gospel meetings, with Brother J. P. Sewell, of Fort Worth, Texas, doing the preaching. This meeting continued fifteen days. The brethren, with many of the other citizens of Winchester, regard this the biggest and best meeting ever held here. In fact, we believe it to be one of the greatest and most far-reaching meetings ever conducted. Brethren who know the conditions which have prevailed here for several years will heartily concur with us in this judgment and will rejoice with the angels of heaven and with us in the scriptural achievement and victory to which the Lord has brought us.

The hindering and hurtful division of about seven years' standing among the brethren has been eliminated and we now have an exceedingly fine congregation of about three hundred members who are "giving diligence to keep the unity of the Spirit in the bond of peace." The brethren realize now, as never before, "how good and how pleasant it is for brethren to dwell together in unity!" We now stand together as one man to go forth to battle against sin in all of its forms here in this magnificent country, the blue-grass section of Kentucky, whose influence at one time for pure Christianity was felt around the world. There is now offered to the body of our Lord here the greatest opportunity known to us, and, with our forces united, living together in harmony and love, we hope to see the borders of God's kingdom rapidly extended in this country.

The Fairfax congregation made the advance movement toward a restoration of unity, and found a most brotherly and Christian response on the part of the Main Street brethren. Nearly all had come to see the awfulness of the situation and many hearts yearned for a better day. Brother Claude Neal, who has worked with the Main Street Church for more than four years, is to be greatly commended and loved for his whole-hearted coöperation in this noble accomplishment. With all of his soul he indorsed the movement and used his time and influence in that direction. Had he been characterized by a selfish spirit instead of the spirit of Christ, he could have prevented the coming together. In this most worthy undertaking and holy attainment he has shown himself to be a man of God prompted by the highest and most laudable motives. Brother Neal and I will both remain in this work until the services of a suitable man may be secured.

Brother Sewell, an outstanding factor in the meeting and work of which we have spoken, as a man, a preacher, and a coworker, fully came up to our expectation; and we expected much, because he was recommended for this meeting by Brother F. W. Smith. We have never been associated with a man who is more thoroughly imbued with the real spirit of Christ than is Brother Sewell. He is a wonderful preacher of the gospel, is truly a Christian gentleman, and the best man to help in the adjustment of a church difficulty that we have ever seen. The brethren and sisters of Winchester will love and respect him while life lasts for his work's sake, and we pray that God may give him strength of body and mind and many years yet to contend earnestly for the word of the Lord.

THOMAS D. ROSE.

The Gospel Advocate rejoices in the good work accomplished. The blessing of the peacemaker rests on Brother Sewell, Brother Neal, and others who labored to restore "the unity of the Spirit in the bond of peace" between these two congregations. Both congregations are now in a position to accomplish something in behalf of the greatest Cause ever pleaded.

But woe to those who are dividing the body of Christ! To drive a nail through the spiritual body of the Lord is a very far more horrible crime than was committed by those who wickedly and brutally drove the nails through his physical body. It is enough to cause any intelligent man to shudder with terror to know that "he that soweth discord among brethren" is an abomination to the living God.

Let us be specific about the identity of the man who sows discord. The man that causes agitation, investigation, contention, and discord by preaching the truth, which is to preach nothing but what he can read word for word, without comment, in the word of God, does not come under this head. Jesus came to bring not only peace, but a sword, and kindled a fire that has involved sin and corruption in a conflagration that will eventually drive them from the earth. But the man who sows discord is the man who has a theory of his own to advance, some darling speculation, or some morbid hobby that has so twisted his mind as to make him incompetent to have a normal thought on the subject. We need not mention the sins of sectarianism and denominationalism on the outside. We speak now of those on the inside who have given birth to a darling hobby over anti-literature, anti-Sunday school, and anti-Bible school, or who have disturbed the peace of Zion by the propagation of groundless speculation over unfulfilled prophecy.

Such things must stop. The elders of congregations should extend the exercise of scriptural discipline to the disturbers. As long as a man will say nothing about anti-literature, anti-Sunday school, anti-Bible school, or unfulfilled prophecy, except what he can read in God's word, he is not a sower of discord. When he gets beyond this, he causes trouble in Israel and is an abomination to Israel's God.

J. A.

OUR MESSAGES.

Worldly ambitions are unwise.

A storm is a harbinger of peace.

Brother Srygley says a man is not a member of the congregation unless he *congregates*, and that he ought to *place his membership* every Sunday.

S. H. Hall preached to two large audiences at Russell Street, this city, last Lord's day. Brother Hall reports one from the Baptists and one by statement.

Emmett G. Creacy, Horse Cave, Ky., January 5: "I preached to a splendid audience at Foster's Grove yesterday. I was busy through 1924, and want to be busy this year. I have some time open for monthly preaching. Brethren, if I can help you, write me."

T. H. Burton, Union, S. C., January 10: "The congregation at Union was made happy last Sunday, when eleven confessions were made at the regular services. This congregation wants to double its number this year, and will appreciate the petitions of all interested saints."

E. A. Elam delivered a series of splendid lectures at the chapel exercises of the David Lipscomb College last week. Brother Elam preached at Hendersonville, Tenn., last Lord's day. "The Pleasures of Sin" and "The Pleasures of Christianity" were the subjects discussed.

We wish we knew some pretty terms in which to suggest to some of our preachers the danger of becoming chronic beggars. When a man is begging for a good cause and not for himself personally, or when he does not have a habit of being in the hole financially all the time, it is not so bad; otherwise it looks like a real man would get a little ashamed of himself.

R. A. Craig, Shelbyville, Ky., January 5: "Last Sunday I was with the church here. Fine attendance at the morning and evening services. Everything looks encouraging for the new year. Next Sunday I go to the Forks of Elkhorn, in Franklin County. I enjoy reading the Gospel Advocate. You have a mighty good paper, and success is sure to crown your efforts, for you shun not to 'declare the whole counsel of God.'"

C. D. Crouch, Portland, Tenn., December 28: "You will please change my address on your mailing list from Portland, Tenn., to Fountain Head, Tenn., Route 3. I am moving out to a farm recently contracted for, and shall hereafter be a real dirt farmer. This does not mean that I have quit preaching or that I intend to quit. I am merely forced to do something that will enable me to pay expenses, which I have not been able to do by devoting all my time to preaching. I have promised two meetings for the coming year, and may be able to arrange a few more in the fall. I still have some time open for monthly engagements on Lord's days. Any church that desires my services for such engagements, or for meetings after the first of October, may address me at Fountain Head, Tenn." Why will not churches do their duty by preachers? Preachers are the most sacrificing set of men on earth. They do it for the good of the cause they love. If stingy church members would wake up and give a tenth, and thus hold up the hands of our preachers in the work, we could get something done. It is a public calamity when a man that can preach like Brother Crouch has to quit preaching to support himself.

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EDITORIAL

QUESTIONS TO BE AVOIDED.

BY E. A. ELAM.

Continuing from last week, let us study the following:

If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. (1 Tim. 6: 3-5.)

As we have seen, Timothy in Ephesus was to "charge certain men not to teach a different doctrine" from the teaching of Christ. "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned." (1 Tim. 1: 3-5.)

Oo this charge the whole of 1 Tim. 1 must be studied and followed, especially by teachers and preachers, because that which Timothy must do we all must do. Timothy was charged likewise to hold "faith and a good conscience; which some having thrust from them made shipwreck concerning the faith."

If Timothy must receive and keep this charge from "a pure heart and a good conscience and faith unfeigned." I repeat, what less than this can preachers now do and be pleasing to God?

What, then, is "a pure heart and a good conscience and faith unfeigned?" All teaching and preachiug must be done from such a heart and conscience and in faith unfeigned. A teacher and preacher who shirks responsibility, dodges obligations, leaves behind him a string of unpaid debts, is smirched with immorality, or whose trail is marked with imprudent conduct and evil reports, cannot be pure in heart and cannot have a conscience void of offense toward God and men. Such men cannot teach the truth and preach the gospel in unfeigned faith. Certainly one who teaches anything different from the teachiug of Christ does not do so io faith unfeigned. Faith comes by hearing the word of God; hence, no man can preach in faith anything except the word of God. He cannot preach in faith his own opinions, his own theories and speculations, or any doctrines and commandments of men. Men of faith are the ones who practice and preach only that which God teaches. (See Heb. 11.)

Three different brethren preach on "the millennium," giving their respective opinions concerning it, as if they were the oracles of God, but they differ; hence, two of them must be wrong, and doubtless all three are. This, then, is not of faith. By faith they can study and teach without speculation or opinion all the Bible says on the subject, and in this way all will teach the same thing and be "perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) What is more than this comes of evil and produces evil—the evil of contention and division.

I ask in all seriousness, and press the question with all earnestness, how can all teachers and preachers "speak the same thing" and "be perfected together in the same mind and in the same judgment" on the millennium? Just as they can "speak the same thing" and are of "the same mind and the same judgment" on baptism, the Lord's Supper, and every other snbject.

Some preachers seem never to be impressed with the failure and sin of not speaking the same thing and of not being "perfected together in the same mind and in the same judgment." And some seem not to be impressed with the fearful fact that the ones who do not speak as the oracles of God, but speculate and give their opinions, and who do not "hold fast the pattern of sound words" which have been learned from the inspired writers (2 Tim. 1: 13), are responsible for the sin of strife, contention, and division. I would rejoice greatly if I had the power to cause all teachers and preachers to realize this.

In 1 Tim. 6: 3-5, which has been quoted above, it is not only declared that men should not teach "a different doctrine" from that of Christ's teaching in regard to the duties of masters and servants given in verses 1 and 2, but also they should not teach anything contrary to "the doctrine which is according to godliness"—that is, the teaching which honors God and leads into the true, godly life. Not only so, but this true teaching—*Christ's teaching*—must be taught in "sound words, even the words of our Lord Jesus Christ." Cannot Jesus Christ, the Holy Spirit, and God express themselves in their own words concerning all things they wish men to know? If they cannot, then what mortals can?

We have heard it emphasized from boyhood that there can be no unity and peace; that all cannot "speak the same thing" and cannot be "perfected together in the same mind and in the same judgment" without the use of "sound words." Sound words are the words of Christ. The doctrine of Christ must be taught in his words. Bible things must be called by Bible names. All teachers and preachers must "hold the pattern of sound words" (2 Tim. 1: 13), and must speak as it were oracles of God (1 Pet. 4: 11)—that is, only that which comes from God by revelation. As Moses received "living oracles" from God and spoke them to the people (Acts 7: 38), every teacher and preacher to-day must study the will of God revealed through Christ to the apostles by the Holy Spirit, and must speak only as this revelation speaks.

The man who teaches "a different doctrine," or who does not teach the true doctrine of Christ in the "sonnd words" of Christ, is wise in his own conceits, is inflated with pride of opinion, does nnt knoow the will of God and has not the humble spirit uf Christ; but is sick and makes others sick "about questionings and disputes of words." Such a man is sick with his own conceits, indulges in "questionings," raises "disputes of words," or splits hairs and is full of words.

It can be seen easily that such a man by this course stirs up envy and strife, causes railings and evil surmisings and wranglings among men, although in his own

eyes he is teaching the very will of God. No wonder Paul says he is "puffed up." From this others begin to rail and wrangle and to indulge in evil surmisings, become "corrupted in mind and bereft of the truth, supposing that godliness is a way of gain."

Are not brethren like this in a deplorable condition? Yet, it is more deplorable to lead whole congregations into such wranglings, evil surmisings, railings, strife, and envy.

Study also the following:

O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith." (1 Tim. 6: 20, 21.)

If Timothy should be on his guard and turn away from profane babblings, etc., should not the rest of us heed such admonitions? If some erred from the faith in Timothy's day by considering and trying to teach questions from which they should turn away, are not some in the same danger now?

Of these things put them in remembrance, charging them in the sight of the Lord [margin, "God"], that they strive not about words, to no profit, to the subverting of them that hear. (2 Tim. 2: 14.)

In contrast with this, Timothy is commanded to give diligence to present himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Also, he is commanded to "shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene." (2 Tim. 2: 14-18.) Of this number were Hymeneus and Philetus, who erred concerning the truth, saying that the resurrection had already passed, and overthrew the faith of some.

Who doubts that there are contentions, strife, and gangrenous sores in not a few congregations because teachers and preachers have not heeded this admonition given to Timothy, and which he was careful to do?

But foolish and ignorant [untaught] questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive [over such questions], but be gentle toward all, apt to teach [not to strive], forbearing, in meekness [not self-conceit] correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will. (2 Tim. 2: 23-26.)

The same instruction is given to Titus. (See Tit. 1: 10-14; 3: 9, 10.)

If to-day all preachers, old and young, would learn and would follow the instructions, the solemn warnings, and charges given to Timothy and Titus in regard to what to preach and what not to preach, and how to treat old men and old women, young men and young women—in other words, how to live righteous and clean, pure and holy lives—they would not only be true preachers of the gospel of Christ, but unity and peace would flow as a river among the churches throughout the land.

BROTHER McGARY ONCE MORE.

BY F. W. SMITH.

Before reading this, see Brother McGary's article on page 51.

Brother McGary insisted that he be heard again, on the ground that I introduced new matter in my last rejoinder; and not wishing to appear unfair, his request was granted. I think, however, it is the "*old matter*" of Brother McGary's *bold* and *unqualified* affirmation that is worrying him—viz., Peter "coupled 'for the remission of sins' with baptism as a part of the command he was giving." This I as boldly denied, and challenged him to give scriptural proof of his affirmation, as that was the *only issue* between us. I said: "If Brother McGary desires one more article on the subject, he can have it; and if he cannot prove in that article that 'for the remission of sins' is a command to be obeyed, he cannot do it at all."

But what did our brother do? Why, he wrote an article covering quite two pages of the Gospel Advocate, and the *only effort* he made to prove his proposition—the very thing he was, *by all the rules of fair and honorable controversy, obligated to do by the Scriptures*—was to prove it by Alexander Campbell and myself. Suppose he had succeeded with his witnesses, what then? Did he suppose that our readers would have been satisfied with the settlement of such an important matter on the evidence of *uninspired* men? The best he could have done with my testimony would have been to convict me of an *inconsistency;* but he, as I showed, most signally *failed* to prove his proposition by me, and it still stands *staring* him in the face, absolutely untouched with *one scintilla* of proof.

In his present reply he does no better, and had he not possessed a copy of the Lofton-Smith discussion, he would have run short of material, although I suspect he had a copy of the New Testament *on* his table, but not *before* him. Well, I will stand by every quotation he makes from me in my discussion with Lofton; for not one of them proves *his* contention, nor makes me contradict my contention in this controversy. I still maintain "that the Baptist *theory* of regeneration, or conversion, is wholly *physical*, and absolutely destitute of *moral power;*" but that *is not* the proposition we are discussing. Brother McGary *affirmed* that "for the remission of sins" is a command to be obeyed, and I have not undertaken to prove that "sect" baptism or "Baptist" baptism is scriptural.

Why has he not addressed himself to the task he assumed, instead of running off into these misrepresentations of me? Note the following: "He seems to think that the only essentiality connected with baptism is plenty of water, and that what was sufficient qualification for John's baptism is all-sufficient for the baptism ordained by Christ. If he is correct in this, Paul exceeded his authority in the case of the twelve at Ephesus." Now, lay alongside of what he here says what he said in his long reply: 'And I deny that my criticism 'contained one sentence or one word that even squinted at' his making 'baptism a nonessential.' I did accuse him of trying to make the design of baptism a nonessential, and I repeat the accusation." This, to me, is what may properly be termed "funny" talk. Just how I could contend that baptism is essential to salvation (and this I am proving by Brother McGary), and at the same time make the design of baptism a nonessential, is a profound mystery. On this point the reader can take the witness. I must, however, beg our readers not to fall out with Brother McGary on account of these misrepresentations of the Advocate, for it has become a kind of "second nature" with him. He began it a long time ago, and it has grown with his years until he is like the boy who had formed the habit of saying, "I have went." His teacher kept him in one day after school hours and wrote on the blackboard, "I have gone," saying, "Write under this fifty times, 'I have gone,' and I will return presently." The boy finished his task, and, becoming impatient for the teacher's return, wrote on the board: "I have went home."

Our brother has been corrected times without number through the years that are past, and in this controversy I have corrected him, but he persists in saying, "I have went." I never preached a sermon nor wrote a line that intimated in the slightest degree that any one had the *promise* of *salvation* before or without baptism, and am perfectly frank to say that the girl he tells about died without the promise of salvation. But why our brother cannot see that there is no comparison between the cases of the two girls brought into this discussion is *strange indeed to me.*

I said in the editorial, "On what Does Acceptable Obedi-

ence Depend?" and which precipitated this discussion, the following: "But is one's 'faith right' who goes through a form of obedience to a command of God while considering and regarding such as a *nonessential* and of *no value* in rendering him acceptable to God? I *do not believe so*, for it would be impossible to have the proper reverence for the authority of God and to honor God with any such feeling in the heart. There can be no obedience to God without the desire to honor and revere his anthority even in the smallest matters." Now, in the face of this, Brother McGary says: "He seems to think that the only essentiality connected with baptism is plenty of water." I would be ashamed to misrepresent an opponent as he has done; but it is "second nature" with him, and I forgive him on that ground.

But what about his reference to John's baptism and the baptism Christ ordained? In so far as faith, repentance, and God's design in John's baptism and that which Christ ordained are concerned, there is no difference. John called on the people to repent, and baptized them, that they should believe on Him who was to come after him—that is, on Jesus. (Matt. 3: 1-6; Acts 19: 4.) Their baptism would have been absolutely worthless without repentance and faith in Jesus Christ. I am surprised at our brother's referring to those mentioned in the nineteenth chapter of Acts that Paul commanded to be baptized into the name of Christ, as if they helped him in any way. He knows that if those Paul commanded to be baptized had been baptized unto John's baptism *before* Christ ordained his baptism, that their baptism would have been as valid as the baptism of the apostles and all others while John's baptism was in force. His effort here shows most clearly that he is greatly *confused* in his attempt to evade the argument set before him regarding the faith and understanding of those John baptized. Brother McGary's "puddin'-head" soldier has decidedly the advantage of our brother, from the fact that the soldier talked *sense* out of "one side" of his head, while Brother McGary does not talk sense out of either side of his. But he does talk as the soldier—viz., *two ways*—and his words are absolutely strangers to each other.

He stakes his cause on two passages which I will now notice; and when he is stripped of his misrepresentations and these passages shown to afford him no relief, he will be anxious to be heard again.

1. "You shall know the truth, and the truth shall make you free." Unless our brother trims, modifies, and even circumscribes to some extent this text, I am prepared to say that *he* has not been *scripturally* baptized. Hence, a proper question is: How much truth and what truth must one know before he is a proper subject for baptism? The truth comprises the revealed will of God, and I am sure that Brother McGary did not at the time of his baptism, nor does he even now, know all the truth. I venture to say he knew practically nothing of the truth regarding the Christian life when he was baptized.

Our brother certainly overlooked Christ's words to his disciples: "Already ye are clean because of the word which I have spoken unto you." (John 15: 3.) How much truth did those disciples know at that time? They did not even know that Jesus Christ was divine, nor the natnre of his kingdom, nor that he must shed his blood for the remission of their sins. When he actually died, they lost all hope of having a king. (Luke 24: 21.) They believed he was a good man, a prophet sent of God, and they loved him and did what Christ told them to do, without understanding the nature of those things.

Does any one claim that John meant by the words, "believe on him that should come after him," that those he baptized should believe that Jesus would establish an earthly kingdom? Well, that is what they did believe, and yet Jesus said: "Already ye are clean because of the word which I have spoken unto you." If those disciples, with their minds full of mistaken ideas, could be acceptable to Christ, why cannot people to-day be acceptable to him, with mistaken ideas while doing what he commands them to do? Note the following: "Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law: and they have been informed concerning thee, that thon teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs." (Acts 21: 20, 21.) Now, if thousands of Jews could be baptized acceptably with such errors and mistakes in their minds, is it not possible for some people now to be baptized acceptably with mistaken ideas in their minds? *If not, why not?*

2. Christ taught "that none can 'come to him,' save such as had 'heard and learned of the Father;' and 'to come to him,' one must 'come' through baptism." Here again we must have Brother McGary to do some trimming. How much and what must they "hear" and "learn" of the Father in order to come to Christ? The disciples of Christ came to him through the baptism of John, but how much and what did they know either of baptism or of Christ? While John baptized unto the remission of sins, those he baptized did not learn beforehand that they were to receive the remission of their sins through the shedding of Christ's blood. They learned enough to know that God wanted them to be baptized, and on that Christ received them, for he said his Father had given them to him. (John 17: 9.)

Finally, in both of his last replies our brother has manifested a consciousness of the weakness of his position in an expressed fear that I would with sophistry "hide the truth in the premises from unthinking minds." This not only betrays his feelings of weakness, but it is a charge of weakness upon the readers of the Advocate; for, if his contention is so clearly taught and stands out with such boldness in the word of God as he claims, the most ordinary mind should be able to see it. Brother McGary has had "the truth in the premises inwrapped in a cloud of sophistry" placed before him *twice*, as follows:

> Whatever result follows any act of obedience to God is the design or purpose of God in issuing the command; and since "for the remission of sins" is the result of obedience to the command of baptism, how can it be "a part of the command?" Unfortunately for our brother's contention, the apostle Paul gives to us that which is to be *obeyed* in order to be made free from sin, which is the equivalent of "the remission of sins." Hear him: "But thanks be to God, that, whereas ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.)
>
> The "form" is a pattern or mold of teaching which is to be obeyed, and by which obedience one is made free from sin. Just how Brother McGary can get the *results* of obedience to this "form" as a part of the form is not clear to my mind.

Why did he not make some effort to *expose* this "sophistry?" He has not even touched it with the tip of his little finger. THE END.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

On Seventeenth Street, fronting President's Park on ground that was, a few years ago, a malarial swamp, are four beautiful buildings—the Corcoran Gallery of Art, the Red Cross Building, Memorial Continental Hall, and the Bureau of American Republics, or the Pan-American Building, as it is popularly called. I have already written something about the first two named above—the Corcoran Gallery of Art and the Red Cross Building—and next in order is Memorial Continental Hall, which was erected by the National Society of the Daughters of the American Revolution, the society familiarly known as the D. A. R.

The National Society of the Daughters of the American

Revolution was organized in Washington City, October 11, 1890, with eighteen members present. Its objects, as stated in its constitution, are:

1. "To perpetuate the memory of the spirit of the men and women who achieved American Independence, by the acquisition and protection of historical spots and the erection of monuments; by the encouragement of historical research in relation to the Revolution and the publication of its results; by the preservation of documents and relics, and of the records of the individual services of Revolutionary soldiers and patriots; and by the promotion of celebrations of all patriotic anniversaries.

2. "To carry out the injunction of Washington in his farewell address to the American people, 'to promote, as an object of primary importance, institutions for the general diffusion of knowledge,' thus developing an enlightened public opinion, and affording to young and old such advantages as shall develop in them the largest capacity for performing the duties of American citizens.

3. "To cherish, maintain, and extend the institutions of American freedom, to foster true patriotism and love of country, and to aid in securing for mankind all the blessings of liberty."

The eight hundred and sixteen members whose applications were approved within a year of the first meeting are considered charter members of the organization, and the membership now includes more than one hundred and forty thousand, representing every State and Territory of the United States, as well as residents of most of the countries of Europe and some who have wandered as far from the homeland as Asia and Africa, and there is one chapter each in Cuba, Mexico, the Philippines, and Hawaii. Seven hundred and forty-one real daughters of Revolutionary patriots have been admitted to the society, all other members claiming right to admission by more distant kinship to such patriots.

The building is beautiful—a large, square building, of white marble, with three lofty porticoes. The eastern or front portico is semicircular, and is supported by sixteen immense drum columns, with the inscription, "Memorial Continental Hall," across the front above them. The north portico is square, and on the south side is the Memorial Portico, semicircular, supported by thirteen monolithic columns, representing the thirteen original States and named for the States in the order in which they entered the Union—Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, South Carolina, New Hampshire, Virginia, New York, North Carolina, and Rhode Island. From this portico a fine view is had of the Washington Monument across President's Park.

The corner stone of the building, which was laid April 19, 1904, bears the inscription: "Memorial Continental Hall—A Tribute to the Patriots Who Achieved American Independence. Erected by the National Society, Daughters of the American Revolution." The Hall was used in the next annual meeting, and thereafter; but at the twenty-sixth Annual Continental Congress, April, 1917, final payments were made for the completed building, the building and its furnishings having cost approximately seven hundred thousand dollars. The society has since found it necessary to build an annex, and now other buildings are being planned. There is ample space for other buildings, the society owning practically the entire block inclosed by Seventeenth and Eighteenth and C and D Streets.

The interior of the building is very attractive and interesting, most of the furniture being antique and dating back to colonial days. Twenty-three States, two chapters, and the junior society—Children of the American Revolution—have each distinct and separate rooms to bear their names as having been finished and furnished by them; but every State has had its part in the completion of the building and in furnishings of various kinds—doors, chairs, electroliers, statuary, books, pictures—all being suitably marked as gifts of States, chapters, or members.

Many of the rooms furnished by the various States are used for the work of the society, and furniture suitable for the purpose has been furnished by the respective States. But most of the furniture in the rooms is antique, each piece having a history connecting it with Revolutionary days, or else it is a reproduction of antique furniture.

The Library contains nine thousand volumes, consisting principally of reference books pertaining to the history of the United States and its people. It is open to the public for reading, but no books are taken away from the building.

On the first floor is a Museum containing many things of historic interest—manuscripts, old books, textiles, a John Hancock desk, a banjo clock, articles made of pewter, fans, old andirons, warming pans, foot warmers, and many other things that serve to carry the observer back to ye olden times.

The large Auditorium, with its three galleries and four boxes, has a seating capacity of two thousand. From the cornice around the ceiling hang brilliantly colored flags, representing the forty-eight States in the Union. These flags are arranged in the order in which the States were admitted, beginning with Delaware, in 1787, and ending with Arizona, in 1912. Each flag is the gift of the Daughters of the State it represents.

Many of the chairs on the platform of the Auditorium, as well as various articles of furniture throughout the building, were given in honor of officers, past or present, of the society, or presented in honor of ancestors of the donors who served in the Revolutionary War. A large table made from a handsome piece of koa wood came from the Aloha Chapter, of Honolulu, Hawaii.

The Auditorium is not often used by the D. A. R., as its convention is held only once a year, in April; but the society very generously allows it to be frequently used for other purposes. It was on the platform in that room that President Coolidge was officially notified of his nomination by the Republican National Convention—several weeks after he and all the rest of us had learned that fact from the newspapers, of course—and it was from that platform that he delivered the speech of acceptance that was sent out by radio to all parts of the country.

On the third floor is an attractive banquet hall, and, separated from it by a well-appointed pantry, is a large, conveniently equipped kitchen. Just outside the banquet hall, the roof of the Memorial Portico is utilized as a tea room—a most delightful place on summer evenings, to sit and view the stately Washington Monument, sip tea, talk or listen.

There are many committee rooms, private dining rooms, offices of various kinds, furnished by and named for certain States, all containing objects of interest to lovers of the historical and the antique. From the portico through which visitors enter the building to the roof garden above the Memorial Portico, the building and all its furniture represents gifts of Daughters, chapters, or States.

Memorial Continental Hall is open to visitors every week day from eleven o'clock to three o'clock. A pleasant, efficient guide conducts visitors through, free, and tells many things of interest, being careful to point out the gifts of the various States represented in the group he is conducting.

THE EVILS OF THE MOB.

BY F. B. SRYGLEY.

The following appeared in one of the daily papers of this city a few weeks ago:

Reward for information leading to the identification and conviction of the members of the mob that took Sam Smith, fifteen-year-old negro boy, from his bed in the General Hospital, to which he was chained, and caused his death

by hanging and shooting, was increased to six thousand five hundred dollars Wednesday morning with the State of Tennesse's adding fifteen hundred dollars to the five thousand dollars already offered by the board of governors of the Chamber of Commerce.

At the same time Governor Peay issued a statement strongly condemning the mob and setting the machinery of the State in motion in an effort to discover the perpetrators.

The statement of the Governor follows:

"The Prison Board, of which I am a member, was in session at the branch prison to-day when the Smith boy was lynched. The affair comes to my attention to-day on my return. It is most deplorable. Nothing has happened since I have been Governor so regrettable. Those who took the law of their State into their own hands and killed this half-dead negro lad perhaps had the idea that they were serving law and order in their summary punishment and that the act would promote more regard for human life in their community. They were terribly mistaken. But it should be realized that back of this horrible thing is a conviction that the law is not being faithfully enforced in Davidson County and that the juries are frequently recording a miscarriage of justice in the local courts.

"This was no case in which mob law could possibly be justified. A foul blot and stain has been laid on the good name of Tennessee which can never be erased. Strange that these offenders took no thought of the honor and reputation of their State."

There is, perhaps, no reasonable ground on which a mob can be justified. It lessens respect for law in those who engage in it and does not lessen crime. The negro is usually the one who suffers mob violence, but he in his ignorance should have the same right to an orderly trial as the white man. It does not improve the morals of those who take the law into their own hands and try to wreak vengeance on the guilty. By suffering death at the hands of a mob the negro is made a martyr, and instead of deterring others it sometimes almost casts a halo of glory on the one who is cruelly put to death by a lawless mob. I have no idea that crime has ever been lessened in this way, but it sometimes appears to me to increase it. Those who engage in the brutal work of hanging and shooting a helpless human being are certainly not followiug the course in life that purifies the heart or elevates the life. No man can defend the mob by the teaching of Christ or by any law that has ever been enacted by civilized men.

But there are some things connected with the quotation here made that are strange to me. Why is it necessary to raise six thousand five hundred dollars in order that justice may be meted out to those who have broken the law by being party to such an unlawful act? Of course I recognize the fact that the Chamber of Commerce has the right, so far as I am concerned, to use their own money as they see proper. But why is it necessary that they should pay five thousand dollars and that the Governor should add fifteen hundred dollars more of the people's money to that large sum? Is it possible that justice will not be done by the courts of the county without all this money being added to the salaries of our officers? We have a sheriff with a number of deputies, who are servants of the State and who receive pay to bring criminals before the courts. All the men who engaged in that mob are, perhaps, within twenty miles of the city, and why should it cost several thousand dollars to bring them before the courts? This is a bad precedent to set, unless they propose to pay these additional prices to bring every criminal to justice. The officers may learn to hold back for reward. I notice that the Chamber of Commerce proposes to pay part of this for additional counsel to prosecute these men. Why is that necessary? We have an Attorney-General and an assistant. Why are these not sufficient to prosecute? They are paid officers of the State; and if they are not qualified to prosecute criminals, the voters of the State should elect some who are qualified.

In my opinion, the Governor struck the keynote when he said: "Back of this horrible thing is a conviction that the law is not being faithfully enforced in Davidson County and that the juries are frequently recording a miscarriage of justice." This is precisely the trouble, Governor. I have not kept up with the courts and will not say that no one has been properly punished for crime in this county, but I know of several cases of murder in which those who did the deed have gone stock free after an attempt or two at a trial. It has not been long since two boys drove up behind two others and killed them on the pike, and for that they received six months each in the workhouse for each boy killed. I do not say that these boys were guilty of murder; but I do say that if they were not guilty of murder as charged, they should have been cleared of the charge; and if they were guilty, they should have had some punishment commensurate with the crime. I know a man that was assaulted on the streets of the city by a drunken man and rendered almost blind for life. This criminal was bound over to the court in a two-thousand-dollar bond, for which he paid one hundred dollars and walked off, and no one knows of much effort ever having been made to bring him back, but the bond has never been collected. I have been told that very few bonds have ever been collected in the courts, and I have about decided that the officers do not know how to collect a bond after it has been forfeited. If they ever catch the members of this mob, I can tell them how to get out of the trouble, provided it is bailable, and that is to give some irresponsible man about one hundred dollars to make a bond and walk off. Unless there is a change in matters around the courthouse, it will never cost their bondsmen one cent.

I would have the Governor also remember that nearly every criminal, especially among the white people, has influential friends who will go to his assistance and, if possible, help him out. It has not been so very long since the Governor himself left the State and his duties to get a friend out of trouble. The average man gets wonderfully sympathetic for a friend who is before the courts. I am afraid that this is ouly a spasm we are having over this mob. We are a wonderful people to have "spasms" and then get over them.

I close this article with a quotation from the word of God: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." (Rom. 13: 1-4.) The individual is not able to protect himself, and, therefore, God has permitted society to organize and make laws for the protection of itself. No one has the right to take these laws into his own hands even in order to execute them; but society has the right to demand of its public servants that they execute these laws, and it is the duty of the rest of us to submit to them.

GOOD BOOKS.

We recommend to our readers the following good books:

ROBIN. By Frances Hodgson Burnett.

"The Head of the House of Coombe;" "The Lost Prince;" "T. Tembarom."

FIRST LESSONS IN CHILD TRAINING. By Zelia M. Walters. Price, postpaid, 85 cents.

A handbook for mothers.

A romantic story of Robin, the beautiful daughter of Mrs. Gareth-Lawless, now grown to womanhood, and Donald Muir, heir to the House of Coombe, who meet at a party and renew a childhood romance. A love story of unusual charm.

Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

QUERY DEPARTMENT

BY E. A. ELAM

Nashville, Tenn., 3811 Elkins Avenue, December 6, 1924. —Mr. E. A. Elam, editor "Query Department," Gospel Advocate.—Dear Brother Elam: A sister came to me and asked if it would be scriptural for the sisters to meet and sew and sell the work of their hands, and put the money in the building fund at this place. I answered this way: That it would be scriptural for her as an individual to sew and sell her work and contribute the money to the building fund, but that I did not know about a group of them meeting for that purpose. Please answer in the "Query Department." Yours in Christ, J. S. LARKINS.

In the multitude of questions every question cannot receive a prompt answer. The answer to a question, however, may do as much good as if it came out in the next issue of the paper after it is received.

In replying to the above question, it may be well to consider first the authority and design of work.

God appointed it for man's good. God placed man in the garden to dress and keep it. After man's fall and God had cursed the earth for man's sake, he said to man: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." This law remains in force so long as men shall live on the earth. Hence, the Lord says: "If any will not work, neither let him eat." (2 Thess. 3: 10.) God teaches men to be honest and honorable, and, therefore, to make an honest living. He says Christians take thought for things honorable in the sight of all men. Jesus followed for a number of years the useful employment of being a carpenter. Paul learned when a boy the craft of tentmaking and worked at it frequently while an apostle. The idle, lazy, gluttonous, and lying Cretans (Tit. 1: 12, 13) were taught to learn honest occupations for necessary "wants." (Tit. 3: 8-14—margin, American Revised Version.) The Thessalonians were charged to work with their own hands that they might have need of nothing. (1 Thess. 4: 11, 12.) The Ephesians were taught to make a living, not by stealing or fraud, but by working at something useful and good. (Eph. 4: 28.) One design of work, then, of hands and head and heart, is to make an honest, comfortable living.

Other designs of work are to be useful, or "not unfruitful" (Tit. 3: 14); to "walk becomingly toward them that are without," or the world (1 Thess. 4: 12). While a preacher Paul worked to set a good example (Acts 20: 34, 35) and to make something to give to the needy (Acts 20: 35; Eph. 4: 28).

From the above designs of work we see that Christians not only have the right to work at something honorable and useful to make money to give to the weak and needy, but they are commanded to do so—that is, in so far as they are physically and mentally able. Children and grandchildren, nieces and nephews are commanded to work in some useful way in order to care for their parents, grandparents, and other helpless relatives. Those who do not do this deny the faith and become worse than unbelievers. (1 Tim. 5: 3-16.) Dorcas was full of good works and almsdeeds which she did, one of which was to make garments for poor widows. (Acts 9: 36-43.)

With this general outline of work and its designs before us, we can see the answer to the above question. Sewing is an honest and useful work. This can be done for one's self, for the needy, or for the purpose of making money to give to a worthy cause. Since building this church house is a worthy cause, these sisters can do the honorable work of sewing in order to make money to contribute to it. They can do it singly or in groups. Being in groups does not affect it one way or the other. Several together sometimes can accomplish more than one.

One other thing should be considered, and that is that in their sewing they do not interfere with the work of some poor women in making an honest living. Of course it is understood also that they do honest work and give worthy value for the money received. No church should be placed before the public in any way as a beggar.

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Boaz, Ky.—I have been dissatisfied with your reference to Matt. 28 where my book says, "Go teach," etc., and you say, "Go make disciples." I am left to guess you possibly quote from the Revised version. Do you know of a book entitled "First Mortgage?" Yours in love,
W. E. PRYOR.

I do quote from the Revised Version. Consult the Revised Version. To make disciples is to make learners of Christ. To teach is to make disciples.

I know nothing of the book mentioned.

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Dear Brother Elam: Our mail carrier sometimes reads my Gospel Advocate, and he says that a Presbyterian preacher helps to print the Advocate. Is this true? I have always believed that all the staff are members of the church of Christ. Yours truly, M. F. FLOYD.

A printer is a mechanic. I ride in cars made by members, it may be, of the various denominations of the land, or by men who belong to no religious party whatever. I preach in church houses such mechanics have helped to build, and I preach from Bibles which such mechanics have helped to print. It is no more harm to read a paper whose printers are Presbyterians, or members of any other denomination, than to ride on trains whose engineers and conductors belong to these denominations. In fact, when I start on a journey, I do not ask if the engineer and conductor are Presbyterians, Baptists, Methodists, or Catholics, etc. That is, I commit no sin in riding with such men, regardless of whether or not they be saints or sinners. Paul traveled on ships whose captains and sailors were idolaters.

Yet I do not know of any printer engaged by the Gospel Advocate who is a Presbyterian preacher. But should such be the case, what of it?

There is a vast difference between a printer and an editor. One man may be both; but as a printer, he is a mechanic; as an editor, he is a teacher. The editorial staff of the Gospel Advocate is composed of men who claim to be Christians only and who teach vigorously that denominational names and doctrines are divisive and wrong, destroying, therefore, the unity and peace which should exist always among the people of God.

I trust the man who made the above statement did so in ignorance and may learn the facts in the case. From him let some who claim to be Christians only, and to be governed in all religious practices by the Bible only, learn to be sure that all the statements they make concerning others are absolutely true.

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Lubbock, Texas, December 8, 1924.—We find in studying the lesson of "The Good Samaritan," as recorded by Luke, the conversation between Jesus and the lawyer is not given as recorded by Matthew and Mark. Please explain the seeming contradiction, that I may be able to enlighten my pupils. Faithfully, MRS. J. T. STANFILL.

There is no conflict, or *seeming* one. Luke is the only one who records the story of the good Samaritan; therefore, no other story can conflict with it. Different questions were asked Jesus by different persons on different occasions and in different places, and which were prompted by different motives; some were to tempt him, or to put him to the test, and others to learn the truth. The lawyer whose questions brought out the story of the good Samaritan was a different one from the lawyer in Matt. 22: 34-40 and Mark 12: 28-31, and the time and places were different. The questions were similar, but differently put. I do not know what the "*seeming* contradiction" is; but there is none.

OUR MESSAGES

W. L. Karnes preached at Rich Pond, Ky., last Lord's day.

A. N. Trice preached at David Lipscomb College last Lord's day.

F. B. Srygley preached at Leiper's Fork, Tenn., last Lord's day.

H. Leo Boles preached at Twelfth Avenue Church, this city, last Sunday.

F. W. Smith preached at Franklin, Tenn., last Lord's day to splendid audiences.

The editor of the Tennessean says that the objection to silver tongues is that they don't get down to brass tacks.

We have on hand a great number of obituaries and shall try to have them appear in the Gospel Advocate as early as possible.

E. N. Glenn, San Diego, Cal., January 3: "We had a full house here last Lord's day, and prospects are bright for future work."

G. W. Jarrett, Kenton, Tenn., January 8: "I am located near Kenton. I hope to do a greater work for Christ than in any previous year."

S. D. Green, 1419 Lytton Avenue, this city, is representing the Gospel Advocate, and we will appreciate any assistance the brethren may extend to him.

When you get your neighbor to read the Gospel Advocate, you have done him good. One of the best ways to do missionary work is to put the Advocate in the homes of the people.

Dr. Powell recently preached on the subject, "The First Three Minutes After Death." Brother Srygley says that people had better be giving their attention to "*the last three years before death.*"

David Thompson, Mayfield, Ky., January 5: "We had two good services here yesterday, with one added by membership at each service. I was with the Mount Olivet congregation in the afternoon."

C. T. Netterville, Wilkinson, Miss., wishes all who may be interested in securing splendid South Mississippi land to write him. These lands are well watered and are on a good government gravel road.

Every "victory" the transgressives "win" leaves them less anxious to "win" another. They claim that mechanical music in the worship is scriptural, but they do not have a man who really enjoys trying to prove it.

The wedding of Mr. Otis Pope and Miss Eva Bailey was solemnized at the Corinth church of Christ, near Athens, Ala., on December 27, at 11 o'clock A.M., Brother Pepper officiating, in the presence of a number of relatives and friends. Both are members of this church. We extend congratulations.

M. S. Mason, Springfield, Mo., January 5: "Since writing I have preached at Milan, Belle Plaine, and Monmouth, all in Kansas, and at Butler and Eldorado Springs, in Missouri, with good results at all places. I expect to be back in the field not later than April 1, and will have time for meetings in late fall or spring."

William F. Ethridge, 2403 Stuart Street, East Chattanooga, Tenn., January 5: "Two were restored and a fine young man came from the Baptists demanding baptism. The new year started well. We had one hundred and ten in Bible study and large crowds at both services. I was with the Tyner congregation in the afternoon."

A. G. Freed preached at Charlotte Avenue Church, this city, last Sunday. There was a very gratifying report in regard to the debt on the building, and there were about two hundred at the prayer meeting on Wednesday night before last Lord's day. The Sunday-morning Bible-study classes have reached an enrollment of three hundred.

We want a responsible young man or young lady to act as agent for the Gospel Advocate in every congregation. We want to put the Advocate in the home of every member. This would not only double the Christian activity of every congregation, but would assist the Advocate in pleading for the advancement of primitive Christianity. Who will assist us?

G. A. Dunn, Jr., Gainesville, Texas, January 5: "Since my last report there have been five additions to the Central church of Christ here, with which I am laboring at the present. Two of these were added at our services yesterday. Also, we have raised enough money to assure us of a permanent meeting place soon. We are hoping for great things in 1925."

Allen Phy, Brownsville, Tenn., January 7: "My work with the church in Brownsville started very pleasantly last Sunday, with two sermons to good audiences. Two took membership with the congregation at the morning service. Last night we were the recipients of a shower of groceries, etc., from the members of the congregation. We appreciate this very much."

J. S. Newman, San Antonio, Texas, January 1: "The church of Christ at 3432 South Flores Street, San Antonio, held the last service for 1924 on last Sunday evening. Everything points to a good start for the new year, and we hope to do a great work for the cause of our Master this year. Peace prevails in our congregation. We wish for all the faithful a happy and a prosperous work in the Lord for 1925."

E. E. Shoulders, 1324 St. Nicholas Avenue, New York, N. Y., January 6: "Our work is moving along very nicely, possibly as well as could be expected, as we are laboring under adverse circumstances. Excepting a bit of slackness in attendance due to bad colds and cold weather, we have had some very fine services in the past two months. This is a time, no doubt, when many churches and individual Christians are discussing the propriety of adding other mission points to their support list. If you are, let me urge that you do not forget the New York work. We are needing it. I am sure you could not turn your attention to a more worthy mission."

Lucas North, Ethridge, Tenn.: "I will be eighty-six if I live until the twenty-third day of March, and have been a reader of the Gospel Advocate most of the time since it began to be published, as my father, Ira North, was a subscriber when I was a boy. So I want to express my admiration of the present management as being well worthy of the support of all who love God's truth and feel an anxiety to see it proclaimed that it may take the place of the doctrines of men. I feel truly thankful that the paper is in the hands of brethren who are keeping it fully up to the standard set by William and David Lipscomb and E. G. Sewell seventy years ago. May our Father's blessing rest and remain upon you in your work of faith and labor of love."

D. N. Barnett, Quanah, Texas, January 7: "The central and southern portions in Mississippi, as a whole, have never heard the gospel in its purity. While Nashville congregations are having fruit to their credit in Mississippi, it does not lift the responsibility from other congregations. If each congregation would select a place to start a congregation and mother the same until they could live alone, we would soon have congregations, not only scattered throughout the counties of each State, but foreign fields would soon be ours. How the members of any congregation can live their time here without an effort to establish other congregations, as plain as the Scriptures are that churches should be the pillar and support of the truth, is beyond my comprehension—that is, if they expect to go to heaven. I hope that all preachers will renew their efforts to teach the churches their duty on sounding out the gospel." Any congregation wishing to assist Brother Barnett in holding mission meetings in Mississippi may address him at Quanah, Texas.

W. E. Morgan, Senatobia, Miss., January 5: "We want to get in correspondence with some church that owns a good, large, gospel tent. W. G. Klingman and I have agreed to hold a real mission meeting at Clarksdale, Miss., the first half of next June, provided some church will furnish a good tent for the meeting. Lester Samuels, manager of the King-Anderson plantation, near Clarksdale, is very anxious to have the cause of primitive Christianity established in Clarksdale. He and his brother, Willard Samuels, who is also manager for the Chism plantation at Friar Point, Miss., will pay shipping expenses both ways, if some church or individual Christian desires to have fellowship in the undertaking by furnishing a tent suitable for the meeting. Brethren, here is a splendid opportunity to do some real mission work, and one that will result in planting the church of the New Testament in the thriving little city of Clarksdale. Those who feel interested in our prayers and who are equally interested in the proclamation of the gospel to the whole creation may address William G. Klingman, care of the Williams Printing Company, Nashville, Tenn.; Lester Samuels, Dickerson, Miss.; or W. E. Morgan, Box 191, Senatobia, Miss."

The address of T. B. Larimore is 1311 Euclid Street, N. W., Washington, D. C.

F. C. Sowell preached to a houseful of attentive hearers in the First Church at Columbia, Tenu., on the first Lord's day in January. Sunday-school pupils present, one hundred and seventy-six. Offering for the Tennessee Orphan Home more than for any other one thing last quarter's report."

Married, on December 23, at the home of S. H. Hall, 800 Shelby Avenue, this city, August K. Buchser and Miss Leona Grimes; on January 5, at the home of S. H. Hall, Wallace H. Brumfield and Miss Majorie Tureck; on January 8, at 3811 Central Avenue, this city, Orman H. Gilmore and Miss Lillian Lee; S. H. Hall officiating.

Vernon Rozar, Meridianville, Ala., January 5: "I went to church yesterday for the first time in eight weeks. I preached for the first time in nine weeks. I am improving now, but doctors say that I must go to Florida to regain my health. I am determined to do more for the great cause of Christ this year than ever before, God being my helper. I pray that I may regain my health."

H. F. Oliver, Austin, Texas, January 7: "The Hyde Park church of Christ, at the Oliver Tabernacle, 4312 Avenue D, Austin, is at work with all the energy possible. We are determined to build up a strong church in the Hyde Park addition to the town of Austin, the Lord being our helper. We ask the prayers of all true lovers of the great cause of our blessed Redeemer that we may succeed."

C. Maynard, Muskogee, Okla., January 9: "Two were baptized last night and two were added last Sunday. The work for the new year is starting out nicely. Brother Allen preached for us last Sunday and Sunday night, and gave us two very good lessons. We extend a cordial invitation to members moving into and passing through the city to meet with us at the corner of C and Kankakee Streets."

A. S. Reynolds, Tipton, Okla., January 5: "We are in the midst of a good meeting in Tipton. Brother Bushy, of Fort Worth, Texas, is doing the preaching, with Brother Acuff leading the singing. Four have identified themselves with the church. I am expecting to do more for the cause of Christ in 1925 than I have done for years. One of God's noble sons here has bought and paid for a Ford car for me. The Lord be praised!"

B. C. Goodpasture, Atlanta, Ga., January 5: "I am inclosing another new subscription to the Gospel Advocate, and hope to send more soon. The West End Avenue congregation began the new year with the greatest interest and attendance, for the time of year, in its history. We are looking forward to Brother Hardeman's meeting in March. May this be your happiest New Year—and it should be—and the most prosperous year for the Gospel Advocate."

Tice Elkins, Arlington, Texas: "Much longer than I have been in the world has the Gospel Advocate been carrying sunshine and gladness to the gloomy and sorrowful haunts of men, and for more than ten years it has not missed my humble home half a dozen issues. My regard for the men who fill its pages from week to week cannot be told in terms of human understanding. I commend it to every Christian, and would urge that every subscriber read it and then give it to people who know not the truth. You can preach the gospel in this way where the pulpiteer cannot reach the lost."

J. G. Allen, Muskogee, Okla., January 4: "We have had a splendid start for 1925 to-day at C and Kankakee. Two splendid audiences, with much interest manifested. Two brethren cast their lot with us at the morning service, and a man and wife made the good confession at the night service, bringing the number of new additions to the congregations since August to forty-nine. We all feel very much encouraged over future prospects. I will have some time this year for meetings in Oklahoma, and I would be pleased to correspond with any who may need my services. Address me at 1412 Baltimore Avenue."

J. A. Darnell, Lewisburg, Tenn., January 1: "Inclosed find check for two dollars to renew my subscription for another year. I think that 1924 has been the best year of the Gospel Advocate, when its sound teaching is considered. Especially have I enjoyed Brethren Srygley and Allen. The first page cannot be improved on. Keep on hitting them, Brother Jim; 'let no man take thy crown.' I have been preaching in Marshall County for six years, and I want to do more work in 1925 than any year of previous life. I would like to hold some meetings in June, July, and August, at small places or missionary points in Middle Tennessee or North Alabama."

George W. Farmer, Cleveland, Tenn., January 8: "We have at Niota a good location for a physician, and we would like very much to locate one there who is a good, dependable member of the church. It is also a good point for a drug store. There is only one doctor there, and he is not an up-to-date doctor. There is no drug store of any consequences. This town is in McMinn County, seven miles from Athens, the county seat. There are about seven hundred people there and good country around there. We are anxious to get good, dependable members of the church. The 'digressives' and other denominations are working very hard to hold this section. We hope to do a greater work this year than we have ever done before."

J. W. Chism, Texarkana, Texas: "There is to be a ten-days' debate between R. B. Key (Baptist) and myself, held in Texarkana, at the Pine Street church of Christ, to begin at 7 P.M., Tuesday, January 20. We are expecting a splendid discussion. Brethren and all interested are invited to come and be with us. Scripturalness of doctrine and practice will first be affirmed by each, and the last two propositions are: 'Baptist churches are human institutions, and originated with uninspired men since the personal ministry of Christ and his apostles.' Chism affirms; Key denies. 'The church with which J. W. Chism and his brethren are identified (known as the church of Christ) originated with Alexander Campbell and his associates in the United States of America in the nineteenth century.' Key affirms; Chism denies."

A. A. Bunner, 3553 West One Hundred and Thirty-sixth Street, Cleveland, Ohio, January 5: "Both wife and I are real poorly at this writing. Wife has been bedfast for two weeks, but is up to-day. I am writing because I have before me the Gospel Advocate of January 1, and because of this statement in it: 'The first number of the Gospel Advocate was issued in July, 1855.' I was three years old then on October 1. But to the point. We have a sister who meets with us who says her father took the Advocate as long as he lived. She says he stood by when the first issue of the paper came from the press and saw it printed, and got it, and then took the paper from that time on until his death. I do not remember whether she said he got the first copy or one from the first issue. But my recollection is it was the first copy. In my house I gave her a copy of the Advocate which she had not seen in a long while, and it was then that she told me this. I thought this one of the peculiar circumstances."

Samuel H. Austin, Munfordville, Ky., January 4: "I have just been reading the current issue of the Gospel Advocate, and I enjoyed it greatly. It seems to grow better all the time. I had to miss my monthly appointment at Beckton, Ky., to-day, and my third Lord's-day appointment at Railton, Ky., last month, on account of the serious illness of my wife and her brother. This makes it pretty hard on me financially, inasmuch as we have to depend upon what our brethren do te help us to some extent. I preached at three mission points regularly most of the year 1924, with no more than expenses paid, although I was promised outside help if I would do this mission work. Brethren, I am in need of help financially, and would appreciate any assistance brethren may give. I have never asked for help before, and only necessity demands it now. Pray for me that I may still keep preaching the truth." Why won't churches deal generously financially with our preachers? Still, we hope the preachers are not idle the six days a week they are not engaged at a mission point.

H. N. Mann, Riverside, Tenn., January 10: "The year 1924 is past, and the sowing and reaping for that time is over. The Lord blessed me with health to go to some place of worship fifty-two Lord's days. I preached for the following places one or more times: Riverside, Lomax Cross Roads, Grinder's Creek, Brown Schoolhouse, and at one home for a sick man, in Lewis County; Morrow Valley, Kelly Schoolhouse, Mount Hope, Topsy, Walker House, and Jackson and Davis homes, in Wayne County; Ethridge and County Line, in Lawrence County; Marcello Falls, in Giles County; Schocoh, near Adairville, Ky., two services, with one addition. I conducted short meetings at the Fanning Orphan School, near Nashville, Tenn., and at County Line, in Lawrence County; Morrow Valley, in Wayne County; and Walnut Shade, in Macon County. I preached twice for the Salem congregation, in Franklin County. I preached to more people this year than in any previous year of my work, and I am hoping it is the best. For the year I note thirty-one baptisms, seven restorations, fourteen funerals, and nine marriages. The Gospel Advocate is growing better as the days go by, and ought to be read by every family in all the world. Lord, help us all to do more and better work, for time is swiftly passing."

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From the Brethren

Booneville, Miss., January 1.—Being a long way from my family and having spent the year working in the vineyard of God, I hand to the brotherhood my report for 1924. My labors have been in the destitute fields of Mississippi, Florida, Texas, Kentucky, and Tennessee. I have spent the whole year and have had splendid success in holding sixteen meetings. I have baptized two hundred and ninety-nine persons and established two new congregations, one in Florida and one in Mississippi. I held a meeting in Lawrenceburg, Tenn., which resulted in two debates. The brethren were satisfied with the way I handled them. Four precious souls were baptized and the old work was resurrected. Brother Carter confessed his wrongs and was restored back to the fellowship of the church and died in a few days. I held a meeting in Tishomingo, Miss. Brother and Sister King took great interest in this meeting. One precious soul obeyed the gospel. I held a debate with G. C. Perkins in Henderson, Tenn., and baptized some of his people. I also held a debate in Corinth, Miss., with Burns. I also held a debate in Illinois with Bowns, and baptized some of his people. I also held a debate in Birmingham, Ala., with a great scholar, on the design of baptism, and defeated him. I challenged H. B. Taylor, of Murray, Ky., while I was there in a meeting, but he refused to meet me. The good white people in Murray, made arrangements for me to hold their meeting next year. I am now in Booneville, preparing for my work for 1925. We have a good work here. Brother Cox and Brother Kee have arranged for me to begin a meeting here in April. At New Site, Miss., I conducted the largest meeting I ever held in a grove. I appreciate the help given by those who have contributed to my needs. All who wish to assist me may send in care of Brother Claud Hall, Freed-Hardeman College, Henderson, Tenn.—R. B. Lee.

Ashland City, Tenn., Route 5, January 1.—Thirteen years ago we built us a meetinghouse here at Petway, and we have had services every Lord's day to date. The weather was a little cold last Lord's day, but we had a very nice audience; but several of the members were out of place, as on lots of other Lord's days. Wife and I have missed only two Lord's-day services in the thirteen years. We are the only ones that can say this here, and we both are sorry that we missed those two services. We have a nice little country church, and are glad to have such. We have had good teaching from such men as Brethren R. C. White, I. B. Bradley, William Oakley, T. C. King, J. W. Ballard, S. E. Templeton, H. H. Miller, and many young preachers from the Bible School, who, I notice from reports in the Gospel Advocate, have made good in the Lord's work. The church here has had its "ups and downs," as the old saying is, but is on a good footing at the present time. Those out of Christ here have taken good interest with us. The Lord has blessed me personally and my family. I am very well pleased so far with my family. We have two boys (one married) and

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

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two girls (one married). Two girls and one boy have obeyed the gospel. I have enjoyed this Christmas (being forty-six for me) by helping one of my colored brethren whose house burned up with about everything in it. He obeyed the gospel under Brother A. Campbell some five or six years ago, but had quit meeting on Lord's days; but he came back a few months ago and was doing good work. There is always something for us to do, and I enjoy helping the needy around me. Love to all the brethren.—O. E. Williams.

Fort Worth, Texas, January 1.—I have been very busy during the year just closed. I have entered every new field that called for me, in some of which I received just a little above my railroad expenses, and yet I feel safe in saying that I discharged my duty as a faithful minister of the gospel while there. I am not my own—that is, as a Christian and a minister of the gospel of Christ. I owe my all to Him and deserve no honor or praise for any faithfulness I may have shown as a servant of the Lord. Since March 3, 1924, I have done evangelistic work in the city of Fort Worth, under the direction of the Glenwood church of Christ. When I began, we had no congregation; now we have a regular place of meeting, with eleven members. Eight of these meet regularly, one is off attending school, and two are inactive because of age, being seventy-one and seventy-two years of age, and one of them having also lost his eyesight. The church is helping to care for them. They are worthy of all we do for them. I have established two churches this year, one with twenty-two members. They are faithful. I hope to accomplish much more this year than in 1924, if it be the Lord's will. I held a very good meeting in Houston, this being the first time the gospel of Christ was ever preached to the colored people in that great city of over one hundred and sixty thousand souls. I am sure that that some good was done. The four white churches of Christ helped mightily in the meeting, and paid me well for my services in preaching the gospel to my race.—T. H. Merchant.

Arlington, Texas, January 2.—I would like space to give a report of my work for the year 1924. Beginning with the New Year, I held short meetings at Portsmouth, Ohio; Indianapolis, Ind.; and Kennett, Mo., as I returned from the East to my former home in Texas. I held a short meeting at Stringtown, Texas, in February, then preached a day or two at different places for a few weeks. Beginning with a week's meeting at Grand Prairie in May, I then held twelve meetings in Texas, Oklahoma, and Louisiana, making fifteen for the year. I kept no record of sermons preached or number added to the church, but there were a great many by baptism and restoration. I received by way of remuneration all the way from twenty to one hundred and forty-five dollars per meeting, but my support reached that figure only once. In all, I received eight hundred and seventy-five dollars for the year's work. I have paid out three hundred dollars on debts which I owed at the beginning of the year, and after deducting traveling expenses from the remainder and paying twenty dollars per month house rent since June 1, we have little enough to live on, but

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Mr. Ben Jackson, who lives in Indiana, says: "Before I used Virex I could hear nothing. After ten days, I could hear my watch tick."

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Mrs. Ola Valentine, of Arkansas, says: "My little boy, now five years old, had been deaf since about four months of age. Now he hears very well, and is learning to talk."

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have not gone hungry. Last year was an off year with me, for the reason that I had no work arranged when the year began. I took whatever was offered, mostly in mission places, and have done my best. I had three meetings canceled. But now I face 1925 with better prospects. I have ten meetings arranged for the year, but have open time in February, March, and April, time for one meeting in summer, and time in the fall. I shall be glad to receive calls for meetings, and will make the best arrangements with each place that I can. One thing is certain, I will be busy day by day, call or no call, and I do not intend to wait to know how much money will be paid before booking the work. If any place wants me for spring, summer (one meeting), or fall, write me.—Tice Elkins.

Bradentown, Fla., January 6.—I filled my regular appointments with the congregations in Manatee and Sarasota counties during the month of December. We had good audiences and the best of interest manifested at all the services. Two were added to the congregation at Bradentown—a man and his wife, from the Baptists. The work with the new congregation at Sarasota is progressing nicely. There are new faces in the audience at nearly every appointment and every one seems to have a mind to work. The work seems to be taking on new life, and we thank God and take courage. At this writing Brother Wright is in a meeting with the congregation at Cortez, and we are working and praying for a good meeting. —A. C. Traylor.

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Love never turns its microscope on our faults.

He alone succeeds in life who lives it unto God.

Only the hungry heart can taste the bread of life.

Spiritual indifference is often only mental indolence.

Every real prayer touches the universe to the quick.

The trumpet of fame assembles more foes than friends.

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Some people are careful of their words; but words take care of themselves for those who are careful of their thoughts.

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BY R. C. BELL.

"If any of the brethren should inquire about our financial status, tell them it is very low; however, we feel that we shall be taken care of."

This sentence is found at the close of a letter from the Lawyers, dated December 5. It was written after they landed at Capetown, South Africa. They still had fifteen hundred miles to travel by land in order to reach Bulawayo, the end of their long journey.

The sentence, in the first place, sets forth their pressing need. There is absolutely no probability, brethren, of their getting more money than they need to erect a house, set up housekeeping, and get things started. The impending danger is that they will fall short of their actual need.

The sentence, in the second place, sets forth their splendid faith and confidence. "However, we feel that we shall be taken care of." This confidence in their God and in his people should appeal to the best and the noblest within us and stir us to cooperation. Theirs is indeed a magnificent faith. Let us see to it, Christians, that their faith in us is not shattered. They have trusted us. How can we betray the trust?

But why say more. What words can add to the gravity and urgency of the case? It is not words that are needed.

"If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?"

Brother Lawyer and his wife are on their way to Bulawayo, North Rhodesia, Africa, to preach the gospel. They are backed by no board, no human society operating as a missionary trust, but are backed by faith and trust in God and confidence in God's people. There are many churches in the United States any one of which is financially able to assume the responsibility of their support. Any church so disposed may address Brother F. B. Shepherd, 420 Euclid Avenue, Abilene, Texas, for any information desired.

We must evangelize, or we perish. We have the Word of Life, and we must hold it forth; the truth, and we must preach it. The early disciples "went everywhere preaching the word." The early congregations "sent once and again" to evangelists in the field. We are of the opinion that any church with as many as twenty-five wage-earning members should be ashamed not to have an evangelist in the field the year round, going from place to place and from town to town, establishing other churches, which, in their turn, should send out other evangelists to assist in saving those who are lost and in covering the earth with the knowledge and glory of the Lord as the waters cover the sea. J. A.

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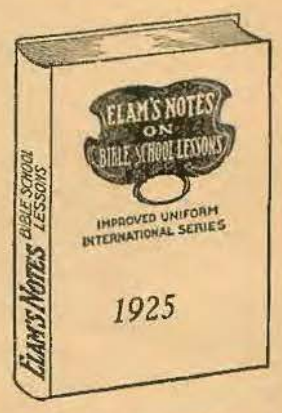

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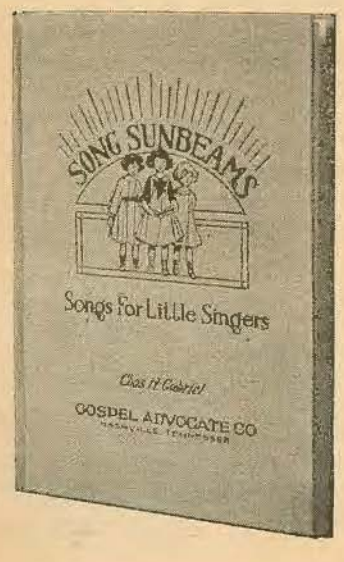

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BY NELLIE MAY FORREST.

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OUR INDIAN MISSIONARY.

BY W. F. LEMMONS.

Brother Scott Sherdee will soon be ready to return to his home in Montana to work as a missionary among his people. He will graduate at Abilene Christian College this term. The college has boarded him and donated his tuition during this term. It was left up to me to raise the funds necessary to get him back to his field, as well as to Abilene. I promised to do my best. We succeeded in raising one hundred dollars to get him to Abilene and have raised some incidental funds.

It will require about one hundred dollars to get him back to Montana. The time has come to raise this fund; therefore, I am calling on the churches to assist with this emergency fund. What is the use to educate a man for that work and not encourage him? He was a Presbyterian when we sent him to Abilene. He is now a Christian. They had half educated him in a college. We have finished him up to the A.B. degree and made a Christian of him.

Undoubtedly the church of Christ is too large an institution to fall down on the job now. The work before us is too great. Our influence is too wide to flicker now. It would be discouraging to Brother Sherdee, who has labored hard for an education that he might enlighten his people on the Government Reservation in Montana, for the church to fail him in this great work.

For the first one hundred dollars to get him to Abilene I am chiefly indebted to Sister E. F. Woodward, Houston, Texas; Sister Ida Greir, Rock Springs, Texas; and Brother A. M. Burton, Nashville, Tenn.

If more funds come as a result of this call than is necessary to meet this demand, I shall use it in mission work. Do not wait until to-morrow, but send your check now and let us have it ready. We will be thankful to the

churches and to any individual who will help in this noble work. You either do or do not believe in mission work. Will you lend the Lord this money? Send all contributions for this fund to the writer, at Nashville, Tenn., General Delivery, or to the Gospel Advocate.

HELP BROTHER YOHANNAN.

BY J. W. GRANT.

Who wants to send Brother Yohannan a donation right soon? I shall send one for myself, and I have on hand a small amount sent in by a sister and one by a brother, both of Tennessee. He received, finally, all that I sent him last year. The last remittance of one hundred and twenty-six dollars reached him on September 22, making, in all, two hundred and ninety-three dollars sent by me and received by him in 1924. But he still needs more. He found his home at Charbash a completo wreck when he got back with his two motherless children after an enforeed absence of eight years. He needs help to rebuild and rehabilitate. Who will help him further? If you wish me to forward your donation, send it to me promptly, and I will receipt to you by card. Address me at Box 10, Largo, Florida.

The Psalmist said: "I said in my haste, All men are liars." Why do you suppose he was in a such a hurry? Had he lived in this day and generation, he might have taken his time and said it. Is it not remarkable the way church members lie to the minister when asked why they did not attend church? Think of the excuses they give, and yet these excuses do not keep them from attending the baseball game, the show, the basketball game; in fact, anywhere and anything they want.

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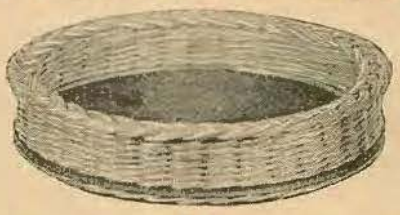

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CROSWELL-BLACK DEBATE.

BY H. G. BARNETT.

I recently moderated in a discussion at Hilltop, a railroad stop halfway between Clavin and Stuart, Okla. State Evangelist F. J. Croswell, of the Adventist Church, and Brother Bynum Black were the disputants. The kingdom, immortality, and the plan of salvation were discussed. Mr. Croswell is said to be the strongest debater his people have in the State.

Brother Black showed that the kingdom of Christ was fully established on the first Pentecost after the resurrection of the Savior. Croswell, like other Adventists, said that the kingdom wonld be set up at the second coming of Christ. Brother Black made the usual arguments to prove that the kingdom was set up on Pentecost, and then introduced a number of passages from the New Testament to prove that the early Christians were in it. (See Heb. 12: 28; Rev. 1: 6; Col. 1: 13.)

Mr. Croswell denied that Matt. 13: 31, where Christ said, "The kingdom of heaven is like to a grain of mustard seed," had reference to the kingdom. Brother Black had pressed him to tell how the kingdom could grow if not established until the second coming of Christ. He also denied that the little stone of Dan. 2: 35-44 had reference to the kingdom. In both instances he declared the mustard seed and the stone had reference to Christ. Brother Black's attack on Croswell's position with reference to these passages was so withering that Croswell and all the Adventists present showed that they felt it.

After they had put in six hours on the kingdom and were about to close that subject, Brother Black asked Croswell several times to get up and name one point that he thought he had made against his position, but Croswell sat as still as a tombstone.

Then Mr. Croswell affirmed that "man is wholly, entirely mortal." He made all the arguments that materialists use on this subject. Brother Black made the strongest negative fight on this that it has ever been my pleasure to hear or read. He answered each argument made by Croswell, and then submitted more than twenty negative arguments founded solidly upon the word of God. Surely none who heard that proposition, who believe the Bible, went away doubting that man has a spirit, or soul, in him which does not die at the death of the body, but will live in some state through all eternity. It must have been clear to the most obtuse that Croswell was denying the many plain teachings of prophets, apostles, and Jesus Christ.

Croswell denies the birth of the Spirit and has a plan of salvation to save the siuner at death, provided he obeys here. He affirmed that the sinner comes in contact with the blood of Christ before baptism. This Brother Black denied. Then Brother Black set forth the plan of salvation from alien sins and made a strong defense for the gospel plan.

The brethren were all happy and delighted at the results. The debate was a most pleasant affair throughout. At the conclusion, as calls had come from as far as Philadelphia, Pa., it was agreed by both disputants to repeat the discussion at some place where both churches want it, and have it reported and published in book form.

PROGRESS AT AKRON, OHIO.

BY RUSSELL DAVIS.

On January 2 the church of Christ at Akron made a three-thousand dollar payment on the lots which we had under option, and on which we plan to build a house of worship in the future. How near that time is depends on many things. We still owe nineteen hundred dollars on these lots and must meet this payment on February 2. We received only forty-six dollars and fifty cents from those outside of Akron in response to our other appeal, and we are making this statement in order that if there be any who may desire to help in this good work they may still do so. However, we are not going to beg the Christian public for money. Nay, rather will we sacrifice more and give ourselves until we have no more to give, and then wait until we have some more and give that, too, than to beg others to give against their will. We mean to have this lot and then to have a house on it, even though it may take some time to get it. We feel that we have lain dormant as long as the pleasure of the Lord will allow; and we have made the start, and, the Lord willing, the faithful few here will go on till the work is completed. We thank the few who have helped and trust there are yet others who will aid. Send any money to me at 282 West Miller Avenue.

At the time of writing there remains about five hundred dollars not yet pledged or paid in. These figures mean that all the past debts against the church have been paid off.

Following is a complete report of the outside aid received so far: Sisters Emma and Margaret Kirk, Brazil, Ind., $20; Sister J. B. Swannack, Lamont, Wash., 50 cents; Brother E. E. Joynes, Philadelphia, Pa., $1; church at Shadyside, Ohio, $25. We thank these in the name of King Jesus for this help.

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CURRENT COMMENT

By JAMES A. ALLEN

The Baptist and Reflector says:

We advocate a Baptist program in every community around the world. We believe that Baptists should give themselves to their own New Testament principles and doctrines, unhampered by any outside entanglements. Certainly this should ever be done in the spirit of Christ.

We advocate the recognition of the District Associations in our coöperative programs. They are the first and the oldest units in Baptist coöperation apart from the local churches. Any program that ignores these associations, we believe, is doomed to failure.

"We advocate" a Christian program, instead of "a Baptist program," "in every community around the world." "We believe that" if everybody would adopt a Christian program and "give themselves to their own New Testament principles and doctrines, unhampered by any outside entanglements" in the form of human denominations and the traditions of men, that such a thing as "a Baptist program" and such a body of people as "Baptists" would be unknown. No apostle ever announced such a program, and there was no such body of people in New Testament times. Nobody ought to announce anything to-day that was not announced by the apostles, and no religious body of people ought to exist now that did not exist then. "Certainly this" will be duly recognized by all who "advocate" the New Testament as an alone-sufficient and all-sufficient rule of faith and practice.

"We advocate the recognition of the" apostolic order of things as "the first and the oldest" order of religious work and worship existing in the world and as the only one that has any divine sanction. "Any program that ignores" the New Testament and establishes anything not taught by inspired men "is doomed to failure."

✡ ✡ ✡

Down in Brazil, at the town of Oliveira, a Catholic priest conducted a Bible burning. H. C. Tucker, secretary of the Brazil agency of the American Bible Society, says:

I do not know where he got the Bibles, but I know that he went from house to house looking for them.

I have been told that the priest offered money to those who would bring a Bible or Gospel, or any evangelical literature, to the fire. Of course he said that he did it because the Bibles were false. He was very proud of his act, and boasted of it on the train a few days afterwards. My wife just now told me that the children said that they received indulgences for bringing in books.

Most Protestant priests, serving as "pastors" for man-made churches, have about as little use for some parts of the Bible as that Catholic priest has for all of it. They would consider it a misfortune to have a man appear in their pulpits and read, without comment, certain chapters contained in the Bible. This sort of thing is a public calamity, and there is no Christian charity in winking at it or in condoning with the guilty men. We are aware that some consider it a sort of sacrilege to mildly insinuate that certain prominent "pastors" are not preaching the gospel. But, *are they?* Then what is to be done about it? Are we to sit supinely by and see thousands of souls going out into the great beyond depending upon sprinkling for baptism, for fear we may incur the displeasure or wound the popularity of some "big" preacher? It would be better for all these "pastors" to lose all their popularity and to remain angry until nearly sundown than for a single soul to go down to ruin.

There is something horrible in the thought of burning a Bible. But what of the man who accepts just parts of the Bible? There is something horrible in the thought of a man's rejecting the word of God, whether he burns the paper on which it is written or not. Yet this very thing is done by many who are laboring under the delusion that they believe the Bible. Language that was used by Jesus and the apostles, telling sinners what to do to be saved, is never heard from many pulpits. Should a Christian acquiesce in such a thing by remaining silent for fear somebody will think he is a fire-eater, or should he utter a word of warning in an effort to avert the calamity impending on those who have their hopes for all eternity based upon the sand? The sermon Peter preached on the day of Pentecost has been *vetoed* by most of the "pastors" of this town; and if a man wants to know what Peter said, we regret to advise that he cannot depend upon them to tell him.

The Gospel Advocate entertains the kindliest feelings toward everybody. When we regretfully call attention to the fact that a man is not preaching the gospel, endeavoring to give him warning and escape his blood's being required at our hand, we do not intend any personal criticism or disparagement. On all such things the Advocate is much more interested in presenting what the word of God teaches than it is in presenting something that will tickle the ears, lull the conscience, and prove popular with a thoughtless and fastidious public. It recommends that every intelligent person cease to worship at the shrine of "big" preachers and popular "pastors," take the word of God into their hands in an honest and candid effort to learn what it teaches, and firmly determine that they will obey God rather than men. In this way "the wayfaring men, yea fools, shall not err" in learning what they must do to be saved. The Advocate makes this sort of recommendation because of the general aversion entertained by such preachers against imparting this vital information to men and women who are away from Christ and in their sins.

Our good Baptist friend, John R. Clark, who is one of the editors of the Diagram of Truth, which paper was formerly the American Baptist Flag, deserves a lot of sympathy in the long-standing trouble he has had with "Campbellism," and he should have the encouragement of all good men and women in his brave efforts to exterminate the "Campbellites" by trying to be funny. Under the heading, "A Glorious Condition," Brother Clark, in The Diagram of Truth, exults exceedingly in the happy discovery that some of the counties in the mountain regions of East Tennessee "have no anti-organ Campbellite church." Avowing that "the good Lord has been very kind to these twenty-one counties for nearly a century, in keeping Campbellism out of them," Brother Clark further avers that "the condition that these twenty-one counties are now in is the same condition that the whole world was in until about a century ago, for there was not one Campbellite church in the whole world until Campbell started that sect." Brother Clark then philosophizes thus:

Are there no saved people in those twenty-one East Tennessee counties? If Campbellism is true, there are no saved persons in those counties. Neither were there any saved souls in all the world before Campbell organized his new society, for Campbellites teach that no one can be saved outside of the Campbellite denomination. But since there are saved folks and churches of Christ (Missionary Baptist) in those twenty-one East Tennessee counties, and as there were both saved people and true churches before Campbell's day, there is no excuse or use for the existence of Campbellite churches in East Tennessee or anywhere else on God's footstool. Communities, towns, counties, States, nations, and the whole world is better off without them. The God of heaven ran his business on earth until 1827 without even one Campbellite church on the earth, and he is still running his business in spite of the various brands of Campbellism. And when Jesus comes and plucks up every tree that the Father has not planted, during the entire millennial reign of our Lord on the earth he will govern the whole earth, with not even one Campbellite organization in the world.

Of course, all intelligent men and women recognize that by the use of such a term as "Campbellism" Brother Clark means to designate that position religiously which embraces the teaching and practice of inspired men in New Testament times as faithfully recorded in the Bible; and that by the use of the term "Campbellites" he means to stigmatize that body of people who reject all human creeds, such as the "Philadelphia Confession," and all human denominations, such as the Baptist denomination, in their effort to restore primitive Christianity as it was taught by the church of Christ before "the falling away" from the apostolic order led to the birth of the various denominations.

The mere fact that all the denominational world combines to ridicule and nickname this position shows it to be the true one. History repeats itself. People who occupied this same position, claiming identity with the same church and wearing the same name, and who preached the same things word for word, in New Testament times, constituted "the sect everywhere spoken against." In those days they were nicknamed "Nazarenes," and Paul was called "a ringleader." To-day the same people, teaching the same thing, still bear the stigma of a nickname and suffer misrepresentation and abuse of the same kind. Then they were slanderously represented as teaching that we should do evil that good may come; to-day they are misrepresented as teaching that a sinner may be carried into the water and be brought out a saint.

Brother Clark imagines that because this body of people object to wearing the name "Campbellite" they are ashamed of Mr. Campbell. He uses the name only because they object to it, not because it is any worse to be a "Campbellite" than it is to be a Baptist; and this shows that a course in good manners was not included in his education. Benedict, in his Baptist history, records that John Smyth established "the first Baptist church of which we have any account." The John Smyth church was established thirty years ahead of the first regular Baptist church. There is no trace of a Baptist church in all the records of history before A.D. 1607. If Brother Campbell started a "Campbellite" church, as Brother Clark asserts, it would be as scriptural to be a member of it as to be a member of the Baptist Church, started by John Smyth. Neither of them could be the church of Christ; and to be either a Baptist or a "Campbellite" is to be something more or less than a Christian. Lutherans glory in the name of Luther, and the followers of Wesley, Calvin, and others are proud to wear their names. Neither of these men was the equal of Alexander Campbell, whose gigantic mind, great learning, personal purity, and stupendous talents, in the opinion of his brethren and of the scholarship of the world, left him without a peer since the days of inspired men. But with all of this, he was only an uninspired man; and his brethren, while feeling that if they were going to wear the name of any fallible man, they would prefer his to that of any other, in laboring for the restoration of primitive Christianity in doctrine and practice, wish to be called by no name except the name worn by those who "were called Christians first in Antioch."

If Brother Clark is as intelligent as a Baptist editor ought to be, and as conscientious as any good man must be, he will withdraw his slander about Alexander Campbell's starting anything. Otherwise, to be honest, he will be specific enough to put his finger upon some definite thing started by Mr. Campbell which was not preached by the apostles eighteen centuries before Mr. Campbell was born.

The world needs to get away from men and to get back to Christ and the apostles. It needs to get away from human denominations and to get back to the church that Christ founded upon the Rock. It needs to abandon the creeds and traditions of men and to get back to the word of God as it was once preached by holy men inspired by the Spirit of God. When this is done, there will be no church but the church of Christ, of which every Christian is a member, and nobody will preach or practice anything that was not preached and practiced by inspired men in New Testament times. Will Brother Clark give us his hand on this kind of proposition? If not, why not?

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OUR CONTRIBUTORS

REDEEMING THE TIME.

BY JAMES E. CHESSOR.

THE CHRISTIAN USE OF TIME.

This is a "movie"-trained generation in which we live. And the world's speed mania has affected us as Christians, because, although we are not of the world, yet we are in the world. We ought, of course, to have an appreciation of time; for the time of our sojourn here below is brief, and our days, as Job said of his, are swifter than a weaver's shuttle. We ought to use time wisely, redeeming the time, because the days are evil.

The world's life has progressed to the point where time seems to be the most valuable asset that men possess and use. Multitudes to-day so value material advantages that they count it a waste of time to worship God, and they have taken away his day that they may use it in the devices of lustful pleasure. It is quite true that most of our offices and factories close on the Lord's day, but that by no means signifies that the worship of God is guaranteed on that day. The actual condition is that men —Christians among them—have so filled their six days of toil with strain and worry, and so crowded their six nights with thrills of pleasure, that the power to worship on Sunday has been squandered before Sunday arrives. It has been said that Sunday "desecration" begins on Saturday night. That is quite true for many, but for still more it begins much earlier in the week. There are literally thousands who deliberately squander their strength with the view of "catching up" on Sunday. The result is that Sunday morning finds them in bed instead of in the house of God. The pathos of it is that they are caught in the swirl of a consuming greed and have discriminated against the things worth while in favor of that which has no permanency.

It is pitiful to think that we as Christians should join in this "mad rush" for material things. Instead of joining the panting treadmill throng, we should by a proper use of time rebuke the world for its improper use of time. With a sober view of the matter, we ought to act wisely, not foolishly, redeeming the time, because the days are evil.

"REDEEMING THE TIME, BECAUSE—"

Paul lived in a busy day, and it was crowded, as our day is crowded, with excesses and abnormalities. Therefore, he admonished at least two of his congregations—Ephesus and Colosse—to "redeem the time." He asked the Ephesians to "walk circumspectly, . . . redeeming the time." Let us look at the quotation as it reads in both versions. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the times, because the days are evil." "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." In substance he said the same thing to the Colossians: "Walk in wisdom toward them that are without, redeeming the time." Let us consider, first, what it means to redeem the time, and, second, the importance of it.

"See that ye walk circumspectly, . . . redeeming the time." The original Greek for this expression signifies looking around before making a choice. To walk circumspectly is to look on every side, to look carefully how we walk. Only thus can we walk wisely, and only thus can we redeem the time. "Redeeming the time." The Greek for this phrase is "buying up the opportunity." How are we to buy up the opportunity? How can we buy time? Not literally. It is a Pauline metaphor. It is easily understood when we conceive it as a commercial figure. Merchants and traders diligently seek merchandise, and in this they are wise. Just so it is a great part of Christian wisdom to seek time, to redeem the time, to buy up the opportunity. We buy opportunity by giving up present enjoyment, by giving up our pleasures. We redeem the time when we save it from trivial employment and use it wisely in doing God's service.

I have said that ours is a day of excesses and trivialities. It will ever be so as long as we are in the world. Time, therefore, must be saved or bought up from a multitude of cheap pleasure and mean things. Here, I think, are what might be termed essential and nonessential things. Life is so embellished that the essentials are for the average person difficult to determine, but Christians ought to be sober-minded enough to seek them out. Our everyday life should be reduced to the minimum of simplicity, that greater time may be had for doing good in the world. We are to redeem the time from the nonessentials—the excesses, the abnormalities, the trivialities.

What are some of the things to be eliminated? One example will suffice. A popular advertisement has divided a day of twenty-four hours into several segments. One large portion has been shaded heavily and marked "worry." Then the advertiser has asked: "How much of our day is worry?" None of a Christian's day should be worry. And there are many other elements of waste that need not enter. Since Christ has redeemed the Christian from worry and other waste, he is, in turn, able to redeem his time from them.

And we save time little by little—a moment here, an hour there, and somewhere a day. We ought to redeem every moment we can. Moments make hours, and hours make days, and days are important sections of our life. The greatest gold findings in the world are not in large nuggets, but in "dust." Just so do we redeem the time by picking up the moments along the way.

A Christian can, if he takes thought, save up many precious moments which otherwise would be wasted, or worse than wasted, and convert the saving into opportunity for serving the Lord Christ. Times of ceaseless and indifferent reading, thinking, conversing, can be turned to constructive Christian uses.

"HIGH TIME TO AWAKE OUT OF SLEEP."

A word anent the importance of redeeming the time. Paul says we are to redeem the time "because the days are evil." This is enough to emphasize the need. We do not want to be swallowed up in the evils of an evil day. To prevent this, we are to save up our time from the base and mean employments of the world and to use it for Christ.

Let us quote Holy Writ again. "We must work the works of him that sent me," said Christ: "the night cometh, when no man can work." What is this but redeeming the time? Paul warned the Romans to awake out of sleep, to be roused to work every waking hour in view of a salvation which draweth nigh. "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed." The Common Version says "it is *high* time to awake out of sleep." It is indeed high time to rouse from carelessness and indifference—to redeem the precious time given us. Many other scriptural admonitions of like import could be cited.

We ought to redeem the time because our time is not unlimited. What we do here below must be done quickly. We ought to be urgent in season, out of season. "The King's business requireth haste."

And yet the King's business requires time also. The fundamental requirements of the Christian life call for time. That is just why we should save up our time from trivial things. The speed of the day in which we live

should not deceive us here. The processes of growth and development are not quickened one whit. The stars move and the trees grow as they ever have. Likewise it still requires the same time for prayer. Elijah was a man of like nature with us, and he prayed fervently; and so did Daniel, and so did Jesus; and so must we. Character growth, too, is yet as dependent upon long periods of contemplation and Bible study. The deep things of God are not learned in a moment. The principle of the Golden Rule, the duty we owe our neighbor and fellow man, require whole sections of our time. We ought, therefore, to redeem the time from the trivialities that we may have it for the fundamentals of our spiritual life.

May we redeem the time and rightly appropriate it. May we enter the consciousness of eternity that rightly belongs to us as we redeem the time. In that consciousness we shall see that the supreme question in life is not, "What is your speed?" but, "What is your direction?"

RESPECTABLE SINS.

BY S. H. HALL.

It is not always the case that I am satisfied with the heading that is given to my articles. There may be a better term than "respectable" to associate with "sin" in this heading. But I think I can make myself understood.

There can be no doubt that there are many sins that are not, as a rule, thought to be sins. With just a little thinking, we can soon see that we should not hold to some things that we do; but, due to our failure not to be more thoughtful and careful in *all* that we do and say, we sin unconsciously, and may be found actually defending ourselves in what we have done, not knowing it is sin.

But you will better understand the lesson that I am trying now to give when you shall have read the following clipping from a paper that fell into my hands:

THE DEVIL'S BEST TOOL.

It was once announced that the devil was going out of business and would offer all tools for sale to whomsoever would pay his price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking, wedge-shaped tool, much worn, and priced higher than any of them.

Some one asked the devil what it was.

"That's discouragement," was the reply.

"Why do you have it priced so high?"

"Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside of man's consciousness with that when I could never get near him with any of the others; and once inside, I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high that it was never sold. He is still using it.

Had you ever thought seriously of "discouragement" as the most-used tool of the devil? And had you thought of its being the most used just because we are not in the habit of thinking it a sin or contrary to our Lord's will, to be discouraged? I cannot think of "discouragement" as a sin in the sense I do of stealing, lying, and murdering. And I feel quite sure that our Lord has never had a disciple that has not been discouraged, more or less, along life's way. There is another word that we must be careful not to confuse with the one we are studying—viz., "dissatisfy." I have allowed myself to feel that God has, at times, been discouraged, that Christ became discouraged, and that the apostles also oftentimes were discouraged. But the question comes: May it not be that we sometimes take statements of Jehovah's dissatisfaction with his people as discouragement when it is not necessarily the case. It must be true that our Lord felt discouraged and that his apostles knew all about this feeling. Christ was tabernacled in a body of clay like ours and knows every feeling that belongs to our fleshly nature. But I think it correct to say that our Lord never allowed Satan to sell to him the "tool" of "discouragement," nor did any of the apostles ever buy this "tool."

Turning to the dictionary, I find the following definition of "discourage:" "To dampen or destroy the courage or depress the spirits of; lessen the self-confidence of; dispirit; dishearten; deter. . . . To destroy or attempt to destroy confidence in; try to bring into disfavor; attempt to repress or prevent; oppose; obstruct; as, to discourage an enterprise."

"Discouragement" is a wonderfully beneficent thing in our lives when it is applied to any and all things that are wrong. We are blessing our friends and loved ones when we can discourage them in anything that is wrong. Here is discouragement's place in our life, and we should be full of it. But when it comes to anything that is right, you very well know that it is the devil's whole desire to discourage us; and if we let ourselves become discouraged in anything that is right, we are allowing the devil's will to be accomplished in us, and not the Lord's will. Or, to put this matter fully, yet briefly, it is correct to say that the work of the Christian is to discourage and oppose every evil thing under the sun, and that it is the devil's business to discourage every good thing. The devil would like to have us stop opposing the evil and discouraging people in any wrong course in life, and he would also like to have us become discouraged in every righteous undertaking. He even causes us to become discouraged in our efforts to oppose evil and makes us fold our hands and quit and say: "What's the use?" How deceitful he is! How continuously he works to accomplish his purpose in us! How timely the admonition: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour!" (1 Pet. 5: 8.) And Paul's fears for the church at Corinth are in order here: "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." (2 Cor. 11: 3.)

In closing, I think it safe to say that a child of God should never allow himself to become discouraged in any good thing, in anything that is right, and in forever trying to accomplish anything he knows his Lord wants done. Here I believe the apostles never knew discouragement, nor did our Lord allow himself to even let such a thought enter his mind. The purpose of Satan in putting into our hands the tool of discouragement is to get us to stop trying. Here we should see to it that never in a single thing is his purpose accomplished. Be certain to know what the will of the Lord is. Be certain to prayerfully think what is right and just to all concerned, then set your heart on *doing* it, even unto death. You may not accomplish, in your day, many things you put your hands to; but if it is right and should be done, keep trying. It seems to me that "Be thou faithful unto death" covers the ground here. Never surrender the flag to the enemy. Die with it in your hands, held aloft; and if it must fall, let it fall upon your dead body.

It seems, when we think of the God who is with us in all that is just and right, that we should be strangers to discouragement. When Jehovah told Israel to "go up, take possession" of the land, it was added: "Fear not, neither be discouraged." (Deut. 1: 21.) The point of their courage, or the thing in which they should have courage, should not be lost sight of. Read it: "Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success withersoever thou goest. This book of the law shall not depart out of thy mouth,

but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1: 7, 8.) Read, also, verse 5: "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee." But you will note that they were to be "very courageous" to live in Jehovah's law, to abide in his directions, and they were to leave victory in his hands. The one who so lives is never defeated. Even death is success and victory.

But how often we allow Satan to discourage us in what we know to be right, and encourage us in a course along life's way that is either unjust to our fellow man or contrary to his teaching to aliens and the work and worship he approves in his church!

Yes, indeed, "the devil's price for discouragement was so high that it was not sold. He is still using it."

IN FLORIDA.

BY S. F. MORROW.

Mrs. Morrow and I left Nashville on Friday before the second Lord's day in December, and arrived in Tampa, Fla., on Saturday night. We met with the Gary Street congregation, and I spoke for them both morning and night. We were somewhat surprised to see as many present as were. We had the pleasure of hearing Brother Wright the following week at Nebraska and Twentieth Avenues. His teaching was very good, and he had fairly good crowds. We were at Mango on the third Sunday. A good Sunday school and a reasonably good crowd. Brother Price Billingsley is in a meeting at Mango now, and is preaching the truth so all can understand their duty. He made it plain that Christ began to *do*, then preach. He showed that a godly life is first necessary, then followed by declaring the whole counsel of God.

Churches should go to work in sending the gospel to poor and neglected fields where the gospel has not been heard. If elders and preachers of the gospel would teach them their duty as "it is written," I feel certain we could more than double our conversions and establish many more congregations yearly. One of the main points in this work is to continue the meeting until we gather the harvest after sowing the seed of the kingdom, which is the word of God. We should teach every member his or her duty to teach their neighbors the plan of salvation. The greatest thing that poor, sinful mortals can know is how to become a member of the church of God, when and where it was established, and on what day, so they will have no doubt about it. I find that the best way is to read it to them out of God's word or have them to read it for themselves. We should teach them the proper division of the New Testament. Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 16.) Forty years ago this was among the first things our preachers taught the people. They put them to reading the word, and churches were greatly multiplied in those days. I never heard of one of our members leaving the church of God and joining a denomination.

Where is our trouble to-day, and who will be held responsible in the great and notable day? It certainly will be laid at the door of our elders and preachers mostly. A fearful responsibility rests on our preachers. They should not fail to declare the whole counsel of God on all Bible subjects. A good sister said to me last year she would give anything in reason if she could hear some preaching like we had years ago. My prayer to God is that all will preach the word and leave results with God, and give him all the glory and honor, and we may rest assured he will care for us.

Before leaving the Gospel Advocate office, I asked Brother Leon B. McQuiddy for a list of the subscribers in Florida, which he promptly gave. The Lord willing, I want to visit every congregation possible, that we may greatly increase our list. May we with full assurance ask all of our elders and leaders to see that we have an active member to canvass each congregation for this grand old paper? All who read the Advocate will read their Bibles more, and will be blessed here and hereafter.

We appreciate the interest Brother Morrow is taking in extending the circulation of the Gospel Advocate. Elders of congregations are realizing that one of the best ways to increase interest and activity in Christian work is to get the members to reading the Advocate. No one could estimate the good that would be accomplished if every member of every congregation would subscribe, and then, when his family is through with it, pass it on to their unconverted neighbors. Thousands could be brought to Christ in this way. We urge elders to suggest to their congregations the good to be received by subscribing for the Gospel Advocate.

And Brother Morrow wants the old-time preaching! Well, we intend, the Lord being our helper, for that to be about all any one can get out of the Gospel Advocate. The Advocate was established on that issue in 1855 and has been faithful to its calling ever since. The public is recognizing more to-day than ever before that nothing is of any value that cannot be substantiated by a "Thus saith the Lord." And while we recognize the sin of wrangling and vain jangling, we also wish to subscribe to the policy of Jesus and the apostles, as revealed in the New Testament, that false teaching must be personally and definitely pointed out, condemned, and warned against. The man who condemns error privately or in a vague and indefinite way is an enemy to truth. We request our readers to assist us in the efforts we are making for the advancement of the truth. J. A.

RECOGNITION OF BROTHER SMITH'S GOOD WORK.

The following letter addressed to Brother F. W. Smith indicates the appreciation others feel in the good work he has been doing. Such a letter from such a man as Brother M. C. Kurfees is very acceptable, not only to Brother Smith, but to all who are interested in holding up the hands of men who are firm in their determination to abide in the word of God, let the consequences be what they may.

Louisville, Ky., January 3, 1925.—Dear Brother Smith: Permit me, my well-beloved comrade, to rejoice with you. I refer to what the Franklin church did for you at Christmas, 1924, as finely reported by Brother Allen on page 5 in the Gospel Advocate of January 1, 1925. It was a generous and gracious thing on the part of that church, and the spirit of genuine friendship and fellowship prompting the brotherly deed is vastly more than the beautiful and useful present with which you were so handsomely and properly remembered. The whole thing is "a crown of beauty" for both church and minister as resplendent as that placed by Solomon on the brow of Wisdom and emitting a brighter radiance than the crowns of kings and queens.

May the good Lord bless both you and the church.

Yours most fraternally,

M. C. KURFEES.

Unquestionably the cause of Christianity is suffering from the lack of constant, individual study of the Bible among the people in general and among church members in particular. The only way to promote a knowledge of the Bible among the people in general is to encourage constant, daily, and prayerful study of the Bible itself by each individual.—F. D. Srygley.

Only those who read and study the Bible can learn the will of God. Man's highest happiness and usefulness is found in such a course.—James A. Allen.

COMMENTARY ON FIRST CORINTHIANS. No. 10.

BY C. E. W. DORRIS.

Chapter I.—Continued.

NOT THE WORLDLY-WISE AND PROUD CONVERTED, BUT THE HUMBLE AND LOWLY. (Verses 26-31.)

26. *Ye see your calling*, etc. Observe the manner of men whom God called. *"Not many wise men after the flesh.* Opposite the class the world would have called. *"Not many mighty, not many noble, are called.* Men of power and authority. Paul shows the weakness of the human instrumentality, chosen by divine wisdom, to convert the world. Not the wise, not the mighty, not the noble, such as the world would have chosen, and yet the work goes on with great success. God did not choose the learned, the mighty, and the noble ones to preach the gospel and convert the world. The apostles, who were commissioned to preach the gospel and convert the world, were not of the learned, but illiterate and weak men, and men of low birth; and by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathens, and the learned scribes and the doctors among the Jews.

27. *But God hath chosen the foolish things*, etc. Doubtless two things are included—(1) the gospel, which the world called "foolishness," and (2) the apostles, whom the wise called "foolish." (Acts 4: 13.) Evidently Paul imitated the contemptuous language in which the philosophers spoke of the Christian preachers. The first preachers of the gospel were chiefly a few poor fishermen of low parentage and education, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and the power of Rome! But the weaker and more insignificant the instruments and means used in converting and redeeming the world, the greater is the display of the wisdom and power of God.

28. *Base things.* Those of low parentage and birth. *Which are despised.* Looked upon by the wise as beneath their notice. *Things which are not.* In the Eastern phase, dead ones are those who, in comparison with others, are, to the purposes for which they are chosen, as unfit as if they were dead people and things that the world counts nothing. These lowly things are selected by the wisdom of God *to bring to naught things that are.* The existing things which were considered of high esteem, such as the pagan religions and governments—all these were to be overthrown by God's ministers and the influence of the gospel.

29. *That no flesh should glory*, etc. These weak and foolish things ordained of God shows that the power is of God, and hence no reason for man glorying in his own wisdom and strength. Note (1) the singular favor which Paul calls upon the Corinthians to eye and consider—namely, their effectual vocation and calling out of heathenism into Christianity—"you see your calling, brethren." Such as are exalted by God in anything should call to mind their former station in life, and especially those called by God out of a state of nature ought frequently to observe and consider the worth and weight of that mercy and the freeness of that divine favor. "Brethren, see," and take notice of "your calling." (2) That God has in all ages called some of all ranks and degrees of men, of the wise and great, the rich and noble, to the knowledge of himself and Son. "Not many wise, not many mighty, not many noble, are called." Paul does not say "not any," but "not many." Lest the world should think that Christians were deceived through their simplicity and weakness, one rich Joseph of Arimathea, one honorable Nicodemus, and one Crispus, the chief ruler of the synagogue, were called. As a rule, men of high standing are too proud to stoop to the simplicity of the plain, simple gospel and the humbling, self-denying terms of it. This is why so few of this class embraced the gospel then, and the reason now. Yet some of this class are called, lest anything in man should seem too hard for the grace of God; yet not many, lest worth and worthiness in man should be thought the motive that rules God. Had not the gospel the power to reach the heart of at least a few of this class and humble them to its claims, this would have overthrown the apostle's argument that the gospel is all-powerful. Men of the greatest fame and renown in the world have been and are the fiercest enemies against Christ and Christianity. Galen, the chief physician; Porphyry, a chief philosopher; Lucian, a chief orator—these, with many others, were professed enemies of the Christian religion. (3) That although God called some of the wise, rich, and noble, among the Jews and Gentiles, to espouse Christianity, yet the greater number of those who hear the gospel and obey its call are poor and low, and in the world's esteem weak and foolish, base and despisable. That God selected "foolish things to confound the wise, and weak things to confound the mighty," is verified in the choice which God made of the apostles, who first planted Christianity, and through illiterate fishermen confuted and confounded the wisest among philosophers; and also in the choice God made of the primitive Christians, who first entertained the gospel, who were a poor, despised company. (James 2: 5.) For this choice Christ thanked his Father. (Matt. 11: 25.) For the wisdom of God herein seen we should give our highest praises, because (a) by it God demonstrates that Christianity needs no earthly props to support and hold it up. As it was first planted and propagated by weak and contemptible means nad instruments, so it is still upheld and supported without human policy or riches. God did and can outwit the wisest men by fools and overpower mighty men by those that are weak. The apostles and primitive Christians are proof of this. (b) God, by his choice of the weak and foolish, of the base and despised, pours contempt upon those things which are most admired among men—namely, the internal endowments of the mind, strong reason and sharpness of wit; and the external gifts of providence, nobility of birth, riches, and honors. What shame and confusion of face will cover the noble and honorable, the great and mighty, the rich and wealthy, in the coming world, when they shall see those poor Christians whom they despised for their poverty and scorned for their lowness of birth, and whom they regarded as unworthy to come into their presence, highly exalted in the favor of God and proclaimed the heirs of his kingdom! For as here God has more rent and is better paid (as the great Landlord of the world) from many smoky cottages than from divers great palaces where persons wallow in plenty and corruption and forget God; so will God own his faithful though despised servants at the great day, and make it evident to angels and men that he accepteth not the person of princes nor regardeth the rich more than the poor, nor the poor more than the rich; but every one, both rich and poor, that here feared him and wrought righteousness shall be accepted of him and rewarded by him. Thus God will demonstrate that he shows no partiality to either the rich or the poor.

30. *Of him*, etc. Out of God's grace and mercy we are engrafted into Christ. *Who of God is made unto us wisdom.* "Christ the power of God, and the wisdom of God" (verse 24), is wisdom to us who are engrafted into Christ. The scheme of redemption which the wisdom of God introduced for man's salvation is wisdom to the world. *And righteousness.* The sole ground of our justification and right doing. *And sanctification.* Separated from the

world by obedience to the gospel and set apart for a holy and righteous use. *And redemption.* Complete deliverance from sin and eternal bliss of both soul and body. This is called the "redemption of our body." (Rom. 8: 23.) Christ is all these to us.

31. *As it is written.* Recorded in Jer. 9: 23. *Let him glory in the Lord.* Not in himself, not in the flesh, not in the world. Since Christ bestows every grace and blessing, there is no ground for glorying in Paul, Apollos, or Cephas. We should glory in the Lord alone. Observe that in this chapter Paul has shown the Corinthians how low their outward condition was in the world. He tells them that the world looked upon them as "weak" and "foolish," and, as such, despised and disdained them; but, as a superabundant recompense for the despicable lowness of their outward condition, he tells them what they are in Christ, how rich they are as Christians. He enumerates the Christian's privileges, received by virtue of his interest in, and union with, Christ. To relieve them and us of our ignorance and blindness, he tells them that Christ is "our wisdom," the fountain of divine illumination, enabling us to see both our sin and our danger. To discharge us from the burden of our guilt and obnoxiousness to divine wrath, he is our "righteousness," the Author of justification, procuring for us remission of sins and acceptance with God. To free us from the pollution and power of sin, he is our sanctification, purging us by his Spirit, as well as pardoning by his blood. To set us at liberty from captivity and thralldom to sin and Satan, he is made "our redemption"—that is, the blessed Author of a beloved redemption, not from Egyptian bondage or Babylonish captivity, but from the dominion of sin and servitude to Satan, from the wrath of God, from the curse of the law, and from death. God stored up in Christ all that we want, a suitable and full supply for every need, and made it communicable to us. He is our wisdom, our righteousness, our sanctification, and our redemption—our all in all.

BURRITT COLLEGE.

BY JAMES E. CHESSOR.

The second semester had an auspicious beginning on January 6. The enrollment was about two hundred, and this number is being increased by the coming of late students. I think the average spring enrollment is about two hundred and twenty.

Including Tennessee, six States are represented—Georgia, Alabama, Mississippi, Oklahoma, and Ohio. Several counties in Tennessee are represented, among the rest the following: White, Warren, Coffee, Dekalb, Jackson, Fentress, Davidson, Bledsoe, and Hamilton. Van Buren, which happened to be the county in which Burritt College was founded in 1848, though the smallest Tennessee county in population, has the largest enrollment, of course. Three pupils come from Pall Mall, the Alvin York community, in Fentress County. There are ten preaching boys, destined, I think, to make good soldiers of the cross.

At a meeting of the board of trustees on January 10 a building committee was appointed and authorized to begin the quarrying of limestone for the foundation of the boys' dormitory, the actual work of construction to begin in April. It is proposed to lay the foundation for about two-thirds of the proposed building and to finish forty rooms for use at the opening of the fall term. Herbert E. Winkler, Nashville, who drew the plans for the building, will also make the blue print for the foundation, and in all probability construct the dormitory also. If funds are available, the entire building will be hurried to completion during the summer and fall. The necessary funds will depend upon the success of the building and improvement campaign which is now in progress and which is all the time growing. It seems to be the sensible thing to build no faster than the funds are raised, with the hope that this keeping faith with the donors will stir others up to even greater liberality. Funds are available for laying the foundation and starting the building, and it looks now as though the campaign will gather such momentum as will permit of the work going on until the job is finished. Surely this thing ought to be done. More facts will be published later.

I hesitate to mention another matter, and yet I cannot forbear to mention it. I have reference to the need of more religious books in Burritt College. This is not an appeal for money; it is an appeal for books—good books, books for the preaching boys. Let your money gift go to the building and improvement fund, where there is great and urgent need for it. But send your book gift to the Burritt reading room. Do you have a good religious book that you do not use? If so, send it here and let it be put to use. Do not be afraid you will duplicate some one else's gift; we have two or three copies of some books, and often they are all being read at the same time. We have two sets of Johnson's Commentary on the New Testament, and oftentimes we could use another set. Just so with reference to Smith's Bible Dictionary, Elam's Notes, "The Old Paths" (sermons), Lipscomb (any of his works), Larimore, and Hardeman. Even a Testament (just a trifle, one would say) can be used in Bible classes. Price Billingsley sent us one, and it is in use to this day.

The three or four hundred volumes we have were contributed. F. L. Rowe gave a hundred or so; the lamented McQuiddy gave another hundred or so; Price Billingsley gave all the books he had. And there were others whose names I do not recall.

Other Christian schools have good religious libraries. Why not Burritt College?

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The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is selling fast. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, $1.50, postpaid, to any address. Send for your copy to-day.

Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

OUR MESSAGES

Kindly conduct is kingly.

When a man is idle, he is busy serving Satan.

A millionaire is usually a pauper before God.

A good start has led to many a winning finish.

A man is weakest when he thinks he is the strongest.

J. L. Hines preached at Adams, Tenn., last Lord's day.

Leslie G. Thomas preached at Franklin, Ky., last Lord's day.

F. B. Srygley preached at Pilcher Avenue, this city, last Lord's day.

H. Leo Boles preached at Reid Avenue, this city, last Lord's day.

It does not change a "pastor" into an "evangelist" to call him such.

Religious partisanship is the smallest and meanest of all partisanships.

F. W. Smith preached to a packed house at Franklin, Tenn., last Lord's day.

A. G. Freed preached at the Waverly-Belmont Church, this city, last Lord's day.

The devil is a regular attendant at church. He excels in preaching flowery sermons.

H. S. Lipscomb delivered two excellent sermons at the Twelfth Avenue Church, this city, last Lord's day.

With the great number of unsaved people all around them, Christians have a great field in which to get busy.

P. W. Stonestreet, Chattanooga, Tenn., January 11: "I highly appreciate the Gospel Advocate, and I am reading it closely."

Brother Srygley says that he does not see why people should address a man as an "evangelist" when he is simply a "pastor."

B. C. Goodpasture, Atlanta, Ga., January 12: "I am inclosing two renewals to the Gospel Advocate. Two fine services at West End Avenue yesterday."

S. H. Hall preached at Russell Street, this city, last Lord's day, to two large audiences. There was one restoration, one by statement, and two baptisms.

E. A. Elam preached at the Chapel Avenue Church, this city, last Lord's day. Brother Elam will preach at Old Union, in Sumner County, Tenn., next Lord's day.

John R. Williams, Hornbeak, Tenn., January 16: "One thing I can truthfully say: The Gospel Advocate is getting better all the time, for which I thank God and take courage."

Guy Matthews and Martha Elizabeth Thompson were quietly married at 1206 Broad Street, Monday, January 12, at 6 P.M., A. B. Lipscomb officiating. They will make their home in Lynnville, Tenn.

T. W. Phillips, Jr., Shreveport, La., January 5: "With a record crowd at Bible study on Sunday, we have increased almost three hundred per cent since the first Sunday in October. There were five additions at the morning service."

James E. Chessor, Spencer, Tenn., January 12: "Herbert E. Winkler, of Nashville, preached an able sermon here yesterday. Brother Winkler came to Spencer with J. E. Acuff to attend a meeting of the board of trustees of Burritt College."

E. C. Coffman, Houston, Texas, January 15: "The First Church started the new year right. The auditorium overflows at each service. Five additions so far this year. Two were baptized last Sunday evening. Fifty have been added since last June."

Brother Elam states that a few queries have been misplaced, and he says that if any one who does not see a reply in the next few weeks will kindly send in a duplicate, he will be glad to attend to it. Also Brother Elam requests that all questions be written out in a plain, open hand, on one side of the paper, or else be typewritten, and that questions be brief and to the point.

James D. Smith, Cumberland City, Tenn., January 12: "H. R. Daniel, of Elkton, Ky., preached two sermons at Cumberland City, Tenn., last Lord's day. Brother Daniel is an excellent preacher of the word. We also had with us on the same date A. W. Jobe, of Clarksville, Tenn. He preached at 3 P.M., and presented us a contribution of fifteen dollars from his home congregation, to be used in the construction of our new meetinghouse, for which we heartily thank them."

W. P. Lowe, Indianapolis, Ind., January 13: "The South Side church of Christ, meeting in an abandoned storeroom at 1430 East Raymond Street, has purchased of the Church of God its lot and building, located at 1201 Cruft Street. We held our first services at this place on January 11 at 10:30 A.M. and 7:30 P.M., with a full house at the morning worship and a fair crowd at night. Take a Shelby car, get off at Cruft Street, and go east one block to 1201 Cruft Street. Note the change."

Emmett G. Creacy, Horse Cave, Ky., January 5: "S. H. Austin, of Munfordville, Ky., recently came from the 'digressives' and earnestly desires to be loyal to the teaching of Christ and the apostles. He has been preaching some in Southern Kentucky, and has done acceptable work. I wish the brethren would use him. He is a good man and a good preacher. I firmly believe he is strictly loyal to the truth. He has some time open for monthly preaching, and should be used in protracted-meeting work through the summer and fall."

Will J. Cullum, Livingston, Tenn., January 16: "The work here is growing in interest and the new year starts off encouragingly. We are now having a drill on Thursday nights, using 'Sound Doctrine,' by Nichol and Whiteside. We are much pleased with this work, and ultimately expect good results. We had one addition from the 'Christian Church' at our last lesson. We hope to complete each volume of their work in study. I am preaching three times each Lord's day—twice here at home and once at a mission point in the afternoon."

Price Billingsley, Mango, Fla., January 11: "The Mango meeting now near two weeks old, turns more and more into something grand for the cause of the Lord. Some ten souls have already been baptized, and among the number are leading people of the community. Our attendance and interest, both day and night, are fine and hope-inspiring. We continue here at least another week; then I go to Brooksville; thence to Plant City. Both meetings are in this State. The people appear to turn to the simple word of the Lord, and surely a better day dawns. May the gospel run and have free course."

John T. Smith, 1565 Race Street, Denver, Col., January 12: "Yesterday was an excellent day for the church here. Besides good attendance and interest, one was added to our congregation by membership, and two souls were added to the church by obedience to the gospel. In the last eight months the congregation has grown in numbers from about eighty to one hundred and fifteen. To those not acquainted with this field our growth may seem small, but to those who have been with the work for years it is extraordinary. All the meetings are quite well attended, and we are at peace with one with another."

A. R. Holton, Thorp Spring, Texas, January 10: "R. C. Bell will begin a series of special lectures at Thorp Spring on Tuesday night after the first Sunday in March. All of our friends are invited to visit us during this meeting. All preachers are especially invited to visit us at this time. E. M. Borden, editor of the Herald of Truth, Oklahoma City, Okla., has been secured to preach at the encampment at Thorp Spring on August 2-9. We are urging brethren everywhere to begin now to plan for their vacation and spend it with us the first week in August at Thorp Spring. We are running this year to full capacity."

W. F. Lemmons, Nashville, Tenn., General Delivery, January 15: "During the last quarter of 1924, J. O. Golphenee, of Elmdale, Montana, received from all sources one hundred and eighty-six dollars and fifty-five cents. This is the lowest amount I have reported during any three months in more than two years. This is wrong. Brethren, we should not neglect this work. In this report only Texas, West Virginia, Iowa, Missouri, Pennsylvania, Illinois, Ohio, and Montana are represented. Fort Worth, Texas, is the only large city in the South that is represented. I would like to shift the responsibility of raising the funds for this Northwestern mission work to some brother or church or some one of our religious journals that is in position to raise more funds and to put more workers in that field. Who will take the responsibility? Let me hear from you."

Bynum Black has changed his address from Stuart, Okla., to Sixth and Comanche Streets, McAlester, Okla.

Married, on December 25, at the residence of R. C. White, 1403 Sweetbrier Avenue, this city, Willis Jonte and Mary Johnson, R. C. White performing the ceremony.

N. B. Hardeman, Lakeland, Fla., January 16: "I have been here in a meeting since Sunday. Every one speaks highly of the Gospel Advocate, and especially of your good work on the first page."

T. H. Bass, Lufkin, Texas, January 8: "The cause of our Lord is making some progress in this part. Interest in the work in general is better. We hope for the best year that has ever been ours. It is our aim to do more mission work and give more to worthy causes than before."

R. C. White, Nashville, Tenn., January 10: "I filled my appointment at Bellbuckle on last Lord's day, with good audiences and interest. While others are commending the Gospel Advocate, I must say it is very fine indeed. Keep it on a high plane, free from bitter personalities, but never cease to condemn error in high places."

W. M. Oakley, Cookeville, Tenn., January 10: "Our work in Putnam County continues. I preached at Smyrna last Lord's day and at Baxter on Thursday night. I will also preach at Baxter to-morrow, and will be at Fairview, this county, on the third Lord's day. The Lord willing, we shall make 1925 our best yet. Success to the Gospel Advocate. It gets better each issue."

Ira C. Moore says he has a private letter from Brother Boll stating that the church and kingdom *are not the same*. Brother Boll, over his signature, publishes: "There is no kingdom of God on earth, save the church. All that are in the church are in the kingdom." Now, brethren, they say the Gospel Advocate does not understand Boll. Well, with these two statements before us, who is to blame for it?

James C. Dixon, Elkmont, Ala., January 10: "I have time for two meetings in May, the first one to begin on the second Sunday. Any one desirous of my services should write me at Elkmont, Ala. I am glad to say that our work here and elsewhere in the county is improving. I am busy all the time with my school work, our Friday-night Bible class, and trying to preach three times on Sunday."

Ira Lee Sanders, Wellington, Texas, January 12: "The church of Christ in Wellington continues to grow. One addition yesterday by renewal and membership. The people realize that there is such a church, and they are feeling its influence. Everybody is talking about our progress, and our crowds continue to increase. The members love each other, and we expect to report some great results soon."

Mrs. Tenne Benton, Boise, Idaho, January 10: "Any one wishing to send donations to help us hold a mission meeting in this city may address Miss Ruth Day, 1018 West Jefferson Street, Boise, Idaho. I have received five dollars from Brother Dupuy and wife and daughter and mother, and Mrs. Annie Laws, all of Hickory Flat, Miss., who constitute the church of Christ at that place. All donations will be reported by Sister Day through the Gospel Advocate."

J. F. Chambers, Sheffield, Ala., January 10: "The church in Sheffield is starting the new year by purposing to do more for the cause of the Master than in any of the years gone by. We have let the contract for remodeling and somewhat modernizing our building. I have planned to do more for foreign and home mission work. Our Lord's-day crowds are the largest in the history of the church. We have no contests or other modern 'claptrap' schemes to draw them. People are anxious to hear the simple gospel as delivered by the apostles. I baptized two at the regular services in December."

F. D. Srygley said: "There is nothing wrong about 'the pastor system,' so far as I can see, except that it is not in the New Testament. Anything else that is not in the New Testament is as bad as 'the pastor' or 'the pastor system.' If people deliberately decide that they will not follow the New Testament in religion, I do not know that it makes any difference where they go or what they do. It is rebellion against God to determine not to follow the New Testament, and there is nothing worse than that. Unless the effort to follow the New Testament is entirely abandoned, there will be serious trouble in many unexpected places within the next few years."

C. E. Wooldridge, 2018 Cullen Street, Dallas, Texas, January 20: "Your work for some months has been strong and good. I like your shots and jabs at Billy Sunday. Surely such efforts are effective. Brother Borden is treating Boll and Armstrong by the same method. I feel that he is doing good. He is showing up the inconsistencies of those who claim not to believe Boll's doctrines, but support him as a good man. Borden has forced some to attack Boll's heresies and others to support them, and has Armstrong hopelessly 'entangled in his talk.' I think Brother Elam's recent visit to Morrillton, his published report of the visit, and the three articles on 'Questions to Be Avoided' will do great good."

L. E. Carpenter, Port Arthur, Texas, January 8: "We are starting the third year's work here with the best all-round interest we have had since I came here. We are planning a new building for 1925. There have been about two hundred additions to this congregation since I came here. We have missed but one Sunday since the fall of 1923 having new pupils in our Bible study. The average of new ones for each Sunday was five, regardless of heavy rains and opposition. I appreciate the many good letters I have received since my wife's death. These help much in such sad hours. I plan to evangelize this next summer. If you need my services, write me. May we all work and pray for greater things for God in 1925. Our zeal should equal our knowledge and our practice should equal our teaching. Is this true in our mission work and in our work in general?"

W. C. Phillips, Cleveland, Tenn., January 13: "On the first Lord's day in January I exchanged pulpits with E. Gaston Collins. He preached for the congregation on Cowart Street, Chattanooga, and I preached for his congregation in Bridgeport, Ala. Both report good audiences at both morning and evening services. I was favorably impressed with the people of Bridgeport. The congregation seems to be in good condition. I was with the little congregation in Englewood, Tenn., Thursday and Friday nights, January 8, 9, and in spite of the fact that it was raining right down and the very muddy route we had to go to get to the little millhouse, which they have recently bought and arranged for meeting purposes, we had a very good audience at both services. From Englewood I went to Copperhill, Tenn., where I met with, and preached for, a very enthusiastic audience at both morning and evening services. At the morning service there were five confessions and one restoration. The work there looks hopeful for the future."

O. F. Shearer, Monticello, Ky., January 15: "At Monticello, beginning on May 5 and continuing four days—May 5, 6, 7, and 8—C. R. Nichol (Christian) will engage H. B. Taylor (Baptist) in discussion. H. B. Taylor affirms that 'Missionary Baptist churches, of one of which I am a member, are scriptural in doctrine and practice.' Brother Nichol affirms that 'the churches of Christ, of one of which I am a member, are scriptural in doctrine and practice.' Monticello is a very fine inland town of about two thousand people. The cause here is young, having been started only a few years ago, under a tent, by J. D. Walling and others. We have grown rapidly the past two years, so the sects feel that something must be done. I think they aim to do something in May. You should come. The Baptists are strong here. To reach Monticello, buy a railroad ticket to Burnside, Ky. Taxies meet all trains for Monticello. Those coming from a distance should write in advance to either the writer or A. I. Rankin, Monticello, Ky. Lodging places will be arranged for all that attend."

W. N. Abernathy, Route 2, Westport, Tenn., January 15: "I wish to call attention to an opportunity I am giving those who may be interested in systematic Bible study, but do not have the privilege of attending a regular Bible school. The fact that this course may be given by mail to individuals or in oral drills to classes makes it doubly practical. Including the trial lesson and the general review, there are eight lessons in the course. The lessons are by no means exhaustive, but are intended to be fundamental. At first I had no thought of offering the course to preachers of experience, but I now believe that many who have not had extended opportunities could be benefited by the three hundred and fifty research questions included in the course. Thus far I have been giving these lessons in type form, but as the enrollment grows and means become available I am having them printed. The review lesson, which contains fifty research questions on the New Testament, may be taken separate from the entire course, but is rather deep for beginners. The oral drills may be given daily, weekly, or monthly. Address me at Westport, Tenn."

GOSPEL ADVOCATE

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EDITORIAL

PREACHERS TO BE AVOIDED.

BY E. A. ELAM.

While endeavoring to obey God in avoiding certain questions, which he specifies and which we have considered, we should put forth the same effort to avoid, and to teach the church to avoid, all teachers of whom God says we should beware and from whom he says we should turn away.

Not to beware of false teachers, not to turn away from them, and not to teach the church to do so, is as much disobedience to God as to refuse or even to fail to avoid all questions which he teaches must be avoided.

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. . . . Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. . . . Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock. . . . And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand. (Matt. 7: 15-27.)

Since we are to beware of and to turn away from false prophets, how can we tell the difference between the false and the true? *By their fruits.* There can be no mistaking the difference. The difference is as plainly seen as the difference between thorns and grapes, thistles and figs.

What is the fruit? The good fruit is obedience to the will of God, or hearing and doing the words of Jesus. The evil fruit is disobedience to God, or not doing the words of Jesus. Disobedience to God, or transgression of his will at any point, is corrupt fruit.

God is the only rightful Judge of false and true teachers. His standard is perfect and unchangeable.

It matters not what a preacher's education is, how much worldly wisdom he has, how many degrees follow his name, what his eloquence is, and how great is his power over an audience, if he in any way lessens the importance of faith in Jesus of Nazareth as the Christ, the Son of the living God and Savior of the world, and of full trust in God and implicit obedience in all things to his will, he is a false prophet. The true prophet or teacher obeys God himself first, and, second, teaches all others to do the same. He has no standard but the will of God and no guide but the words of Jesus.

Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. (Rom. 16: 17, 18.)

We cannot mistake here that which God commands to be done. It is as much God's command to mark such teachers and to turn away from them as it is to do anything else which he commands to be done. Not to do so is as much disobedience as not to do anything else which he commands.

It may not be so easy for some to tell that a man's teaching is contrary to that of Christ and that this is the occasion of divisions and stumbling, because, while all should know, all do not know what the teaching of Christ is. Simply because a man's teaching is contrary to the notions, conceptions, conceits, and prejudices of some, it does not necessarily follow that it is contrary to the teaching of Christ. The man's teaching must be contrary to *the doctrine learned from the apostles.* If so, he must be marked, and from him the whole church must turn away. Regardless of his smooth and fair speech, beguiling eloquence, and bewitching manners, the church must mark him and turn from him.

In the first place, then, it is absolutely necessary for the church, especially the elders and older ones, *to know the teaching of Christ,* and, in the second place, to know that teaching contrary to this doctrine is causing divisions and occasions of stumbling. It is a fatal mistake for men to erect a standard of their own notions, speculations, wisdom, and prejudices as the teaching of Christ. It is also a woeful mistake, and sin in God's sight, not to mark and to turn away from the ones who are causing divisions and occasions of stumbling, contrary to the teaching of Christ.

Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. (Eph. 5: 6.)

The only way to prevent this deception is to know well the teaching of the New Testament. The only way to prevent being carried away with every wind of doctrine is to know well the doctrine of Christ.

Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily. (Col. 2: 8, 9.)

The church to-day must heed these admonitions, or else conclude that there are no men who would deceive the children of God through empty words and vain philosophy.

Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. . . . We [the apostles] are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error. (1 John 4: 1-6.)

Here again is the divine standard set before us. The Holy Spirit speaks through the apostles. The apostles "preached the gospel unto you [and to us] by the Holy Spirit sent forth from heaven." (1 Pet. 1: 12.) Every one who teaches in faith and firmness, grace and love, only that and all that which the Holy Spirit teaches through the apostles of Christ, is a true prophet and a worthy teacher. No other one, as John teaches, must be

believed. All are forbidden to believe any others, and, hence, to encourage any others in their teaching.

If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works. (2 John 10, 11.)

Again our duty becomes very plain. We are not to receive into our homes and not to give greeting to teachers who bring not the teaching of Christ. Yet we are not to set up our own ideas, notions, prejudices, and conceits as the teaching of Christ. The teaching must be some other than the teaching of Christ, God's teaching of Christ—that he is the Son of God, "the only begotten of the Father, full of grace and truth," the Messiah, the Savior of the world, "the way and the truth and the life," and the author of eternal salvation unto *all who obey him.* (Heb. 5: 7-9.) We are not forbidden to entertain a man who differs from us concerning some particular thing Christ teaches; if so, Aquila and Priscilla could never have taught Apollos "the way of the Lord more accurately."

With many other qualifications of an elder so clearly stated, *he must hold "to the faithful word which is according to the teaching."* This is the teaching of Christ. An elder must do this in order to "*be able both to exhort in the sound doctrine, and to convict the gainsayers.*" This shows that elders of the church should know the teaching of Christ "on all things that pertain unto life and godliness," and should exhort the church in this healthful teaching, and also convict the gainsayers. This shows, too, that there are gainsayers whom elders must convict of their false teaching.

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. (Tit. 1: 10, 11.)

Let us note that Paul declares there are "many unruly men, vain talkers and deceivers," and that he makes it *the duty of elders* by the sound teaching of the New Testament to stop their mouths—that is, to convict them of false teaching and to rid the church of them; and this must be done because they *overthrow whole houses,* teaching things contrary to the truth for the sake of money.

Who can doubt that, if every church in the land were blessed with scriptural elders who would dare to do their duty in this as well as in other respects, there would be far less strife, contention, and divisions? But the sad fact is that many so-called "elders" seem not to know the teaching of the New Testament in regard to such teachers; and if so, they do not have the faith and courage to reduce it to practice. On the other hand, when elders, in many places, endeavor to carry out the teaching of the New Testament in this particular, these vain talkers and deceivers, place hunters and money seekers, have so beguiled the hearts of many of the members that they will turn against the elders in favor of their deceivers.

A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned. (Tit. 3: 10, 11.)

By studying the prophecies of Isaiah, Jeremiah, and others, we learn that both the downfall of the kingdom of Israel and the Babylonian captivity of Judah were largely due to the covetousness, immorality, and general profligacy of prophets and priests and their failure to teach the truth to the people. And who can doubt that the strife, bitterness, and unrighteous divisions which in various places curse the church to-day have arisen from its failure to obey God in dealing with false teachers and immoral preachers as he has commanded?

"What you do thunders so loudly in my ear that I cannot hear what you say." How is it with you, my brother? —Exchange.

SOME THINGS HOPEFUL AS SEEN BY ANOTHER.

BY F. B. SRYGLEY.

Brother J. F. Smith had an article on the above subject in The Living Message, in which he gets comfort out of some conditions which I had overlooked as being proof of real progress in the divine life. The brother prefaces his remarks with the following introduction:

Despite the fact that brethren in Christ have had strife and sometimes division over hairsplitting interpretations, and that in some localities there have been cliques and parties (even though we have bravely opposed any kind of human creeds or tests of soundness based on human interpretations), there has been more advance for simple New Testament Christianity in the past few years than in any period since I have known the activities of the Lord's faithful pepole.

This is a rather sad note to begin the tune the brother proposes to sing, "Some Things Hopeful." The first sentence in his opening remarks says that we "have had strife and sometimes division over hairsplitting interpretations." I do not know what the brother refers to as having caused "strife and sometimes division." I remember that sometime ago one of the editors of this same paper said that those who advocate the foolish theory that the kingdom of Christ has not yet been set up in its fullness had caused no division. According to Brother J. F. Smith, some one has sometimes caused division over some interpretation which he calls "hair splitting." If those who say that Christ is not yet on David's throne are not the hairsplitters referred to, I wish the brother would name them.

But the brother says that, notwithstanding this strife and sometimes division, with the "cliques and parties" all thrown in, "there has been more advance in New Testament Christianity in the past few years than in any period" he has known. It is to be hoped that the brother is right about this, and I have no interest in proving he is not, but I must say that some of the things he offers as proof do not prove it. The brother says:

We have done more in the past five years in caring for the motherless children and more for our schools, where hearts are trained as well as heads, than in fifty years previous. There have been more comfortable and convenient meetinghouses built by groups of Christians who contend for the 'Thus saith the Lord' in the past three or four years than in twenty-five years previous.

How does the brother know we have done more in caring for the motherless children in the last five years? I would judge that he means there has been more money given to build orphan homes in the last five years, but this does not prove that more has been done for the children. When there were no orphan homes, many orphan children were taken into Christian homes. While they may have been homes of poverty, yet they were Christian homes where the children were taught to work and where they had the restraints of home around them. I remember a poor widow that was left alone in the world with two little boys and five girls. These children were all kept together with the mother. The Christian people assisted them in many ways by helping them work their little crop and in preparing wood for the winter. All these children grew up to be good, Christian men and women, and all seven of them have raised large families, and there are many Christian men and women as a result of the mother's training in sacrifice and the assistance of the faithful Christians of the community. As I write this I can recall four or five such broken families who were assisted by the few faithful Christians of the community, when, if everything that was owned by that church had been sold, it would not have built one wing of some of the orphanages the brother has in mind.

But there has been more given to our schools "where hearts are trained as well as heads." I do not know whether many of these hearts or heads, either, have been benefited by the training here mentioned. Brother

Smith thinks they have. But his point is that there has been more given to these schools. Likely he is right in this, because the brethren have had more to give; but how does that prove that New Testament Christianity has been advanced? Brother Smith should understand that schools, like farms, are individual matters and do not come under the head of the growth of the church. When will Christian school-teachers learn that they have no more right to call upon the churches for support than a Christian farmer has?

But the brother's last proof in this quotation of the growth of New Testament Christianity is about the weakest one of the bunch. "More comfortable and convenient meetinghouses" have been built. He could have added to this the further statement that there have been more *fine* meetinghouses built. This might show a growth in wealth, or it might show a growth in pride, but how it can show a growth in New Testament Christianity is more than I can see. To what part of the meetinghouse is New Testament Christianity stuck, that it grows so beautifully? To be perfectly frank with our dear brother, I must say that he is making too much of the material prosperity of the church and not enough of the spiritual. In his opening remarks he talks about the advance of New Testament Christianity, and yet he does not go to that book for a single principle in which to show advancement. He here refers to three things—orphanages, schools, and meetinghouses—neither of which is mentioned in the New Testament as a part of Christianity. He had as well try to prove that measles is worse in the neighborhood because all the children have the whooping cough.

The brother further says:

There has been more active mission work, both home and foreign, among the Lord's faithful in the past five years than in any ten years preceding. The facts are, the churches that are doing things—mission work, orphan-home work, supporting our Bible-school work, etc.—are not the churches that draw lines of soundness on interpretation.

I think this extract brings us down to the main point. The other quotations I have given were only preparatory to this one. This is the main thing that was on the brother's mind. This is the old cry of the man that would force us all to let up on our interpretations. "The churches that are really doing things . . . are not the churches that draw lines of soundness on interpretation." I have heard that same tune from my transgressive brethren all my life, but it has not deterred me. If I am to judge from the article I am reviewing, Brother Smith has such a poor conception of New Testament Christianity that such a bold statement as this does not frighten me. I would dislike to be in a condition that my brethren cannot preach the truth on the establishment, the nature, and the duration of the kingdom of Christ, without feeling that some one was drawing lines of interpretation upon me. Even if Brother Smith is right (which I do not believe) when he says that the good churches do not draw the line of soundness on interpretation, I would say, this they ought to do and not to leave the other undone. The Living Message is a paper that is published and partly owned and controlled, if I understand the matter, by one of the many "Bible schools" that has grown up in the country. I may be wrong, but this impresses me with the idea that young preachers must be a little soft on the kingdom of Christ or the best churches will not encourage them. My reason for thinking this is, this quotation is followed by this significant statement:

If I would demand that my home church (one of the best churches in Texas) should subscribe to any one of two or three interpretations that have been placed on Dan. 2: 44, I would have a factional fight on my hands immediately.

What does this mean, if it does not mean that there is an element in that fine church in Texas that believes the Adventist-Russellite doctrine that Dan. 2: 44 has never been fulfilled and will not be till Christ comes again and sets up a world kingdom and rules the earth with a rod of iron? Brother Smith does not commit himself to this doctrine, but he is evidently trying to shoo everybody off of it by making them afraid to preach against it. All the good churches are letting it alone. If Brother Smith is correct in what he says of that good church in Texas, he will have to get him up a fourth interpretation on Dan. 2: 44 or have a factional fight on his hands, or wash his hands of the whole business and have nothing to say about it. It may be a good church, but they sure are scrappers. If I were Smith and knew the truth, I would preach it on Dan. 2: 44 and on the subject of the kingdom of Christ and fight it out with them. I judge he is needlessly agitated over the matter. If the church he mentions is like my brethren generally, it will stand for the truth on this subject. I am wonderfully afraid the brother is mixed up on the subject, for further along in his article he says:

I do not consider myself a Methodist just because I often accept the comments of Adam Clarke on some texts that are hard for me. I do not consider myself a Baptist because I fully subscribe to Dwight L. Moody's interpretation of Dan. 2: 44. I do not think I should be called an Adventist because I fully agree with their teaching on the design of baptism.

No, I do not consider Brother Smith a Baptist because he fully accepts Dwight L. Moody's interpretation of Dan. 2: 44, but I consider both Brother Smith and Dwight L. Moody Russellites or Adventists in their interpretation of that passage. The brother says: "I do not think I should be called an Adventist because I fully agree with their teaching on the design of baptism." I do not suppose any one has ever called the brother an Adventist on that ground, for they preach just what all the other sects preach on the design of baptism. They teach on that subject that the sinner is saved by faith before and without baptism. No, beloved, the design of baptism is not the point on which you agree with the Adventists, but you agree with them at the same place you do with Dwight L. Moody. I suppose you both got it either directly or indirectly from the Adventists. Honor to whom honor is due.

THE RICH MAN AND LAZARUS. No. 4.

BY F. W. SMITH.

We now come to examine the closing chapters in the history of the two men we have had before us, and we note

ANOTHER FRUITLESS PRAYER.

"And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." The once *rich man* seems to have had a strange idea regarding the ability of Abraham and Lazarus to help either the dead or the living. He had been told that it was impossible to send Lazarus to him, but he still thought that Lazarus could come back to this world with a warning message.

Abraham's answer to this prayer, as we shall see, should be enough to forever disprove the doctrine of "spiritism," or the practice of spiritualistic mediums, who claim to bring back the departed and have them to communicate with the living. It does seem that the greater the error and unreasonableness of religious theories, the more quickly will many people embrace them.

If a departed mother had any message for a child upon the earth and had the ability to communicate that message, why should she do so through some one she never knew, instead of direct to the child? Such a question, it

seems to me, is enough within itself to keep sensible men and women from running to witches, wizards, and sorcerers. Note what God says about seeking knowledge from the dead: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isa. 8: 19, 20.)

Those of whom we have an account of having died and come back from the regions of the dead gave not one word of information regarding the other world. Samuel simply told King Saul that he and his sons should be with him on the morrow. For men and women to spend time listening to the *deception* and *falsehoods* of "fortune tellers" and so-called "spiritualistic mediums," and giving their money to perpetuate such an *abomination* in the sight of God, is to *discredit* the word of God and to cast *reflections* upon his goodness, love, and power. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.) God has revealed to us all he desires that man shall know of his origin, duty, and destiny, and one is wasting precious time in trying to fathom the unknown and unknowable.

Abraham's Reply.

"But Abraham saith, They have Moses and the prophets; let them hear them." We are now entering upon the *main lesson* in this historical sketch. While I have tried to gather up suggestive thoughts and impress some of the incidental lessons growing out of this history, I now wish to impress the primary or paramount thought embodied in what Jesus here teaches. The characters before us lived under the law of Moses and the prophets, which contained all the *teaching* and *warning* necessary for that age to prepare people for the world to come. See the eleventh chapter of Hebrews, and note what the ancients accomplished by faith in and obedience to God. Even the patriarchs had enough revealed to fit them, when Jesus shed his blood, for a place in the everlasting kingdom of God. "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8: 11.) From such passages we at once are impressed with the force of Abraham's words in reply to the request to send Lazarus back to this world with a warning to men; for, if they had needed additional warning to that given by the teaching of Moses and the prophets, God would surely have given it.

No Change in His Respect for God's Law.

"And he said, Nay, father Abraham: but if one go to them from the dead, they will repent." This man had no *respect* for God's word while he lived, but disobeyed it every day, and even *death* and *torment* did not cause him to respect it. Although God had sent angels from the other world with messages of instruction and warnings to the children of men, here is one who would not believe and obey, but is pleading for one who died to come back and warn his brothers. Well, the rich man was not the first nor the last to disbelieve God's word and demand some other evidence. There are multiplied thousands today that are not satisfied with what God has revealed on the subject of salvation or the pardon of sins. They desire and plead for some additional and direct testimony in the matter of pardon. Although Jesus says, "He that believeth and is baptized shall be saved." (Mark 16: 16.) they say: "Lord, that is not enough; give us evidence besides your word. Send thy Spirit to make us *feel* that you have done what you said you would do."

Abraham Speaks Again.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." That settled it; but even if one had gone from the dead by the authority of God, he would have said exactly what Moses and the prophets did. Hence, it would, in any event, have been altogether useless to have sent Lazarus, even if Abraham could have done so. Paul says: "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Gal. 1: 8.) Christ has arisen from the dead, but he only emphasized his message while in the flesh. If men will not hear that, they need not expect anything more.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

On Seventeenth Street, overlooking the President's Park on the east and Potomac Park on the south, not far from Washington Monument and the Lincoln Memorial, is the home of the Pan-American Union, last but not least beautiful, of the four handsome public buildings in that section, three of which I have recently described. The Pan-American Union, established in 1890, is, as its name indicates, *Pan*-American, meaning *all*-American—an international organization established and maintained by the twenty-one American Republics: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican, Republic, Ecuador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Salvador, United States, Uruguay, and Venezuela.

The purpose of the organization is to develop friendship, commerce, good understanding, and peace among the republics that compose the greater part of this Western Hemisphere. It is supported by annual contributions from all the Americas, based upon population. Its affairs are administered by a Director-General and an Assistant Director, elected by, and responsible to, a Governing Board composed of the United States Secretary of State and the Diplomatic Representatives in Washington of the other American governments. It employs a staff of international experts, editors, statisticians, commercial specialists, translators, librarians, clerks, and stenographers. It publishes three monthly bulletins, in English, in Spanish, and in Portuguese, these bulletins presenting a record of the general progress, commerce, laws, etc., of the various republics in the Union.

The Union has done much good in demonstrating to both North America and South America the possibility and desirability of more extended commerce and a fuller understanding among the Pan-American republics, and it is exerting a powerful influence in educating the world relative to the resources and possibilities of Latin America, and also in allaying the fears entertained by our neighbors to the southward that the United States might try to dominate the Western Hemisphere.

The Pan-American building ranks as one of the most beautiful public structures in the world. The building and grounds represent an outlay of $1,100,000, of which the American republics contributed $250,000 and Andrew Carnegie $850,000. The corner stone was laid May 11, 1908, and the building dedicated and occupied April 26, 1911. In a certain sense the capitol of all the American republics in the capital city of the United States, it is fitting that it should combine beauty and practical usefulness, being at once the home of the great principle of Pan-American unity and a practical office for the development of Pan-American commerce and friendship.

It is a combination of classical and Spanish architecture. On each side of the front, or eastern, approach

to the building is a slightly sunken garden, surrounded by a marble coping and the plaza, or driveway, is ornamented with a marble balustrade. To the right and the left of the three great doors of bronze and glass is a heroic piece of statuary, the one to the right, or north, representing North America, and the one on the south representing South America. Above the North American group is a panel representing Washington's farewell to his generals. The corresponding panel on the south represents the meeting of San Martin and Bolivar, the liberators of South America. Over the northern panel is the eagle of North America, and over the southern panel is the condor of South America.

Within the entrance is a lofty vestibule, ornamented by four bronzes typifying Enlightenment, Love of Country, Law, and Concord. Through three great portals the vestibule opens upon a typical Latin-American patio, or courtyard, nearly sixty feet square. This courtyard is the most striking feature of the building, with its finely sculptured fountain in the center, the tiled flooring with Aztec and Incan figures representing the floorings of old palaces and temples of Latin-America, and its tropical plants and flowers, transporting visitors in a moment to the heart of the tropics. On the left of the entrance to the patio is the "peace tree," planted by President Taft and Mr. Carnegie when the building was dedicated, and which has grown and flourished luxuriantly since that time. The glass roof above the patio, operated by electricity, is closed in winter for the protection of the plants, but is open in summer. Around the wall, under the cornice, are the names of twelve of the most famous men of Pan-American history, and between the names of these heroes of the Americas are the coats of arms of the various American countries, including Canada.

In the rear of the patio is a wide corridor, used to exhibit products of the South American countries, and back of that is the main reading room and reference library of the Union. In that room also is a relief map of Latin America which gives an excellent idea of the physical characteristics of the southern republics. On the northern and southern sides of the building are comfortable, well-lighted offices for the workers. On the north side is the Columbus Memorial Library, containing fifty-five thousand volumes relating to history, travel, descriptive narrative, and statistics of the republics that may be consulted, free, by responsible persons.

On the second floor, which is reached from the vestibule by two grand stairways on either side of the patio, is a broad corridor in which hang the flags of the American republics and containing busts of heroes and patriots of the Pan-American nations.

This corridor opens upon the "Hall of the Americas," one of the most imposing rooms I have ever seen, and said to be the most beautiful room of its kind in the United States. It reminded me of the East Room in the White House; but it is much larger and more impressive, being one hundred feet long and about seventy feet wide, and containing very little furniture. This room is used for international conferences and other ceremonies and functions. One thousand persons can easily be seated within its limits. The windows on the western side, which look out on the terrace in the rear, are draped with curtains of royal purple, and bear the coat of arms and colors of the various American republics.

At the southern end of this hall is the room of the Governing Board of the Union, with twenty-one tall chairs grouped about a most beautiful oval mahogany table. Here the representatives of the twenty-one republics composing the Union gather once a month to consider affairs pertaining to the organization.

At the northern end of the hall is a similar room which is used as a committee room, or a dining room when necessary, there being near by a serving room connected with a kitchen in the basement. In the south corridor is a reception room opening into the Director General's office.

In the rear of the building is a beautiful Aztec sunken garden and pool, and presiding over the pool an enlarged figure of the famous "Sad Indian" of Aztec mythology. Back of the garden is the Pan-American Annex, the Union having already outgrown its original quarters and built an annex for additional office room.

The building is open to visitors each week day, except Saturday from 9 A.M. till 4 P.M.

HOW DIVISION IS BROUGHT ABOUT.

(David Lipscomb, in "Christian Unity.")

The great curse of the church of Jesus Christ is division. Christ foresaw that strifes and divisions would be the weakness of the church and the curse of the world. The church of Christ is the light of the world, the salt of the earth. Whatever weakens its power and destroys its influence, injures the world and ruins man. Jesus Christ foreseeing this, in the prayer in which he poured out his soul to God, besought earnestly that his disciples "might be one," that all who believe on him through the words of his apostles "may be one, even as we are one." He prayed that they might be one, "that the world may believe that thou hast sent me." It is clear that without that oneness among his children the world could never believe that he was sent by the Father—that is, that he was the Christ, the Son of God. Without this belief that leads to the acceptance of him as Lord and Savior, and the obedience to God through him, no man can see God in peace.

The apostles in their teachings, everywhere and at all times, condemned and warned against division and strife within the churches as the cause of weakness and inefficiency, of corruption and defilement, that unfitted them for temples of the Holy Spirit, that disabled them from saving their own members and from proving a savor of life to the world.

Christ warned: "A house divided against itself cannot stand." Paul said: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) He asks: "Is Christ divided?"

The church is the body—the spiritual body of Christ; and if Christ is not divided against himself, the members of his body cannot be. When his people divide and strive, they divide the body of Christ himself; they rend his spiritual body and sever its members from each other, and serve his spiritual body worse than his murderers did his fleshly body. His enemies pierced that body, but his children sunder the spiritual body in twain and sever it, member from member, part from part, and leave it torn and lifeless without power to save itself or others.

In every letter written by the apostles the sin of division is condemned; the danger is signaled and Christians forewarned against it as the sure premonition of death. The Master and the apostles not only warn against a danger so threatening and so fatal and fearful in its results, but they give directions how to avoid division and the way to promote and maintain unity. The Savior prayed that his disciples might be one, and he gave clear directions as to how they should remain one: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee. . . . I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. . . . Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word."

(John 17: 8-20.) The apostles also admonished them to speak the same thing; and the oneness of the word, which guides and directs all, secures the unity of the body, growing out of and guided by the word of the living God.

Notwithstanding the prayer and warning of the Savior, the entreaties and expostulations of the apostles, and the specific directions of Jesus and the Holy Spirit to maintain unity, the professed followers of Christ have been divided into striving parties from the beginning, often resulting in war and bloodshed. Many efforts, through the centuries, have been made at union, which have proved abortive.

About the beginning of the present century an effort was made to find ground on which all sincere worshipers of God could stand in unity and work together in harmony and love, for the honor of God and the salvation of man. The ground or fundamental basis of union was that all should lay aside all theories and practices based on human authority and standing in the wisdom of men, and in all religious service take the word of God as the only guide, and do only the things required in the teachings of Christ and the apostles. It was expressed in the adage: "Where the Bible speaks, we will speak; where the Bible is silent, we will be silent." If they were not to speak in matters of religion without Bible authority, much less could they act without Scripture direction. This meant that no one could teach or practice anything in religion not clearly taught in the Bible. All would do what the Bible required, and would ask of no one to do or submit to what it did not require. This bound all to the word of God—to what was commanded by the Lord. It bound them to do all that was taught, it bound them to reject everything in religion not taught, in the word of God. This would bring unity through the word of God, as the Savior taught it must come. For a time the effort at union on this basis seemed to work well. Men and women from all churches of Christendom and from no church came together on this basis, and, laying aside all theories and practices not required by the word of God, diligently sought to learn what that word required, and, guided by the things taught in the Bible, they walked in harmony and love, and success without precedent in modern times crowned their labors in calling men and women to Christ.

Of late years this unity of faith and harmony of action have been much disturbed. Divisions and discords, threatening the disruption of church and Christian fellowship, have entered in and have well-nigh destroyed the peace, and much weakened the effort of those seeking to unite all worshipers of God in the unity of the faith and in the bonds of love. This is a dire and fatal disaster to befall an effort so full of promise of good to man and of honor to the Lord and Master. Can we find the cause of this disaster?

From the beginning there have been two classes in the church. One class is disposed to strictly construe the Bible and to cling close to its teaching. This class, in all questions that arise, ask, What does the word of God require? And they restrain their practices and service within the requirements of the divine word. The other class, interpreting the word of God more liberally or loosely, ask, Is it forbidden? And what is not forbidden, they claim the right to practice. A little thought will show that one class walks by the requirements of the Bible, while the other walks in the wisdom of men. These do the things suggested by that wisdom, unless it is specifically forbidden by the word of God. The practices of one class necessarily spring from God and his holy word. No practice can be accepted with this class that does not come from God and that is not required by his holy word. God is the author of all religious service with this class. The other class looks largely to its own wisdom and the wisdom of men for authority and for guidance in things of religion, and anything man's wisdom approves may be used in religion unless specifically forbidden in the word of God. These paths rapidly diverge, and those walking in these diverging paths cannot walk together. They cannot live in unity and harmony.

These diverse ways of regarding the services of religion led to the first division among Christians. They have in all ages of the church led to divisions. In the days of Luther the question of infant baptism was raised. He asked, "Where is it forbidden?" and because not forbidden he retained it. The same question came up with the Campbells, father and son. They adopted the rule to practice only what was required. The son said to the father: "Infant baptism is not required in the Scriptures." He responded: "It must go, then." Under Luther's rule, he and Melancthon were forced to advise Philip of Hesse that bigamy is allowed because not specially prohibited.

Under this rule, many gross and hurtful perversions of the truth, as well as many sinful and corrupting practices, may be brought into the church because they are not specially prohibited in the Scriptures. This principle of interpretation releases men from a close adherence to the will of God as revealed in the Bible, and gives wide license to the introduction of human wisdom as the rule in the church and the life of a Christian. The substitution of human wisdom for the will of God subverts the church from the ends for which it was instituted.

"CHRISTMAS."

Dear Brother Allen: As there are various ideas existing concerning Christmas, I desire to have some information concerning it. Even some of my brethren believe it to be the anniversary of the birth of Christ. I understand it to be only a custom, and that we have no reliable authority to say what day Christ was born. I further believe that God in his infinite wisdom has purposely withheld this from man, knowing there would be those who would keep that day instead of the day which means so much to us—the first day of the week, the day of the risen Lord. GEORGE T. EUBANK.

We answer Brother Eubank's question with a few extracts taken from a sermon preached by Brother J. B. Nelson to the Johnson Street church of Christ, Greenville, Texas, on Lord's day, December 21, and reported in the Morning Herald of Christmas Day:

The word "Christmas" means a mass day for Christ. We learn from the Encyclopedia Britannica: "In 1644 the English Puritans forbade any merriment or religious services, by Act of Parliament, on the ground that it was a heathen festival, and ordered it to be kept as a fast."

By many, Christmas is a festival of the nativity of Christ, and observed by many of the so-called Christian nations yearly on the 25th day of December. The beginning of Christmas was on this wise: Augustine considered the fact of Good Friday, and the festivals, Easter, Ascension, and Whitsuntide, as the only holy days which had an apostolic origin and the sanction of a general council. He deemed Christmas to be of later origin and lesser authority. When efforts were first made to fix the birthday of Christ, there were advocates of the 20th of May, 20th or 21st of April, and the 6th of January. The people (or Christians) of the Orient were strong for January 6.

We learn from New Scaff-Herzog Encyclopedia that Julian, the first Pope of Rome, who served A.D. 337-352, contended and fixed the 25th day of December as the birthday of Christ. The Eastern churches ultimately came to the teachings of the Western Church. The Western churches adopted the teachings of the Eastern Church that the baptism of Jesus was on the 6th of January. With the Western Church, or Roman Catholic, the observance of Epiphany, the coming of the Magi to Bethlehem to see the newborn babe, Christ, is so closely allied with Christmas that with many it is confusing.

The 25th of December was first observed as the birthday of Saint Nicholas, Bishop of Myra in Lycia (native of Patra in Lycia), Asia Minor. December 6 was first fixed as his festival day, but was later changed to December 25, which day was later fixed by the Pope as Christ's birthday.

We have already learned that the 25th day of December was first observed as Christ's birthday in the third

century, and substituting Christ for Saint Nicholas, the Bishop of Myra. By examining the Universal, Chambers', Britannica, and International Encyclopedias, we gather the following concerning old Saint Nicholas: "Santa Claus" is a corrupted name for "St. Nicholas." The Dutch in New Amsterdam celebrate Santa Claus holiday. St. Nicholas was called "Patron saint of Russia, seaports, children, poor maidens, and traders." His followers made great claims for him when he was born. One writer said: "On the day of birth he stood up in his bath with folded hands." Wonderful if it were so, but I am not ready to believe he did. He further says of him: "He ate only once on Wednesdays and Thursdays." Saint Nicholas must have been a very charitable man, but from what I have gathered he was not at all times very docile. At the council of Nice, 325 A.D., he struck the ear of Arius during a fit of temper. It is claimed that he worked miracles, quelled storms on sea, multiplied loaves, raised the dead, etc. He is the father of the pawnshop. He put up the three balls golden as an emblem because he gave clandestine gifts (secret gifts) to three penniless girls who had been sold into shame by their father. By his secret gifts he redeemed them from shame, slavery, and disgrace. So really the three balls golden stood as an emblem to the one who redeemed fallen characters and not for the redeeming of goods in pawn as used to-day.

Saint Nicholas died on December 6, 326 A.D. After he died, many of his dupes believed that his spirit came back each year on December 25 and would leave gifts to the poor. In order to perpetuate the deception, many of his followers of means would go from house to house of the poor and leave gifts on the doorsteps. Finally fathers and mothers took up the deceptive practice and would rush their little ones off early to bed, and telling them that if they had been good, old Saint Nicholas would come while they were asleep and leave them a gift.

Christmas giving has gone beyond the mere giving to the poor and has taken on the custom of exchanging gifts. There can be no wrong in exchanging gifts or giving to the poor, but I have never been able to see the wisdom of lying about it. Why tell your children a falsehood? Fathers and mothers should teach their children honesty, and to do such you must set the example.

I have never taught my children that Santa Claus would come down the chimney or through the keyhole and leave a gift. I have taught that their mother and I would play the part of Santa Claus and that during the night they would get a secret gift. They would be just as happy over their secret gift the next morning as the neighbor child that had been told something that was not so. When will our people throw off all the deceptive and deceitful practices of Rome? Make your gifts, but be honest in all you do and say.

Not a living man knows when Christ was born. The Bible does not tell us just what month, week, and day Christ was born. We know what year he was born, but we cannot prove the exact month, week, or day. God never did intend for us to observe Christ's birthday, or else he would have been a little more explicit as to when he was born. I feel sure he was not born on the 25th day of December, because Luke 2: 8 tells us: "And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock." Those who are acquainted with the history and geography of Palestine know that this was not in December.

Under the New Testament we are taught that those who are day observers are weak in the faith. (See Rom. 14: 1-5.) We are taught at this time, under the New Testament, not to observe days, months, or moons religiously, but to observe the body of Christ upon the first day of the week. (Col. 2: 15-17; Gal. 4: 8-12; Acts 20: 7.)

The Calvinists in Northern Europe discard all days except Sunday. To the child of God, one day is no more holy under the New Testament than any other day. We should live holy lives every day; but upon a certain day we should refrain from as much secular work as possible and give ourselves over to working for the Lord, and that day is Sunday, the first day of the week, and not Saturday. The old Jewish Sabbath came to an end when Christ died upon the cross. (See Col. 2: 14; 2 Cor. 3: 1-12; Gal. 4: 21-31.)

We are here to preach the death, burial, and resurrection of Christ, and not his birthday. It is rather strange that some people can tell the day Christ was born and the day he will come again, and cannot see the plainness and clearness of Acts 2: 38 and Rom. 6: 4; but such is the state of things.

I do not object to keeping a national holiday as set apart by our country, but I am not willing to keep days as religious holidays or in memory of some mortal man as some one divine. I am willing to respect and revere the memory of such men as Washington, Lincoln, Wilson, and others, but I am not willing to pay them any religious homage whatever. I will not worship the spirits of departed men. Only the Christ will I worship. (See Acts 17: 5.)

Man has ordained many days to be observed religiously, but the God of heaven does not give his stamp of approval to them.

Let us not drift from the good old book of God. Let us read and learn its precepts and commands and follow them. I am sure that will be the infallibly safe ground.

THE MANY-SIDEDNESS OF CHRIST.

Jesus challenges the attention of the world by his many-sidedness. He meets the needs of all classes and conditions of men. As deep answereth unto deep, so does he respond to the movings of each soul of man.

Call the roll of the world's workers and ask, "What think ye of Christ?" Their answers amaze us by their revelation of the universal appeal of Christ. Some one whose name has been lost has collected the following examples of this universality.

To the artist he is the One Altogether Lovely.

To the architect he is the Chief Corner Stone.

To the astronomer he is the Sun of Righteousness.

To the baker he is the Living Bread.

To the banker he is the Hidden Treasure.

To the biologist he is the Life.

To the builder he is the Sure Foundation.

To the carpenter he is the Door.

To the educator he is the Great Teacher.

To the farmer he is the Sower and the Lord of the Harvest.

To the florist he is the Rose of Sharon and the Lily of the Valley.

To the geologist he is the Rock of Ages.

To the horticulturist he is the True Vine.

To the judge he is the Righteous Judge, the Judge of all men.

To the jeweler he is the Pearl of Great Price.

To the lawyer he is the Counselor, the Lawgiver, the Advocate.

To the newspaper man he is the Good Tidings of Great Joy.

To the philanthropist he is the Unspeakable Gift.

To the philosopher he is the Wisdom of God.

To the railroad man he is the New and Living Way.

To the preacher he is the Word of God.

To the sculptor he is the Living Stone.

To the servant he is the Good Master.

To the statesman he is the Desire of all Nations.

To the student he is the Incarnate Truth.

To the theologian he is the Author and Finisher of our Faith.

To the toiler he is the Giver of Rest.

To the sinner he is the Lamb of God who taketh away the sin of the world.

To the Christian he is the Son of the Living God, Savior, Redeemer, and Lord.

What is he to you?—Selected.

You are unable to explain the wonderful union of God and man in the nature of Christ; but are you more perfectly able to explain the wonderful union of matter and spirit in your own? Are you able to explain how it is that matter seems to be affected by the laws of spirit, so that the hands beckon, the feet walk, and the lips have language in obedience to the determinations of the intellect and will; or how is it that the spirit seems to be affected by the laws of matter, so that an afflicted body will sometimes make a clouded soul? In both cases you must believe, not on the ground of your ability to explain the thing in question, but on the ground of its support by appropriate evidence.—Stanford.

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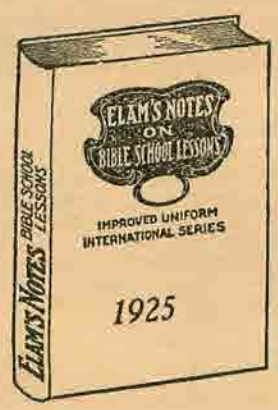

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HUNTER-SLOAN DEBATE.

BY D. H. KNIGHT.

The debate between Brother Willie Hunter (Christian), of Tompkinsville, Ky., and Elder A. J. Sloan (Baptist), of Lafayette, Tenn., closed on January 2, after continuing four days. The general church question was discussed, with Sloan affirming the first two days and Brother Hunter in the lead the last two days. The debate was held in the Baptist Church at Gamaliel, Ky.; and although the weather was very unfavorable, overflowing crowds were in attendance each day.

Many expressions were given in behalf of the victory for the truth that was gained in the debate. Many of the Baptists manifested and expressed dissatisfaction and defeat on the part of their man.

Sloan seemed to weaken from the first day, and floundering hopelessly from one foolish thing to another, boasting and blowing about his great ability as a debater, using their old sugar stick of slurring about "Campbellism," the old goat pen at Brush Run, Va., etc.

Brother Hunter pressed Sloan hard with many scriptural arguments put in a logical way and set forth in chart form on the board, many of which Sloan never attempted to answer. He was pressed throughout the debate to tell what baptism saves us from as mentioned in 1 Pet. 3: 21, but he never did answer. On the work of the Holy Spirit, he asserted that every time the Holy Spirit operates it makes a good old Missionary Baptist. Brother Hunter introduced to him Balaam's ass (Num. 22) as one of his brethren according to his own statement. And in many other awkward positions did he place himself during the discussion. But the blow that knocked him clear out was made the last day when Brother Hunter pressed him on apostasy; and, with many other scriptures on that point, he introduced Num. 25: 8; Gal. 5: 19; 1 Cor. 10: 8. Sloan said with much emphasis that if a child of God were to commit fornication and be killed in the very act, as shown in Num. 25, he believed he would go straight to heaven. The audience clearly manifested their disapproval of his statement. Even his own people were very much vexed at him for this assertion, and said that Sloan was tearing up the Baptist Church just as fast as he could.

Things went off very orderly, and we feel sure that much good was done. Elder C. B. Massey moderated for Sloan, and I moderated for Brother Hunter. Brother Hunter and I made our home with Brother S. B. Harlin, and we were very hospitably entertained by the brethren of Gamaliel and the visiting brethren.

I visited Tompkinsville over Sunday after the debate closed and preached on Sunday and Sunday night to large crowds. The church seems to be doing a good work there, and they seem pleased with Brother Hunter's work among them.

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From the Brethren

Cordell, Okla., January 10.—The year 1924 was the banner year of my whole life's work. I begin the work for the year 1925 with a meeting in Weatherford, Okla., and I see another busy year ahead. I shall do the work the best I can. At the age of forty-seven years, with thirty years spent in the work of an evangelist, I feel that I am learning faster and growing stronger than at any previous period in my life. I thank God and take new courage. May he bless every faithful disciple and every righteous effort being made for man's redemption. May we all live closer to God and to each other.—J. Will Henley.

Clay, Miss., January 9.—Our church house burned down on January 4. This leaves us without any place of worship, except the private homes, in which we are going to meet till we can build another house. We have about forty members in our fellowship, and most of them are women. We are poor people in this world's goods, but we are going to build another house. We have met for worship every Lord's day for the last four years. We are now at work on the new house, and we feel that many congregations will help us some. We are just asking for a small contribution from each one. We have a deed with the restrictive clause in it. Please send your help at once to Brother Charles Nichols, Clay, Miss. —Billie Johnson and N. J. Rich, elders.

Decherd, Tenn., January 13.—I was with the Ridgedale congregation, in Chattanooga, on the first Lord's day in this month, and preached to two large crowds. One took membership. I preached for this congregation again last Lord's day, morning and night, and was also with them in the Bible drill on Friday night before. One lady was baptized and two took membership at the morning service. In the afternoon I was at Rossville and I had the pleasure of preaching to a large audience. I was glad to meet Brother Flavil Hall in this meeting. He preaches for the Rossville congregation twice a month. I also said a marriage ceremony at five o'clock the same afternoon. Brethren, let us work while it is day; for the night will come, when no man can work.—R. E. L. Taylor.

Stephenville, Texas, January 5.—The last Lord's day in December closed my first year with the church here. I will not say it was the greatest year of the church, for I do not know, and it would appear that I was trying to call down on myself some earthly glory; but God forbid that I should glory, save in the cross of Christ. Whatever success we have attained this year in Stephenville is attributed to the gospel of Christ. During the year there were between forty and fifty baptisms, some restorations, and some to take membership. We have had three meetings. In the first one I did the preaching; in the second, Brother Lyle Price; and in the third, Brother R. E. L. Taylor. We are praying that 1925 may be a greater year than the one

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just closed. I will have some time for meetings. If any one would like to have me assist in a meeting, please write me at once.—J. L. Pummill.

Clovis, New Mexico, January 8.—On the fourth Lord's day in December I preached my farewell sermon at Burkburnett, Texas, where I had been laboring with the church. I have a son who contracted tuberculosis right after the war, and his wife has contracted it from him. I closed my work at Burkburnett in order to look out a place that would be the best for them. I am now at Clovis, and shall radiate from this point and preach the gospel of Christ where I have the opportunity of doing so. Sunday was a busy day with me. I preached in Clovis both morning and night and conducted funeral services thirty miles in the country in the afternoon. The church here at Clovis is having a hard pull just now, as they owe some on their house of worship. There are but few members here, and all are poor laboring people. I was called over to Texico this afternoon to conduct a funeral, and I find that the little band of brethren there have no house at all. The brethren here at Clovis want to keep me in this field, and it can be done if all the churches over the State will help.—D. S. Ligon.

THE SWINNEY-BEESON DEBATE.

BY JOHN W. HEDGE.

Beginning on Monday, December 29, Brother Ulrich R. Beeson, of Waldo, Ark., engaged Mr. S. C. Swinney (Baptist) in a six-days' debate at Millville, Ark. There were two sessions each day. The design of baptism, salvation by faith without further acts of obedience, establishment of the church, how the Spirit operates in conversion, and apostasy were the subjects discussed. The attendance and interest increased from the start, and the Baptist meetinghouse soon proved to be too small to accommodate the audiences. I have attended a great many debates, but I have never seen a greater interest manifested than in this one. A fine spirit prevailed, not only on the part of the disputants, but the people in general.

This was Brother Beeson's first religious discussion, and the brethren were well pleased with his defense of the truth. Mr. Swinney has conducted ten religious discussions and is on a par with the average Baptist polemic.

During the debate Mr. Swinney was constantly heard to say: "Beeson preaches that one must belong to his church in order to be saved." This he did in order to enlist the sympathy of those belonging to other churches. After he had paraded this statement for four days, I put the following proposition before him: "The Scriptures teach that salvation is in the New Testament church." He signed it, and we met in discussion Sunday afternoon and at night. Hundreds of people heard the discussion.

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OBITUARIES

MOON.

On April 3, 1924, the sweet spirit of Mrs. S. A. Moon passed away at the home of her daughter, Mrs. T. J. Berrier. It was the chief joy of her life to tell others of her Savior. Only a few months before, her beloved son, Earl Moon, went on before. She leaves one daughter, Mrs. T. J. Berrier; two sons, Dr. Moon and Ownus Moon, both of Birmingham, Ala. All that loving hands could do was done for her comfort, but God had need of just such a flower to plant in his garden. ONE WHO LOVED HER.

MOUNT.

Miss E. J. Arnold was born on April 8, 1853, in Rutherford County, Tenn.; was married to J. B. Mount on December 14, 1869, near Murfreesboro, Tenn.; obeyed the gospel about the year 1877; and passed away on the morning of April 4, 1924. She leaves a husband, three sons, two daughters, and eight grandchildren to mourn their loss. One daughter passed away on January 3, 1924. She obeyed the gospel in her youth. Brother Hassell said words of consolation at both funerals.

J. B. MOUNT.

OWEN.

On August 12, 1924, the Lord saw fit to call away from this world of sorrow the sweet and gentle spirit of Sister Ethel Burris Owen, the beloved wife of Henry Owen, of Jeffersonville, Ind. We sorrow over the departure of this dear one, but not as others who have no hope, for we believe that she is safe in the arms of Jesus. She was a good woman, a good wife, a good mother, and though she was called in the bloom of life, at the age of thirty-five, she did many, many things to prepare herself for that rest which remaineth to the people of God. She leaves behind a husband, three stepchildren, seven small children of her own, besides her father, mother, six brothers, four sisters, and a host of relatives and friends. After a splendid talk by Brother Todd at the home of her mother, the body was carried to its final resting place to await the resurrection morn. MABEL BURRIS.

CHASTINE.

On October 21, 1898, there was born to Jim Chastine and wife a son, Vadus Chastine. He was born and reared in Marion County, Ala. To his parents he was at all times obedient and submissive. On the fourth Lord's day in July, 1917, under the preaching of A. D. Dies, he was born into God's family, and it can truly be said that he walked in newness of life until death. He attended the Marion County High School, mastered his lessons, and won to himself a host of friends. He next attended school at Auburn, Ala., and would have graduated in 1925; but having an attack of appendicitis, he started to Montgomery, Ala., for an operation, but was forced to stop at Opelika, where

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he died on May 8. He was buried at the White House, ten miles southwest of Haleyville. A large crowd of friends and relatives were present. Brother W. R. Wilcut, of Bear Creek, and the writer conducted the service. "Blessed are the dead which die in the Lord." TIM WALKER.

DEAN.

John Granville Dean was born near Caney Spring, in Marshall County, Tenn., on June 9, 1854. He was married to Miss Lillie Mai Dodson on September 19, 1877. To this union were born six children, four boys and two girls. All survive him. He obeyed the gospel at Riggs, and lived a faithful Christian for over forty years till called to come up higher on July 21, 1924. Funeral services were conducted at the home by Elder E. P. Watson, assisted by A. C. Williams and J. W. Darnell. His remains were laid to rest in the Caney Spring cemetery. The community has lost a good citizen. There is a vacant place at Cedar Dell, where he attended church, and another home is made void by his departure, but he will be missed most by his loving companion. To the bereaved ones we would say that there is a bright star of hope shining behind the dark cloud of sorrow. Dear children, let each of you try to follow his example as a Christian, and try to so live that you may meet where there is no sorrow known. MRS. G. H. WALKER.

YOUNGBLOOD.

Charles Youngblood was born on May 6, 1882. He was married on February 16, 1908, to Savannah Washburn. To this union two boys (Gaston and Kenneth) were born. While visiting Sister Youngblood's parents, Brother Youngblood suddenly died, on August 26, 1924, of heart failure. All thought him in the best of health, and it was an awful shock to his family and other relatives and friends when word came that "Brother Charlie Youngblood is dead." Brother Youngblood obeyed the gospel in May, 1922, under the preaching of Brother Z. D. Barber. He enjoyed so much his privilege of attending the services of our Lord. Brother Youngblood was a loyal Christian, a kind and loving father, and was loved by all who knew him. Sister Youngblood, with her two boys and Brother Youngblood's father, are making their home at Little Rock, Ark., where they lived prior to their moving to Dermott, Ark., where they lived at the time of Brother Youngblood's death. May God's richest blessing rest upon them.

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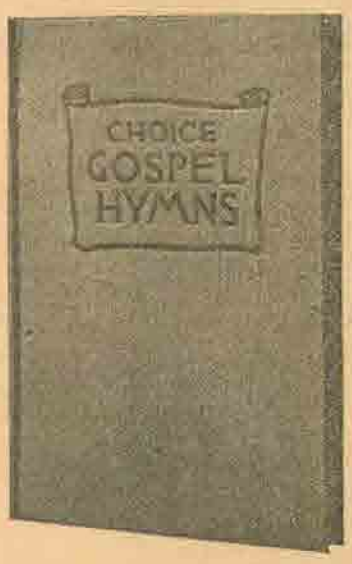

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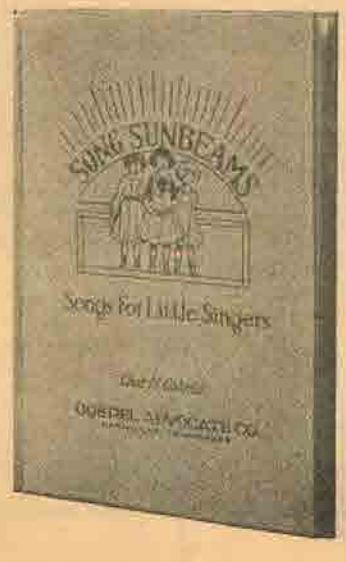

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SUNDALE SERMONS. No. 2.

BY W. N. ABERNATHY.

ELDERS' DUES AND DUTIES.

This is the conclusion, in brief, of an unfinished sermon delivered for my home congregation on November 23. As the heading is arranged with regard to euphony, I prefer to reverse the order and first discuss the duties of the elders.

As shepherds, they are to feed the flock. No more can a congregation of Christians thrive without pure spiritual nourishment provided in a regular, systematic way than a flock of sheep can thrive in a dry pasture overgrown with noxious shrubs. So the elder must "be apt to teach." Not only must he be well informed in the Scriptures, but he must have adaptability for the work. There are different methods of teaching, and he should be able to adjust himself to the ones that may be most practical in his particular case.

Again, the wise shepherd leads his flock in preference to driving them. The elder is not to "lord it over God's heritage." He is an example, and not a master. It is true that he is spoken of as ruling, but it is with a guiding hand rather than a scourge. He must deport himself so that the flock will have confidence to follow him. He must have "a good report." His life must be an open book, for sheep will not follow a stranger.

As "pastors," they must be watchful, vigilant, ever on the lookout for an enemy or a straggling lamb. "Grievous wolves" are on the alert, ready to scatter and devour. Silly lambs will wander away, and sometimes older ones will become entangled in sinful meshes. Sometimes heretical diseases will break out, and skill may be required to administer the proper remedies. It is dangerous for those who have the care of God's precious ones to lie down in the shade of idleness. They should watch the skies for signs of approaching storms of infidelity and be prepared to lead the flock to shelter. Lucrative streams are often enticing, but they usually lead into miry bogs and dismal swamps where spirituality cannot survive. Hence, the elder must not be "greedy of filthy lucre." Of course, this does not mean that he should shun the verdant plains of thrift and economy where usefulness can be augmented by honest possessions.

As "overseers," they must manifest executive ability and business talent. The church is God's workshop, and all hands must be kept employed to the best advantage. An idle hand means discontent among the workers. Those unskilled in the

work of the Lord must be trained, or there will be loss on spiritual capital.

Duties to the Elders. "Rebuke not an elder, but exhort him as a father." (1 Tim. 5: 1.) In Heb. 13 we are commanded to be in submission to those who are watching over our spiritual welfare. Those who ostracize themselves from the care of the eldership are living in rebellion against the great Shepherd and Bishop of their souls. They are prodigals to the spiritual family. They imperil their own spiritual welfare and bring disrepute upon the family name. They are wasting their inheritance, but do not realize their condition. They are feeding with the swine, but do not know that their souls are perishing. They are poorly clad, yet they care not for the precious robe of the loyal saint.

We are to regard those appointed to our spiritual guardianship very tenderly for their work's sake. We should not look up to them in an idolatrous way, but respect them with parental reverence. The more genuine respect we show a devout, God-given elder, the more humble he will feel. The devoted parent never feels despotic toward a dutiful child.

Paul, in giving instructions to Timothy, commanded that the elders who give their time continually to the oversight and teaching of the congregation should be supported in a financial way. Any industrial or business enterprise that does not have constant supervision will suffer. The church is no exception. If those who are appointed to direct its affairs are compelled to give their time to secular employment to support themselves and families, much of the work of the church will be neglected. Just think of what would be the result if each and every congregation of disciples had one or more scripturally qualified elders giving their entire time to the work! Let us pray the Lord of the harvest that he may send forth laborers.

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

A. S. Landis, of Macon, Ga., sends us a clipping containing an announcement of the subjects of a series of sermons by Dr. William Russell Owen, "pastor of the First Baptist Church," of that city, that betrays a morbid effort to attract notoriety by trying to be sensational, thus:

It is expected that Dr. William Russell Owen, pastor of the First Baptist Church, this city, will return Saturday night from Owensboro, Ky., and on Sunday evening he will deliver the first of a series of sermons that has been announced by him. The series of sermons will relate to the life of loved ones after death.

It is announced that the first of the series of sermons will be on the theme, "What Happens After the First Ten Minutes After Death." Owing to the peculiar nature of the sermon and that a great many people are interested in this question, it is possible that a large congregation will gather to hear Dr. Owen's discussion. It is announced that scriptural truths will be presented to support all the statements made in the sermons.

The remaining series of sermons will be delivered on the following dates:

January 25: "How Shall We Spend the First Day After Death?"

February 1: "What Will Be the First Week's Program After Death?"

February 8: "What New Things Will Our Loved Ones Learn the First Year After Death?"

February 15: "Do Our Loved Ones Know Anything About Hell? Is There a Purgatory?"

February 22: "How Will the World Come to an End?"

It seems that preaching on sensational things concerning the first few minutes after death is getting to be worse than an epidemic among Baptist "pastors." Baptist "pastor" Powell, of this city, recently took a fling at "The First Three Minutes After Death," and this caused Brother Srygley to very appropriately remark that people had better be giving their attention to "*the last three years before death.*"

The Gospel Advocate will heartily indorse everything that any of these "pastors" can read word for word in the Bible on any of these subjects. But they *must read it.* We indorse anything on any subject that anybody *can read.* We want no comments, theorizing, guessing, speculating, exegesis, or elucidation. Bible ideas can be expressed in Bible words; and if the words are not there, the idea is not. We accept *just what they can read in the Bible,* nothing more, nothing less. Nothing else is worth the time it takes to tell it.

But the very advertisement of such subjects betrays an anxiety to do something that will attract notoriety and put the "pastor" in the spot-light that is at once comical and pathetic. Big men lean to that which is practical and that has an application to the realities of life. But then big men do not hunt the spot-light; the spot-light has to always hunt them.

A "pastor" who is smart enough to tell what is going to happen "the first three minutes after death" ought to be smart enough to tell sinners what to do to be saved. Still, it does not work that way. The things upon which Jesus predicated the salvation of "every creature" are presented in the Scriptures with such simplicity and plainness that "the wayfaring men, yea fools, shall not err therein." If preachers would cease speculation and sensationalism and preach the gospel as it was preached by inspired men, untold thousands would "go on their way rejoicing" in the forgiveness of their sins, to live the life that makes this world happier and brighter and that leads to life everlasting in the world to come.

☼ ☼ ☼

J. C. Tuley, of the Lindsley Avenue congregation, Nashville, Tenn., calls our attention to an Associated Press dispatch from New York, published in a Nashville daily, as follows:

Arthur Nash, clothing manufacturer—"Golden Rule" Nash, of Cincinnati—diagnosed the Christian church's ailment as "denominational cussedness," rather than "consciousness," and subscribed to a proposed fund to be spent in "making the churches Christian."

He was one of the speakers at the Universalist laymen's dinner, where a campaign for a fund of $1,000,000 was opened. This fund, to be subscribed over a five-year period, is to be spent in rehabilitating the church's property in Japan, augmenting the superannuated pastors' fund, and in the construction of a National church in Washington, D. C.

Putting his check for $1,000 on the table, Mr. Nash said he would add $99,000 to the amount at the rate of $20,000 a year for five years if other churchmen of any denomination would raise $900,000. He purposed that this fund be spent in the advancement of the brotherhood movement throughout the United States, irrespective of creed or denomination.

While we wish to commend the business conduct of any man who endeavors to practice the Golden Rule in his dealings with his fellow men, we beg to kindly observe that Mr. Nash does not seem to have a clear conception of what constitutes the Christian religion. And while we cannot approve, from a standpoint of Christian purity of speech, such expressions as "denominational cussedness," at the same time we very heartily wish to approve the statement that the denominations are a curse to the world. The church that was founded by Christ cannot be a denomination of anything, as it alone stands upon the divine foundation "that Jesus is the Christ, the Son of God," and exists by divine authority. This church, of which we read in the New Testament, is the body of Christ. "And gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) "And he is the head of

the body, the church." (Col. 1: 18.) "For his body's sake, which is the church." (Col. 1: 24.) Christ has but one body, or church. "So we, who are many, are one body in Christ, and severally members one of another." (Rom. 12: 5.) "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ." (1 Cor. 12: 12.) "There is one body, and one Spirit, even as also ye were called in one hope of your calling." (Eph. 4: 4.) All Christians are members of this one body, or church, and have no scriptural authority to be members of anything else. This one body, or church, is the house, or family, of God. "That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15.) The same thing that makes a man a Christian, or child of God, makes him a member of the family, or church, of God. All of God's children are members of God's family. The church includes all Christians. Any religious body that does not include all Christians is not the church of Christ and is unscriptural and sinful.

For considerably over half a century the Gospel Advocate has been interested in "making the churches Christian." The Gospel Advocate recognizes it as a good sign when men like Mr. Nash come to realize "that the churches are not Christian." Few, if any, professional "pastors" of popular churches have ever been guilty of preaching a gospel sermon. The Christianity of the New Testament is unknown and unheard of among their churches. What sinners must do to be saved is never told with their consent from their pulpits. No man is a Christian preacher who refuses to preach what Christ and the apostles preached, and no religious body of people is *Christian* that teaches or preaches more or less than what was taught and preached by inspired men.

But Mr. Nash himself *does something unchristian* in attempting to propagate Universalism, as Universalism and Christianity are separate and distinct things. No man can be a Universalist, a Baptist, a Methodist, or anything else not known in the New Testament, without being something more or less than a Christian. Christianity existed before Universalism, Baptistism, Methodism, and such like, and will continue to exist when they have passed away. Mr. Nash errs again in thinking the gospel can be preached by money. Starting a campaign to raise a fund of $1,000,000, or any other amount of money, is one of the best ways available *not to make the world Christian.* And while we wish to commend the liberality of Mr. Nash in "putting his check for $1,000 on the table," and promising more on a back-fire condition, we regret that so smart a man knows so little about how to preach the gospel. Any effort to put preaching the gospel on a money basis breeds corruption by attracting men who are more interested in being paid than they are in doing the preaching. "Wheresoever the carcass is, there will the eagles be gathered together," and any man who can be hired to preach can be hired to quit preaching. Any man who is not moved to preach by a burning desire to do God's will and to save souls, feeling that "woe is unto me, if I preach not the gospel," will greatly assist in "making the world Christian" by stepping out of the pulpit and never entering it again until he feels that he is compelled to preach, money or no money.

There can be no doubt that drives for huge funds hinder instead of help the advancement of the gospel. Such a fund, in its very nature, constitutes a sort of boodle and breeds corruption by building up an ecclesiastical "pie brigade" on the hunt for easy jobs with big salaries and high honors. And it is also true that when the emphasis is thus put on *money*, instead of on *men*, the invariable tendency is toward a corporation that stifles individual effort and personal responsibility, and to build up man-made institutions that rob the churches of their power and leave them nothing to do but to pay. The early Christians did their work simply as members of the church, "in the name of the Lord Jesus;" and Christians to-day cannot do their work scripturally in any other way. Any organization larger than a local congregation stifles that individual effort, personal consecration, and that sense of personal responsibility by which godly men and women have preached the gospel from the beginning. Million-dollar funds, big salaries, costly edifices and moneyed institutions and corporations do not harmonize with the spirit of the Man of sorrows and Friend of sinners, who had not where to lay his head, and cannot be successfully employed in the work of preaching his gospel to "every creature."

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OUR CONTRIBUTORS

A GREAT MEETING.

BY L. L. BRIGANCE.

At the request of the president and other members of the board of trustees of Freed-Hardeman College, I am giving an account of a meeting held at Henderson, Tenn., on January 1, in the interest of this school. Although the weather was exceedingly unpleasant, the second largest number of brethren we have ever had at a meeting of this kind assembled on the above-named date. The following States were represented: Arkansas, Kentucky, Tennessee, Mississippi, and Alabama. All eleven members of the board of trustees were present, except one who was detained on account of sickness in his family.

This meeting was called for the purpose of planning greater things for the school. In a very strong and forceful speech, Eph. P. Smith, of Martin, Tenn., president of the board of trustees, reviewed the history of the school since it was turned over to a board of trustees five or six years ago. He told of obstacles it had encountered, of hardships it had endured, of the opposition it had met, and then of its success in spite of these difficulties. He warmly indorsed the administration of W. C. Hall and C. P. Roland for the past two sessions, spoke of the sacrifices they had made for it, and of their unselfish devotion to its interests. He then declared that the purpose of the meeting was to plan for bigger and better things for the school and to take advantage of some great opportunities that were before it. He stated that there was a demand upon the part of members of the board and others that Brother N. B. Hardeman, whose name the school bears, should again be connected with it if he could be induced to do so. He then called upon Brother Hardeman to take the floor and tell them how he felt in regard to this proposition, and also to set before the assembly another matter of great importance and interest to the school and brotherhood. Whereupon he arose and in his smooth and polished manner began a speech which thrilled the hearts and brought tears of joy to the eyes of those present. He mentioned his former connection with the school, of how he had labored for its upbuilding, of the sacrifices he had made for it, of how he had given it in dollars and cents a large part of all his possessions; that when he went out of it nearly two years ago he promised to be its friend and work for its interest; that he had faithfully kept that promise, being more interested and working harder for it, if possible, than while he was in it. He then said that while it would mean another great sacrifice in freedom, money, and other things, yet he was willing to return to the school if the brethren thought it was best for the cause we love.

Brother Hardeman then told of a visit that was made him last September while in a meeting with Brother F. W. Smith at Franklin, Tenn., of Brother Hall L. Calhoun, of the Bible department of Bethany College, Bethany, W. Va., the school founded and built up by Alexander Campbell. In their conversation, Brother Calhoun expressed his desire to become associated with those of us who are trying to preach and practice those things, and those only, that are expressly taught in the New Testament. The brief conversation they had on this occasion was followed by a correspondence from which it was soon learned that Brother Calhoun had fully decided to sever his connection with Bethany College, and with those who practice instrumental music and use human societies to spread the gospel, and take his stand with those who oppose them. Knowing of his great scholarship, his profound knowledge of the Bible, his ability as a teacher, and his years of experience in the schoolroom, it occurred to Brother Hardeman that it might be possible to get him to come to Freed-Hardeman College. He mentioned this in a letter to Brother Calhoun, and found that he was willing to take the matter under consideration. So a conference was arranged between them, and they met at the Watterson Hotel, Louisville, Ky., on December 22, with Brother M. C. Kurfees present, and went over the whole situation. The result of it all was the calling of the meeting of which I am writing to consider the matter. As I have already said, there was present at this meeting a large delegation of representative brethren, including several preachers, from five different States. As Brother Hardeman told them of Brother Calhoun's determination to leave the "digressives," read to them his clear and simple statement of faith in God and his word, and of his willingness to become connected with Freed-Hardeman College, tears of joy and gratitude to God filled their eyes and ran down their cheeks.

President Smith, of the board of trustees, then called upon Brethren Hall and Roland, who have been at the head of the school for the past two years, to express themselves with reference to the proposed change. Whereupon both of them, with wonderful unselfishness and magnanimity, declared their approval of it and their willingness to occupy any position which the board thought best for the school, whether in it or out of it, and pledged their loyal support and hearty coöperation. The assembly then voted unanimously to request the board of trustees to engage H. L. Calhoun and N. B. Hardeman to be connected with the school in the future. The president then called an executive session of the board and passed a resolution to turn over the school to Hardeman and Calhoun to run, with the understanding that they were to retain Brethren Hall and Roland in the faculty. Those present subscribed several thousand dollars to guarantee all necessary expenses connected with the running of the school for the next session.

The joy, zeal, enthusiasm, and unity that characterized this meeting was worth going miles to see. One brother said it was "the greatest day" in his life. The meeting adjourned with every one happy and feeling like Peter on the mount of transfiguration: "Lord, it is good to be here."

Read Brother Calhoun's statement.

HALL L. CALHOUN'S STATEMENT OF HIS POSITION.

(Letter from H. L. Calhoun to N. B. Hardeman.)

I believe the Bible to be the inspired word of God, true in its statements of facts, authoritative in its commands, and that it is our only and all-sufficient rule of faith and practice; that it needs no additions and allows no subtractions; that it is sufficient in its teaching to perfect a man and to thoroughly furnish him unto all good works. I believe that the Christian religion is a matter of faith, and that faith comes by hearing the word of God, and that the Christian walks by faith, and that in Christianity whatsoever is not of faith is sin. I believe that in the church of Christ the worship is prescribed inclusively and exclusively; that we are told what to do in our worship, and that these are the things we must do, and that we may not change them either by addition, subtraction, or substitution. I do not believe that instrumental music is any part of the ordained worship of God or that it is permissible to use it as worship. My observation of its use leads me to believe that it tends toward formalism and show, and that it leads away from and hinders rather than helps the true and spiritual worship. I believe that humanly organized missionary societies lead to ecclesiasticism and human authority in religion, and that their use is not a help but a hindrance to the progress of the

truth. I believe that destructive criticism and evolution are trying to overthrow Christianity, and that instrumental music and humanly organized missionary societies are seeking to corrupt it. For some years my associations have been such as to afford me excellent opportunities to observe the workings of all these forces. There was a time when I hoped that these things might be put away from among us, and that as a united brotherhood we might go on together in our work and worship; but these hopes have been disappointed, and I have reached a point where I desire to be associated with those only who are content to work and worship as the New Testament directs. I have always believed and preached the simple gospel to the best of my ability. It is my earnest wish to spend the remainder of my days working for pure New Testament Christianity among those who are of similar faith and practice. My heart has ached many times over departures and divisions which I was powerless to prevent, however hard I tried. For some years I have not felt at home, nor have my associations been congenial. Hence, I have reached the point where I am resolved to associate myself with those who are standing for those things only for which we can give a plain "Thus saith the Lord."

I have been free during all these years to teach and preach just what I have believed, and I have the strongest possible personal assurances that I could continue to be as free in the future, and that my services are desired. My financial support has been liberal. I am seeking to fulfill all promises and agreements, so that my change may not be subject to just criticism. I can truly say that, "with malice toward none and charity for all," I am humbly seeking to do what I believe Jesus would have me do. I am seeking to make my change without occasioning any strife, believing that the servant of the Lord should not strive, but be gentle toward all men, in meekness instructing those who oppose themselves.

Brother M. C. Kurfees and I have known for more than a year of this contemplated step on the part of Brother Calhoun, and have encouraged him in every way we could. We recognize in Brother H. L. Calhoun one of the ablest preachers and ripest scholars to be found anywhere, a man who *believes* the word of God, and who has done valiant service in battling against the "destructive" critics. The school at Henderson, Tenn., should be congratulated on procuring the services of Brother Calhoun.

Brother J. C. McQuiddy, who also knew of the course Brother Calhoun intended to pursue, offered him a position on the Gospel Advocate, knowing his ability as a writer and teacher of God's word. I most heartily extend to our brother my best wishes and pledge my coöperation in standing for the simplicity of the gospel against all human inventions. F. W. SMITH.

"THE SEVEN-DAY CHRISTIAN."

BY S. H. HALL.

The following words by Leander Christian, under the heading, "The Seven-Day Christian," are so very good that they should be passed on for a larger reading:

Sunday Christians are numerous, who seem to forget that they are Christians when there is business to be transacted in the six days between Sundays. The witness of their lips is good, but it is not borne out by that of their lives. These belong to the class of whom Jesus spoke when he said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But he will bid them depart, because they work iniquity. Their religious profession is good, but they do not live lives to back it up and give it power.

There are a still greater number of half-Sunday Christians, who attend one religious service, and are then off for the day about pleasure seeking of some sort. Some of these go to Sunday school only; others, to the young people's meeting only; some to the morning worship and sermon; others, to evening worship only. They gravely argue that one service is "enough," as if it were an unpleasant ordeal, to which one should add nothing above the smallest requirements. Such attendants never build up a congregation; such members never do much to strengthen a church. There has to be constant interest and a certain eager appetite for the things of God to build up a Christian; without this desire, one will remain weak and sickly in spiritual things.

The seven-day week Christian is the one that has influence. He is living a Christian life all the time, and not when in church only. He keeps his temper and holds his tongue on Monday as well as on Sunday. He tells the truth at all times. He keeps his appointments. He can be trusted in money matters. If he has made an engagement, he will not cancel it to take up a better. He carries his religious faith into all that he does in his daily occupations.

Such a Christian, if youthful, keeps away from the seductions of sinful or questionable amusements. He does not yearn for Egypt, with its leeks and onions, because he is not only a Christian for all seven days, but in all the faculties of his mind. He chooses the friendship of his life among the Christian young people, because his instincts lead him to choose them. He is planning a Christian, not a worldly career, because he has his imagination directed and his ambition fired by Christ's own purposes.

If older, this seven-day Christian is not devoted to laying up for himself treasure on earth, but is busily occupied with securing treasure in heaven. He does not forget the land of his citizenship, which is in heaven. He is gentle, peaceable, helpful, and the friend of every man.

He is a prayer-meeting Christian. He feels the need of the fellowship in prayer and worship of that meeting with his fellow Christians. He is a sacrificial Christian, which means that he is willing to do hard tasks for the sake of the cause of Christ, and that he is willing to share every financial burden in the same cause. He is a giver. He regards his life as one of stewardship, and thinks of himself as a steward of the riches of God's grace. He is willing to speak up for Christ, to offer the sacrifices of his lips. Everybody knows where he stands, for his life is an example to all.

The strength of every Sunday school, every church, and every missionary undertaking is furnished by the seven-day Christians in it. Those who are trying to be Christians for part-time service are exhorted to make a full surrender to God—all their powers, in all ways, all the time.

To further the thought so well expressed in the above, is it not in order to suggest that we should ever remember that the man or woman who claims to be a disciple of our Lord should make it his and her *business* to do right at all times and under all circumstances? And is it not true that a sure-enough disciple has no other business? "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 19, 20.) This is not a one-day affair. Christ did not purchase us with his blood for just one day, but for all the time. How well we should remember this: "Let every one that nameth the name of the Lord depart from unrighteousness!" (2 Tim. 2: 19.) This puts it as strong as it could be well said. Just remember that you belong to Christ—your time, talent, tongue, brain, muscle, and money. "And whatsoever ye do, in word or in deed"—at home, in business, or in the assembly of the saints—"do all in the name of the Lord Jesus, giving thanks to God the Father through him." (See Col. 3: 17.)

Such living will cause us to be a blessing and a help to all and a curse to none, and to glorify our Lord in all our words and deeds. Let us have more and more "seven-day Christians."

One's ability to wait for what is coming to him is no more a sign of inherent greatness than of magnanimity. A small man will not be magnanimous. The spirit of petty vindictiveness, of brooding over real or fancied wrongs, is a hall mark of littleness of character. A big man never does it.

AN EXPLANATION.

BY E. A. ELAM.

In combining the book of Bible lessons known as "Elam's Notes," the "Senior Quarterlies," "Junior Quarterlies," and "First Steps" with the series of such lessons furnished by the Gospel Advocate Company, it was mutually agreed that I shall continue to edit in full "Elam's Notes," that Brother F. W. Smith shall continue to edit the "Advanced Gospel Quarterly" and the Bible lessons for "Little Jewels," and Brother F. B. Srygley shall continue to edit the "Intermediate Quarterly" and the "Primary Quarterly."

By conferences from time to time, Brethren Smith and Srygley and I are endeavoring, by study, prayer, and the grace of God, to give thoroughly the teaching of the Bible on every lesson. And we conscientiously request that if in any particular our lessons are not the teaching of the Bible, our teaching should be discarded and the Bible accepted.

According to my agreement with the Williams Printing Company for 1925, that company had already printed "Elam's Notes" and had them almost ready for delivery when this combination was made. The Gospel Advocate Company by mutual agreement all around purchased the books from the Williams Printing Company and is now delivering them most cheerfully.

Furthermore, before the book was made, in order to shorten the lessons some, I agreed with the Williams Printing Company to cut out the poetical quotations and to allow the lessons to begin on the same page on which the preceding lesson ended. But I am now ready to promise that in the book for 1926 each lesson shall begin on the top of the page and the poetical quotations shall again appear—all, if God so wills.

I appreciate most sincerely the continued kindness shown me by Brethren Fletcher and Roy Williams and their unstinted interest in getting out "Elam's Notes," and with the Williams Printing Company I appreciate most heartily the liberal patronage it has received from its beginning until now—a patronage which far exceeded our expectation—and now I furthermore appreciate the increasing patronage it is at present receiving.

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

My work for 1924 closed with the meeting in Caruthersville, Mo. During the year there were one hundred and forty additions, ninety-seven by baptism. One new congregation was established with seventy-one members, who are meeting once a week to worship God "as it is written." I preached nineteen funerals and married four couples. I hope I did much good otherwise in addition to the above visible results. Being my seventy-third year on earth, I am well pleased with what I did.

For the present year I am planning to try to hold what has been started and establish another congregation in a new field. I certainly enjoy the work in new fields. It seems that I am better adapted to this work than preaching to old, established congregations. In the effort to establish the congregation in a new field, I am promised the help of the congregation at Jones Chapel in personal work. It was by the personal presence, song, prayer, and interest of the Jones Chapel congregation that the congregation in Madrid Bend, Ky., was established. In a financial way, many individuals and several congregations lent a helping hand. Backed by a live, energetic congregation, a preacher can go into almost any new field and establish a congregation in one meeting.

It is not my place or business to criticize or lambaste other preachers, but in some cases it seems to me that money is the main consideration. An old brother said to me the other day: "Brother Williams, the great trouble with most of the young preachers is that they want to start in where you old ones have to stop." This remark caused me to think of many young preachers I have known in the past. With some of them, the old brother was right. When I hear a young preacher say more about what they did not pay than he does about the salvation of souls, it causes me to think he is after the pay more than anything else. Just now I have in mind a young preacher who had just started out, and accepted a call to preach once a month for an old congregation. The result was that in less than six months the members would not go out to hear him. He, of course, was discouraged, and he had a right to be. We should not forget that a child crawls before it can walk; and when it begins to walk, it needs to be watched and supported, so as to keep it from falling. There are many falls, jars, and bruises that belong to the childhood age in every walk or calling of life. So, young brethren, arm yourselves for the bumps, for they are sure to come. Old preachers can be of great help to young preachers, if you could only get the young ones to believe it.

The fourth Lord's day in July of this year will end forty years that I have spent along the shores of Reelfoot Lake preaching the gospel of God's only Son. If there is a people on God's green earth that I dearly love, it is the people of Lake and Obion counties, where I have done the most of my preaching. Not long ago I had a call to go to Richmond, Va., to hold a meeting. What a shock! From Reelfoot Lake to a city of nearly two hundred thousand inhabitants—more people than I have preached to in all my life, perhaps. Some of my good brethren advised me to go, but I am too busy near the Lake to go among people who have never heard of a Lakeite preacher. Brethren, I am perfectly contented to work on the balance of my days among the people in the regions of Reelfoot Lake, and leave an open field for better preachers in larger places. One thing wrong with some preachers is, they cannot find a place big enough for them. Any place is big enough for me when the people are anxious to hear the old gospel, believe it, and obey it.

I have had more calls already for 1925 than I can possibly accept. Brethren, pray for me that I may succeed in establishing a new congregation this year in a new field.

COMMENDATORY.

BY E. A. ELAM.

Since the Bible so clearly and abundantly provides for the proper care of widows, orphans, and other needy persons, I heartily commend the efforts of not a few brethren and sisters to establish a Christian Home in Nashville, Tenn., for such persons, and to provide, not only for their temporal and physical comfort, but also for their spiritual welfare by furnishing daily correct instruction from the word of God as the need of each may require, and, also, to furnish the young proper domestic training.

This work is plainly set forth in the charter and by-laws of this Home.

The board of directors, being Christian men, will carefully guard this gracious work and will amend its by-laws, when necessary, so as to protect this Home against any unscriptural procedure.

Brother R. V. Cawthon, who is soliciting funds for this most worthy work, is an exemplary, upright, trustworthy, and generous man and faithful preacher of the gospel, as all who know him will gladly so testify. I have known him from his boyhood.

A good way for one to ruin his own life is to harbor animosity in his heart. As a cancer eats away the vitals of animal life, so it destroys the vitals of spiritual life and growth. The man who hates his brethren cannot grow in grace with the Lord.

AN AGREEMENT MADE, BUT BROKEN.

BY H. LEO BOLES.

The readers of the Gospel Advocate will recall that several months ago the advocates of instrumental music promised to "thrash" the instrumental-music question out in every nook and corner of Tennessee. At that time they appeared to be eager for discussions on this question. They were so eager, apparently, that they were going to force a debate upon every community in Tennessee until the question was settled. The readers will recall that a letter from John B. Cowden was published in the Gospel Advocate of July 13, 1922, in which he said: "After advising with the brethren in convention at Ovoca and others interested, the Commission on Unity accepts your challenge and proposition to discuss the church-music question on two essential conditions—namely, that the discussion be in every way fraternal and becoming Christians, and that it be thorough and carried into every community where either party thinks it wise to have it, the choice of place to alternate, until the field is covered, or both parties are satisfied to close the discussion."

The reader will see from this letter quoted above, which was written to Brother Srygley, that the advocates of the instrumental-music question had the indorsement of the State convention. The Commission on Unity accepted the challenge and the proposition, so that there was nothing left but to find a place. Only two conditions were imposed. The first was that the discussion be "in every way fraternal and becoming Christians;" the second was that the question be discussed "in every community where either party thinks it wise to have it." The last condition was modified and understood that it was to be held in every community "where there was already an open division on the music question, and both sides of that community were to invite the discussion." The advocates of the music question very reluctantly yielded to the modification, but did so and began trying to find places or churches which used the instrument in worship to invite the discussion. I am not informed as to how diligently they have sought an invitation. I fear that they have fallen down on the job.

It will be noted further that these discussions were to be continued "until the field has been covered, or both parties are satisfied to close the discussion." Now I respectfully remind the Commission on Unity that the field has not yet been covered, neither are both parties satisfied to close the discussion. There are a number of places which have invited the discussion, but the friends of instrumental music will not respond. One party may be satisfied, and I take it that it is satisfied, and that is the party which is represented by the Commission on Unity, composed of John B. Cowden, J. J. Walker, etc.

After this agreement, all who know the facts know that there have been but three discussions in Tennessee, and the friends of instrumental music have done their best to keep out of the discussion of the question. I may say that these three discussions would not have been held if the friends of instrumental music could have in any way escaped having them. The first discussion after Brother Cowden's letter was held at the Russell Street Church, in Nashville, Tenn., beginning on October 2, 1922. This debate was between J. J. Walker and S. H. Hall. It was four months after the convention met at Ovoca—four months after they had agreed to "cover the field" with discussions and to continue "until both parties are satisfied." Any one who knows the preliminaries of this discussion knows how hard J. J. Walker squirmed and twisted in order to get out of that discussion. The next discussion was held at the Ryman Auditorium on May 31, 1923. This was nearly one year after the agreement to "cover the field" and continue "until both parties are satisfied." This debate was held by Ira Boswell and N. B. Hardeman. I was one of a committee of brethren to arrange for this discussion. It was very difficult to press the advocates of instrumental music into it. The next discussion was held at Shelbyville, Tenn., the last of July, 1924. This was more than a year after the Boswell-Hardeman debate, and more than two years after they had agreed to cover the State with debates. It was held between J. J. Walker and S. H. Hall. It is the only debate that was held at the invitation of a church that uses instruments of music in worship in Tennessee. It took many months to arrange for this debate. The other side was determined not to have the debate if they could get out of it. There was a debate held between J. J. Walker and S. H. Hall at Montgomery, Ala. We simply had to force the advocates of instrumental music into this discussion.

All of the above paragraph is now history, and those who are acquainted with the facts know that the advocates of instrumental music do not want a discussion on this question. They have published in their little paper that each discussion was a victory for the instrumental-music side. I believe that they were not very loud in claiming a victory in the Boswell-Hardeman debate. Occasionally now they publish in their paper the great good that was derived from the debates which they have had. It will be recalled that I charged them with insincerity a few weeks ago in the columns of the Gospel Advocate. I have not heard one word from them in regard to that challenge. I reminded them that Clarksville, Tenn., and Selma, Ala., were still waiting for a discussion of this question, but they have not responded to this.

In the Gospel Advocate of January 1, 1925, Thomas J. Wagner, of Rockwood, Tenn., has added Rockwood to the list of those towns which are inviting J. J. Walker to meet S. H. Hall on the music question; and now Brother Will J. Cullum, of Livingston, Tenn., adds that town to the list. Brother Cullum writes as follows: "When S. H. Hall and J. J. Walker go to Rockwood for a discussion of the music question, if Hall is not too weak over the victory won by Walker, we will be glad to have them stop over at this place. The board has a man in this territory who claims that he is too busy to debate, and that he has very little respect for a man who wants to settle our differences that way. I suggested to him that J. J. Walker has respect for those who debate, and urged that he get him to come and meet a representative of the church of Christ whom we will select. We have already selected S. H. Hall. Bring on J. J. Walker and let us have another debate on the music question, and keep it up until some one says 'nuff.' Do not forget Livingston. I will see that Hall is cared for, and Walker, too, if necessary."

Shall we have another discussion on the music question? The Commission on Unity ought to be functioning. We now have four places waiting for the discussion: Clarksville, Tenn.; Selma, Ala.; Rockwood, Tenn.; and Livingston, Tenn. It has been more than two years since the agreement was made to cover the State with discussions on the music question and to continue them until both parties were satisfied. We have had only three, with other places calling for a debate. Will the friends of the music question meet the issue and keep their agreement?

THE OPEN DOOR.

BY JAMES E. CHESSOR.

THE KING'S RIGHT TO OPEN OR SHUT.

The church in Philadelphia and the church in Smyrna alone of the seven escape censure. There are words of complaint in each of the five other epistles. To the church in Smyrna, suffering amid persecution and tribulation, the Lord had spoken words of encouragement to inspire endurance. To the church in Philadelphia, possessing a little power, but much zeal and loyalty, he has nothing save commendation and the announcement of preservation

from the period of calamity and trial which was shortly to come upon the whole world.

To this church of little power, but of unswerving fidelity, Christ comes as "he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth." This is the Lord's descriptive title to Philadelphia, and it is indicative of the tenor of the epistle that was to follow. Mark the descriptive terms characterizing the author of this letter. In character, he is holy and true; in kingly prerogoative, he has the key of David; in power of administration, he opens and no one shuts, and shuts and no one opens. Note especially that it is his sole power to open and shut without human molestation or interference. This is significant in view of the fact that the Lord had opened a door of opportunity for the church in Philadelphia, which she had made bold to enter.

A Little Power, an Open Door.

The Lord finds nothing to condemn in this church, but much to commend. "I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name." In examining this sentence (the Lord's commendation), a little care must be taken to notice the structure. Here we have a statement within a statement, a sentence within a sentence. The words, "Behold, I have set before thee a door opened, which none can shut," being in parenthesis, must be omitted from the statement as a whole. And yet they cannot altogether be omitted, neither would it be wise to place them anywhere else but where the inspired pen placed them. Omit the parenthesis, and there remains this statement: "I know thy works, . . . that thou hast a little power, and didst keep my word, and didst not deny my name." Now, in the parenthesis in the midst of the statement comes the declaration concerning the open door. The question arising is as to whether the Lord meant to say that because they had kept his word, and not denied his name, he had opened a door; or that, having opened the door, they had kept his word, and had not denied his name. Was the open door a *reward* for fidelity or an opportunity in which this church has proved her faithfulness? I think the latter is the true meaning. The Lord opened the door in front of them, and they passed through it and filled the opportunity. He opened the door, and they, though having but little power, were yet true to his word and loyal to his name. The statement of reward comes further on in the epistle.

What this open door was locally, it is impossible to state. There is no explanation; the inspired pen set down no details of the peculiar opportunity granted. In all probability, however, it was some special opening for missionary enterprise. The open door in scripture means, usually, peculiar opportunity granted, generally for preaching the gospel. The expression occurs several times in the New Testament. Paul, in making a cheering report of his first missionary journey, declared that God had "opened a door of faith unto the Gentiles." Once, lingering at Ephesus because of success in the gospel, he said: "I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries." "A door was opened unto me in the Lord," he said concerning a gospel opportunity at Troas. He asked the Colossian brethren to pray for him and his colaborers that God might open "a door for the word." Elsewhere, then, the open door means, generally, an opportunity for preaching the gospel, for converting the heathen. In the letter to Philadelphia it probably means a way opened to convert the Gentiles.

"Behold, I have set before thee a door opened, which none can shut." The Common Version has it: "Behold, I have set before thee an open door, and no man can shut it." What the particular opening for the church at Philadelphia was, we have no means of knowing. The fact of value revealed is that there came to a church which was neither great nor strong an opportunity which the church recognized and filled. Is there no lesson here for us?

Turn for a moment from the immediate and local application of these words. Let us think of them as a statement of a great principle. How wondrously does God set before each local church, however poor and wanting in endowments, and each Christian, however humble and weak, the open door—the door of opportunity! In spite of human opposition and human hatred, in spite of poverty and weakness, he has flung wide the door for his faithful people. Are there many adversaries? So was Paul beset at Ephesus, but he tarried on that account. The Lord openeth, and no man can shut, and the Lord gives the victory. It is ours to enter the open door. Though we have but little power, we can keep his word, we can be loyal to his name. And thus, and thus only, shall we be able to enter the door opened before us.

Loyalty to Word and Name.

But who are these that enter through the open door? Mark well the description. "Thou hast a *little* power," he said—not that they were strong. "Thou hast a little power, and didst keep my word, and didst not deny my name." They were faithful to the opportunity in that they kept his word and did not deny his name. That is the true principle of success in Christian service. We must make full use of the talent or talents given, of the opportunity granted. Our task is measured to our proportioned strength. The greatest rewards that will ever come to churches or to men will be bestowed, not according to the greatness of the strength they had or the greatness of the opportunity as it appeared to men, but according to fidelity to opportunity and full use of the measure of strength possessed. The measure of strength was small, but, entering the open door, the church made use of all in loyalty to his word and in maintaining the honor of his name. The key to their success was keeping the word, adhering to the name.

What is your power? And what use are you making of it? The degree of power, whether much or little, determines nothing with reference to entering the door. Infinitely better to have a little power and use it to enter the Lord's open door, in loyalty to his teaching and adherence to his name, than to have much power and employ it basely or unwisely. Remember the Lord's "*inasmuch*." "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

We lay much stress, it is true, on Peter's Pentecostian sermon (Acts 2), not as if the method of salvation "were wholly developed there," or in the Acts of the Apostles, but because the gospel is fully preached and *the method of enjoying this salvation* first fully developed there. Peter, to whom the Lord gave the keys of his kingdom, first announced the gospel to the Jews and to the Gentiles; and as he had the power of remitting and retaining sins, we go to the Acts of the Apostles to learn how Peter remitted and retained sins. "The word of the Lord went forth from Jerusalem," as said the prophets; and to that word we do, indeed, call the attention of all men who wish to know what the apostles taught. If any one will read the Acts of the Apostles regularly through at one sitting, without note or comment, and repeat it for only a few times—say, one week—if then he is not convinced that the apostles' doctrine of conversion and remission differs very essentially from the Presbyterian and all who have descended from the "Rev. J. Hughes' Holy, Apostolic, and Catholic Church," then I say to that man, be a Presbyterian, Episcopalian, Catholic, or what you please.—A. Campbell.

HOME READING

You cannot buy a home; you have to make it.

The man who knows least does most of the talking.

The man who never makes any mistakes never does anything.

The mountain does not look near so large after you reach it.

J. D. Jones changes his address from McMinnville to Monterey, Tenn.

Praying will make a man leave off sinning, or sinning will make him leave off praying.

Some men seem to think their slates are clean as long as folks cannot prove anything on them.

Carlyle said: "Show me the man you honor, and by that, better than any other, I know what kind of man you are."

See the advertisement on another page of our new collection basket. Price, $3.75 each. Mail us your order at once.

Brother Srygley says that when a man undertakes to mock God, he may rest assured that he will have to suffer the consequences.

S. H. Hall preached at Russell Street, this city, last Lord's day. Brother Hall reports that there were five added by statement.

We have just printed the second edition of "Hardeman's Tabernacle Sermons," Volume I. Price, $1.50. Mail us your order to-day for a copy of this splendid book.

C. A. Norred, Florence, Ala., January 22: "There were two baptisms on last Lord's day at the Poplar Street Church. One of them was formerly a Methodist."

William F. Ethridge, East Chattanooga, Tenn., January 19: "There have been two baptisms since my last report. One hundred and nineteen were in Bible study yesterday, with good crowds at both services."

A minister in Paris delivered a sermon in Esperanto. But then the audience had about as much chance to learn what the gospel is as most of the preachers in this country generally offer.

The per capita wealth of the United States is $2,864. We can account for about thirty cents of our part. Perhaps we had better write to our Congressman and demand an explanation.

A. B. Lipscomb preached at Charlotte Avenue Church, this city, last Lord's day. There were three hundred and eleven in the Bible study. The interest and attendance at prayer meeting is increasing.

A fuss among brethren ought to be quarantined. When a thing like that comes up between two brethren, it should be settled in the congregation of which they are members. Why should dirty linen be washed in public?

The Nashville Banner says: "Another bit of scripture one doesn't hear much quoted nowadays is that part which sets forth the theory that women shall not be allowed 'to teach, nor to usurp authority over the man.'"

The women made speeches at the transgressive convention held at the Vine Street Christian Church, this city, last week. Paul said: "Let the women keep silence in the churches: for it is not permitted unto them to speak." (1 Cor. 14: 34.)

J. M. Hottel, Franklin, Tenn., January 22: "The work here is now in the best shape for years. We are teaching a weekly Bible class on Tuesday afternoons, and have a cottage meeting each Monday evening in the Henry Addition. We plan to have a song drill weekly for a while."

Will J. Cullum, Livingston, Tenn., January 20: "I just want to add a few words to the many commendatory things that have been said in reference to the Gospel Advocate and the great work that it is doing. I am sure that there has never been a time since William Lipscomb and Tolbert Fanning began publishing the Advocate when it was quite so good as now. I have all of the issues of the Advocate for 1859, containing some excellent articles by Tolbert Fanning, William Lipscomb, and others."

Miss Ruth Hailey, Hailey, Mo., January 19: "Elder George W. Miller, formerly of Barry County, Mo., but who now resides in Chandler, Okla., held a successful meeting at Cato, Mo., early in the winter. There were seven conversions and one restoration to the church. He is an able teacher of the gospel, and any church can profit by his preaching. His address is Chandler, Okla., Route 7, Box 52."

A. B. Barret, Fayetteville, Tenn., January 7: "Many deaths have taken place among us. The saddest, perhaps, was that of Mary Crowder, a sweet girl only thirteen. She was stricken of smallpox in its worst form and lingered only a few days. It was so sad to all of the friends of the family that we were so helpless; and when we carried the remains away from the home, leaving the family under quarantine, it was most heart-rending. This is one more Christian family made sad by the death angel."

A. B. Gunter, New Philadelphia, Ohio, January 16: "It can be said of a truth that on last Lord's day another congregation was born here in Ohio, for I went down to Urichville and called them together. There were seventeen present—all good, honest, enthusiastic workers. I assured them that the work would go right on, if we all do our part. Gilmore financed the work. We at New Philadelphia furnished songbooks and Testaments and a man for every Lord's day to help conduct the services. Pray for us."

Mrs. B. W. Davis, Nashville, Tenn., 939 Delmas Avenue, January 24: "Mr. Davis has suffered another relapse, which will necessitate another amputation, also an operation on the upper part of his stump. This will require about six weeks' treatment, during which time his tonsils and teeth will be removed. Mr. Davis is still in good spirits and expects to come out and be able to engage in the Master's work again. We desire the prayers of the faithful, and extend our thanks to those who have had fellowship with us in our afflictions."

E. D. Martin, Eagle Lake, Fla., January 23: "My labors during the winter months are being confined to the church here and the church in Winter Haven. The cause in this field seems to be healthful and prolific. More preaching is being done and greater efforts are being made for the advancement of Immanuel's kingdom now than ever before in this great field, and all bids fair for the future. N. B. Hardeman closed a successful series of meetings at Lakeland last evening, and Price Billingsley continues his protracted program at Mango until next Lord's day."

J. H. Hines, De Land, Fla., January 20: "I am at present in De Land, trying to strengthen the few brethren and establish a congregation. I preached three sermons yesterday to attentive audiences, and will continue here all the week and a part of next week. I have succeeded in getting the brethren here to agree to support a man. The church is willing to give one hundred and fifty dollars a month to some preacher who is willing to preach the whole counsel of God and work in behalf of souls. If you would like to locate at De Land, write E. S. Parrish, De Land, Fla., or J. H. Hines, 715 Highland Avenue, Montgomery, Ala."

H. D. Jeffcoat, Ackerman, Miss., December 31: "The work at Duffee, Kitchener, and Hillsboro is doing very well. A great work can be built up near Hillsboro. They have only four members, but they have many friends. I will, the Lord willing, spend one week there every two months. Jesse E. Owen, of Lavergne, Tenn., sent Sister Miller twelve dollars and eighty-five cents to help support the work there. This is right. If more work of this kind were done, it would not be long till we would have congregations all over Mississippi. I recently went to Crandall, where we had a good meeting. J. F. Tomson and family live there and are loved by all the church."

A new meetinghouse is soon to be built in Florence, Ala. In October, 1923, several members of the Poplar Street church of Christ resolved themselves into a body, forming the first membership of the Sherrod Avenue church of Christ. This was the result of the feeling that North Florence needed a congregation. Under the leadership of A. Smith Chambers this congregation has grown until they feel the need of a building in which to worship and preach the gospel. They have purchased a lot on the corner of Sherrod and Royal Avenues. Something like half enough to complete the house has been subscribed. These brethren should have the encouragement and help of the brethren around them to firmly establish the work in that part of the city. The way to build up the church in any city is to start as many congregations as can be self-supporting. In this way more preaching will be done and more brethren will be developed as leaders and Christian workers.

F. B. Srygley preached at Reid Avenue, this city, last Lord's day.

F. W. Smith delivered a splendid discourse at Franklin, Tenn., last Lord's day.

Why is it that when one "pastor" addresses another "pastor," he always addresses him as "evangelist?"

Mrs. W. B. Walker, Wartrace, Tenn., January 19: "The Gospel Advocate has been in our home for nearly fifty years."

James E. Laird, Tulsa, Okla., January 19: "Five new members at the morning service yesterday. The church is at peace and has a bright future."

J. K. Bentley, Wewoka, Okla., January 20: "All of the faithful seem determined to overcome all the difficulties and to be more faithful and more devoted during 1925 than in 1924. One placed membership Sunday."

Mrs. Prentiss Wright, Beulah, Miss., January 21: "The Gospel Advocate grows better with each issue. The front page could not teach the truth plainer, and yet it is kind and courteous. We wish the paper a successful year."

Earl E. McCord, Palatka, Ark., January 19: "I am a singer for the church of Christ, and am arranging my time for spring, summer, and fall work as singer in meetings. If you need anything in my line, please let me hear from you."

W. D. Black, Sweetwater, Texas, January 20: "Five have placed their membership with us in the last two weeks. Last Sunday, in the face of a snowstorm which lasted nearly all day, we had a goodly number at the services and never missed a meeting."

O. H. Tallman, Montgomery, Ala., January 20: "I have just returned from a ten-days' trip in Florida. I preached twice at Jacksonville and at Clearwater. We baptized one good woman in the Gulf of Mexico. We enjoyed many motor trips among the orange groves, also a swim in the gulf."

A. R. Hill, Avon Park, Fla., January 22: "I preached here last Lord's-day morning to a splendid audience. There was one confession. I. A. Douthitt preached in the evening to a packed house. L. L. Brigance, of Henderson, Tenn., is to assist us in a meeting at this place, beginning on the second Lord's day in February."

We are glad to advise that David Lipscomb is rapidly recovering from his very serious illness, and that his family and friends are rejoiced to feel that he will soon be restored to his former health and strength. Brother Lipscomb is now able to be up and leaves to-day for Florida, where he expects, the Lord willing, to spend the remainder of the winter.

S. F. Morrow, Tampa, Fla., January 22, sends in two subscribers, promises to send more, and says: "People who have friends in Tampa will find a loyal church of Christ on Nebraska and Twentieth Avenues. Take Nebraska car. Also, on Gray and Thirty-sixth Streets, take the Gary car and go to the end of the line, then one and one-half blocks north.

Our transgressive brethren recently closed what they call "a midwinter conference" at Dr. Carey E. Morgan's church. We sincerely regret their stubborn determination to "go beyond the things that are written." With the organ going, the various societies exalted above the church, and the women making speeches, no man with a New Testament in his hand could feel at home.

David Thompson, Mayfield, Ky., January 22: "The church in West Kentucky and Tennessee suffered a great loss in the death of A. L. Wilson, which took place in El Paso, Texas, where he had recently gone for his health, on January 14. The burial took place at Mayfield, Ky., on January 18. Claude Hall, of Henderson, Tenn., preached a good sermon for the church here last Sunday. Two additions by membership."

J. G. Malphurs, Blackwater, Mo., January 23: "The church here has divided over digression, and the loyal brethren are liable to be drawn into a lawsuit or give up the meetinghouse. We are in the majority and are in possession. It seems that we should hold it, though the property is deeded to the Christian Church. Can you give me the address of an able brother who is an excellent lawyer to help these sectarian lawyers?" Our transgressive brethren talk long and loud about what great things they do. Still, it is a fact that about the greatest of these consists in enticing disciples away from the apostolic order and taking houses from those opposed to their heresies.

H. A. Brown, Gainesboro, Tenn., January 20: "The church at Gainesboro begins the year with much promise. The past year closed with good results, and we enter the new year with brighter prospects than ever before. The attendance is large and the church has a mind to work, so we are looking forward to greater things for the Lord."

Mrs. W. T. Marshall, Nashville, Tenn., January 23: "I want to give a word of commendation and encouragement. I glory in your faith, courage, and unswerving fidelity to the gospel of our Lord and Savior, and pray, if it is God's will, that you may live many years to fight for 'the faith which was once delivered unto the saints.' I have heard two sisters say in the last few days that the Gospel Advocate is better than it has ever been."

D. C. Elliott, Tillar, Ark., January 23: "Please advise where I can secure a good tent that will accommodate about four or five hundred people. We want to have a tent meeting in the town of McGehee, Ark., beginning on Friday night before the first Lord's day in June and continuing through the second Lord's day in June. Also advise what we would have to pay for same complete with poles. Also give shipping weight." Will some of our readers kindly reply?

Lester E. Samuels, Dickerson, Miss., January 18: "I wish to emphasize the appeal made by W. E. Morgan, of Senatobia, Miss., for a tent to be used in a meeting at Clarksdale, Miss. He and William Klingman came here this winter to hold a meeting in a digressive house, but after the first sermon we were closed out. There are only four loyal members here. We are meeting in our home on Lord's days. Brethren, please help us teach these delta people the truth."

R. E. L. Taylor, Decherd, Tenn., January 20: "On Sunday, January 11, Tom Jett and Tulabelle Gibbs, of Ridgedale, Chattanooga, were quietly married, at the home of the bride's parents, in the presence of a few friends and near relatives, the writer officiating. I preached at Ridgedale last Lord's day. Seventeen have been added to this congregation, some of them being baptized, since I began preaching for them. I shall leave this week for Bradentown, Fla., where I am to begin a meeting on January 25."

J. W. Chism, Texarkana, Texas, January 24: "The church meeting at Pine and Nineteenth Streets is doing as well as could be expected. In fact, we have here a band of as faithful brethren as it has ever been my lot to mix with. They are not afraid to have the gospel in its fullness preached. The discussion which was announced to begin on January 20 has been set to begin on February 9, owing to sickness in Mr. Key's family. The discussion will continue ten nights. We anticipate a pleasant time and a profitable discussion. Mr. Key is a Missionary Baptist."

Sister U. G. Wilkinson, Dallas, Texas, "The doctors say that I may take Brother Wilkinson home as soon as he is strong enough, but we do not know when that will be. We meet many old friends here, and they are all so good to us. We certainly thank each and every one of our friends from the depths of our hearts. Their many kind and helpful letters have been such a comfort to us in our trouble. We would be glad to answer each one personally, but Brother Wilkinson is weak and I am too busy with him to do this. Always address us at Comanche, Okla., Box 592."

J. N. Armstrong says that R. H. Boll believes that the kingdom of Christ now is the same as the church of Christ. Ira C. Moore says Brother Armstrong does not understand Boll, as Boll wrote him a private letter and told him that he believed the church and the kingdom are different. While Brother Armstrong is watching the Gospel Advocate to see that it does not misrepresent Brother Boll, would it not be well for him to watch his own steps and see that he himself does not misrepresent Boll? I myself rather think that Brother Boll believes the church and the kingdom are the same, or else he believes they are different.

J. C. Mosley, Whitwell, Tenn., January 18: "We had a fine meeting at New Liberty yesterday. W. W. Bates is the minister for this field at present. He had me to preach for him yesterday, as all the Mosley family were present at the Lord's-day service. Brother Bates has done a great work for this settlement. The young men like him and are willing to take hold of their part of the work when called upon. He has baptized many here that are showing good works. I will start for South Carolina on January 28. I will be between Brother Gibbs and Brother Burton, in Moore, S. C. I wish the Gospel Advocate success in its good work. It has brought comfort to many."

GOSPEL ADVOCATE

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

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EDITORIAL

PHARISAISM.

BY E. A. ELAM.

The Pharisees were the most numerous and most "orthodox" religious sect among the Jews. They believed in angels, spirits, and the resurrection, and in this were opposed to the Sadducees. They were scrupulous and punctilious as to outward forms, but paid little regard to purity of heart and life. They, with the Sadducees, strongly opposed Christ. They tithed "mint and anise and cummin," and "left undone the weightier matters of the law, justice, and mercy, and faith." They should have done the former, but should not have neglected the latter. As it was, they were "blind guides;" they strained out the gnat and swallowed the camel. (Matt. 23: 23, 24.) They were great critics, fault finders, and exacting in telling others what to do; but they said, and did not. They presented a beautiful outward appearance, made long public prayers, and great pretensions, but in heart were full of extortions, excess, and rottenness. They were filled with all uncleanness, corruption, iniquity, and hypocrisy. They split hairs over theories, liked chief seats in meetings, sought to be considered the greatest in the kingdom of heaven, and loved religious titles. With all this, they were zealous for their own righteousness, while living in disobedience to God, and were intensely missionary, compassing sea and land to make one convert, making him at the same time "twofold more a child of hell [Gehenna] than" themselves.

Study Jesus' exposition and denunciation of the hypocrisy and corruption of the Pharisees. (Matt. 23.)

A Lesson for Us.

There is such a thing now as being church members nominally, or pretended Christians, and even professed guides of the blind, lights to those in darkness, teachers of babes, and instructors of the ignorant (Rom. 2: 17-23); and yet, with all these pretensions and professions, there is such a thing as being "lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God;" and yet "holding a form of godliness, but having denied the power thereof." These, says Paul, are "ever learning, and never able to come to the knowledge of the truth," "take captive silly women laden with sins, led away by divers lusts." (2 Tim. 3: 1-7.) What can be the difference between these and the Pharisees, except the Pharisees may have been more moral? One person cannot be all these things at once; but any one of them is bad enough in a pretended teacher and leader.

Let us give particular attention to the expressions, "holding a form of godliness, but having denied the power thereof," and "ever learning, and never able to come to the knowledge of the truth."

There can be nothing more pharisaical than to split hairs over various theories and to neglect justice and mercy and faith; than to make laws where God has made none, while disobeying some God has made; than to hold "a form of godliness" while denying the power thereof.

The "power of godliness" is the transformation it makes in one's own heart and life—godlikeness in one's own character—mercy, justice, uprightness, purity, truth, and love, and also hatred of evil and wrongdoing anywhere and in any one. Jesus loved righteousness and hated iniquity. (Heb. 11: 8, 9.)

The Bible must be studied and must be taught regularly and earnestly. It must be received into good and honest hearts. These are the only hearts which are permanently benefited by it, as stated in the parable of the sower. (Luke 8: 15.) The psalmist expresses this as follows: "Thy word have I laid up in my heart, that I might not sin against thee." (Ps. 119: 11.)

The Bible must be followed in all things of daily life—associations and dealings with men, in the home, and in the public worship of God—as a lamp to one's feet and a light unto one's path. (See Ps. 119: 105.)

It is right for people to meet together at certain times on certain days or nights in the week to study the Bible—that is, to have at these times Bible classes of men, women, or children, and of all together; it is right to preach the Bible as often and wherever there can be found an audience of one or many to hear it; but if all of this is not consummated in the daily practice of the will of God, what does it amount to but to condemn the more surely and sorely those who know to do good, but do it not? This reminds one of the declaration, "ever learning, and never able to come to the knowledge of the truth." When those who thus meet to study the Bible refrain from all kinds of gossip, scandal, and slander; return home to become better mothers and fathers and neighbors, better workers at home, more helpful husbands and wives, and, as children, more dutiful sons and daughters; and to be more determined by the grace of God to treat all men according to the Golden Rule and to more humbly serve God in private life and public worship, then their Bible readings are most beneficial. But until our daily Christian lives in private and public keep apace with our preaching, teaching, and study of the Bible, at least, until our constant efforts and prayers are such, we can be classed with those who are "ever learning," but never being "able to come to the knowledge of the truth." Certainly we cannot hide the deformities of Christian characters behind our attendance upon our Bible readings and teachings.

Their "logical deductions" are far more binding on some than the teaching of the New Testament. The Pharisees by some process of logic had drawn the conclusion and had made the law that to "swear by the temple" is nothing, but to "swear by the gold of the temple" is binding; and to "swear by the altar" is nothing, but

to "swear by the gift" upon the altar is binding. But Jesus says they were blind and fools.

Are not some theories and contentions to-day as foolish? Are not some who make such contentions as blind?

I cannot undertake and am not able to specify various instances of pharisaism. But saying, and doing not, is one; binding burdens upon others, while doing nothing to lighten them, is another; forever criticizing and finding fault, while not setting a proper example, is another; seeking religious titles of any sort is another; seeking prominence, and boasting, and self-exaltation are still others.

A vast amount of pharisaism can be sifted out by studying and especially practicing 2 Tim. 3: 1-7. Let us think a while on "lovers of self," "lovers of money," "boastful," "puffed up," "haughty," "slanderers," "no lovers of good," "without self-control," "silly women laden with sins," "lovers of pleasure rather than lovers of God;" and yet all these are pretending to learn and to teach the truth! In some places such seem more popular than the humble, meek, modest, truly pure and sincerely godly. But the Lord knows all who are his!

Rejecting the Commandments of God.

In Matt. 15: 1-20 and Mark 7: 1-16 is an account of an attack of the Pharisees and scribes made upon Jesus. They went from Jerusalem unto Galilee to counteract the influence of Jesus in that section. No doubt they were the shrewdest men who could be sent for that purpose. They openly charged Jesus with transgressing "the tradition of the elders." In reply, he charged them with transgressing the commandments of God. He admitted that he and his disciples did not keep these traditions, because they were the precepts and commandments of men, saying they were hypocrites, as Isaiah had said. He applied to them the following: "This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." He added further that they had left the commandments of God and were holding "fast the tradition of men;" he made his charge stronger still by saying they *rejected* the commandments of God in order to keep their tradition.

While there are different interesting and instructive features of this discussion, I am emphasizing here the one fact only that the Pharisees rejected the commandments of God in order to keep their theories or traditions. They rejected the counsel of God against themselves in refusing to submit to the baptism taught by John the Baptist. (Luke 7: 29, 30.) For the same reason they rejected Christ and his teaching altogether. With all their forms, ceremonies, theories, scrupulous exactions, and self-righteousness, they were denounced by Christ as hypocrites.

But it is not necessary to go back to the scribes and Pharisees of Christ's day to find men who reject the commandments of God in order to keep their tradition—that is, notions, theories, and opinions. Who can doubt that there are brethren in the church of God to-day, refusing to wear any denominational names and denying that they are in any way sectarian, who reject the plain teaching of Christ in order to keep their theories and notions? The bitter strife, unholy contentions, and unrighteous divisions among many claiming to be the children of God prove this. All these spring from something not the word of God. God commands his children to give "diligence to keep the unity of the Spirit in the bond of peace." He shows, too, that this can be done only by all speaking the same thing, "speaking as it were oracles of God," holding fast "the pattern of sound words," "even the words of our Lord Jesus Christ," and being "perfected together in the same mind and in the same judgment." He commands that all untaught questions, fables, and certain other things be avoided, because they gender strife. Yet, who can doubt that if this commandment had not been disregarded by some, unity and peace would prevail, or that disobedience to God here has produced strife, contentions, and divisions?

Let us add, then, that not one word of men can be added to that which God teaches on "all things that pertain unto life and godliness," and not one word of all that God teaches can be left off. So I repeat, no man can preach his theories and speculations, notions and opinions, concerning any unrevealed thing or on anything which God has revealed, without disobedience to God.

SPECULATION GONE TO SEED.

BY F. W. SMITH.

One false theory usually begets other false theories until the false teacher has a perfect brood of false and inconsistent theories on hand to nurse and feed. A false theory about what some term the "second coming of Christ," as if only two comings were mentioned in the Bible, necessitated, in order to make the false theory look plausible, a number of other false theories. For instance, note the following:

After the Thousand Years.

Now comes the final act in the drama. During all this time these nations have enjoyed the most exceptional, wonderful opportunities and privileges. Satan has been chained, powerless to deceive them. They have had every opportunity to know right and truth. Mankind has lived in happiness and prosperity. It ends with a failure, like every other dispensation. At the close of this dispensation God sees fit that Satan shall be loosed for a little season. This people, who have enjoyed such advantages under the reign of the saints—this people must now have a chance to see and choose the other way, if they prefer. So Satan is loosed, and what does he accomplish? He goes about to deceive the nations, and with considerable success, because it says: "And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city" (evidently situated on the earth). The Lord deals with him in half a sentence: "And fire came down out of heaven, and devoured them."

When a man has a "hobby" about the "final" coming of Christ, based upon some wild flights of a fervid imagination, he thinks he sees *proof* of his theory on every page of holy writ. "But," says one, "does not the author of the above clipping quote scripture to prove his teaching?" To be sure he does, and so does every religious teacher of every religious sect in the world do the same thing; but *what does that prove?* Does the mere fact of a man's quoting even *much* scripture to prove any given doctrine prove that the doctrine is true? He who so contends knows precious little about the proper *division* and *application* of God's word. Hence, in the light of handling God's word aright, let us *try* the teaching under the heading, "After the Thousand Years."

Now, as a working basis, we shall take the words of Peter at the house of Cornelius: *"Of a truth I perceive that God is no respecter of persons."* (Acts 10: 34.) If Peter is not here announcing a universal truth, then language can have no meaning at all; for he applies it to all nations—viz., *"but in every nation he that feareth him, and worketh righteousness, is acceptable to him."*

What, let me ask, becomes of this universal principle of divine truth that God is no respecter of persons, if what the theorist claims regarding what he terms the "thousand years' reign" is true—viz.: "During all this time these nations have enjoyed the most exceptional, wonderful opportunities and privileges. Satan has been chained, powerless to deceive them. They have had every opportunity to know right and truth." Why should a merciful God, a kind and loving Father, through all the ages past let the devil have full sway to deceive and tempt to sin the children of men, and then for a *thousand*

years fix the devil so he could not tempt or deceive a single soul? God permitted the devil to deceive and lead men into such sinful corruptions as necessitated the flood to destroy all, save eight souls, from the face of the earth. He permitted the devil to so befoul and corrupt the cities of the plain that they had to be destroyed, and in the days of Job the devil was roaming the earth, deceiving men and women. (Job 1: 6-21.) Where was Satan in the days of the apostles? Let Peter tell: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5: 8.) If Satan is not engaged in the same business now, he never was since the world began. But now comes an exceedingly "wise" man to tell us that the people on this earth will, for a thousand years, have no fear of Satan, for he will be "*chained*" so that he cannot *deceive* any one!

Another application of the passage under consideration reflects upon the goodness and righteous character of God—viz.: "Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth." The "theorist" teaches that God *actually* and *literally binds, chains,* and *imprisons* Satan for a thousand years, and then turns Satan loose for the purpose of "deceiving" the nations! What would be thought of an earthly father who, having a lion chained so that he could harm no one, would then deliberately turn the lion loose among his children to devour them? If this application of the passage we are considering does not *contradict* what James teaches, "For God cannot be tempted with evil, and he himself tempteth no man," then contradictions do not exist.

"But," says one, "what do such passages mean?" I do not know, and am perfectly sure of the fact that no one can make an undoubted application of them. But of one thing we all may be sure, and that is, any application of scripture that reflects upon the goodness and righteous character of our God is wrong and to be rejected. All the power that God has ever put forth to fortify man against the temptations and wiles of Satan is that resident in his word, and any theory to the contrary is directly opposed to the teaching of God's word and is a claim of either direct spiritual operations or the use of physical power in the salvation of man.

Gentle reader, do not fall out with the theorist, for this *foolishness* had to be in *his* plan in order to bolster up another false theory—viz.: "Christ is not now, and never has been, on David's throne," but is "coming back in a body of flesh and bones to sit on David's literal throne in Jerusalem." These are among what a college professor terms, "*a few harmless guesses.*"

I unhesitatingly affirm that he who teaches that "Christ is not now, and never has been, on David's throne," flatly *contradicts* an inspired apostle, and *knocks* the very foundation from under the whole scheme of man's redemption, the college professor to the contrary notwithstanding.

One of the most *inconsistent* and *indefensible* attitudes, to my mind, is to *condemn* and publicly *combat* men who contend for instrumental music in Christian worship and human societies to do the work of the church, while at the same time *encouraging* and *fellowshiping* a man who teaches the doctrines under consideration. As for myself, I have as much sympathy and fellowship for the organ and society man who causes division by his innovations as I have for the men that press their speculations and false theories to the disruption of the body of Christ. Furthermore, men who will not speak out in clear and unmistakable terms against such speculative teaching leave themselves open to the suspicion that they either *indorse* or *wink* at such teaching.

We have never known a preacher who preaches the gospel to try to keep from saying anything about baptism.

WHEN WAS THE LAW ABOLISHED?

BY F. B. SRYGLEY.

I am in receipt of the following question:

Brother Srygley: Please explain, through the Gospel Advocate, the status of the people living during the fifty days between the death of Christ and Pentecost. If under the old law, why say the testator's death puts the testament in force? And if under the new law, how could the people obey it, inasmuch as the apostles themselves did not fully understand it until Pentecost?

I know you have explained this in the paper before; but the question came up with some members of the church here, and none of us have the explanation at hand; therefore, I will greatly appreciate your answer. X.

The brother appears to think that he has met quite a difficulty; but if he has, it is with the Bible. He presents his difficulty in these words: "If under the old law, why say the testator's death puts the testament in force?" I do not say that; in fact, I have never said anything like that. If the brother asks why the apostle said that, if he did say it, I would answer, because the Holy Spirit, which was in him, inspired him to say it. It is not my province to get an inspired man out of trouble. If he says a thing, I believe in sticking to it without asking why he said it. I suppose the brother has in mind what the apostle Paul said, which is this: "For a testament is of force where there hath been death: for it doth never avail while he that made it liveth." (Heb. 9: 17.) This passage does not say that death puts a testament in force, but it says a testament is of force where there hath been death. Instead of death putting the testament in force, the death must come before it. But the brother brings up another difficulty with the Lord by saying: "How could the people obey it, inasmuch as the apostles themselves did not fully understand it until Pentecost?" That seems to pin the basket, so to speak, on the Lord from that angle; that is, if the law or the gospel, one must be in force all the time. I reckon the Lord would let the old law hold over till the new went into effect. That is the way man does when he repeals a law. He lets the old one hold over till the new one goes into effect.

But what great blessing could the law bestow upon the world during those fifty days? It was only for the Jew, anyway, and the remission of sins under it was only for a year at a time; and if the faithful Jew had complied with the law, the pardon would last, anyway, till the year was out. "Three times thou shalt keep a feast unto me in the year. The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out from Egypt); and none shall appear before me empty: and the feast of harvest, the first fruits of thy labors, which thou sowest in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy labors out of the field." (Ex. 23: 14-16.) I shall not insist that the feast of Pentecost was the feast that came at the end of the Jewish year, but we do know that Pentecost came fifty days after the Passover; and if the faithful Jew had made his sin offering as he was required to do under the law, his sins would have been forgiven for a year, which certainly would have lasted fifty days. "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshipers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins." (Heb. 10: 1-4.) Therefore, the faithful Jew would have needed no further forgiveness till the year was out.

From Smith's Bible Dictionary, on "Pentecost," I quote

the following: "The Pentecost is the only one of the three great feasts which is not mentioned as the memorial of events in the history of the Jews; but such a significance has been found in the fact that the law was given from Sinai on the fiftieth day after the deliverance from Egypt. (Comp. Ex. 12 and 19.) In the exodus the people were offered to God as living first fruits; at Sinai their consecration to him as a nation was completed. The typical significance of the Pentecost is made clear from the events of the day recorded in the Acts of the Apostles. (Acts 2.) The preceding Passover had been marked by the sacrifice upon the cross of the true paschal Lamb, and by his offering to his Father as the 'first fruits of them that slept.' The day of Pentecost found his disciples assembled at Jerusalem, like the Israelites before Sinai, waiting for 'the promise of the Father.' Again did God descend from heaven in fire, to pour forth that Holy Spirit which gives the spiritual discernment of his law; and the converts to Peter's preaching were the first fruits of the spiritual harvest, of which Christ had long before assured his disciples. Just as the appearance of God on Sinai was the birthday of the Jewish nation, so was that Pentecost the birthday of the Christian church."

The first Pentecost after the death of Christ wound up the old law, for one was given on that day that was founded upon better promises with a better sacrifice and a better hope. This Pentecost day was the beginning of a new and living way. "What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator." (Gal. 3: 19.) The law was added to the promise made to Abraham that "in thee and in thy seed shall all the families of the earth be blessed." When the law, the thing that was added, was taken out of the way, then only the promise remained. The law of Moses was, so to speak, a parenthesis thrown in because of transgression, and was only intended to last till the "seed" should come, which Seed is Christ. There was an addition also made to the law, "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it." (Luke 16: 16.) This does not mean that the law and the prophets ended with John, but from John's day the kingdom of God in its preparatory state was preached in addition to the law. The ministry of John was preparatory, and it contained a law of pardon. He preached the baptism of repentance for the remission of sins, and it evidently held over till the gospel of Christ was fully proclaimed on the day of Pentecost. I suppose that people could have been baptized for the remission of sins under John's ministry during the fifty intervening days.

I do not believe it is necessary for us to worry about how God saved men during the fifty days between the death of Christ and the day of Pentecost. All should be able to know how he saves men now, and, knowing the conditions upon which he saves now, it is of the greatest importance that we accept these conditions, and thus be in a condition to be saved ourselves. God will take care of his part of the matter, not only during the fifty days, but through all the days.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

So far as Washington City is concerned, 1925 "came in like a lion," if the coming in of a lion is blustery, stormy, and snowy; for there was snow on the ground and on the wings of the wind when the New Year dawned here. We have been "snowed under" all the time since the new year reached us, and to-day (January 12) we are "frozen up." These are minor matters, however, and my mind is in too serious a mood to consider them now.

News of the death of Dan Deakins has just reached me from Jasper, Tenn., where he lived and where he died. Dan was born February 24, 1843, four months and sixteen days before I was born. He was a worthy member of a worthy family—a family prominent, if not, indeed, dominant, in Sequatchie Valley, when Dan and I were boys, some seventy years ago. In those dimly remembered days we were classmates during free-school time, about ten weeks each summer. We sat on the same seat—a rough bench with no back—in the log schoolhouse when in the house, "ciphered" in the shade of the same tree when allowed to "cipher" out of doors, and helped each other just as interestedly and diligently, I am sure, as we helped ourselves. During one entire session one of us had a book the other did not have and could not get. We considered that rather fortunate than otherwise, because it made it necessary for us to sit close together.

But those days are gone—forever gone! The old schoolhouse is gone. That beautiful shade tree is gone. Ab Deakins, our teacher, is gone. Dan is gone, and I am nearly gone.

When the shadow of war fell upon our country, Dan and I hastened to enlist in the Confederate Army; he, in the infantry; I, in the Cavalry. Thus we were separated, being in different branches of the service and in different parts of the country. Dan served from the beginning to the end of the war, making a brilliant record all the way through. With that exception, he lived, I think, all the days of his life between the mountains that separate Sequatchie Valley from the balance of the world.

After the war I returned to the Valley—Sequatchie Valley; but I lived at Dunlap, twenty-six miles up the valley from Jasper, where Dan lived; hence, we seldom saw each other.

To me, that does not now seem to be a satisfactory reason for our having seen each other so seldom, and I would have it otherwise if I could. But that is impossible. Malachi (3: 16) tells us: "Then they that feared the Lord spoke often one to another." Those who love each other now should speak often one to another. Neither difference in age nor in position should prevent this, dotage excepted. Judge M. H. Meeks, Nashville, Tenn., is a great man and a great lawyer, and is always busy; but he never lets a year pass without visiting his children, his sisters, and other loved ones in different and distant parts of our country. I am glad he thus makes them glad every year, and I hope the memory of it may make him glad even in the twilight of a long, long life. So mote it be.

Reverting to Dan Deakins, once I was with him in dreamland. He was troubled because he thought I had ceased to love him and was no longer his friend. Embracing him as tenderly as I could, I said: "No mortal shall lose an enemy when I die." That seemed to soothe and satisfy him.

Good-by, Dan, good-by. You have crossed the river. I am at its brink. I hope to meet you over there.

This searching, examining, comparing, and ruminating upon the Holy Scriptures in private, in the family, in the congregation, cannot fail to make us learned in the knowledge of God and in the knowledge of man. The Bible contains more real learning than all the volumes of men. It instructs us in all our natural, moral, political, and religious relations. Though it teaches us not astronomy, medicine, chemistry, mathematics, architecture, it gives us all that knowledge which adorns and dignifies our moral nature and fits us for happiness. Happy the person who meditates upon it day and night! He grows and flourishes in moral health and vigor, as the trees upon the watercourses. His leaf never fades, his fruit never fails.—A. Campbell.

HOME READING

EARLY EMPLOYMENT OF FAMOUS AUTHORS.

It is true, however little known, that many brilliant writers are men who have failed in some other calling. To the cold entertainment of the bar we are indebted for at least a score of writers whose names are household words to-day—from Blackmore, who was wearing wig and gown when Lord Horschell, late Lord Chancellor, was struggling with Horace at school, to Anthony Hope, who was going the barren round of the Middle Circuit long before he showed promise of becoming a "man of mark" in 1890, and Rider Haggard, who wasted many weary hours in Elm Court in waiting for briefs which seldom came.

Baring Gould was an obscure country parson for sixteen years before he charmed the world with "Mehalah; and who, outside the parish of Penicuik, ever heard of Samuel Rutherford Crockett until the author of the "Stickit Minister" blossomed into fame as a writer?

The "world of schoolmasters" has rejected at least a score of men who have enriched our literature, from Leslie Stephen, Assistant Tutor of Trinity Hall, to Quiler Couch, who years ago showed that a prophet had risen in Cornwall. Hall Caine was a comparative failure as an architect, Richard Le Gallienne as an accountant, William Le Queux as an artist, Eden Phillpots as clerk and actor; while Conan Doyle was quick to recognize that he could win fame more speedily by writing books than by writing prescriptions.

All roads seem to lead to the land of letters, but many writers have not found their promised inheritance until after years of wandering through bypaths which promised to lead them nowhere.

Few writers have found their way through such a complexity of paths as Morley Roberts, the author of a score of clever novels. He has worked on Australian railroads and herded cattle in the Lush; he has worked for years "before the mast," and spun his yarns in the "forecastle;" he has earned a scanty living as a writer in government offices, and has done "a little bit of everything" in every part of the world, from Texas to California, and from Canada to the South Seas; and yet this man of many careers was only thirty when he found his true vocation in writing "The Western Avenues" a number of years ago.

Dr. Robert Wallace, M.P. for Edinburgh East, is perhaps the only man living who has attained eminence in five distinct spheres of work. For nearly twenty years he was one of the ablest ministers in the Church of Scotland. He won fame as editor of the Scotsman and University Professor of Theology before he commenced to practice at the bar. He has now added to his laurels the distinction of being one of the cleverest speakers in the House of Commons, and one of the ablest writers of political and economic articles in the leading reviews.

Few men have unwittingly prepared themselves for writing by a wider range of experiences than Robert Barr and Jerome K. Jerome. Only Mr. Barr himself knows in how many ways he has earned the means of living. "I've split rails in my time," he confesses, with a pardonable pride; and, if report be true, he has mastered most arts, from wielding an ax in the backwoods to wielding a cane in a Canadian school, and from bricklaying to qualifying as an Iroquois chieftain. Mr. Jerome gave little evidence of genius when he was a railway clerk or in his subsequent changes of profession from tutor to shorthand writer and from actor to solicitor's clerk, and yet he was only thirty when he "awoke to find himself famous" as author of "Three Men in a Boat."

Mr. H. G. Wells, the clever opener of the new vein of scientific fiction, was even quicker in finding his meter. He was clearly not born to be a draper's assistant, or even a teacher of science or "crammer" for examinations; and his efforts in "black and white" were a leap in the dark. He struck the right track at last when, at the age of twenty-eight, he abandoned his lectures on education and gave himself to journalism, which led him by natural stages to the "fairyland of fiction."

Max O'Rell had reached the age of thirty-five before he drifted into letters, by which time he had served a strange apprenticeship as cavalry officer during the Franco-German War, Prussian prisoner at Sedan, French master for eight years at Saint Paul's school, and globe trotter extraordinary.

Rolf Boldrewood was sixty-two before his "Robbery Under Arms" proclaimed to the world the magic that had so long lain dormant in his pen, although nearly half a century earlier he had won the prize for English composition at Sydney College. The intervening lifetime he was content to spend as squatter in the backwoods of Victoria, and miner and magistrate in the gold fields of New South Wales.

W. L. Alden, the humorous writer of nearly a score of books, had passed his half century before he knew that he could turn his pen into profit. He practiced for five years as a barrister in New York, and for three years figured as United States Consul General at Rome.—Selected.

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THE OLD-FASHIONED VIRTUES.

In the midst of much high-sounding terminology with its psychological undertones and its new-thought overtones, we are apt to lose the whisper of the still, small voice speaking in the ordinary language of old-fashioned virtues. In our youth we read books on thrift and industry, honesty and truthfulness, temperance and purity, patience and fidelity; and these virtues were set forth to be the stones upon which any permanent superstructure of character must be built. The idea of personal responsibility was dinned into us until we came to believe that we were responsible for our own personal character and conduct, and that to be lacking in the virtues that go to make character worthy and conduct respectable was to be disgraced in the community. That, however, was long before the glands were said to control the emotions, the intellect, and the will. We were taught that personality is self-determining; that man is a free moral agent; that he is responsible for his thoughts, motives, and actions; and that he must answer for his conduct according to these standards.

But now all this is changed. Man is the creature of circumstances, the product of environment, the reagent of glands. The moral appeal has been lost in mental immaturities, and the sense of obligation is swallowed up in emotional complexes. The pituitary gland has taken the place of the conscience, and the "Thou shalt nots" of the decalogue have been choked in the gases of a poisonous philosophy lacking in moral sanctions. The majesty of the law has been dethroned and courts have become medical clinics to determine after a physical examination at the hands of psychiatrists whether men charged with a brutal crime shall be operated on for the removal of parathyroid glands or sent to a hospital for the feeble-minded.

Something prevents us from accepting this new philosophy. It may be that our early education biased us in favor of the old-fashioned idea of personal responsibility or we have a peculiar "mind set" which forbids the entrance of new fangled ideas. At any rate, we still believe in the old-fashioned virtues and in the old-fashioned way of planting and cultivating the old-fashioned virtues in the lives of the young.—The Baptist.

QUERY DEPARTMENT

BY E. A. ELAM

Fulton, Ky., December 4, 1924.—Dear Brother Elam: Here are some plain, simple questions that I would like to have answered through the columns of the Gospel Advocate:

1. With reference to the third chapter of St. John, verse 2, do you believe that Nicodemus told the truth when he said to Jesus: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him?" (Please answer "yes" or "no.") It occurs to me that Jesus wanted to establish faith with the people; in fact, it is written elsewhere in the Scriptures: "Many other signs truly did Jesus, . . . which are not written in this book: but these are written, that ye might believe," etc. Not the knowing!

2. Is verse 8 a comparison of two souls or characters, and both ignorant as to where the wind comes from, or shall we conclude that Nicodemus at the time Jesus was talking to him was already one that was truly born of the Spirit, and only needed telling that the wind and the Spirit maneuvered in the same way?

3. Shall we infer or conclude from verses 9 and 10 that Nicodemus was such a great knower as he proclaimed he was in verse 2?

4. Shall we infer from verse 11 that Nicodemus had any faith, since Jesus in that verse declares, "Ye receive not our witness," and, hence, necessarily implies that he (Nicodemus) was not born of the Spirit at that time? In verse 11, does not Jesus tell who has the right to know? Can we infer from the reading of verse 13 that Nicodemus had the right to know, as he had already proclaimed in verse 2 that he did know? X.

John is no more a saint than any other Christian. All Christians are saints. (See 1 Cor. 1: 2.)

1. Yes.

2. No. Verse 8 does not teach that the wind and the Spirit maneuvered in the same way. The Spirit influences people by teaching them the word of God through inspired men. The comparison is between the wind and the real man—that is, the inner man, who is born again.

3. Nicodemus knew what he claimed to know—that Jesus was a teacher sent from God. He defended Jesus later on before the Pharisees (John 7: 50), and helped Joseph to take his body from the cross, wrap it in linen cloths with a mixture of one hundred pounds of myrrh and aloes, and bury it (John 19: 38-40).

4. He had as much faith as he manifested. Joseph was a secret disciple of Jesus. (John 19: 38.) Nicodemus had not been born again. There is only one birth, and that is "of water and the Spirit." We have no record that Nicodemus did any more than the New Testament states.

Every one has a right to know the will of God (John 6: 44, 45), but some close their eyes and stop their ears and will not learn (Matt. 13: 14-16).

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Elkton, Ky., December 6, 1924.—Please explain Matt. 24: 22. What "days had been shortened?" Also explain 2 Thess. 2: 3.

I enjoy reading the Gospel Advocate, and think it better than ever before. Your brother in Christ,
H. R. DANIEL.

1. The "days" were the ones between the time of this declaration and the destruction of Jerusalem, as the context shows.

2 Thess. 2: 3 means that the church should not allow any man to deceive them in any wise concerning the second coming of Christ, "either by the spirit [or by one claiming inspiration], or by word, or by epistle as from us [pretended as an epistle from Paul], as that the day of the Lord is just at hand." (Verse 2.) Some were teaching then that "the coming of our Lord Jesus Christ and our gathering together unto him" (verse 1) were imminent—"just at hand." Paul wrote this part of the epistle to counteract this error. The verse in question states that Christ will not come except the apostasy or "the falling away come first, and the man of sin be revealed, the son of perdition," described in the following verses.

From the days of Paul until now there have been men who have taught that Christ will soon come the second time. We know that he will come, we know that his second coming is nineteen hundred years nearer than when he left the promise to come again, and we know that every year brings this wonderful and glorious event that much nearer; but that is all we can know. Anything beyond this is vain speculation, against the deception of which Paul warns all Christians, because "of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." It is sin to disturb churches over trying to tell that which men, angels, and Christ, in the wisdom of God, do not know.

☼ ☼ ☼

Springtown, Texas, November 21, 1924.—Dear Brother Elam: Please answer the following questions:

1. Since the Scripture says, "Let the women keep silence in the churches," is it a violation of this when they answer questions in Sunday school?

2. Why did Jesus command the apostles to keep secret the "things" of Luke 9: 36?

3. Why is the rich man called "Dives?" Where is the scripture for this, and what does "Dives" mean?
H. B. MCCULLEN.

1. "The church," in which women should "keep silence," as 1 Cor. 14: 20-39, is not a church house, but the congregation of saints as a whole. In this congregation of the whole church, this mixed audience of saints and sometimes sinners (verses 23-25), the women must "keep silence." "Keep silence" means here just what it means when applied to a prophet who must "keep silence" while another prophet speaks—that is, must not address the audience while another prophet is addressing it. Since women are not permitted "to speak"—that is, to make public addresses, as the prophets were doing—they should "keep silence;" "for it is shameful for a woman to speak in the church." To "speak in the church" means, as the entire passage shows, to make a public address in the way of instructing and edifying "the whole church," or congregation. While this is true, it does not follow that women should not answer questions in a class in a Sunday school, or a Monday school, or any other school. The two things are entirely different.

2. The "things" of Luke 9: 36 embrace the glorious vision of Jesus' transfiguration. Read Matt. 17: 1-9; Mark 9: 2-10; Luke 9: 28-36. The apostles were forbidden to tell this vision for only a short while. They must be more fully instructed and must understand more clearly the mission and work of Jesus as the Christ, and, therefore, the gospel in fact, before they could be sent out to preach it to the whole creation. Matt. 17: 9 says: "Tell the vision to no man, until the Son of man be risen from the dead." Then this prohibition was lifted and they were commanded by Christ to go "into all the world" and to tell it to "the whole creation."

3. The rich man of Luke 16: 19-31 is called "Dives" by men, not by the Bible, because "dives" means "a rich man," a rich man of the world. I cannot understand why men use such words instead of the plain words of the Bible, unless they desire to make a show of learning. But really educated, wise, and good men use the simplest and plainest words. Consulting an ordinary dictionary or some Bible dictionary would save the time and trouble of asking and answering some questions.

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LOCATED IN MISSISSIPPI.

BY J. D. TANT.

For many years there have been many calls from N. L. Clark and others to send gospel preachers to Mississippi. With few exceptions, it seems to be a neglected field.

After living in the Ozark Mountains of Arkansas for six years, I have traded for a farm near Greenville, Miss., and am now moving to that place.

Greenville is in the delta, and I have never found a finer farming country. Around Greenville lands are producing one bale of cotton, fifty bushels of corn, and eighty bushels of oats per acre, respectively. We have fine water and health in Greenville, with cement roads and good schools, with trucks to carry children from all directions. Many of these large farms are being cut up and sold, and I hope to settle at least twenty Christian families around Greenville this year to help build up the Master's cause.

Greenville is a city of fifteen thousand people, and there is no church of Christ in the city. Not only is Greenville void of gospel teaching, but one hundred other towns in Mississippi also.

On account of my financial condition, I shall not be able to do much preaching for a while, as I must work on the farm until I get my debts under control. If I can manage to get a tent, I hope to hold three or four meetings in this part of Mississippi this year. When I get able to own a car, I can reach out into regions beyond. I now have calls unanswered from Virginia, Florida, North Carolina, Tennessee, Illinois, Kentucky, and Oklahoma. I would much rather spend all my time in Mississippi, if my work is desired in that part.

I will be glad to get in touch with all Mississippi preachers and churches, and also with brethren who intend to move to this section.

THE EAST TENNESSEE MISSION FIELD.

BY G. W. FARMER.

After having called attention several times to the great need of gospel work in this section, I wish now to state that we are planning a program for more extended activities in this field for the present year than ever before. In addition to our watching vigilantly and cultivating more diligently where we have already done work, we want to do some work in new territory. In the section above Knoxville we are hoping to be able to do more work, and work in new localities.

In some localities a few isolated brethren and sisters can be found

doing little or nothing, and I believe by some one's going among them and holding meetings and talking up an interest that they can be got together and put to work. Then, in the most of this section we have no members; but, to my mind, many people would give a hearing to the gospel, through curiosity at first, if nothing else, and I am confident a great work can be done. In doing this, the church will be working much more in accord with the divine order —instead of sounding in the word, as the custom is, so much to old, established congregations that have heard it over and over until they have actually tired of it, sound out the word to new people and in new territory, making new conquests for the truth. Now, to do this, may I suggest, and urge it, that we employ two good men with good ability, one to preach and the other to lead the singing and be a helper in a general way? In addition to their holding meetings, they could circulate tracts, sell good books, and interest the people in good, sound, religious papers. Now, to do this well, these brethren must be good mixers, affable, and agreeable among the people, and they must be industrious and energetic.

Now, in this field they would get but very little support. We would not expect much, and, therefore, we will not depend upon it. But their support must come mainly from elsewhere. In view of this fact, I suggest to the brethren and sisters throughout East Tennessee, regardless of whether you have a congregation with which to meet or whether you are isolated—the responsibility is just the same, anyway—that you each one purpose in your heart to help in this work to the extent of your ability and lay by in store regularly for this purpose.

To the brethren, sisters, and congregations out of East Tennessee, I must insist that we must have help to do this work. Will you please consider this and help us to carry out our program for this work? In the Merchants Bank at Cleveland, Tenn., we carry an account, styled "The East Tennessee Mission Fund," and all funds sent to us for use in gospel work in this field we deposit to the credit of this fund, and it is drawn on as the needs demand.

Let every congregation or brother or sister who purposes in his heart to help in this work write to me at Cleveland, Tenn., and tell me what you plan to do, whether you are ready or not to make remittance. We must have some definite idea about what we can do before we can perfect our arrangements. Now, I am not claiming that this is a perfect plan, but I see nothing in it or about it contrary to the teachings of God's word, and it seems to be the most feasible and certain of any plan of which I have thought. Does some one know of a better way or plan? If so, suggest it. We shall be glad to have it. But, my dear brethren, remember that this is the Lord's work, and we should meet it bravely and prayerfully.

Write me at once or very soon what you will do. Have fellowship with us in this work. The Lord blesses his people when they do their duty.

NERVOUS & HALF-SICK WOMEN

Relieved by taking Lydia E. Pinkham's Vegetable Compound

These Three Letters Prove It

Lowell, Mass.—"I am sending you a few lines to let you know what good your medicine has done for me. I want you to let every one know that it has helped me in nervous troubles. I have four children and you know there is a lot to do where children are. They would come in from school and they would start telling me about their little troubles but I could not stand it. I had to send them away. I could not even walk on the street alone I was so nervous. I found one of your books and read it and then I saw in the paper about Lydia E. Pinkham's Vegetable Compound. I got it and had taken one bottle when I saw a change in myself. I was surprised. The children can talk all they want to now and it does not bother me. I am still taking the Vegetable Compound."—Mrs. JOSEPH LEMERE, 34 South Street, Lowell, Mass.

Felt Like A New Woman

Springfield, Missouri.—"For four or five months I was run-down, nervous, my back ached and I did not feel like doing a thing. Sometimes my legs ached and felt like they would break and I had a hurting in my sides. I had been reading in the newspapers the letters of other women who had taken Lydia E. Pinkham's Vegetable Compound and the advertising of it appealed to me so I bought some and saw results in almost no time. I had hardly been able to do my own work and after taking the Vegetable Compound I felt like a new woman. I recommend it to my friends who have troubles like I did, and hope they will find the same results."—Mrs. M. CARPENTER, 607 W. Chase Street, Springfield, Missouri.

40 Years Old, Feels Like 20

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OBITUARIES

JOHNSON.

Sister Kittie Perdue Johnson was born on December 8, 1846, and departed this life on November 2, 1924. She was the faithful wife of J. H. Johnson, senior elder of the West End Avenue congregation, Atlanta, Ga., and a mother, in every sense possible, to his four children who were left motherless by the death of his first wife. In addition to her immediate family, she is survived by John P. Perdue, Albert Perdue, Mrs. J. B. Johnson, Mrs. I. C. Suttles, and Mrs. R. Y. Lysle, besides a host of more distant relatives and friends. More than sixty years of her life were spent in the church of the Lord Jesus Christ. She loved the church, and attended all the services of the West End Avenue congregation on the last Sunday she spent on earth. She loved to help the weak and console the distressed and troubled. She admonished the careless and commended the faithful. Her gentle spirit disliked strife and sought peace. In her passing, the church has lost a saintly servant and a mother in Israel has gone home. "Blessed are the dead who die in the Lord."

B. C. GOODPASTURE.

KIRK.

Oscar Matthew Kirk was born on June 9, 1875, and departed this life on June 9, 1924; hence, he died the day he was forty-nine years of age. He obeyed the gospel about twenty years ago, and he had been a faithful Christian since. When I visited Patterson, Cal., soon after I came to the State in 1917, I met Brother Kirk, and we were good friends from that time till he passed away. After his health failed, he moved to Graton, Cal., hoping that he might regain his health, and also that he might have his children in the Pacific Christian Academy. His death occurred while Brother J. N. Armstrong was in Graton, and he conducted the funeral. Brother Kirk was buried in the cemetery at Graton, and his wife and four small children are still living in Graton. He suffered much during his last illness; but with the aid of his brother, Walter Kirk, a number of physicians, and the good brethren of the community, he received every possible attention. The community, the church, and the home will miss Brother Kirk; but we "sorrow not, even as others which have no hope."

W. HALLIDAY TRICE.

WILSON.

The funeral services of Sister Frances Wilson were conducted by Dr. J. S. Ward and the writer on November 12, 1924. "Frances," as she was affectionately called by her friends, was born in Franklin, Tenn., but the greater part of her life was spent in Nashville, where she taught in the city schools until failing health necessitated the giving up of a work she loved dearly. The writer was closely associated with Sister Frances and her family during his ministry at the Lindsley Avenue Church.

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When her health permitted, she was at her place of duty on Lord's day. She always manifested a great interest in the congregation of which she was a member. Sister Frances was summoned from life comparatively young, but perhaps her mission had been fulfilled and God called her up higher to the reward which we feel she so richly deserved. Born into God's family at the early age of thirteen and faithfully walking in his ways until death, we feel that our loss is her eternal gain. Sister Frances is survived by her father, R. M. Wilson, and one sister, Mrs. Ailene Johnston, to mourn their loss. "For me to live is Christ, and to die is gain." (Phil. 1: 21.) J. LEONARD JACKSON.

ROBERTS.

On September 12, 1924, I went to Mercer County, Ky., near Harrodsburg, to speak words of comfort to the sorrowing relatives and friends at the funeral service of Sister Martha Roberts. She was born on February 2, 1848, and her spirit left its earthly dwelling place on September 11, 1924. Sister Roberts was the wife of John Roberts, who preceded her in death a few years. As a heritage of Jehovah, there were born to them fourteen children, fifty grandchildren, and forty-eight great-grandchildren. I have never seen a family more devoted to their mother and more deeply grieved over her departure than the Roberts family. Besides her children, Sister Roberts leaves behind four brothers and three sisters. She became obedient to the faith early in life, and was true and faithful to the end. I believe that the loss to the family in her going is very greatly outweighed by her eternal gain. "Precious in the sight of Jehovah is the death of his saints," and to depart this life and be with Christ is very far better. Her children, who should rise up and call her blessed, should not sorrow as many who have no hope. One of her sons suggested that I read and emphasize at the funeral the description of a worthy woman given in the last chapter of Proverbs. He assured me that much of this was very applicable to his mother. With much tenderness the body was buried close by the Berea church house, where the service was conducted. THOMAS D. ROSE.

McCORKLE.

Born into this world on February 9, 1843, Joe S. McCorkle lived, moved, and had his being amidst its joys and sorrows, successes and failures, for eighty-one years, six months, and one day. This one day was on the first day of the week. Brother McCorkle served as an elder of the church of the Lord Jesus Christ for twenty-five years, having served part of this time at Newbern, Tenn., and a long time at Yorkville, Tenn. His faith and loyalty to the cause of Christ were put to the acid test at different times during these years of Christian experience, but he endured that he may some day reign with Him who said: "He that believeth in me shall never die." Brother McCorkle was one of my best friends in this world. I preached for the church at Yorkville for quite a while and held one summer's meeting there. I have attended services there when others were preaching, and it was always an in-

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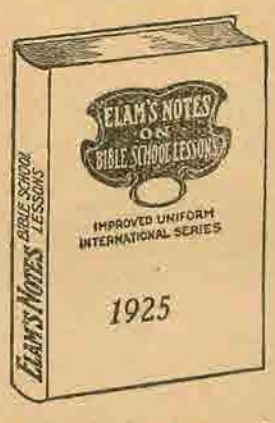

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spiration to see the love and light and life of his soul beaming from his countenance while he sat at his place near the Bible stand. What a heritage he has left to Walter, Robert, and Sister Annie, his three children, who loved him unto the end! They are all three Christians, and may God bless and keep them in like precious faith of their father for a little while yet, and soon the grand reunion in that sweet home of the soul will be theirs to enjoy; and in this glorious reunion with departed loved ones, without doubt, there will be their sister, Mrs. T. M. Karnes, who over a year ago dropped earth's weary burden to enter into that endless rest awaiting all who trust and obey to the end.

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BY H. M. PHILLIPS.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Be thou an example of the believers." "Abstain from all appearance of evil." "Come out from among them, and be ye separate." "That he might . . . purify unto himself a peculiar people, zealous of good works." "Be not overcome of evil, but overcome evil with good." "Thou therefore which teachest another, teachest thou not thyself?"

These are but a few of the many statements which exhort to a holy life, a good example before others. Especially does such teaching apply to public workers in the church, because all are looking at them, but it also applies to all who claim to follow Jesus. It is evident from the study of the Bible that to keep one's self pure is demanded. We all make mistakes; but when we do, it is bound on us to correct them, confess them, turn from them, and pray to God for forgiveness.

It is a dangerous thing to play with sin, but many are so doing who are acting as leaders and public workers. This is surely wrong, and much harm often comes from such. A public worker or leader in the church with a bad influence will soon cause confidence to grow less and less till only a few will uphold the work. An elder who drinks, wrangles, uses bad language, goes to places of worldliness, talks mostly foolish talk, and is close and stingy, and is mixed up in worldly organizations which sometimes keep him from church services, or any other thing which is not becoming one who professes godliness, will soon cause less spirituality by his actions. A preacher who goes to picture shows, ball games, theaters, and uses vulgar language, tells smutty yarns, and uses suggestive talk in his preaching, and who has a stain of immoral conduct with the opposite sex, surely is badly handicapped in his influence for good. A young man who is not pure in life will surely cause some bitter remarks

to be made and lower the cause as he publicly works and keeps up the immoral life. Women who are not pure in thought, word, and deed, who try to encourage others to duty, certainly hinder the cause, and often cause some weak one to stumble.

We cannot serve two masters. We are for Christ or against him. We need to make our choice as to whom we will serve or what kind of a life we will live. God wants all our service. He wants people who give themselves to him. He must have those who are his to deny themselves and present their bodies as a living sacrifice, holy and acceptable to him. He accepts only those who forsake all and follow him, who abound in his work, follow in the steps of Jesus, and are busy about the Father's business, do his commands.

What the church of Christ is in need of now is a thorough cleansing, then a continual purifying by the word in obedience to it. Till such is done, it will never have the influence it should. Its leaders need to lay aside every weight and the sin that besets, and run with patience the race. Corrupt workers mean corrupt churches. We often wink at sin which God surely would have us to clear ourselves of. Leaders who claim to be Christians, acting in the same way as sinners and going to places of the world, surely will drag the cause down. Let the church demand of its workers that they live as God says, and let all the members do likewise.

WORK AMONG OUR COLORED BRETHREN.

BY M. KEEBLE.

I closed my year's work for 1924 at the Jackson Street Church, in Nashville. While here, I. J. Terry, a Baptist preacher, challenged me for a debate. Two nights were enough for him. He claimed to have had forty-one debates up to that time, and he was highly educated; but the Word settled it with him.

When Brethren S. W. Womack and A. Campbell started the Jackson Street congregation, there were but a few loyal colored brethren in Nashville; but Brother Lipscomb encouraged them to press on, and they did, and a great work has been done by them. Brother Womack is dead and Brother Campbell is failing in health, but the works they have done will follow them.

I started my year's work for 1925 at home by preaching the first Sunday in the year at the Jackson Street Church. I have been blessed with the privilege of being with this congregation the first Sunday in the year for over twenty years. Just a few days before Christmas Brother A. M. Burton sent me a check for twenty-five dollars. Brother Burton for years has helped me in my work. I have never had to ask him to help me in my work; he just sees what I am trying to do. I also thank the white congregations that have called me to labor with my people, and I thank the colored churches also, which have assisted me much.

My first evangelistic work for this year began at Terrell, near Union City, Tenn., in a little schoolhouse. I spent a week here, but was rained out two nights. I preached four nights to a people that seemed hungry for the truth, and I tried to feed them. This four-nights' effort resulted in five precious souls obeying the truth. Three families, from Henderson, Tenn., that I baptized, moved to this section, and they began right away to teach the people around them, and then they called me to come and labor with them a few days. Now there is a new congregation of Christians there, and I am to return when weather conditions are better.

I am now in Birmingham, Ala., where I was called by the West End Church (white). A little over three years ago a new house costing something like two thousand dollars was built by the colored folks in Birmingham, and they are out of debt. The West End Church never stopped assisting them until the house was built and paid for, and even now they come and see how they are getting along. This church has continued to look after the colored work better than any that has called me to labor with my people. Nearly three hundred persons have been baptized since this work began, and the best part of it is that several preachers have developed in the congregation, and they have baptized twenty-five or more. This is a working church.

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A LETTER FROM BROTHER YOHANNAN.

BY J. W. GRANT.

Since writing the appeal for Brother Yohannan that appeared in the Gospel Advocate of January 15, I have received a pathetic letter from him that I will give entire, almost *verbatim*. He says:

November 27, 1924.—Prof. J. W. Grant.—Dear Sir and My Beloved Brother in Christ Jesus: I send greeting and grace, and I am hoping, from our Father and Lord Jesus Christ, this my small letter will find you well and quite happy. Give my best regards to my dear Sister Grant, and to my dear brother in Christ, A. B. Lipscomb, and to my Prof. S. P. Pittman, and to all brethren and sisters in Christ Jesus. Please, brethren, remember me in your prayers, as I am in great, great necessity, without help. My lines are passing in great bitterness—why, I will tell you: I have lost one of the greatest of wives. I do not know what to do. My lines are passing bitterly after the death of that noble wife. From my thinking after her, I have been sick. I was not trying to write to you any more. I thought we will meet on the other side; but now I am better. Possibly He spares me for His good cause.

Now, we have not any wheat to sow, nor land, nor money to build us a place of shelter. From necessity our children are very [nearly] much naked. I am revealing all my secrets like to my own brethren. I am in great need. I need your encouragement and your prayers.

Dear Brother Grant, I have received your welcome and kind letters with three checks, for which I thank you very much. Indeed, the goodness of the brethren can never be forgotten, whatsoever they have done for us in our great and great necessity. Please, brethren, remember us with good encouragement. . . . Still I am doing my Christian duty as before, preaching the gospel of Jesus Christ to the poor sinners. Besides this, I am teaching. If you brethren will help me concerning the school, to hire some more teachers, I shall be thankful.

Excuse my irregular letter. I am not very much strong.

I am your brother in Christ Jesus,
ALEXANDER KH. B. YOHANNAN.

I have not sent the remittance yet that I mentioned in a recent issue of the Advocate. I will not send it until all who wish to respond to this appeal and wish me to send their donations have a chance to send them to me. I will gladly forward all that may be intrusted to me for him, and will send card receipts to all who send funds to me. Let us not make it too long off. Address me as early as you can, at Largo, Fla., Box 10.

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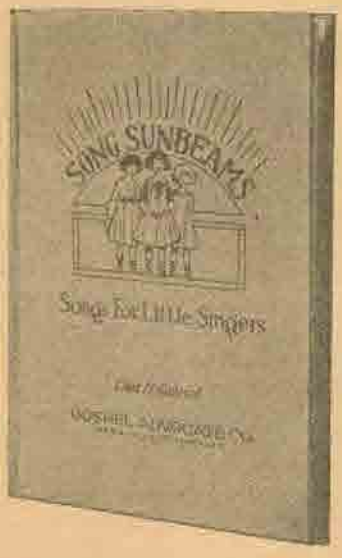

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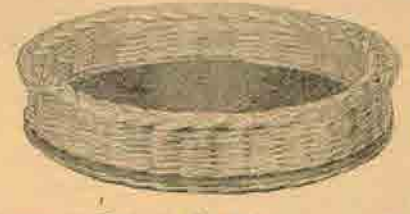

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CURRENT COMMENT

By JAMES A. ALLEN

The editor of the Baptist and Reflector, writing on "The Main Thing," says:

There can be no question that evangelism is the main line of Christian action, since it was the Master's avowed business in the world. A decline in soul-saving is a serious symptom and should be alarming. Since 1922, says Dr. Scarborough, Southern Baptists have fallen off in the number of baptisms from 241,000 to 195,000 last year. There may be "evangelistic waves" which means an ebb and flow of soul-winning enthusiasm which may not be especially ominous; but where there is any sign of having actually gone backward, it behooves us to look for and remove the hindering cause.

We think that "the main thing" for any man to do is to determine to obey God. This is "the one thing needful, "the good part," without which life is a failure. The primary reason that caused Jesus to come to this earth was to rescue man from the dominion of Satan and to bring him again under the rule of God, his Creator. Hence, the principal object of the advent of Christ was not to make men religious, as men were religious before he came; nor to make men moral, as men are moral who refuse to accept Jesus and submit to his authority.

Underlying all religion is that love of God that leads to obedience to God. "If ye love me, ye will keep my commandments." (John 14: 15.) Without this love which prompts to an implicit obedience, as a little child, with no preference or will of self, all religious service and worship is "become sounding brass, or a clanging cymbal." To be able to "speak with the tongues of men and of angels" is a great thing in a secondary way; but if the man able to preach thus does not have that love that prompts him to magnify implicit obedience to God, as God's will and commandments are revealed in his word, his preaching will never redound to the glory of God nor to the salvation of a single soul. If a man be so philanthropic as to give all his "goods to feed the poor," yet is not willing to do all that the word of God teaches, "it profiteth" him "nothing." If he goes so far as to make the greatest sacrifice possible to man and gives his "body to be burned," but presumptuously does things that God, in his word, does not command him to do, or willfully refuses to do anything that God commands him to do, "it profiteth" him "nothing." Without obedience, all singing, praying, preaching, giving—all is empty and vain and "profiteth me nothing."

All Christians should be engaged in the work of preaching and teaching the gospel. Every congregation should be a center of activity, as "a city set on a hill." In New Testament times all disciples of Jesus "went everywhere preaching the word." They did it simply as Christians and as members of the church. Anything got up to preach the gospel, or to do any other Christian work, which is larger or smaller than a local congregation of Christians, is a hindrance and not a help.

But our Baptist friends ought not to complain that since 1922 "Southern Baptists have fallen off in the number of baptisms from 241,000 to 195,000 last year." They are teaching the people that baptism is nonessential and that a man can be saved from his sins, live the Christian life, and go to heaven when he dies, without it. So they ought not to complain because the people are refusing to be baptized. They teach that Methodists, Presbyterians, and others who refuse to be baptized are saved and are Christians. Why should a man want to be baptized, if he can be saved and be a Christian without so doing?

Of course, Jesus said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) But Baptists think that Jesus surely could not have meant to say such a thing as that. Still, there it stands in plain words, and there is no way to get it out of the Bible; yet, according to the Baptists, it ought not to be there. They think that Jesus evidently meant to say, "He that believeth and *is saved should be baptized*," but still it does not read that way; and the simple fact that it reads, "He that believeth and is baptized shall be saved," has given the Baptist denomination, and Baptist preachers, no little trouble in their anxiety to prevent the people from believing that Jesus meant exactly what he said.

☼ ☼ ☼

The Western Recorder (Baptist) thinks that big drives for money have been overshadowing things that are more important than money and makes a most important point in these words:

In our effort last week to clarify the situation into which Southern Baptists have come, we called attention to the unfortunate lack of prayer and deliberation and meditation on our going into the Seventy-five Million Campaign. By the blessing of God, we shall endeavor to find our way back from whatever mistakes may have been made in that campaign to a "center of gravity" in which we shall officially and unofficially seek to emphasize everything taught in the word of God, humbly depending upon the Holy Spirit for guidance and direction.

It is with no spirit of criticism or faultfinding that we refer again to the lopsidedness of the emphasis which placed financial objectives on the center of the stage and so intensified our preoccupation in urging the support of them that no time seemed to be left for us officially to give an equal prominence to those spiritual commitments of Southern Baptists which are our very lifeblood.

While Gospel Advocate readers understand that we think it scriptural to be a Christian instead of a Baptist, and that we plead for "those spiritual commitments of" Christianity as they were "committed" by inspired men

and recorded in the New Testament, rather than for "those spiritual commitments of Southern Baptists," as originated and propagated by men, at the same time we most heartily wish to indorse the good point thus made by the editor of the Western Recorder. There can be no doubt that the disposition to magnify money has made the religious world "lopsided" and that great drives for funds to capitalize almost any kind of project that almost anybody takes it into his or her head to start has put things "on the center of the stage" that ought not to be on "the stage" at all. Whenever "our preoccupation in urging the support" of "financial objectives" becomes "so intensified" as to make us think that the "financial objectives" constitute the main thing, "we" have got too far away from the teaching of Jesus Christ to have any proper conception of the enormity of "our" sin or to have any clear idea of the real work of the church.

Why can't people be satisfied to work simply as members of the church? The church is the only divine organization on earth. God established the church to do every good work in which any good man or woman could possibly participate. The church is God's "missionary society" to "preach the gospel to every creature," and it is God's "relief society" "to visit the fatherless and widows in their affliction." All of this work can be better and more efficiently done by every local congregation in its own neighborhood. Whenever anybody starts anything larger than a local congregation, it is too large to be scriptural; and whenever anybody starts something smaller than a local congregation, it is too small to meet God's approval. Why this mania for "starting" things, anyhow? God has already "started" the church, and it covers the case entirely. Why not every member of every congregation go ahead in a quiet and unpretentious way and do the work, each in his own neighborhood, that God had already "started" by establishing the church? With that done, they may then reach out into "the regions beyond" as they have opportunity. Still, this simplicity of God's way does not appeal to those imbued with worldly ideas. They are not satisfied to work humbly and quietly, simply as members of the church. It must be recognized as a curious fact that those who are the least sound in word and doctrine and who never do anything as members of the church are generally the ones to "start" something that causes trouble ever afterwards, and that chokes the work of the church by "starting" a human coöperation to monopolize the work of all the churches in a consolidation larger than a local congregation. The elders of our congregations, whose duty it is to rule well, should put a stop to this sort of thing.

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OUR CONTRIBUTORS

SPIRITUAL SURGERY.

BY JAMES E. CHESSOR.

The Offending Eye and Hand.

When our Lord said, "If thy right eye causeth thee to stumble, pluck it out," and, "If thy right hand causeth thee to stumble, cut it off," he was not advocating the pagan practices of self-mutilation by which millions of people have sought peace of mind and heart. He was uttering a new truth which Christianity alone can claim. If any think there can be propitiation for their sin through some personal self-effacement or sacrifice, they miss his meaning. "*He* is the propitiation for our sins," and there can be nothing added or taken from it. And it was the concern of the Savior that all should appropriate the redemption which he provided.

After the Master had condemned the lustful look as the root of the sinful deed, he added: "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." Here we have the offending "eye," which is to be plucked out, and the offending "hand," which is to be cut off. Here also is mentioned "hell"—Gehenna—for the offending body, the body which will not be ruled. Apropos to these terms as here employed I shall have somewhat to say.

Removing the Affected Member.

The offending eye or hand is to be removed in order that the whole body shall not perish. This, Jesus says, is "profitable" and "good." It is not difficult to see why this is so. If one affected member is kept, the rest of the body will suffer because of the affected member. If by keeping the affected member the whole body is to be cast into hell on that account, it is better to part with the offending member. It is a sharp medicine which the Great Physician prescribes, but it is needful, and it is sure of results.

An analysis of our own experience shows us that sin has a tendency to get a fruitage through some particular avenue of our lives. Each has his "besetting sin," or, as some one has named it, his "upsetting sin." Such a sin is so characterized because it makes an especial appeal to the individual, causing him to forget for the time all the provisions of divine grace provided to save him from that sin. It may be an inherited weakness, an inordinate ambition, or some sensuous thrill to which evil appeals, making its victim condone and excuse that particular sin in his own life. Many a man in his sober moments sees the error of that which he has no power to control in temptation. Therefore the advice of Jesus that he should pluck out the eye or cut off the hand that furnishes the occasion for the sin. This does not mean that Jesus proposes to save us by the amputation of our faculties, or that he does not approve of the use of all faculties, but it does point to the absolute necessity of self-mastery and self-direction over all of them in the interest of righteousness. All our members must be brought into subjection to the obedience of Christ. It was necessary that even Paul should buffet his body.

Let us weigh these words of our Lord. In them there are two very outstanding convictions of thought. First is his terrific aversion to the very thought and appearance

of evil. His teaching is that nothing is so deadly as sin; that sin must be thwarted at any cost. This truth is enforced with an illustration that falls in the domain of surgery. The offending member must be loosed from the body that the rest of the body may be saved. The surgeon in the study of anatomy comes to an appreciation of the mechanism of the body which other men do not have, but that very appreciation leads him to remove an affected member to save the rest of the body from the malady. So our Lord, the Creator of man, so appreciates human life that he advises the saving of it at the cost of a most vital member. There is nothing that so endangers the spirituality of Christians of to-day as the loss of this drastic aversion to sin which the Master had. We simply do not appreciate the enormity of sin as he did. If we did, there would be some plucking out of eyes, some cutting off of hands. Think of how the Father hates sin—why, he will not so much as look upon sin! That is why for the first time in eternity he had to turn his face away from his own and only Son as that Son died with the piteous "Eloi" of the cross upon his lips. No wonder that he who was made a curse for us and our Sin Bearer should say: "Pluck out the evil eye! Cut off the evil hand!"

The second thought for our consideration is the earnestness with which Jesus would have us pursue righteousness. Think, again, of how he died on the cross that we might partake of his righteousness. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." He "was made unto us wisdom from God, and righteousness and sanctification, and redemption." As the sinless substitute for us, he suffered on the accursed tree that we might be forgiven of our offenses, that we might be accounted righteous. Since he redeemed us with so great a redemption, we ought to become partakers of his righteousness with the earnest of our hearts. If he yielded up his life that we might live, we ought also to yield up any offending thing that forfeits our life.

In order to a righteous life, the Master says we must control our members. He demands that we have the eye single for him. Of all the senses, that of the sight is, for most of us, the choice possession; but even it must be sacrificed rather than that we should undertake the futile experiment of enjoying the "lust of the eye" part of the time. And the right hand, the most important servant of the will of man, must be controlled or removed. The eye must be single, not lustful; the hand must be obedient, not cunning in wickedness.

The Surgery of the Great Physician.

Translating all this into the realm of the spiritual as our Lord evidently intended us to do, it simply means that the evil must be cast out of our lives and that all our faculties be made to serve Christ. If they cannot be made to so serve, if we cannot control them with purpose of heart, then our Lord advises spiritual surgery. The evil is the enemy of the good, and to save an evil and unruly thing is poor policy when we are sacrificing the good in order to do it. The evil thing had best be plucked out, cut off, cast away.

Paul calls this a circumcision of the heart. "Circumcision is that of the heart," he says. "We are the circumcision," he says again, "who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." "In whom [Christ] ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism," and so forth. In Christ we put off the old man, and in him we crucify the flesh.

The trouble lies with the heart. "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." The eye that giveth a lustful look is to be plucked out. There is need of heart cleansing. "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man." "Each man is tempted," says James, "when he is drawn away by his own lust, and enticed."

Now, if an object dear as the right eye, or useful as the right hand, lead you into sin, that object you are to part with. If a man had no better way to avoid sin and hell than by yielding up his eye or hand, it would be profitable to choose this. "It is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." "It is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire."

The Danger of Hell Fire.

Mark how Jesus holds the justice of God before men in terms of hell fire and undying remorse. Gehenna is meant invariably. "Cast into hell," "the eternal fire," "the hell of fire," "the unquenchable fire;" "where their worm dieth not, and the fire is not quenched." The easy argument that all this is figurative, and therefore fiction, is merely the dodge of the sensualist. Men who live in sin on the sensual plane have so little appreciation of the spiritual that the moment they are told that in the world to come they have no physical consequences of sin to meet, they are immediately convinced that the cause for fear is gone. But let us remember, first, that it cannot be proved that Jesus was not speaking of physical suffering; but that even if this could be proved, then a more terrible thing faces us. If he saw in the spiritual future consequences so terrible that they could be described only in such terms as "unquenchable fire," what must the reality be! If "fire" is a mere symbol, it is none the less the symbol of the sum total of certain dreadful realities for which there are no adequate representations in human language.

The whole subject resolves itself into a single question. Are we in earnest, as the Lord Jesus Christ would have us be? If we are not, then our first and greatest task is immediately to seek and deal with the cause. Issues of life and death are involved: life, if we follow the Spirit; death, if we follow the flesh.

"HE THAT WINNETH SOULS IS WISE."

BY LOULA M. ADKISSON.

No one of the many wise and beautiful sayings of Solomon is more appealing than this one: "He that winneth souls is wise." He is wise in winning souls to Christ, in that he not only saves others, but himself as well.

It has been estimated that out of the twenty million young men of America, only one million are Christians. Is not such a startling statement enough to appall the heart of every Christian? In view of this fact, it is not surprising that the world seems to be dominated by evil. Would that every one had the burning desire to win souls to Christ that the dying woman had whose one lament was:

> "Must I empty-handed go?
> Must I greet my Savior so?"

If we had such desire, the unconverted ratio would be greatly lessened.

Recently a certain pretty hymn was sung at church. I thought as I sat and listened to the cadence of the song, what a wonderful thing it would be if every one who left that church would heed the admonition, "Take the name of Jesus with you"—take it every day in every walk of life! What an aid and inspiration that name would be in winning souls to Christ. "For there is none other name under heaven given among men, whereby we must

be saved." (Acts 4: 12.) It is only through Jesus that souls can be won and saved. Great and precious are the promises to the winner of souls. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5: 20.) "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12: 3.) It is no wonder the wise man said: "He that winneth souls is wise."

We commend both the matter and spirit of this article. It emphasizes a most important and engaging subject. It reminds me of a question a brother and his wife asked some months ago in selecting songs for service. When they came to "Rescue the Perishing," they asked: "How will it do to sing that?" I replied, "We should have been singing that all our lives," and I add here, acting it, too. Winning souls to Christ, or rescuing the perishing, is the very greatest work in which mortals can engage.

E. A. E.

REMINISCENCES OF THE PAST.

BY T. C. LITTLE.

In looking over the pages of the Gospel Advocate this week (January 1), as my custom has been, the article on the first page by Brother Allen awakened memories that are very dear to me. I am reminded that with this issue is the beginning of the fifty-sixth year it has been making its weekly visits to my home [While the fifty-sixth year of entering Brother Little's home, with this year it commences its sixty-seventh volume. We rejoice that the Little family have read the Advocate over half a century.—J. A.], and I gladly give my testimony that in all these years it has stood for the "ancient order of things" in faith and practice, and that its influence has been for the advancement of the cause of Christ in this part of the vineyard. Perhaps a little of the history of the church in this county would substantiate this assertion. In giving this history, I will have to ask pardon for reference to myself and to my work.

In December, 1868, I married a young Christian woman who had been a constant reader of the Gospel Advocate from its beginning. I was a Presbyterian. We subscribed for the Advocate, and read it in connection with the Bible. In 1876 I was baptized by Granville Lipscomb. In November, 1881, I was appointed to preach the gospel of Christ by the congregation at Fayetteville, Tenn., where I am yet living. At that time we had no resident preacher in this county (and had never had), only three congregations that met every Sunday for worship, and only three houses for worship. However, we were visited occasionally by Brethren Jesse Sewell, J. M. Kidwill, F. M. Smithson, W. H. Dixon, H. F. Leonard, Granville Lipscomb, and B. F. Hart, for monthly preaching and meetings, often having from ten to seventy-five additions in a meeting. It was, indeed, a great privilege to sit at the feet of these grand soldiers of the cross and hear them preach "Christ, and him crucified," for the love of the truth and its power to save. They are all dead, except Brother B. F. Hart, of Petersburg. "Blessed are the dead which die in the Lord." Their works follow them, while they rest from their labors.

To-day we have in this (Lincoln) county twenty congregations, eighteen houses of worship, and six preachers. All these churches are not as active as they should be. Indeed, some seem to be "making haste backward," while others are pressing on to the goal. As the older members are passing away and younger ones take their places and times are so changed, it seems hard for them not to change their religion. In order to show that I am familiar with the situation, I will add that, during the forty-three years of my ministry, principally in this and near-by counties, I have preached five thousand times, conducted sixteen hundred funerals, baptized eight hundred people, and married four hundred couples. I am still at work. In 1924, besides regular preaching, I held three meetings, baptized twenty people, and conducted forty funerals. My work has not been as much as it should. But, by the grace of God, the influence of a Christian wife and of the Gospel Advocate, together with the esteem and encouragement of good and faithful members of the body of Christ and friends without, I am what I am.

May our Heavenly Father help the Gospel Advocate and all its readers to walk by faith to the end of the journey of life, to meet the Savior in peace, and hear the welcome plaudit: "Well done, good and faithful servants: enter into the kingdom prepared for you from the foundation of the world."

THE WORK AT RUSSELL AND NINTH.

BY S. H. HALL.

By request, I make a brief report of the work we have done and are trying to do at the congregation worshiping at Russell and Ninth Streets.

When 1924 closed, counting some items that did not go through the hands of Brother Dillard, our treasurer, I find that around twelve thousand dollars was put into the work last year. Some two thousand dollars went for local charity, five hundred dollars to foreign missions, five hundred dollars to home missions, and, counting what we are doing for the Fanning Orphan School and the Tennessee Orphan Home at Columbia, Tenn., we spent about nine hundred dollars toward helping to educate worthy boys and girls who need help. One of the best things that I observed, in looking over the record, was that our young people put nearly three hundred dollars into an effort to make the poor happy during the Christmas that has just passed. They seemed to be so happy as they went about this.

Everything seems to be in a better condition for work this (my fourth) year with these good people than ever before. Our men and women, boys and girls, are working as never before. There were above fifty visits made last week by our sisters to comfort the sick and help the poor, and everything is so arranged that such work will be systematically done for the whole year, and not just in spells. Next week, on Wednesday evening, some fifteen or sixteen young men ranging in age from fourteen to eighteen will conduct a study of the thirteenth chapter of First Corinthians, then two weeks from that night another group of young men ranging in age from eighteen to twenty-two will lead us through the study of the fifteenth chapter of First Corinthians. I never saw young people more eager to work. Last Lord's day (January 25), besides the forenoon and evening services, we conducted four other services in the afternoon for our sick and aged. The number in our Bible study at 10 A.M. stood around three hundred, with four hundred in view as our goal. Seventeen have already been added to our number for the first month in the new year.

It has been said that it is not good to have large congregations; that, if we do, much of the talent in the local church will go unused. When it comes to saying how large a local church can become and remain scriptural, I am at a loss to say. We know of but one congregation in Jerusalem. If there was just one congregation there, I am forced to say that there has never been since another so large in numbers. It seems that that first church, sure enough, worked. But when it comes to getting a large congregation to work as it should these days, I am constrained to say that you have some job on your hands. This seems to be true also of the smaller congregations.

I cannot see why a large congregation should not work just as well as a small one. The one needed thing to-day is to teach every member, old and young, rich and poor, educated and uneducated, to *work*, and the leaders in the local church should help them find work to do. But when you once get them started, they will soon learn how to find it themselves. I believe every child of God on earth who has once seen the cross of Christ as it really is wants to work. It is wonderful to think that Christ would come here and die a death I deserved to die, and that if he had not done so I would have been forever lost, world without end. Too few in the church see this and appreciate it. Souls are going down to death and ruin, and they are going so very fast. What we do, we must do quickly, or our chance to save them will be forever gone. With such work before us, it goes beyond me when I find brethren stopping to "fuss" along the way.

A good brother in Texas recently wrote me, asking that I send him a brief report of the work at Russell and Ninth, stating just how we go about it. I could not find time to get the answer to him at the time he wished to use it. But I will say this: There is nothing to it except *hard work*. And when you go back to the days of the apostles, you will find that "*eternally at work*," and "*every joint supplying, according to the effectual working*," was the system that enabled them to give the gospel to every creature in about thirty-three years. Get *every member* to work. And we should go about this just as we do in getting aliens to be baptized—viz., because their salvation depends on their being *working members, fruit-bearing branches, soul winners*.

There is a matter that I hope it is in order to tell, and with this the report must close. A good brother in our congregation, owning a lot that adjoins the church lot, decided to build a home for us. He was readily joined by two other brethren, and the first thing we knew a neat, two-story, brick-veneered building stood complete, excepting some furniture, back-yard fence and garage, costing these brethren around six thousand dollars. At our first business meeting this year these good brethren agreed to donate all that they had put in it if the other members would do the rest. This was gladly accepted and the deed was made and recorded, and soon we moved in. On Friday night, January 23, a "gathering together" was had at the church house; then, led by Brother Ridley Derryberry, our song leader, they quietly marched down Ninth Street, around the corner of Ninth and Woodland, and ascended the walk way until Ridley stood on the top step in front of the door, and then they burst out in singing the following words:

Praise and thanksgiving be to Jehovah;
Highest archangels, praise and adore;
Let us unite our hearts and our voices,
Singing the praise of God evermore.

Sing to Jehovah, Father all-glorious;
Sing to the Son, our King evermore;
Sing to the Spirit, high and exalted;
God over all, thy name we adore.

I don't think I have ever heard words that sounded so sweet. A queer feeling came over me when the singing was first heard; but when I opened the door and saw the walk way filled with people, then the sidewalk to Ninth Street and up Ninth toward the church house, and filled, too, with souls with whom we had labored so hard for three years, the tears could be scarcely restrained. They then began to file into the house, and in they went until every room was packed on both floors, and I had to slip to the back door and press my way in. Every one had a gift of some kind. With difficulty we managed to arrange to open the gifts and call the names of the givers, after which I tried to say something, then Brother Bixler led a prayer, and we sang "In the Sweet By and By," and they quietly filed out.

They call it a "shower;" but if that was a "shower," I am wondering what a sure-enough rain would look like. It looked like a "storm" to us.

Now, I hope that you, kind reader, will find no fault in me for telling you about this. Mrs. Hall and I have never had greater joy than this brought us. I have worked hard at Russell and Ninth, and the Lord has blessed our labors, but this was such a surprise to us! May God help us, to a degree, to be worthy of such goodness from his people. One of the most beautiful things in the whole affair was the presence of Brother and Sister Bixler, seventy-five and eighty years old, and who had to come some eight or ten miles. I say again, we did not expect this, and feel so unworthy. Mrs. Hall and I certainly were made happy, but certainly we could not feel as happy as that crowd looked, and even on the Lord's day following the rejoicing continued.

May God help us to make this the best year in the history of this work and in my feeble efforts to preach only the truth and to treat each and every soul just as the Spirit of Christ led him to treat men as he came in contact with them.

WHAT DOES IT MEAN?

BY J. D. TANT.

I notice in the Gospel Advocate that Brother A. McGary is writing what he thinks of a gospel preacher in Tennessee who calls sectarian preachers "brother" and calls on them to lead in prayer. McGary thinks such is hypocrisy, and that preachers who do such, not believing those sectarian preachers are Christians, are hypocrites. I know of more than twenty "big" preachers in Tennessee that people tell me are guilty of the same.

For instance, Billy Sunday is not my brother in Adam, for I have come out of Adam. He is not my brother in Christ, for he has not come into Christ. There were religious churches when Christ was here. Sadducees and Pharisees were more in accord with the word of God than any of the sects of our time, yet Christ never did talk about his Sadducee brethren nor his Pharisee brethren, like many of my brethren talk about their Baptist and Methodist brethren.

In the long ago when I was in debate with J. N. Hall, he urged me to call him "Brother" Hall. But his god was not my God, even he being judge. Therefore, I could not compromise the word of God in calling him "brother."

Recently I met two Baptist preachers in a ten-days' debate; and knowing that from a Bible standpoint I could not call them "brother," I did not try. I also met John R. Clark again in debate in Mississippi, but still he was not my brother.

Paul tells Timothy to use sound speech that cannot be condemned.

Brother Hall, in the last Advocate, indorses "Paul, who said: 'Prove all things, hold fast that which is good." Those sectarian preachers who do more to pull down Christianity than infidels do are not my brethren, and I do not expect to lie nor act the hypocrite in calling them "brother." The Bible I teach knows nothing of compromise, and I shall fight it out along that line, if I have to fight alone.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

Beginning to see duty from above instead of seeing it from below—surrounding it with God—this is knowing what duty is, the opportunity that he and we have together.—G. Stanley Lee.

"AND THIS THEY DID." No. 3.

BY J. W. BUSH, M.D.

Please read the first two articles of this series, also 2 Cor. 8: 1-5, before beginning to read this article.

7. *They were willing of themselves.* (See verse 3.) They did not need to be coaxed, exhorted, entreated, or persuaded, but freely and eagerly reached out a helping hand. The life they lived shows us that the glory of the Christian life is not in possession, but in transmission; not in our capacity to receive, but in our ability to give. "The glory which thou gavest me I have given them."

Cannot the disciples of our Lord to-day learn a lesson from the Macedonian churches? "He that winneth souls is wise." The church to-day is woefully lacking in passion for the one purpose for which her Lord called her into being. The Son of man came to seek and save the lost. His church to-day seems to spend most of her strength in coddling the saints—in sounding the word in, but doing little or nothing toward sounding the word out. For this reason, the church, instead of going forward, is at a standstill, and in some instances is actually drifting from the mark of her high calling in Christ Jesus our Lord. Let me illustrate. A man in a boat is trying to row up the Niagara River. He has two oars, but he is using only one of them. Instead of making any progress, he is going round and round, and also gradually drifting with the stream toward the falls instead of going against the current. Is it not true that the oar of giving has been neglected by the church? There has been much *work* done for the church; but this has not been balanced with wholehearted, willing, liberal giving. Instead of making the progress we should have made, we have simply been going round and round and drifting when we should have gone forward. The Master's command to his disciples has evermore been: "Go work in my vineyard."

"A hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom—
They're passing to their doom."

8. *They prayed that their gift would be accepted.* "Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." (Verse 4.) The only entreating there was in the matter was on their part; they "prayed" the apostle to be allowed the privilege of fellowship in helping their brethren. What a blessed spirit! What liberal souls they were! What devotion to the Lord's cause is here manifested! How they put most Christians to shame in these days! No wonder Paul, in calling attention to the liberality of these Macedonian churches, says it is "grace" bestowed of God. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia." (Verse 1.) The grace of God being bestowed upon them caused them to feel keenly the world's woe. They felt with an intensity that is little known, I fear, in our day, that they were debtors to all men, to give them the gospel message, the one and only way whereby men may be saved. It was not something that could be carelessly discharged as a matter of philanthropy or charity. We are presented with a bill of indebtedness which it is our bounden responsibility to pay to the uttermost farthing.

If the gospel were not the message it is, the only message of salvation, the Macedonian churches would never have felt the need of their abundant liberality. But the grace of God being bestowed upon them, they were possessed with the spirit of Him who, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9.) The Macedonian Christians being thus filled with the grace and spirit of the Lord Jesus Christ, they prayed that their gift would be accepted. And the secret of it all was, "they gave their own selves to the Lord, and unto us by the will of God." Those who really give themselves to the Lord and his cause will be ready to give of their means, their time, their presence, and their heartbeats, sacrificially and cheerfully, for the spread of the gospel, the salvation of souls, and the relief of the needs of others, especially the brethren. In many places the pulpit only speaks for an hour or two each Lord's day, and then only to those who occupy the seats before them. In is only by *sermons in shoes* that the suffering and the sinning can be reached. The crying need of the times is not for more eloquence in the pulpit, but for more personal consecration among Christians, so that they, too, will give "their own selves to the Lord, and unto us by the will of God."

"If I have eaten my morsel alone!"
The patriarch spoke in scorn.
What would he think of the church,
Were he shown heathendom, huge, forlorn,
Godless and Christless, with soul unfed,
While the church's ailment is fullness of bread,
Eating the morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty apostle cried,
Traversing continents souls to seek,
For the love of the Crucified.
Nineteen centuries since have sped;
Millions are perishing; we have bread,
And we eat our morsel alone.

And ever of them that have largest dower
Shall Heaven require the more;
Ours is knowledge, affluence, power,
Ocean from shore to shore.
While East and West in our ears have said:
"Give us, O, give us your living bread."
And we eat our morsel alone!

"Freely as ye have received, so give,"
Bade He who hath given us all.
How can the soul in us longer live
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them bread,
If we eat our morsel alone?

PRAYER. No. 1.

BY ZELLNER ENGLISH.

THE SPIRIT OF PRAYER.

The way to learn what constitutes to God both the spirit and manner and other elements that go to make up acceptable prayer is to examine carefully the score or so passages in both the Old and New Testaments which throw the most light upon this rich, wonderful division of his law to his people. These will guide him "into all truth;" and if he seeks earnestly to know the will of God upon this, as upon any subject, he will be rewarded. Jesus makes a lesson plain on the subject of prayer in the parables of the unrighteous judge and of the importunate friend. "And he spoke a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming." (Luke 18: 1-5.) "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give

him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth." (Luke 11: 5-8.) These lessons were given "to the end that they [we] ought always to pray, and not to faint;" that we should be importunate, earnest, supplicative in our prayers, that we may have answers to them.

Against this we have the word of Jesus against vain repetitions. "And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye," etc. (Matt. 6: 7-9.) The Gentiles used vain, empty repetitions in their prayers to God, thinking "that they shall be heard for their much speaking," whereas God hears and answers prayer according to the degree of humility, godly fear or reverence, importunity, supplication, steadfastness, the necessity of the requests, the purpose for which asked, and such considerations. (Eph. 6: 18; Phil. 4: 6-8; 1 Pet. 5: 6-8; 1 Tim. 2: 1-4; Col. 3: 17; 1 Thess. 5: 17; James 5: 13; 4: 3; Heb. 5: 7; etc.) The Gentiles tried to impress the Lord with words, which is the mistake we are to avoid.

Vain repetitions were, perhaps, a way of displaying linguistic or elocutionary powers; they gave opportunity for being swept away upon a torrent of fervid language. Thus the Gentiles hoped to be heard of God because of these powers. A display of such powers, for that purpose, makes impossible God's hearing or answering the prayers. Other scriptures on this point seem conclusive, besides the passage given above.

We are to avoid trying to put ourselves forward in the act of prayer or in any way. We are not to use useless or empty repetitions in making our prayers. God "knoweth what things ye have need of, before ye ask him." He will hear us without even one repetition. Brother McGarvey suggests that this forbids mentioning a request more than once in a prayer. The inadvertent repetition, or a way of expressing repentance, would seem to be harmless in the course of a single prayer. Certainly we pray ask again in subsequent prayers for the things not received from the former; we are to "pray without ceasing," "with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." (Eph. 6: 18.) The word "supplication" carries with it the idea of several repetitions. It would be impossible to "supplicate," as a thing different from simple prayer, without repeating our requests several times, and this is commanded and authorized by the word of God. (See 1 Tim. 2: 1; Phil. 4: 6; 1 Thess. 5: 17.) We are to avoid *vain repetitions by the spirit* in which we pray. If we pray humbly, meekly, reverently, with faith, we shall not repeat in terms of bombast, redundancy, or in any sinful way.

I do not see how it can be wrong to repeat an earnest request in the course of a prayer, if it comes without trying to move the Lord by our "much speaking." Holding fast the form of sound words, we must make simple prayers in faith and hope.

If brethren will study the references to prayer in both the Old and New Testaments, they will learn more on this all-important subject than all the efforts of mortal man can give.

MY PROSPECTIVE DEBATE.

BY LEE JACKSON.

There are several Adventist congregations in this part of Mississippi, and it appears that these congregations have engaged R. L. Jackson, of West Virginia, to champion the cause of Adventism in this part of the country; at least, since coming to Mississippi, Mr. Jackson has been delivering lectures and sermons in advocacy of the doctrines of his church, and has met a Baptist preacher in debate in the town of Carrollton.

On Christmas Eve Day when I went to the office for my mail, I received a letter submitting propositions to me for discussion, and requesting that arrangements be made for the time and place for debate. As the weather was at that time very inclement, I made no haste in entering into these arrangements.

Not being willing to debate the propositions as worded by my Adventist opponent, I wrote out four propositions and mailed them to him. After some preliminary correspondence, two of these propositions have been agreed upon. The four propositions, as stated by me, are as follows:

Proposition 1. "The kingdom of Christ, as foretold by the prophets and as taught in the New Testament, is in existence, and has been in existence since the inauguration of the reign of grace, subsequent to the resurrection of Christ." Lee Jackson affirms; R. L. Jackson denies.

Proposition 2: "The inspired Scriptures teach that the reign of Christ will not begin till his second coming, and that at this time his kingdom will be set up on the earth." R. L. Jackson affirms; Lee Jackson denies.

Proposition 3. "A congregation of Christian men and women meeting together statedly for worship and mutual edification is the only sort of church for which a 'Thus saith the Lord' is found in the New Testament, either in precept or example." Lee Jackson affirms; R. L. Jackson denies.

Proposition 4. "The doctrine of soul sleeping, or the unconscious state of the dead between death and the resurrection, as taught by Adventists, is an essential item of gospel teaching that must be believed and taught in order to righteous living and final salvation." R. L. Jackson affirms; Lee Jackson denies.

Up to the present time only agreement has been reached to debate the two first-named propositions, my opponent refusing to affirm the fourth proposition as it is worded, and I will not discuss the doctrine of soul sleeping unless he affirms it as essentially a part of the faith of the gospel. If he does this, I am ready to deny with all the vigor and force that I can command. To debate a proposition which asserts something that is simply speculative opinion expressed in abstract form is not my understanding as to profitable debating. When I framed my church proposition, I felt certain that he would accept the issue and attempt to show that something as a general church institution is taught in the New Testament, judging from his style of handling the word "church," but I find him disposed to accept this proposition as expressing the truth.

It may appear a little strange that, in consideration of the fact that twelve months ago physicians thought I would probably live only a year or two, at most, I am now ready to engage in debate, but such is the case. The doctors now tell me that I am lacking in physical strength for this ordeal; but a sense of duty impels me to make an effort to defend the cause of truth against the bewitching theories that turn men away from the gospel, and so I am expecting to meet this champion from West Virginia at some time in the near future. We are both Jacksons; but if he is a close relative of mine by blood, I do not know it. He comes recommended to me as a man of integrity of character, and that is all I know. I cannot be idle. Sick or well, as long as I am able to go, I must do something.

"Two went to pray. O, rather say
One went to brag, the other to pray;
One stands up close and treads on high,
Where the other dares not lend his eye;
One nearer to God's altar trod,
The other to the altar's God."

OUR MESSAGES

Granville L. Cullum preached at Cedar Grove last Sunday morning.

Brother Srygley says that he does not believe in one pocketbook, and the old lady tote that.

John L. Rainey preached at Boscobel Street on Sunday, morning and evening, to good audiences.

Brother Dorris says that churches need the whole counsel of God instead of sermonettes and soft soap.

W. S. Long, 1035 West Grace Street, Richmond, Va., January 14: "I have moved to Richmond and am doing mission work in this city."

Leslie G. Thomas preached twice at Greenbrier, Tenn., last Lord's day. Brother Thomas recently preached at Cedar Springs, near Louisville, Ky.

L. L. Yeagley preached two fine sermons last Lord's day at Charlotte Avenue, this city. There were three hundred and thirty-eight in the Bible classes.

A. D. Dies, who changes his address from Gallatin, Tenn., to Senath, Mo., January 27: "The Gospel Advocate gets better with the years. Your article alone is worth the price of the paper."

When renewing your subscription to the Gospel Advocate, send your name as it appears on the paper. When changing address, give old address first, then the new address. This will save time and confusion.

W. B. West, Jr., Decherd, Tenn., January 29: "On the third Lord's day in January I preached at Sewanee. We had a good service and a good crowd. On the fourth Lord's day in January I preached at Huntland."

Clyde Gleaves has left Miami, Fla., and G. Mitchell Pullias began work there on February 1. L. H. Dasher, Thomas C. Ellis, and J. B. Cowart, elders of the church at Miami, very heartily commend Brother Gleaves.

B. C. Goodpasture, Atlanta, Ga., January 27: "Last Sunday, at West End Avenue, this city, one was added from the Christian Church. You are doing some brilliant work on the *front* page these days. You are blazing the path around Jerusalem."

J. H. McBroom, 447 Pulliam Street, Atlanta, Ga., January 30, sends one new subscriber and one renewal to the Gospel Advocate and says: "Fine services at South Pryor last Sunday. One from the Baptists claiming scriptural baptism since last report."

The wedding of Rudy J. Arnett and Edna Coates was solemnized at the residence of E. L. Whitaker, 120 East Davant Avenue, Memphis, Tenn., Wednesday, December 24, at 8 P.M. E. L. Whitaker officiated in the presence of a few relatives and friends.

Will J. Cullum, Livingston, Tenn., January 19: "Increased attendance at the midweek Bible school, with one addition from the Christian Church. Good attendance at both services yesterday, and a splendid hearing at Free Communion (a mission) at 2 P.M."

A. T. Stewart, Fayetteville, Tenn., January 30: "I like very much to read the Gospel Advocate, especially the writings of Brethren Allen, Srygley, Smith, and others. May you live long and continue the good work, which is doing great good and will bring results."

W. S. Moody preached an excellent sermon to the young people at Twelfth Avenue, North, this city, last Lord's day. The Bible-study enrollment is now four hundred and seventy, and nearly all were present. H. Leo Boles will preach for this congregation next Lord's day.

W. A. Schultz, Driscoll, Texas: "The opening of our new meetinghouse at Driscoll, in Neuces County, Texas, will take place, the Lord willing, the second Lord's day in February. We shall have dinner on the ground and at least three sermons during the day. Come and be with us on our opening day."

Sarah Mulliniks Bennett, Leland, Miss., January 11: "We want the readers of the Gospel Advocate to know that we worship at the City Hall each Lord's day at 10 A.M., with prayer meeting on Thursday night, so that when passing through they can meet with us and help to establish primitive Christianity in this section of the State."

J. Paul Slayden, of McMinnville, Tenn., made the Gospel Advocate office a very pleasant visit recently. Brother Slayden advised that L. K. Harding recently closed a meeting with the McMinnville church, in which Brother Harding did some splendid preaching, with more than thirty additions.

Robert E. Wright, Bradentown, Fla., January 26: "R. E. L. Taylor began a meeting with the church at Bradentown yesterday. I was with the church at Sarasota yesterday morning. I also heard from St. Petersburg yesterday, and Brother Hardeman had begun his meeting with the church there."

Horace W. Busby, Fort Worth, Texas, January 25: "The meeting at Tipton, Okla., closed on the second Lord's day in January, with sixteen baptisms and a number of restorations or identifications. J. W. Acuff led the singing. I am now at San Benito, Texas, in a fine meeting, with several confessions to date."

John R. Williams, Hornbeak, Tenn., January 29: "If any of you use charts in preaching, you will make no mistake in writing Joyce Hendrix, Yuma, Tenn. He makes beautiful, attractive charts, and is very reasonable in his charges. Send him a sketch and give him a trial to convince you that he can do what I say."

T. H. Burton, Union, S. C., January 29: "Fine crowds at all places on Sunday. Two baptized at Greenville on January 24, and one at Union last Sunday. J. C. Mosley and wife arrived to-day to take up the work. We are truly glad to have these workers with us. Brother Mosley will preach at Union next week, and then to his regular work."

G. A. Shaver, Moultrie, Ga., January 28: "I want you to be sure to keep the Gospel Advocate coming this way. I enjoy its pages more than anything along this line, and get so much good from them. A. P. Chapman is preaching some for us. We will have C. R. Nichol, of Clifton, Texas, with us for a two-weeks' meeting, beginning on March 22."

J. W. Howell, Columbus, Miss., January 28: "The brethren at McLeod, Miss., want to locate a preacher with them who is interested in farming, as there are not enough brethren in this community to support a preacher full time. McLeod is forty miles south of Columbus in a fine farming section. If you are interested, write Thomas M. Chambers, McLeod, Miss."

A. Campbell, in one of those familiar addresses so customary with him, once said to a company of college students: "Never become men of one idea, however attractive it may be. It will make you one-sided men, and break up the integrity and strength of your life. The only *one* idea worthy of your entire devotion is the great cause of God in Christ, not any one part of it."

J. D. Jones, Monterey, Tenn., January 28: "On the second Lord's day in January, morning and night, I preached for the church at Crossville, and baptized two ladies; on the third Lord's day I preached at Monterey; and on the fourth Lord's day I preached at Algood. For the present I am working with the churches at Monterey, Algood, and Crossville. We pray God to bless our efforts, that much good may be done in the name of the Christ. May God bless the Gospel Advocate in the good work it is doing."

"This individual-cup question will divide the church of Christ more surely and more completely than did the organ." (Earnest C. Love.) Why wait to divide the church, Brother Love, till the individual cup comes, since you say that "the New Testament teaches only one cup?" Why not divide it when they get two cups? If the New Testament teaches only one, the church that uses two is as unscriptural as the one that uses six. Brother Love says somebody will want to pat him on the back for making this fight for one cup. It is not his back that needs patting, but his head. If there is any patting done, it ought to be done where it is needed.

Delia Rose Nowlin, Blackwater, Mo., January 26, to R. C. White, Nashville, Tenn.: "I certainly want to thank you for sending me the Gospel Advocate, and which I certainly do enjoy reading, and I think without a doubt it is the best paper published." Brother White says: "I baptized this young lady last November. She impressed me then as very earnest and sincere. It does my heart good to get this. I realize her gratitude is great and the good to her invaluable, and also that a word of praise to those who publish such a paper as the Gospel Advocate is appreciated. May this help us all to keep ever true and within the bounds of a 'Thus saith the Lord' and always teach only 'as it is written.'"

A. G. Freed preached at Foster Street, this city, last Lord's day.

O. H. Tallman, Montgomery, Ala., January 26: "I preached twice yesterday at Highland Avenue Church. Two splendid hearings. One addition at the evening service."

Ira Lee Sanders, Wellington, Texas, January 26: "Two fine crowds here yesterday. The church at O M is progressing nicely, and the little church at Shiner is also doing well."

M. S. Mason, Springfield, Mo., February 1: "Since writing I have visited regular appointments. Work as usual in all places. I am now preparing for better work in 1925 than I have ever done."

I. D. Moore, Rives, Tenn., January 29: "To-day I had the pleasure of meeting G. W. Jarrett, of Kenton, Tenn., an old acquaintance, on his way to Dyersburg. He said he was open for evangelistic work. Brethren, if you want a sound man to preach for you, address him at Kenton, Tenn. He is an able preacher."

Aruna Clark, East Lake, Tenn., January 28: "I was called home from my work at East Point, Ga., on account of the critical illness of my mother. Doctors say they think the end is not far distant. We are doing all we can to make her comfortable. These are trying hours for us. Remember us in your prayers."

H. F. Oliver, Austin, Texas, January 26: "Our services on Sunday were good. The attendance was larger, class work very satisfactory, and all seemed to worship with the best of spirit and understanding. At the night service two more enlisted in the work of the Master with us. The Hyde Park church of Christ has a good prospect for the future."

C. C. McQuiddy, Alma, Ark., January 26: "The new year finds the work here advancing at all points, with a greater determination on the part of the congregation to do more and greater things for our Lord. We hope to buy a tent and evangelize this county and near-by points. There was one confession at the morning service last Lord's day."

Flora Travis, Haynesville, La., January 24: "Do you know of a preacher we can get to come here and locate? The time is ripe for a great work here, if we only had a leader. The members have 'a mind to work' and to make the necessary sacrifices in order to support a man. Shreveport has a real live wire over there, and that little band is working."

W. K. Frazier, Hot Springs, Ark., January 17: "I think the Gospel Advocate is doing a splendid work. Such strong and forceful reasoning cannot do otherwise than bring forth fruit in due time. I am sure that I am one of a great many that rejoice to see primitive Christianity so ably defended. May you be spared a long time to this noble work."

Robert E. Henson, Benton, Ky., January 19: "I consider the Gospel Advocate the best paper printed, and that it ought to be read by more people. I filled my regular appointment at Liberty, in Union County, Ky., yesterday. Two were added by letter. I wish to announce that I have the fourth Sunday not taken. Any one desiring my services may address me at Benton, Ky."

J. H. Hines, Montgomery, Ala., January 30: "I am just back from De Land, Fla., where I held two short meetings—one near De Land and one near New Smyrna. The New Smyrna congregation will conduct a meeting in the city sometime in April. The prospect is bright for two good churches in these cities. If the brethren there will only do their duty, a good congregation will be planted there in one year."

T. Q. Martin, St. Marys, W. Va., January 31: "I was with the brethren who worship at One Hundred and Thirty-first Street and Penobscot Avenue, Cleveland, Ohio, January 11-28. Eleven were baptized, four were restored, and one presented his letter from another congregation. The brethren have a neat house of worship, for which they are still heavily in debt. Without a house they were greatly hindered, as they could use the rented hall only on Lord's-day mornings. They are not discouraged. C. O. Hannahs, of Wheeling, led the singing, and W. S. Giffons, of East Mansfield, Ohio, did the baptizing, preached on two Lord's-day afternoons, and rendered other valuable service. Other preachers who cheered us by their coöperation were: A. A. Bunner, Sr.; Madison Wright; Brother Wright, Jr.; and Brother Steed. Let the church of Christ everywhere stand by the work in our great centers of population."

Oscar Jones, Golconda, Ill., January 18: "We have a few members here (near Hamburg), and we are striving to establish a permanent congregation with a view to building a house of worship later. We are trying to get all to see the importance of meeting regularly. I do not think we can do a brother any greater favor than to induce him to subscribe for the Gospel Advocate. If you will send me a few sample copies, I will do the best I can in soliciting the members here to become regular readers of this valuable paper."

James E. Chessor, Spencer, Tenn., January 26: "J. E. Acuff, of Nashville, Tenn., visited his family here yesterday and preached a strong sermon on 'Love—The More Excellent Way.' At the same time his son, Milton, who had an appointment at Billingsley, was incidentally drawn into a discussion with two Mormon elders who were 'laying' for him. The argument lasted for two hours and a half and prevented the sermon. This was Milton's first religious 'debate,' and he more than held his own. Prof. Sampson Lester preached at Doyle, in White County."

T. Park Burt, Hereford, Texas, January 27: "We are yet holding the fort at Hereford. I think we are doing well, as the congregation is small and the opposition is very strong. Sectarianism is rife and seems to be well fortified against the truth, and yet we have some of them from time to time to hear us, and we try to show them the way of the Lord as revealed in his word. I have two Lord's days in each month which I will be glad to devote to congregations in West Texas, as the church here is not financially able to keep me for full time. I also have some time open for spring and summer meetings, song drills, and singing schools. If you need my work, brethren, write me at Hereford, Texas, Box 350."

Earnest C. Love, speaking of the Lord's Supper, says: "But somehow he [E. C. Fuqua] still thinks I am to blame for calling attention to the fact that the New Testament teaches only one cup." In the same article the brother says: "Russell Street Church, where he [J. C. McQuiddy] worshiped, has not adopted the late innovation from the 'old harlot's daughter.'" The Russell Street Church has had six cups for some time. If "the New Testament teaches only one cup," it looks to me like some of the "old harlot's" kinfolks have furnished five cups already for Russell Street. This is a fine church; but if Brother Love is right, it is five-sixths wrong on the cup question. Better get another witness, Brother Love, and let this one stand aside.

T. B. Thompson, Lakeland, Fla.: "The church of Christ has just closed a splendid meeting, in which N. B. Hardeman did the preaching. We were able to secure the large High School auditorium, just across the street from our own place of meeting. There were twenty accessions to the church from all sources. Several of the brethren of the 'First Christian Church' were very much interested, and we confidently expect others to take their stand with us. One of the leaders of the Christian Church, upon being told that Hall L. Calhoun was taking his stand with the church of Christ, said: 'When men like Calhoun make such a change, it is time for others to think seriously.' There are more people interested in the truth here now than ever before in the history of the church. I expect to canvass the membership in behalf of the Gospel Advocate soon."

W. C. Graves, 214 South Charles Street, W. E., Birmingham, Ala., January 10: "For some time I have had in mind writing you a word of appreciation of the articles in the Gospel Advocate. They are worth their weight in gold and ten thousand times more. The Advocate can do nothing—absolutely nothing—but good. If it doesn't strengthen a Christian's faith in the Bible, then that one's faith just cannot be strengthened. It is drawing the line tight between the apostolic order of things and denominationalism. Keep drawing it. Many of its articles should be put in leaflet form and scattered by the hundreds of thousands from 'Dan to Beersheba.' Let me also state that in Birmingham the line is drawn tight between the church of Christ and the Christian Church and all other denominations. Right now the Christian Church is giving its influence (if it has any) to the big 'union meeting' in the city auditorium. J. Ellard Brown is doing the preaching. The pastor of the First Christian Church, Dr. Simpson, is one of the committeemen. This same pastor entertained the clergy of this city a few days ago, including a Jewish rabbi. 'How good it is for brethren to dwell together in unity!' was quoted by one of them in that feast. I only wish I had room in 'Truth in Love' to reprint many of your articles. May your tribe increase, and may the Lord's blessings rest upon you and yours."

GOSPEL ADVOCATE

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

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EDITORIAL

PLACING MEMBERSHIP.

BY F. B. SRYGLEY.

In a recent issue of the Christian Standard, one Albert H. Harris, writing on the subject, "How to Promote Christian Unity Locally," has this to say:

CONSERVATION.

Sixth. The minister in his local field may seek to conserve the membership, and thus aid in the promotion of Christian unity.

At our last State Convention in Kansas, on recommendation of the Future Work Committee, the following resolution relative to transfer of members was passed:

"Be it resolved, That we repeat the recommendation of last year, that churches send letters of moving members directly to the churches in the community to which the members have moved; and that our ministers emphasize the teaching that Christians are members of the body of Christ wherever they are, that we may better conserve the gains of our evangelism."

Taking a copy of this resolution with us, we proceeded to visit every church member who had not placed his membership. We read the resolution, and said: "Now, we no longer give Christians church letters, but send them direct to the church in the place to which the member moves. Too, the resolutions say, 'and that our ministers emphasize the teaching that Christians are members of the body of Christ wherever they are.' According to this, your membership automatically becomes effective in the local congregation in the town to which you move as soon as you arrive. Therefore, we no longer plead for church members to come forward to place their membership. We are glad to hear that you are a Christian—a member of the church of Christ. We welcome you to our community, and the church extends you an invitation to all its services. We shall enroll your name on our church roster, and, together with your address, read it to the congregation next Lord's-day morning and evening to inform the church that you people are brethren in Christ, and for them to call and make your acquaintance."

It seems to be a kind of a fad with our transgressive brethren to talk about "Christian unity." While Christian unity on the word of God is desirable, yet, if it is to be attained by a sacrifice of any of the commands of Christ, it is not desirable, and ought not to be encouraged at any such sacrifice. No one should be encouraged to bring about union at the sacrifice of truth or even by compromising any vital truth.

In the long article in which the above clipping is found the brother quotes one verse from the Savior's prayer as recorded by John. But just before the verse quoted the Savior said: "Sanctify them in the truth: thy word is truth." In our effort to bring about Christian union, we should not forget that the truth, the word of God, should be taken into account; but here reference is made to a resolution which was passed "at our last State Convention in Kansas." If the doctrine contained in this resolution is in the Bible, I wonder why Brother Harris did not quote that document; and if it is not in the Bible, I wonder where "our last State Convention" got the authority to pass the resolution. The church is authorized to do some things, but where in the Bible did our brother learn that "our last State Convention in Kansas" has any authority to pass any resolutions for "our ministers" or the churches? The "State Convention in Kansas" has no scriptural authority for even its existence. How, then, could it have any scriptural authority to pass a resolution as to what the churches should do?

The brother tells us how he proceeded to visit every church member who had not placed his membership. "Taking a copy of this resolution with us, we proceeded to visit every church member who had not placed his membership." That may work in Brother Harris' town; but if a preacher in this town were to start out to get a member of the church to do his duty armed with such a weapon as a resolution passed by an unscriptural convention, I think one of our average members would say to him: "Shoot, for I am not afraid of that gun." Most of our members know that the weapon to use in getting people to do their duty is "the sword of the Spirit," which is the word of God, rather than a popgun from an unscriptural Kansas convention.

In describing his conduct, the brother says: "We read the resolution," and "now we no longer give Christians church letters." Why have you quit, Brother Harris? Is it because you have found out the New Testament does not teach it? No, but because "our last State Convention in Kansas" passed the resolution. I know that this shows that Brother Harris is quite loyal to the State Convention of Kansas, but what does it prove as to his loyalty to the word of God? If the New Testament teaches that, it taught it before the State Convention met in Kansas; and if it did not teach it before they met, it did not teach it after they met and passed the resolution.

The brother further says: "Too, the resolutions say, 'and that our ministers emphasize the teaching that Christians are members of the body of Christ wherever they are.'" I confess that it is true "that Christians are members of the body of Christ wherever they are," and I have emphasized that teaching for years; but I do not do it because the resolutions say it, but I do it because it is true. If the resolutions had not said it, I reckon Brother Harris would not have done it just because it is true. It does not appear to make much difference with Brother Harris if God said it; but just as soon as "our Convention of Kansas" says it, Brother Harris is ready to do his best. I do not know what the Lord thinks of that kind of a servant, but it occurs to me that Brother Harris is more considerate of the resolutions passed by "our last State Convention in Kansas" than he is about any resolution that God has passed. If one expects to go to Kansas when he dies and get his reward from the "State Convention," he might afford to be that loyal to it; but as it is, he had better observe the teaching of Jesus when he quoted: "Thou shalt worship the Lord thy God, and him only shalt thou serve." About all the brother says he did in the latter part of this quotation is right, if he had based

his acts upon the authority of God, rather than the resolutions of "our last State Convention in Kansas."

Brother Harris further says:

Brethren, unification is an impossibility without conservation, and we as a people have lost hundreds and thousands of members simply because they entertain the idea that when they move from one community to another they are not a member of the church until their membership is "placed." I don't find anything any place in the New Testament that says anything about this "placed membership" business. What's the use, and where is the scripture for us, spending a third of our time pleading with church members to "place" their membership, when the field is white unto the harvest? I have always felt guilty of losing a lot of valuable time begging church members to "place" their membership, as well as realizing how inconsistent it all is. I am Harris in Cincinnati to-night the same as I was Harris in Kansas last week; and if I expected to stay here any length of time, my home would be here. You can make the application.

In considering whether a doctrine is right or wrong, I do not take into account how many thousands of members "we as a people" have lost or gained, but what does the New Testament teach on the subject? We have preachers that worry a lot about how many they can get to "place" their membership. On this point the brother gets down to his business about right when he says: "I don't find anything any place in the New Testament that says anything about this 'placed membership' business." I like that ring. I really believe the brother is right in that statement, and I want to commend him for making it. If the New Testament says one word on the subject, I do not know it. But this will take a lot of the padding out of the preachers' reports. We have preachers in this country who try to get all the members who have moved to "place their membership," and thus greatly swell the number to be counted. These preachers count as additions some that have been Christians longer than the preachers have, and, therefore, have had membership in the church longer. The brother says: "I am Harris in Cincinnati to-night the same as I was Harris in Kansas last week." Right you are, brother, in that statement, and I can easily make the application. If you are a Christian, you are a member of the church because of that fact, and not because you have gone through with some form of placing your membership. If you are a Christian at all, you are a Christian where you are; and if you are not a Christian where you are, you are not one at all. It is impossible for one to live in Cincinnati and be a Christian in Kansas, and it is equally as impossible for one to be a Christian in Cincinnati and have membership in Kansas. Sometimes we are told that "we are only endeaving to get them to become members of this congregation;" but this will hardly explain the unscriptural practice, because to congregate means to come together, and no one can in reality be a member of a congregation without congregating. One cannot be a member of a congregation and stay at home. That being true, it appears to me that all Christians should place their membership in the congregation every time it meets according to the will of God, and every true Christian will do that every time he is able to do so. The only passage that I remember where any one ever tried to join anything religious—and it may have been a congregation—reads as follows: "And when he was come to Jerusalem, he essayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple." Saul was evidently a member of the church at that time, but he wanted them to recognize him as a disciple. Go on, Brother Harris, with this kind of teaching; it will do good, even if it does take a lot of padding out of the preachers' reports.

When we read the inscriptions chiseled on monuments, we conclude that bad people never die. A life filled with noble deeds is the best monument one can leave behind. Many sweet memories cluster about such a life.

"THE FEDERAL COUNCIL."

BY F. W. SMITH.

The Christian Standard proposes to give to its readers a series of articles on the above subject. But, not waiting for said articles, it is here proposed to state the Standard's preliminaries and offer a few observations on the situation. From the Standard's issue on January 10 we have the following:

It is our purpose in a series of short editorials to discuss frankly the "Federal Council of the Churches of Christ in America." Such is the imposing title of a coterie of denominational leaders who set up the claim that they are "constituted by twenty-nine Protestant evangelical denominations to express their common voice."

The fifth quadrennial convention of the Council has recently concluded its sessions in Atlanta. It is a good time for Christian people to size up this organization extraordinary.

The Federal Council had its overt beginning in Philadelphia in 1908, issuing from and embodying the spirit of the National Federation of Churches. Its purpose as set forth in its constitution is as follows:

1. To express the fellowship and catholic unity of the Christian church.
2. To bring the Christian bodies of America into unified service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people.
5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

The Council is made up of four hundred members "elected by the denominational assemblies." It meets every four years and "has an executive committee meeting annually and an administrative committee meeting monthly, both of which also consist of official representatives of the churches."

The following denominations are included in the Federal Council: Northern Baptists, National Baptists, Free Baptists, Christian Church, Christian Reformed Church, Churches of God, Congregationalists, Disciples of Christ, Friends, Evangelical Church, Evangelical Synod, M. E. Church, M. E. Church South, African M. E. Church, Colored M. E. Church, Methodist Protestant, Moravians, Presbyterian Church in the U. S. A., Presbyterian Church in the U. S., Primitive Methodists, Reformed Church in America, Reformed Church in the U. S., Reformed Episcopal Church, Seventh-Day Baptists, United Brethren, United Presbyterian. It will be observed that the Protestant Episcopal Church and the Southern Baptists are not affiliated with the Council.

We have watched the developments of this organization from its inception, followed its twiddlings, and observed its gradual sophistication and growth into a sort of super-church. A writer in the Congregationalist, reporting the Atlanta meeting, says: "One was bound to feel in Atlanta that at last the Council had found itself; that it stood upon solid ground; that it was no longer an experiment, but a going concern."

What has this colossal myth, now grown into a menace, done for Christianity in the half-generation of its misrepresentative career?

Our next will deal with the hierarchal character and claims of the Council.

There could be no legitimate objections, I presume, to speaking of the "Christian church" in contradistinction to Mohammedanism, Buddhism, Shintoism, or any other heathen religious establishment, *provided* all of God's children are included in the expression, "Christian church."

But that is not the *sense* in which this "Federal Council" speaks of the "Christian church," or "Christian churches." With the Federal Council, the "Christian churches" are made up of all the so-called evangelical Protestant denominations. For instance, they mean by "Christian church" one of the denominational bodies with its denominational name, creed, and church polity, or church government, that differentiates it from all other denominational bodies. But the New Testament knows absolutely nothing of such denominational institutions, and it is wholly a misapplication of the term "Christian" to apply it to any such institutions. The New Testament

speaks only of churches or congregations of Christ (Rom. 16: 16), and these were all alike in faith, name, and practice, because they were all built on the *same* pattern.

Hence, the situation in which the "Federal Council" finds itself is due to a most radical departure from the doctrine of the New Testament Scriptures. But assuming that its aims and purpose for genuine Christian unity spring from a real desire to do away with denominationalism and get back to New Testament ground, the "Council" should be commended for its efforts.

But from the intimation of the Standard, which has kept an eye on the Council from its inception, we are not inclined to feel the least bit encouraged regarding its final achievements. If it is to be a *union*, instead of a *dissolving*, of the various denominational establishments into one *ecclesiastical hierarchy* with its doctrines of men and presiding ecclesiastics, the world will be better off if the "Council" dies the death.

The world has been cursed through the ages past with such an institution, such as it seems is proposed by this "Federal Council," and it would be better, choosing between two evils, to have the present order of denominationalism.

The program laid out by this Council, if achieved along the lines of the New Testament, would be commendable indeed; but *how on earth* is the Council going to work along such lines as indicated while holding to and maintaining the very institutions that prevent the object in view? To be perfectly frank, they would as well be trying to pitch straws to the moon. It is comparable to taking a remedy for a disease while at the same time nursing and feeding the disease.

More than a century ago some brave and consecrated men came before the world with the only *possible basis* or *platform* for Christian unity, making a plea for a return to the New Testament in all things pertaining to Christianity. The "Federal Council" and all other councils for the promotion of Christian unity may labor until Gabriel blows his horn trying to improve on that "basis," *but they will never succeed.*

That plea demanded the abolishing of all denominational institutions, casting into the discard all human creeds, confessions of faith, and uninspired tests of Christian fellowship, with all denominational and sectarian names, and to "speak where the Bible speaks, and be silent where the Bible is silent."

So long as men love human institutions in religion and the doctrines of men more than the church of the New Testament and the doctrine of Christ, we will have councils of some sort floundering around looking for something they will never find. Of course all the religious bodies hold more or less truth, and in getting back to the New Testament they will have to surrender only the humanisms they have acquired. But now, as in the days of Christ's personal ministry, men cling more tenaciously to the doctrines and commandments of men than to the simple word of God.

"ON THE THIRD DAY," "THREE DAYS AND THREE NIGHTS," AND "AFTER THREE DAYS" MEAN THE SAME.

BY E. A. ELAM.

New Philadelphia, Ohio, December 22, 1924.—Dear Editor: The Scripture says that the Savior was in the tomb three days and three nights; and as he was crucified on preparation day, which was the day before the Sabbath, and then rose on the day following the Sabbath, which was the first day of the week, how is it that he was in the tomb three days and three nights? Please answer through the Gospel Advocate. Your brother in Christ,

R. R. HINSON.

Matt. 12: 40 says: "So shall the Son of man be three days and three nights in the heart of the earth." If this were all that has been said in regard to the time Jesus lay in the tomb, and if the Jews were as exact in counting time as we are, we could not understand how it was that Jesus was buried on Friday and arose on the first day of the week. But Matt. 16: 21 says, "and the third day be raised up." So Matt. 17: 23 and other passages state. Mark 8: 31 says, "and after three days rise again." Thus it is stated "on the third day," "three days and three nights," and "after three days." All three expressions mean the same thing. With us, "after three days" means on the *fourth* day, and "on the third day" means *after two days.*

He who sees any discrepancy here sees discrepancy in that which Jesus says, and his difficulty is with Jesus.

To be honest with the word of God and with ourselves, we must accept all that the Lord says on any subject, put all together, and in this way learn the truth. We cannot accept any one of these statements to the rejection of the other two. All three are true and mean the same thing.

If there had been any contradiction or discrepancy in these statements, the enemies of Jesus would have pounced upon it at once and would have pointed it out. But they did not, hence there is none.

In his Commentary on Matthew, on verses 39, 40 of chapter 12, McGarvey says:

As Jesus was buried late Friday afternoon, and arose before sunrise Sunday morning, he was in the tomb only an hour or two of Friday, all of Saturday, and between eleven and twelve hours of Sunday, counting the day, according to Jewish custom, as beginning with sunset. It was not, then, according to our mode of expression, three days and three nights, but only two nights and a part of three days. We inquire how the statement of the text can be true, and, in order to an intelligible answer, we note the following facts and considerations:

1. The time between his death and his resurrection is expressed in three different forms. Most frequently it is said that he would rise again *on the third day.* (16: 21; 17: 23; et al.) Once it is said that he would rise *after three days* (Mark 8: 31); and once in our text, that he would be in the heart of the earth *three days and three nights.*

2. The Jews, in all periods of Bible history, used the expressions *after three days* and *on the third day* as equivalents. Thus Moses says that Joseph put his brethren into prison *three days;* yet in the next sentence he represents him as releasing them "*on the third day.*" (Gen. 42: 17, 18.) When the people petitioned Rehoboam to lighten their burden, he said: "Depart ye for three days, then come again to me." They departed, and "came again the *third* day, as the king had appointed." (1 Kings 12: 5, 12.) When Esther was about to venture into the king's presence, she instructed the Jews in Shushan to *fast three days, night and day;* yet she went in on the third day. (Ez. 4: 16; 5: 1.) Still more in point, when the Pharisees petitioned Pilate for a guard, they said to him: "That deceiver said, while he was yet alive. After three days I will rise again. Command therefore that the sepulcher be made sure *until the third day.*" (27: 63, 64.) Now, with us, if he were going to rise after three days, it would be necessary to guard the sepulcher until within the *fourth* day; and so, the fast for Esther should have run into the fourth day, the people should have returned to Rehoboam on the fourth day, and Joseph should have released his brethren on the fourth day. It is the peculiar and inaccurate usage of the Jews which makes the difference; and that the New Testament writers continued this established usage is proved by the fact that when Matthew and Mark report the same words of Jesus, one of them uses the expression "on the third day," and the other, "after three days." (16: 21; Mark 8: 31.)

3. In reality, *after three days* and *after three days and three nights* are equivalent expressions; for if you count, for example, from Friday sunset, after three days would be after sunset on Monday, the three days being Saturday, Sunday, and Monday. But in this period would be included three nights—viz., Friday night, Saturday night, and Sunday night. Now, it is not always true in the use of words, as it is in mathematics, that things which are equal to the same thing are equal to each other; but seeing that the expression *after three days* means the same with a Jew as *on the third day,* and that the expression *after three days* covers the same length of time as the expression *three days and three nights,* the last expression would most naturally be used as an equivalent for the first. That it was so used by Jesus is clear from

the fact that, in speaking of the lapse of time, he sometimes says *on the third day*, and at least once he says "*three days and three nights*." The only escape from this conclusion is to suppose that on the occasion of our text he deliberately and without reason contradicted himself in the presence of his enemies. But those enemies themselves, as we have seen, understood and employed the usage as he did, and it appears that all parties among the Jews understood these expressions as equivalents. There is no contradiction, then, between this and other passages on the subject, but the appearance of contradiction arises entirely from a peculiar Jewish usage.

It may be well to remark at this point that the above-mentioned facts refute the hypothesis of some, that Jesus was buried on the afternoon of Thursday. If he had been buried on Thursday and had risen Sunday morning, he would have been in the grave three nights, but he would also have been there parts of *four days*, and the Jewish expression would have been, he will arise the *fourth day*, or *after four days*. As proof of this, if we count the time from the appearance of the angel to Cornelius (Acts 10) till the arrival of Peter at the house of Cornelius, we find that it is precisely three days, according to our mode of counting; but it includes three nights and parts of four days, and hence Cornelius says to Peter: "Four days ago I was fasting until this hour," etc. (Acts 10: 30.)

It is a great pleasure as well as most beneficial to search the Scriptures in order to learn the full will of God on any and on all subjects, that it may be implicitly followed, that souls may be saved, and that God and *not man* may be glorified. This should be the supreme purpose in studying and teaching the Bible.

Let all who have had any trouble concerning the day on which Jesus was crucified and the statement that he was in the heart of the earth "three days and three nights" put all these and similar passages together, or, better still, paste this article of Brother McGarvey's in their Bibles, so that they can refer to it at any time and study this question with all these scriptures before them.

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WHOLESOME ADVICE.

From the Fire and Hammer, edited by Sister Minnie V. L. Deck, Cleveland, Ohio, we clip the following wholesome advice:

Harsh criticism of those whose religious belief differs from yours will never win them. If you will just show them something better in a spirit of kindness, they will more readily yield to the right.

Those who have so good an understanding of the Bible as to condemn things that are sinful in others, while at the same time they are equally guilty, need to be told, as Nathan said to David: "Thou art the man."

To this let me add: When an honest man disavows a certain teaching or certain positions and conclusions, he should not be charged with such teaching and such positions and conclusions. It is fair and just to let every man state his own teaching, position, and conclusions in his own words. On the other hand, every man should do this in clear, unmistakable language and without equivocation. If it is the word of God he attempts to teach, he should let God state his own teaching and conclusions in his own words. This is "speaking as it were oracles of God." It is unfair, unjust, and in every way unchristian to attempt to force upon a man teaching and conclusions he does not avow.

WORD FROM WASHINGTON.

BY EMMA P. LARIMORE.

Mr. Larimore has given me his space in the Gospel Advocate this week to write something in memory of my niece, Mrs. Emily Hamilton Blake, who passed away in Nashville, Tenn., September 29, 1924—not an obituary, for I think she would not desire that, but simply to tell some things about her life that may be helpful to others and consoling to those who so sadly miss her.

A certain poetess has suggested that the human race may be divided into two classes—*lifters* and *leaners*. Emily was a "lifter" all the days of her life. She occupied in her childhood home a position that naturally develops the sense of responsibility and the habit of doing for others. She was the eldest daughter in a family of seven children—four brothers and three sisters. That was a fine training school, and, being by nature active and energetic in mind and body, Emily filled well the place of elder sister to the younger children and helper to her ever-busy mother.

The qualities thus fostered grew with her growth, nor was her helpfulness confined to her own family. She took a vital interest in all with whom she was associated. Busy all her life, she was still never too busy to help one who needed help she could give, and it was said in her circle of friends: "Mrs. Blake is always ready to take on her heart and hands the burdens of others."

She was a business woman, entering the business world in early girlhood—was stenographer, secretary, and finally office editor of a great paper. She was connected with clubs for the advancement of business and professional women, much of the time meeting also the responsibilities of wife, mother, and housekeeper; and into all these activities she carried an energy and enthusiasm that were wonderfully helpful and encouraging to her fellow workers.

Living in this world, she, of course, came face to face many times with troubles, trials, cares, and disappointments that grieved her heart and dimmed her hope, but not for long. If there was a way out of the difficulty confronting her, she sought and found it; if not, she accepted the situation and made the best of it. Being human, she made mistakes, but they did not crush her spirit or halt her forward progress.

She met death as bravely as she had met the ills of life. She earnestly desired to live here longer, there being many things she longed to see and do before going away; but, realizing that she must soon go, lying on her hospital bed, she calmly "set her house in order," making necessary arrangements in fullest detail, selecting friends and loved ones to do the last sad offices for her, and trying to comfort those she must soon leave. Knowing that her widowed mother would be almost heartbroken at the loss of her first-born, notwithstanding she had other children who would tenderly care for her, she sent for kindred and friends and urged them to try to comfort her mother when she should be gone.

I think the keynote of her life of service is shown in what she said to her devoted sister—her only sister now living—who was constantly with her as she neared the brink of the dark river. She asked Elsie's love and prayers and care for the son she was leaving—a young man in years, but to her still a boy—and then she added: "Elsie, if any of your dear ones are called away before you are, I'll take care of them till you come."

She failed to accomplish two things she earnestly desired to do—to lead her husband and her son into the church of Christ. A devoted Christian herself from her early girlhood, she longed to see them Christians, too. Her husband passed away two years before she died, and thereafter her hope was centered even more fervently on her son's becoming a Christian. In her last communion service, just the day before she passed away, she said: "O, if my boy could only join his mother in this communion!"

I do not want to eulogize her too much, for she would not want me to do that. She requested that no eulogistic sermon be preached on the occasion of her funeral, and wanted the theme of the talk to be, "There is no hope of salvation except in obedience to the law of the Lord revealed in the New Testament," and her wishes were carried out.

Many hearts were saddened by her going away, and to some of us this world can never be the same again, because we shall see her here no more; but the memory of

her life will be to those who knew her best and loved her most as sweet and fragrant as the flowers her beloved little nephew and nieces so tenderly and lovingly laid on "Emmie's" grave flowers sent by kindred and friends from near and from far.

She lived not long as we count years, but she crowded a great deal of good into her span of life; and we who so sadly miss her are comforted by the thought that she has passed from this world into a better, brighter world, there to receive the reward of a life well spent in service and self-sacrifice here.

THE HERALD OF FAME; OR, HOW TO OBTAIN HONORS.

(From the Millennial Harbinger, January 2, 1832.)

Whereas, it appears from our own observation and from all past history that in the literary, political, and religious world, they who flatter the prejudices and pamper the passions of mankind, and are liberal in eulogizing the popular men and popular measures, receive and enjoy the highest fame and the largest meed of praise; and,

Whereas, we ourselves, all religious men, are solicitous to possess the largest share of human applause for our own interest and pleasure; and believing that all ends are to be attained by proper means, we, the more certainly to secure to ourselves and to our friends these enviable distinctions, do agree to confederate and coöperate under the following

ARTICLES OF ASSOCIATION.

1. We shall sustain every press and every preacher who sustains us; and the more effectually to secure the objects of our own association, we shall have our own presses and preachers to aid and to coöperate with every preacher and press favorable to our views and objects.

2. Our principal publication shall be titled "The Herald of Fame," and our creed shall be that most in accordance with the majority of the communities in which we reside.

3. It shall be the duty of our editors to show forth the excellency and utility of every benevolent scheme in our part of Christendom; to emblazon and extol all associations—Bible, tract, missionary education, temperance, abstinence, and each and every other association which may take with the people under any plausible pretence; to represent these combinations as the heralds of the millennial glory of the church.

4. It shall also be the duty of our editors to collect and publish all anecdotes favorable to our enterprises; and in case of the paucity of these auxiliaries, they must invent and publish such as will secure the approbation of men to our benevolent institutions.

5. Our editors shall take special care to publish at proper intervals and with all imposing conspicuity the most distinguished contributors to these projects, and to set forth in the most glowing colors the accomplishments and elevated attainments of all the prominent actors in this golden drama, and to defend us against each and every attack that might expose our craft or deprive us of any portion of our reward.

6. Our prominent managers, presidents, secretaries, and treasurers shall be chosen to office wholly with regard to their wealth, high standing, and reputation in this present world. No man, though spotless as Job, or as holy as Elijah, shall ever become president, manager, or director, if he be either poor or obscure. But by calling the wise, the noble, the wealthy, and the great men of this world to manage our affairs, we shall secure more respect, more fame, and more of that most essential of all things to success—pious donations.

7. In enrolling the names of contributors and in publishing the charities of our friends, the rule shall be (except in such cases as profound policy may make a deviation commendable) to place at the head of the list the largest contributor. In the "Herald of Fame" the virtues and attainments, real and imaginary, of all our prominent friends, whether as managers or contributors, shall be duly set forth, that their example may become more useful to our cause.

8. Our preachers shall evince a great regard for the good Book, but must always draw from it such doctrines as suit the prevailing sentiments of our friends.

9. Our presses and our preachers shall always be devoted to the colleges and theological schools; and whenever any college confers any degrees upon our preachers, it shall be the duty of that preacher ever afterwards to build up that college by inducing all under his influence to send their sons and wards to it. Our papers, too, shall eulogize its faculty and the incomparable attainments of its president; but this must be done in all prudence and as suggested by our censors of the press.

10. In getting up revivals, all means popular shall be adopted. Camp meetings, mourning benches, anxious seats, Christ's and the devil's pews, shall all be employed as far as convenient; and while we may borrow helps from those better skilled than we in working up human passions, let us take care of the converts, and pay our allies in praise.

11. The "Herald of Fame" and every member of our society shall always proceed upon the principle that fame is the *summum bonum;* and that to be praised we must praise, especially those whose praise can most promote our own.

12. W—T—B—, D.D.; Hon. J—T—C—, LL.D.; Major General O—P—Q—; and G—H—L—, Esq., are appointed a committee to solicit subscribers to our constitution and to our organ, the "Herald of Fame."

Done at our first meeting, Philadelphia, January 2, 1832. T. PUFF, Secretary.

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QUERY DEPARTMENT

BY E. A. ELAM

Haleyville, Ala., December 12, 1924.—E. A. Elam, Nashville, Tenn.—Dear Sir and Brother: Please answer, through the Gospel Advocate, the following questions: Did the Corinthians really call themselves Paulites, Apollosites, Cephasites, etc., or did Paul use those names to avoid personality? What was it that Paul had transferred to himself in a figure, as stated in 1 Cor. 4: 6? Please explain 1 Cor. 3: 4-6. TIM WALKER.

There were sore contentions in the church in Corinth. Some were claiming to be "of Paul;" some, "of Apollos;" some, "of Cephas;" and some, "of Christ." (1 Cor. 1: 10-13.) Paul did not use the expressions, "Paulites," "Apollosites," and "Cephasites;" neither were Paul, Apollos, and Cephas responsible for these divisions, but false teachers were. Paul, Apollos, and Cephas were one in Christ; but there existed such contentions and parties, as Paul states, and they were designated as Paul says. Christ is not divided, and there should have been no division in Corinth. Paul disavowed for himself, Apollos, and Cephas any desire and effort to head any party in the church. He sought to teach and to shame the church out of such sin.

Read carefully chapter 3, the last verses of which are: "Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Verse 4 declares that in such contentions they were men—that is, were "carnal," or were governed by their fleshly passions, such as jealousy, strife, divisions, and walked "after the manner of men."

Verses 5-9 declare that Paul and Apollos were only God's field hands, working together in perfect unity and peace in God's "tilled land" (margin), Paul planting, or sowing the seed, and Apollos watering the crop, while God gave the increase.

Chapter 4 begins with a request to account Paul and Apollos as only stewards of God, endeavoring in all things to prove themselves faithful. "In a figure," representing himself and Apollos as farm hands and stewards and builders of God, Paul transferred these things to himself and Apollos that the really guilty ones who would place themselves at the head and become leaders of these parties might feel the force of the truth and realize the sin of division, which they were committing.

Many congregations and not a few preachers could study with much profit these lessons emphasized by the example and teaching of Paul.

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Bradford, Ark., December 22, 1924.—I am always glad to get the Gospel Advocate, for it contains just the sort of material that provokes thought. After all, we are educated only to that extent that we are made to think, and no further. This sort of thinking is the surest, if not the only, way to grow in grace and in the knowledge of the truth.

I read with pleasure the articles of Brethren McGary and Smith on the subject of baptism in the issue of December 18. I confess I fail to get a great deal out of them, as both men seem to fail to understand each other. I do not see how a man can be scripturally baptized on the confession, "I believe that God for Christ's sake has pardoned my sins." If it be not scriptural, then I cannot see how it is baptism at all. If not scriptural at all, how can one be accepted, who has had that sort of baptism, into the church of Christ, seeing that it is the Lord that adds to the church, and not man? I would like for Brother Elam to define the necessary prerequisites for a subject for baptism, and explain how this sect baptism ever gets to be scriptural baptism. Would Brother Elam baptize a man on the confession given above? A Baptist preacher would. After he has done that, then would you accept him into the church on that baptism (immersion), or, perhaps, I would better say, would the Lord accept him? The fact that he is satisfied with it—does that make it scriptural? I shall appreciate your answer.

M. L. BAILEY.

Studying the Bible regularly as the spiritual milk and solid food of the gospel, practicing it daily in humility in all things, and drinking in more and more of the Spirit of Christ is the only way to grow in the grace and knowledge of the truth.

I do not intend to become any part of this discussion. I write this only because requested to, but especially to say that Brother Smith is teaching the truth on the subject, and that is all that is necessary.

The "necessary prerequisites to baptism" are faith in Jesus as the Christ, the Son of the living God, and hearty repentance of all sins, as all cases of baptism in the New Testament after Christ's death show. When these were manifest by word or deed, nothing more was required. These existing in the heart and manifested on the part of the subject are not destroyed by some man's requiring more.

"Scriptural baptism" is baptism into the name of the Father and of the Son and of the Holy Spirit of one who believes with all the heart in Christ, the Savior of the world, and has turned in godly sorrow from all sin, and what such a person lacks of knowing further all the truth does not render his baptism unscriptural.

If one is satisfied upon self-examination that in faith in Christ and repentance of all sins one was baptized into the name of the Father and of the Son and of the Holy Spirit—that is, in obedience to God—such baptism is acceptable to God. One must be satisfied that one has faith in Christ, trusts in God, and has repented of all sin; then why must not one be satisfied that he has obeyed God to be baptized, moved to do so by some scriptural motive? If that motive is the answer of a good conscience toward God, to please and obey God, to put on Christ, to show faith in the burial and resurrection of Christ (Col. 2: 12), or unto remission of sins, why is not that baptism scriptural? Or if one or two or three of these motives should be absent and the others should prevail at the time of baptism of one who has never heard the gospel before, that baptism would be scriptural.

If one should confess faith in Christ, turning in godly sorrow from sin, and demand baptism at my hands, saying that he believed that God for Christ's sake had pardoned his sins, I would make an effort to teach him further the truth, but would baptize him and teach him still further the truth.

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Haleyville, Ala., Route 2, November 25, 1924.—Dear Brother Elam: I would like for you to comment on John 10: 9. What is it to "go in and out" and find pasture? Also explain 1 Cor. 5: 8-11. Does the feast in verse 8 mean the "Lord's Supper?" Also tell us what kind of meal is referred to in verse 11, "with such a one no not to eat." Is this a common meal? J. D. STONE.

In the parable of the sheepfold, Jesus says under one figure that he is "the door;" under another figure he is the "good Shepherd." Sheep are literally folded at night and go out to pasture in the day. They are thus both fed and protected. Under this figure, Christians are both protected and fed in the church. They do not go literally into the church and then out again.

"The feast" in verse 8 is the entire worship of God, a joyous spiritual festival. The wrongdoer referred to was the leaven which should be purged out. The church as a lump of dough should be unleavened. The meal referred to in verse 11, as the context shows, is a common meal.

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The Lord chastens every son whom he receives—every one.

It is better to do an enemy a favor than in aggravation to tell others his faults.

Though we may sow in tears, yet, if we sow the pure seed in the proper spirit, we may reap in joy.

The boy who gets tired of a good home and leaves it well dressed and well fed, sometimes returns hungry and clothed in rags.

Men are books. If we understand human nature, we may open and read. Some are good books, and some are bad; some are back numbers, and some are out of print.

Without toil, no man can become a scholar. By honest effort men get wealth. Without toil and much prayer, no man can become a successful preacher; without toil, no man can be happy; and through patient, unremitting toil lies the road to the everlasting rest.

Even men of the world do not speak with civility, no matter what be their talents, of men who are infidels. They are often referred to as "Tom Paine," "Bob Ingersoll," etc. But speaking of men of faith, whoever heard them say "Jim Garfield," "Abe Lincoln," "Hen Beecher," "Dan Webster?"

Now, if it be thought necessary to pile up negations to disprove a thing not revealed, and, therefore, no part of any man's duty, I will add a few reasons why a Christian should take no risk of adding to God's perfect institution. (1) All things pertaining to our faith and practice God has revealed, and, therefore, has enjoined, and they must require of us a portion of our time and talents; so this leaves us no time to trifle upon outside issues. (2) The Master not having required the doing of them, they cannot possibly contain any part of our duty; and should we adopt anything that God has not required, he may reject the work done by them. (3) For aught we know, these unrevealed things may contain more "poison fruit," which may result in death much worse than that visited upon our first parents. They were having to do with temporal fruit, and the breaking of that law took them and their posterity to the grave; but this law is eternal and must continue forever, which has consequences to the obedient and to the disobedient which cannot cease.

An educated Indian who spent half an hour in a cemetery remarked: "Uh! Guess the only good white man is the dead white man." And from the way the modern clergymen pronounce their eulogies in funerals upon

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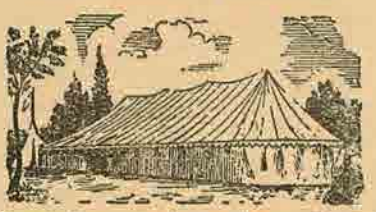

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the dead, you would think the Indian about right. It is a very solemn thing to die, and to ask of their preacher, "How did he die?" But this is a light matter when compared with, "How did he live?" How we live must settle the question for us both here and hereafter.

AN OPEN DOOR.

BY J. L. HINES.

In many destitute places and county-seat towns of Kentucky the door swings wide to the preaching of the ancient gospel. While in Kentucky last summer, it fell to my lot to preach in the courthouse yard in Carlisle to two enthusiastic audiences. As a result of this experience, I was requested to come to them next summer with a tent. The "digressives" are five hundred strong there, but their pastor said to a friend of mine: "They will have a following here." I am in receipt of a letter asking me to come to Mount Olivet, county seat of Robertson County, to conduct a meeting in the courthouse. Morgantown, county seat of Butler County, is pleading for a meeting. Hartford, county seat of Ohio County, is also begging for a meeting. And at Maysville, Augusta, Paris, Cynthiana, and Somerset the gospel door stands ajar. The "digressives" and other denominations have had full sway in Kentucky, but it seems to me that a great number of people there are clamoring for something better. The challenge has been issued. What shall we do? Shall we continue "at ease in Zion?" Shall we stand idly by and see souls grope about in darkness blackened by every false way? I am not unmindful of the fact that many who say that preachers and churches ought to do missionary work were never known to conduct a mission meeting in their lives. All such must bear their own burdens at the judgment. Shall we growl and grumble and then fail to do our duty because others fail to do theirs? Let us be Christians, not in name only, but by exercising Christian virtues. Every child of God is commanded to preach the gospel, which is "the power of God unto salvation." There are over two thousand preachers in the churches of Christ, and there are about five thousand churches with a membership of over one hundred and fifty thousand. If each member would convert one this year, and so on for ten years, every man, woman, boy, and girl would be a Christian. It is impossible to get anything out of any business enterprise, honestly and honorably, unless one puts something into it. This is true also of Christianity.

I will conduct one mission meeting in Kentucky during the year 1925. Let every preacher who reads this, who is willing to do as much, write me, and I will put him in touch with some place so that he can make arrangements. Let every church which is willing to conduct one mission meeting in Kentucky during the year 1925 write me, and I will give all necessary information concerning the field and work.

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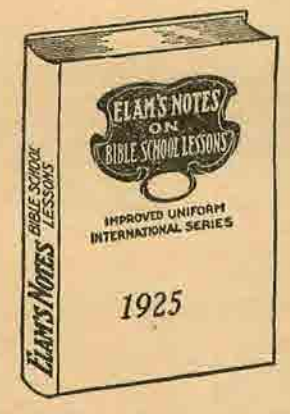

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OBITUARIES

WHITFIELD.

Mary Hester McKeel was born in Humphreys County, Tenn., on March 10, 1878, and was married to J. D. Whitfield on September 3, 1899. To this union were born three boys and one girl. She also reared an orphan girl. She obeyed the gospel when about fifteen years of age, and was always a devoted Christian. She died on May 15, 1924, and was buried at McKeel cemetery, near Cuba Landing, Tenn. Brother C. M. Pullias and the writer conducted funeral services.

O. C. LAMBERT.

SEAY.

Nannie L. Seay was born in Natchez, Miss., on November 15, 1845, and died in Madisonville, Texas, on September 26, 1924. Sister Seay was married to Mr. E. B. Seay on August 3, 1870. To this union five children were born—Dorah, Rella, Edward, Sam, and Mose. Mrs. Rella Morris and Edward Seay, and also one stepdaughter, Mrs. John Tinsley, survive her. Sister Seay obeyed the gospel in early womanhood, and lived a Christian until called home. She was sick only about five minutes. She died at the home of her daughter, Mrs. Morris, with whom she made her home for several years. Funeral services were conducted by the writer.

W. P. SKAGGS.

KEY.

It is with a sad heart that I announce the passing away of Sister Lydia Ann Earnest Key. She was born on January 21, 1893; was married to Brother Floyd Key on December 24, 1911; and passed from earth and loved ones on June 12, 1924. In early life, under the first preaching of Brother G. C. Brewer at Earnest Chapel, she confessed her faith in Christ and was buried with him in baptism. She leaves a father, mother, four sisters, three brothers, besides a husband and five children, to mourn her death. She was loved by all who knew her. Her memory will be treasured. Her manner of life gives us hope to believe that she belongs to the company of those who have died in the faith, concerning whom it is written: "Wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

JEROME MYRES.

HARDEMAN.

On Friday, August 8, 1924, at 5:25 P.M., the death angel visited our home and took from us our mother, Mrs. Eliza C. Hardeman. She was laid to rest in the cemetery at Sabinal, Texas, where we had lived for many years, on Lord's day, August 10, which was the seventieth anniversary of her birth. I am sure that nothing in life could have given her more pleasure, except the hope of eternal life at the right hand of God, than the knowledge that she would be laid to rest upon the day which brought life and immortality to life through the glorious resurrection of

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her Lord and Savior. She was born in Marshall County, Tenn., on August 10, 1854. She obeyed the gospel in August, 1869, at Roberson Fork, under the preaching of Brother "Billie" Dixon, and was ever after faithful to the trust committed to her. Surviving her are Mrs. Jordan, four grandchildren, and two great-grandchildren, all residents of Texas, and several relatives in Tennessee.

WILLIAM M. JORDAN.

YOUNG.

Sister Young, wife of Brother W. B. Young, was born at Lovelady, Texas, on January 11, 1861, and died at her home in Groveton, Texas, on July 29, 1924. She was married to W. B. Young on May 4, 1890, and to this union were born four girls—Mary, Wayne, Gleen, and Ivie Jane; two boys—Campbell, of Bronson, Texas, and Rex, of Weed, Cal. In 1883 she obeyed the gospel under the preaching of Brother John W. Durst, and from that time on she lived a consistent Christian life. She worked always in the interest of her home and the church. She trusted fully in Christ. She was loved by all who knew her; and not only will she be missed by the family, but by the entire community where her life was a shining light for Christ. Brother Young has been for many years an elder in the church at Groveton, and is loved and respected by the church and community. The writer conducted the funeral service in the home, where a large number of sorrowing friends and loved ones paid their profound respect to a life that was not spent in vain.

G. E. MCCALEB.

BINGHAM.

Hattie Dill Lance was born on December 25, 1875, and died on December 12, 1924. She was the only living daughter of Mr. and Mrs. Bennett Lance, both deceased, her mother having died only one week before she was called to her reward. Mother suffered with diabetes for several years. She was born in Cannon County, Tenn., but when she was four years old her parents moved near Bellbuckle, Tenn., where she lived the *remainder* of her life. At the age of twenty-seven years she was united in marriage to R. C. Bingham. They were blessed with three daughters, all of whom are grown and members of the "one body." She was a faithful and true wife and mother. She, like her mother, looked forward to that home where there is no sorrow, sickness, nor death. She united with the church of the First-born at the age of fifteen, and lived faithful until called to her heavenly reward. She never tired of teaching her children the way of virtue and righteousness. She leaves, to mourn her death, her faithful companion, three daughters, one brother, and a host of other relatives and friends. We gently laid her to rest beside her mother in the Beachboard cemetery. We weep not as those who have no hope. Brother McQuiddy conducted the funeral.

HER THREE DAUGHTERS.

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From the Brethren

Lake City, Fla., January 25.—On the morning of January 10, in answer to an invitation from the church at Daytona, Fla., I left for that place to conduct a series of meetings in their new house of worship, where I labored two weeks with some of the best people God has ever permitted me to labor with. Brother C. C. Brown, who ministers to the church both in and out of the pulpit, together with his faithful and untiring wife, is doing a good work there, and is loved and appreciated by the church. Brother W. A. Cameron established the work there in 1923. Five were added to the congregation during the meeting. The young folks and children were encouraged in song and attendance. The meeting closed with a full house and a fine interest. The congregation invited me to return at some future time and work with them again.—J. O. Barnes.

Oklahoma City, Okla., January 26.—I am now devoting all my time as field superintendent of the Tipton Orphans' Home at Tipton, Okla. We now have one hundred children in the Home and many others on the waiting list, waiting for the Home to be finished. This Home is by far the largest orphanage attempted by the churches of Christ. It is located in the Red River Valley of Southwestern Oklahoma, near the Texas-Oklahoma border. It has eighty acres of fine fruit and vegetable land, fifteen acres of fine orchard and vineyard, large groves and playgrounds, and a brick building with more than thirty-five thousand feet of floor space. It will be one of the largest institutions of the kind in the United States when completed. It will be heated by steam and lighted by electricity. Brother Price Bankhead is the superintendent of the Home; Sister Bankhead is the matron. Some twenty-five thousand dollars is needed to complete and furnish the north half of the building. It is finished on the outside, but the inside is unfinished and unfurnished. Do you desire some "pure and undefiled" religion? If so, send a liberal donation. Address all mail to Tipton, Okla.—J. H. Lawson.

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Experience is a book of law that is written and recorded in the life of every individual. Each day a new chapter is added to this great volume. The contents of this book are completely indexed for quick reference, and the learning it holds is of much value to its author if the bright light of memory is ever turned upon its pages. What we write to-day must be intelligently guided by what was written yesterday, if the many chapters are to be a story of progress and accomplishment.—Exchange.

The life of a true Christian is the most unanswerable argument for Christianity.—Exchange.

I THANK THEE.

For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows,
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank thee, O my God!

For an eye of inward seeing,
A soul to know and love;
For these common aspirations
That our high heirship prove;
For the hearts that bless each other
Beneath thy smile, thy rod;
For the amaranth saved from Eden,
I thank thee, O my God!

For the hidden scroll o'erwritten
With one dear name adored;
For the heavenly in the human,
The Spirit in the Word;
For the tokens of thy presence
Within, above, abroad;
For thine own great gift of being,
I thank thee, O my God!

—Lucy Larcom.

REPORT OF NEW YORK WORK.

As treasurer of the New York church of Christ, I submit the following report for the year 1924:

Amount on hand January 1, 1924, $131.21.

Receipts: From regular contributions of the New York church, $1,347.33; Sister R. J. Carpenter and husband, $120 (Sister Carpenter is a member of the New York church); other churches and individuals, $1,143.78. Total balance on hand and receipts for the year, $2,742.32.

Disbursements: To E. E. Shoulders, evangelist, $2,310.24; hall rent, $312; janitor service, $46; hymn books, $53.80; Bible-study Quarterlies, $10.62; table, $5; printing of letter heads, $3.80. Total expenditures, $2,741.46.

Cash on hand, January 1, 1925, 86 cents.

In behalf of the New York church, I wish to thank each one for his fellowship, prayers, and the interest manifested in the Lord's work here.

GEORGE M. MCKEE.

P. O. Box 15, Station N.

WORK IN HARMONY.

Every human voice has its own accent; every human body has its own gait. Each one must do things in his own natural, peculiar, and most fitting way. To criticize another's work or method of work because it is not like ours is as foolish as to condemn a pear for differing in shape and taste from an apple. The thing to be desired and sought is that all may work harmoniously for the same ends, not that all shall work alike.—Selected.

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This discussion was conducted in a good spirit throughout, each speaker showing marked consideration and courtesy for his opponent. Ira M. Boswell did as well as any one can do who undertakes to prove that instrumental music in the worship is scriptural. Any failure that he made was not on account of his lack of ability, but was due to the weakness of his position. N. B. Hardeman presented the truth in a forceful and convincing way.

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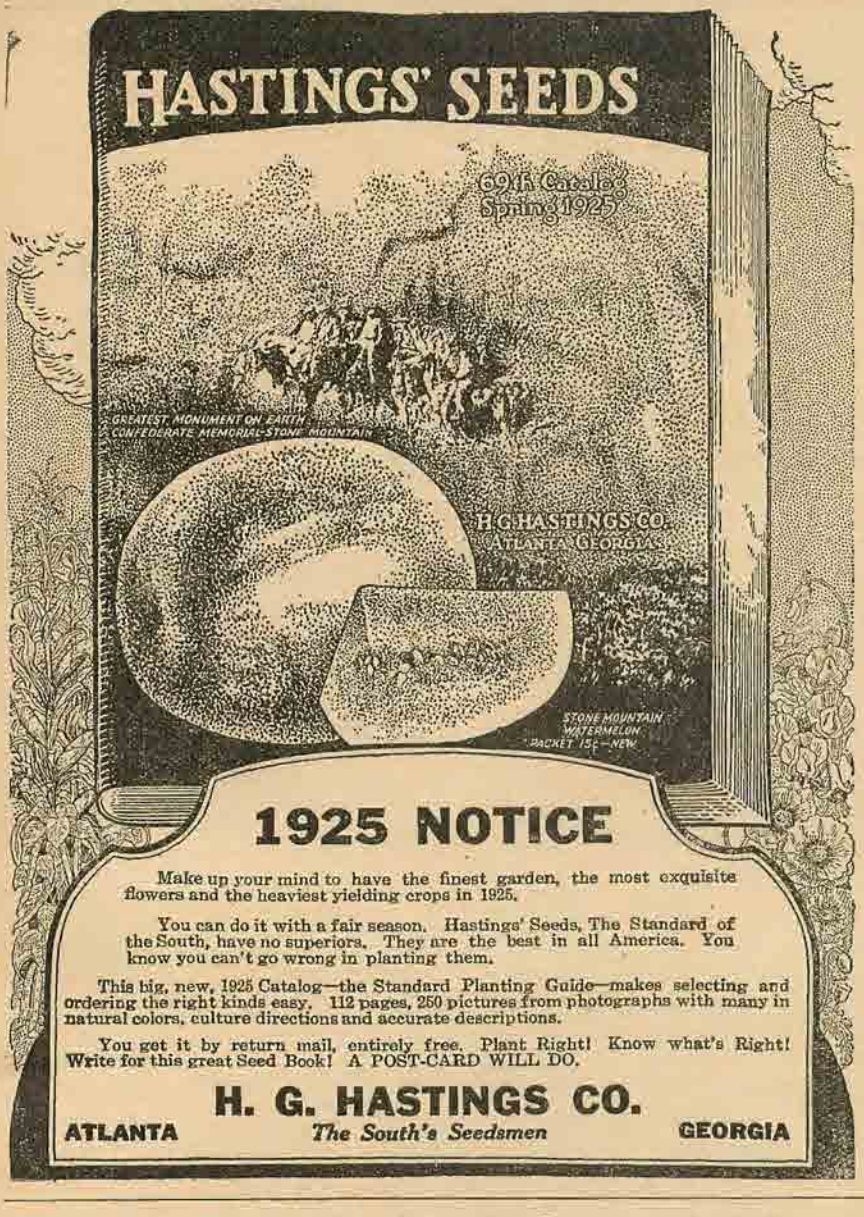

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"THOU ART THE CHRIST."

BY H. J. PHILLIPS.

"Thou art the Christ, the Son of the living God." (Matt. 16: 16.) These are the words of Peter, spoken some two thousand years ago. Peter's words were not those of a man only, for the Christ said: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." (Verse 17.)

From the time that these words were spoken at Cesarea Philippi during the ministry of Jesus, every soul that will be saved, until time shall be no more, must make the same confession. I know that we have people today that claim to be the children of God, who say they expect to go to heaven, but not by or through the name or blood of Christ. But the old Book, the Bible, the only guide we have from earth to heaven, teaches us that there is no other name whereby we can be saved, save the name of Jesus; that Jesus is the door, and the only door, by which man can enter in; that all those that came before him were thieves and robbers. If I did not believe with all my heart that Jesus is the divine Son of God, and knew I would never believe it, I would burn my Bible and all the good books that I have that teach me about the God whom I serve.

Let us go back in the long ago and see what was said of Christ by the prophets. In Gen. 3: 15 we read about "the seed of the woman." In Gen. 22: 17, 18, God says to Abraham: "I will multiply thy seed as the stars of heaven; . . . and in thy seed shall all the nations of the earth be blessed." In Gen. 28: 14 it is said: "In thy seed [the seed of Jacob] shall all the families of the earth be blessed." Gen. 49: 10 says: "And unto him shall the gatherings of the people be." Isaiah (11: 1) says: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Also read Ps. 89: 3, 4. In Isa. 7: 14 we learn that he was to be born of a virgin, and that his name was to be called "Immanuel;" and in Mic. 5: 2 we learn that he was to be born in Bethlehem. Read Dan. 2: 44; Hag. 2: 7; Mal. 3: 1. In Ps. 110: 4 it is said of Jesus: "Thou art a priest forever after the order of Melchizedek." Jesus is spoken of as a Judge: "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." (Ps. 9: 8.) He is also declared to be a King. (Ps. 145: 13.)

Let us now turn to the new covenant. "And thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1: 21.) "Out of thee [Bethlehem] shall come a Governor, that shall rule my people

Israel." (Matt. 2: 6.) "He shall be called a Nazarene." (Matt. 2: 23.) He is God's beloved Son. (Matt. 3: 17.) "What have we to do with thee, Jesus, thou Son of God?" (Matt. 8: 29.) "He shall be great, and shall be called the Son of the Highest." (Luke 1: 32.) "He is a horn of salvation for us." (Luke 1: 69.) Jesus is also known as the Savior, the Word, King of Israel, I AM, Prince of Life, Holy Child, Lord of All, Deliverer, Image of God, Mediator, Captain, Author and Finisher of our Faith, and Great High Priest. "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) If Jesus is the author of eternal salvation, and you are expecting to ever be saved, then you had better put your trust in him.

Some people say they have been born of God, but not through Jesus. But read these passages: "Whosoever believeth that Jesus is the Christ is born of God." (1 John 5: 1.) "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (Verse 5.) "And this is the record, that God hath given to us eternal life, and this life is in his Son." (Verse 11.) No living being can claim to have the right spirit without faith in Christ. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (1 John 4: 3.) "Thou art the Christ." "This is my beloved Son." There is salvation in no other name, save Jesus Christ.

BURY YOUR WRONGS.

In the very depths of yourself, dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace come to abide with you.—Charles Wagner.

But now the Prince of Peace has come—He of whom it was said that "in his days there shall be abundance of peace." Now "mercy and truth are met together; righteousness and peace have kissed each other." Now "old things are passed away; behold, all things are become new;" and "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself."—Selected.

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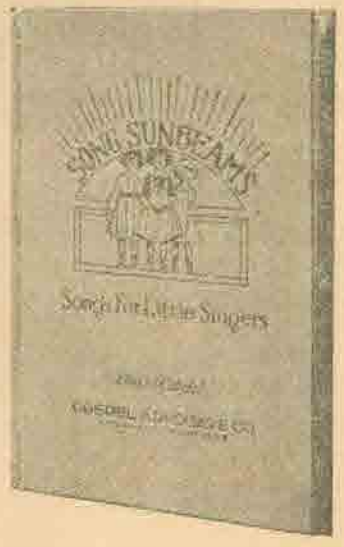

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It was pen-preached by one who lived when the system of Mormonism was born and who was familiar with the means its advocates used to propagate it. It is found in the Millennial Harbinger, September, 1844, page 410:

DEATH OF JOSEPH SMITH, THE MORMON IMPOSTOR.

Joseph Smith and his brother, Hiram, have been providentially cut off in the midst of their diabolical career. They were most lawlessly and mobocratically put to death. One of the antediluvian signs of the times was that "the earth was filled with violence." From Boston and Philadelphia to New Orleans this land is filled with violence; and, analogically reasoning, some great catastrophe is coming upon the world. There is no law of sufficient authority in the hands of this government to preserve peace and safety in this country. The sword of the magistrate is worn in vain.

But the money digger, the juggler, and the founder of the golden-Bible delusion has been hurried away in the midst of his madness to his final account. "He died not as a righteous man dieth." The hand of the Lord was heavy upon him. An outlaw himself, God cut him off by outlaws. He requited him according to his works. He was not persecuted, unless to punish a traitor, a public plunderer, a marauder, be persecution! The killing of Robespierre was not murder. It was the outrages of the Mormons that brought upon the head of their leader the arm of justice. The frenzy of a fanatic cannot make out of the affair persecution. Religion or religious opinions had nothing to do with it. It was neither more nor less than the assassination of one whose career was in open rebellion against God and man. Still, the guilt of his death lies upon those who, in violation of the laws of both God and their country, dispatched him without even the form of a trial.

A. C.

Alexander Campbell, in his frank and fearless statement of facts, marked out the line of battle with Mormonism. Joseph Smith is the center and circumference of the system. He must be "shown up" before the public as he really was. The "tricks" of early Mormons must be exposed. This will be done at a greater risk now than it would have been in Campbell's day, for the delusion has grown and the organization of Smith's followers is the finest on earth for propaganda. The "elders" are in every part of the globe with hands full of tracts hastening to place them in every home.

If Smith was what Campbell proclaimed him to be, a system built on his teachings is dangerous to both church and nation. That he was, is of easy proof. Hence, Mormonism is a menace that must be fought to a finish around the earth.—R. B. Neal, in Christian Leader.

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TO-DAY AND TO-MORROW.

Part of to-day belongs to to-morrow, as the seed belongs to the shoot, as the foundation belongs to the building. So to-day owes its best to to-morrow, for not to do right to-day may ruin to-morrow; but the reverse is not true. To-morrow cannot ruin to-day. Time's wheel does not run backward. Banish, then, foreboding and anxious forecast, and fill to-day with faithful work, with kindness and courage and hope; and so you will keep to-morrow from becoming a marplot, and make it a good, honest to-day when it comes.—Maltbie D. Babcock.

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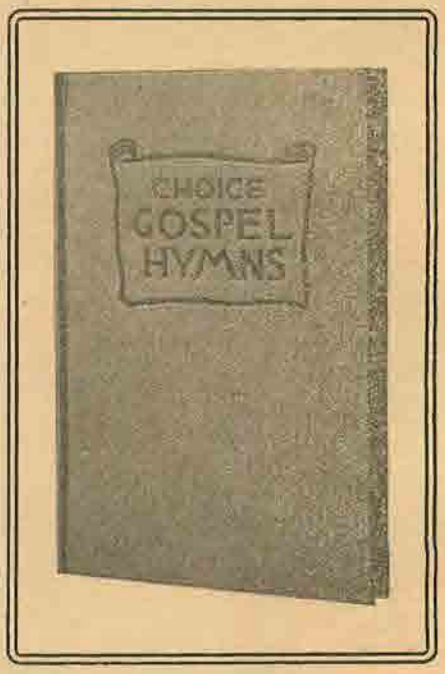

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SCRIPTURE STUDIES

By JAMES A. ALLEN

WHATEVER MAY BE SAID about a religious question, no one can deny that it is the most vital and important question that ever confronted the public mind. Whether it is true or false, it has a hold upon the human mind that *no man can shake off*. It connects with that which is vital to life and happiness. No man can deny it consideration. He may ignore it and allow the cares of the world to cause him to put it off to "a convenient season," but, sooner or later, necessity compels him to confront it. The "convenient season" rarely, if ever, comes; and he who procrastinates generally utters the bitter wail of being almost saved, but lost.

Competent testimony proves the Bible to be the word of God. We do not accept the Bible to be of divine origin, or to be a revelation from God to man, through bias or sentiment, but because incontrovertible and undeniable facts, substantiated by every species of evidence, demonstrate such to be true. The facts upon which the Christian religion rests are the best-attested facts in all the records of mankind. Not one of the enemies of Christianity, from its first promulgation till the present time, has ever produced one iota of counter testimony in rebuttal. Their verdict has always been: "What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it." (Acts 4: 16.) Those who preach evolution, deny the virgin birth and the resurrection, have no evidence to offer in rebuttal. All they have to offer consists in mere negations. Christianity offers "many proofs," amounting to more than demonstration, that Jesus rose from the dead. Their denial of it consists of nothing but talk; they have no testimony or evidence of any kind with which to refute the testimony of eyewitnesses and earwitnesses who saw and heard Jesus after his resurrection.

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THE BIBLE being the word of God and containing the commandments of God, obedience becomes the most important thing in life. No wise and intelligent person can recognize the Bible as being the word of God without desiring to live in conformity with its teaching. Man cannot enjoy permanent prosperity or happiness except as he does God's will as revealed therein. True religion consists in fearing God and keeping his commandments, as they are given by the Holy Spirit through inspired men, not in "every man" doing "whatsoever is right in his own eyes." Thinking a thing to be right does not make it right and does not make it acceptable to God. We can "fulfill all righteousness" only by doing the things God has commanded and designated in his word. For man to do things religiously because his own wisdom approves them is for him to walk by human wisdom, not by the wisdom of God. God speaks to man only in his word, in the Bible. He is pleased with and accepts only such service at the hands of man as his word requires. The

religious world needs to be impressed with the superlatively important lesson that man must adhere to the word of God. Whatsoever cannot be done by that faith that comes by hearing God's word is sin.

This cuts off all confusion and controversy. It binds men in all acceptable service to what the word of God teaches and requires. It is impossible to get up strife and division among people who are willing to abide in the word of God. Their only desire is to read, to examine, to investigate, to "search the Scriptures," to learn what the Bible teaches. "The law and the testimony" is the end of all controversy with them. On any subject that presents itself, differences cannot arise when no man preaches or teaches anything on that subject except what he can *read* in the Scriptures. There is no exception. When all adhere to the word, advancing no opinions or theories of their own, then all will "speak the same thing," and there will "be no divisions among you," but all will "be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.)

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WE FEEL a very keen interest in getting before the general public what Jesus and the Holy Spirit require sinners to do to be saved. We realize that the general public is almost wholly ignorant of the teaching of inspired men on this most important subject. Certainly a great work is before the church of Christ. Congregations and individual Christians should arouse out of slumber and get the gospel as it was preached by the apostles before the general public. We cannot depend upon human organizations and associations, upon "home missionary societies" or "foreign missionary societies." These things have been tried, and are a costly and dismal failure. We do not need a drive for some huge "fund." We need a converted membership; we need *men* and *women* with *faith* enough to do what God commands. This great and important work can be done only in God's way. It cannot be done in man's way. Enough time has been wasted, and thousands are going down to ruin without God and without hope.

The early church, under the leadership of the apostles, successfully did this work. They got the gospel before the general public. "Yea, verily, their sound went out into all the earth, and their words unto the ends of the world." (Rom. 10: 18.) Individually, every disciple "went about preaching the word." (Acts 8: 4.) "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." (Acts 5: 42.) "Teaching you publicly, and from house to house." (Acts 20: 20.) As congregations, they "sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth" (1 Thess. 1: 8); and they "sent once and again unto" the support of men who were in the field preaching (Phil. 4: 16). This kind of work done in this way to-day will have the same kind of results it had then. Any congregation to-day could quadruple its membership in a few weeks if every member had the faith and zeal to imitate the early Christians. They could preach the gospel by word of mouth to every home in the community. They could sow the community down with tracts and printed literature. They could have it said of them as was said of the early Christians: "These that have turned the world upside down are come hither also."

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THE BIBLE RECORDS that Jesus said to his apostles: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

Every sane man is, or should be, most intensely interested in so vital and important a matter as that of salvation. On such a question no one can afford to be indifferent or careless, and no one should jeopardize his happiness on his own opinion or on that of others. Jesus, who is himself the Savior, lays down the terms upon which all the world may be saved and upon which the salvation of "every creature," "all nations," is predicated. The apostles were commanded to "teach all nations, baptizing them." "He that believeth and is baptized shall be saved."

But more than half the religious world are led by their teachers to refuse to be baptized. On first one pretext, then another, baptism is minimized and eliminated. Professional clergymen do not hesitate to declare it nonessential. Pressed by the fact that Jesus commanded it, they contend that *sprinkling* or *pouring* water on the subject will do just as well as *baptizing the subject* in water.

"Baptizo" is the word used by Jesus to represent the action to which he commands "every creature" to submit. There is not the slightest confusion or doubt as to the meaning of the word. All, without an exception, recognize that the Greek word "baptizo" may be translated into English only by such words as *to plunge, to submerge, to dip, to immerse.* There is not a Greek-English lexicon in the world that does not so translate it. Every one at all acquainted with the Greek language so testifies. Confronted by the incontrovertible fact that the word may be translated into English only by such words as *dip* or *immerse,* as if willfully determined to eliminate this plain commandment of Jesus, those who repudiate it attempt an evasion by asserting that *water* is not the *element.* But, fortunately, the Scriptures are equally as clear and plain upon this feature of the question as they are upon the action commanded. Jesus was baptized in the river Jordan, and "went up straightway from the water." (Matt. 3: 16.) John baptized "in Ænon near to Salim, because there was much water there." (John 3: 23.) Philip and the eunuch "both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8: 38, 39.) There can be no evasion. It is simply a question as to whether or not men are going to accept the authority of Jesus and obey him.

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WHEN WE RECOGNIZE that great bodies of religious people are teaching sprinkling for baptism; that they are teaching infant sprinkling and infant church membership; that they have changed the order of Christian work and worship as ordained by inspired men in New Testament times; and that they are neither preaching nor practicing primitive Christianity, as it was preached and practiced by the apostles and early Christians, we think that it devolves upon the church of Christ to carry these matters before the general public. It has been done, and it can be done. It must be done through the church. Any other organization whatsoever will be a hindrance, not a help. Every local congregation must, under its own bishops, attend to its own community. That is God's way as revealed in the work of the early churches. To devise any other way is but to "kick against the goads" and to insure failure. Congregations may also send their evangelists into other fields or "send once and again" to the support of men who are already there. When *men* have

faith, the money to operate will be an easy matter. "Upon the first day of the week" they will each one "lay by him in store, as he may prosper." (1 Cor. 16: 2.) Few Christians, if any, will want to give less than the Jews. The Jews gave a tenth. It would be a very small congregation to be without ample funds if each of its wage earners was giving a tenth.

We stand upon the Book, and we must get its teaching before the public. We have the truth, and we must preach it. We stand upon the only position that all the world acknowledges to be safe and invulnerable. All denominations admit that we are saved and safe. Not a thing we preach is called in question or is in debate. All the controversy is over what others have eliminated or substituted. Our position is right and cannot be wrong, all the religious world being judge. We preach the Book in the very words of the Book. Nothing else is worth the time it takes to tell it. We have no unkind feeling against any individual or any denomination. We are endeavoring simply to persuade all to lay aside "the precepts and commandments of men" and to come to the Book. In no other way can any man claim the promise of salvation, here or hereafter.

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OUR CONTRIBUTORS

BOBBED HAIR.

BY JOHN T. LEWIS.

This subject is not peculiar to itself, but, like all other vital questions, there are about as many ideas as there are people. Hence, I do not write this article to give my ideas on the subject, but to call the truth seeker's attention "to the law and to the testimony."

To get all irrelevant matters, or ideas foreign to the subject, out of our minds, I want to say there are laws or principles as unchangeable as God himself. These laws are not limited to any age, sect, creed, race, or color. Therefore, it is a confusion of ideas to liken these laws or principles to the customs of any age, ancient or modern.

To illustrate. When Adam and Eve disobeyed God's law, their eyes were opened. They were naked, and made for themselves "aprons of fig leaves;" but God evidently thought more of their nakedness should be covered. "And Jehovah God made for Adam and his wife coats of skins, and clothed them." (Gen. 3: 21.) This law is as unchangeable as God and as enduring as men and women. What law? The law that men and women should be clothed in each other's presence. It *is not* a question of *how* they are clothed, but are they *clothed?* The customs of the ages have nothing under the heavens to do with the real question. When men and women appear in each other's presence with nothing more than "aprons" on, they are not clothed according to God's idea. It makes no difference whether they are in a swimming pool, or on a tennis court, or in a gymnasium, at some Christian home, or school.

With these thoughts before us, we come to our subject. "But I would have you know, that the head of every man is Christ: and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head." (1 Cor. 11: 3, 4.) Just as long as God is the head of Christ, and Christ is the head of man, just so long will man, praying or prophesying with his head covered, dishonor his head. Custom has nothing to do with the subject. If every man in the world prayed with his head covered, I would not do it.

"But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven." (1 Cor. 11: 5.) Again, just as long as God is the head of Christ, and Christ is the head of man, and man is the head of woman, just so long will the woman dishonor her head when she prays or prophesies with her head uncovered. In order that the woman might know the magnitude of the dishonor, Paul adds, "for it is one and the same thing as if she were shaven." "The veil, which was the custom of Greek, Roman, and Jewish women to wear when seen in public," has nothing under the sun to do with how Christian women should appear before God in prayer.

There is nothing in the New Testament to show that the women who accompanied Jesus Christ and his apostles ever wore veils, "which was the custom of Greek, Roman, and Jewish women to wear when seen in public." But there is something to show that they wore long hair. "Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." (John 12: 3.) Imagine a bobbed-haired *sister* of to-day sitting at the feet of Jesus with Mary and saying to her: "Well, Mary, it was the custom of Jewish women in your day to wear long hair, but it is the custom of Christian women to-day to wear

their hair bobbed." Bosh! "For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled." (1 Cor. 11: 6.) If this does not mean that it is a shame to a woman to be shorn or shaven, it means nothing—language has no meaning.

After preaching from these verses one Sunday, hoping to help all honest-hearted Christian women who were present to better understand what Paul was teaching, I heard of two bobbed-haired sisters saying that "Paul never said a word about bobbed hair." And indeed he did not use the word "bobbed," but he said "shorn or shaven." Shorn is the past participle of the verb "shear," and "shear" means to cut or clip; and if you clip her, she is bobbed. "For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man." (1 Cor. 11: 7.) Why did Paul tell us in 1 Cor. 7: 26, when he was giving his judgment about marrying, "that this is good by reason of the distress that is upon us?" And why did Paul tell us, when he was discussing spiritual gifts in the church, "But when that which is perfect is come, that which is in part shall be done away?" and then leave it for uninspired men to tell us that what he was binding on the Christian women in the church at Corinth was nothing more than the custom of the heathen women of that day, and was only for women of that age?

"Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." (1 Cor. 11: 13-15.) On this subject, nature and Revelation speak the same language. Just as long as woman is on earth, "long hair" will be "a glory to her." And just as sure as any truth is taught in the word of God, just that sure has woman sheared herself of her glory, and separated herself from the covering that God has given her, when she has her hair bobbed. For a Christian woman to know these scriptures and then go and have her hair bobbed is nothing short of flouting God or his word. Of course, it might be different with those who do it "in ignorance and unbelief." Will not gospel preachers be held responsible for not teaching God's word on this subject?

"But if any man seemeth to be contentious, we have no such custom, neither the churches of God." (1 Cor. 11: 16.) That is, let all the long-haired brethren and bobbed-haired sisters *know* their custom does not belong to the churches of God, or God's people. Hence, it must be of the world, and, therefore, of the devil. "In conclusion," let me ask, why cannot we say it is a sin to thus appear in the presence of God?

Written for the benefit of those who may want to know God's truth on this subject.

IN AFRICA.

BY F. B. SHEPHERD.

I do not know of a section of the world field that offers so many possibilities for immediate results as does the South African. One of our erring brethren, O. E. Payne, has been on the Rand for little more than a year, and has almost taken the country by storm.

Brother W. N. Short, who is at "Sinde Mission" in Northern Rhodesia, a new field allotted to us by the British government, is having unusual success. He is baptizing more people than most of the preachers in this country who are settled with an established congregation. The November report, just come in, says: "Last Sunday we had a big baptismal service. Twelve were immersed. One of those baptized was an old woman so crippled by rheumatism that she had to be carried to the water; but she had been taught for years by a native worker, so I think she understood what she was doing. That is one thing I insist on. When I am satisfied the native understands, I immerse him. Some teach that he must bring forth fruits worthy of repentance before baptism, but this I do not believe the Bible teaches. This makes forty-one baptisms thus far this year. There are others who want to become Christians, but I think they do not understand as they should, so they are waiting and being taught more. Two or three of the women who were baptized live a long distance away and have to walk, starting on Saturday to get to the meeting on Sunday, then going home on Monday. There are five out of the same family now that live out there who are Christians. They come regularly, too."

Think of some of us in the United States living so far away we would have to start on Saturday and *walk* to services Sunday and then *walk* back again on Monday! Don't you reckon we would miss once in a while?

Brother and Sister Short were sent out to this field by the church at Harper, Kan. They remain amenable to that church. Their personal support, which is very small, is furnished by the Harper church, but there remains many and pressing needs beyond the mere personal ones. Houses must be built for shelter for the Shorts and Lawyers. The Lawyers will soon be ready to go on north from Bulawayo and join Brother and Sister Short. But where will they stay? This mission is thirty miles from a railroad. It is a common thing for them to go three months without seeing a white face, except their own. Brethren Short and Lawyer must superintend all the building themselves, and do a great deal of it. The funds for building and other things have to come out of a meager personal allowance. This is not the fault of the Harper church, for it is doing about all it can.

How many churches will have fellowship with this church in the matter of carrying on mission work in South Africa? I have received appointment as their "messenger to the churches," to solicit and disburse funds for this great effort. Write me at 420 Euclid Avenue, Abilene, Texas, sending something large or small to help support the Lawyers and finish the house.

The Lawyers are entirely dependent for their support upon voluntary contributions. Although indorsed and sent out by Harper also, that church was not able to assume definite support, but they went out trusting in the Lord and in his children.

SHALL WE LECTURE OR PREACH THE GOSPEL?

BY PRICE BILLINGSLEY.

The word "lecture" is here used to mean teaching truth that does not save. Much truth there is which yet is not the truth of God. The gospel alone saves the soul. Other truth, though it be timely and helpful and to be taught and known generally, does not save. One can teach nothing but unmixed truth and be thus a public benefactor, and yet leave souls in death. One can even preach about Christ, and yet not preach Christ; can proffer helpful information about the Bible, and omit the all-important truth thereof. But is it not of the first importance that we keep in mind the difference between the truth of the gospel and truth there is no life in?

Do not gospel preachers owe it to themselves to keep this matter clear in the minds of the public, and withal that they are sent of the Lord to preach only that which saves? In these premises, ought they to concern themselves before the public with anything but the gospel? Paul would not (see 1 Cor. 2: 1-5), though likely the best-equipped man for lecturing known. Have we any more reason for lecturing than had he? Mind, I do not deny the lecture may be a good thing in its way, by proper persons and in right connections. I only urge that the men sent to save souls with the gospel should follow their

Master. This is a live issue, for in several places right now brethren make such lectures the chief point of interest, emphasizing them more than anything else. The denominations do this, and see not the vital distinction between the truth that saves and that which will not. Shall we not teach them the way, and not imitate their spirit? If I am wrong in this, will not some more experienced writer, one deeper learned in the Scriptures, set me right?

But hear me further. Years ago when a brother was coming to the Bible School to preach, and also while there to give lectures upon some scientific outside matters for the school, Brother David Lipscomb said he hoped the man would first preach the gospel, giving the lectures afterwards, thus keeping the two things apart, so that the public would not be misled. What he said did not impress me at the time, for I myself was dabbling in lecturing, though, of course, incomparably poorer at it than some of our preachers at present. I wanted the world to have the gospel, but felt I might catch them with lectures. Such speeches always draw bigger crowds, and I felt flattered and fascinated. The world will hear what its degenerate curiosity craves, and will honor the man who caters to it. Even so I came no nearer them with the gospel. In shame I at last discovered that the moment such a crowd is offered the word, they resentfully stop coming. And I was ensnared by being less willing to speak that which would drive away the crowd, which verily is the primrose path to the everlasting bonfire.

If I understand the brethren giving and encouraging lectures now, it is that they present needed truth while aiding in getting the gospel before men. It is a means of drawing. Get the folks out to hear this, and they may return to hear the word. They must be caught before they can be taught; and when they are laid hold of, the word shall be duly administered! Then go in on their blind side and catch them before they know it! By all means insert the cob in the mouth before the soft corn plays out! That was my way; and if I gave a thought to how the Lord caught the crowds, I verily must have believed I could beat him! But, brethren, we know men can be drawn to the Father with nothing but the gospel; and if for any other reason whatsoever they come, they are little worth. Then I ask you, Are not these lecturings dangerous things for us?

GENERAL BAPTIST MISSTATEMENT.

BY J. L. HINES.

In the General Baptist Messenger, an "official church paper of the General Baptist denomination," of September 25, 1924, appears the following: "This is to notify all General Baptists everywhere that the presbytery of Green River Union Association while in session called for and received John Allen's credentials because he was preaching heresy. Therefore, he is no longer affiliated with us." Signed, "J. H. Tudor and committee."

Brother John Allen was a General Baptist preacher for a number of years, but upon hearing the truth proclaimed in its simplicity by the writer in a meeting at McHenry, Ky., in October, 1923, boldly and courageously took his stand for the New Testament and against denominationalism, and has since that time brought over one hundred souls to Christ. Brother Allen stated to me that his General Baptist credentials were not called for, nor did the presbytery of Green River Union Association receive them. Therefore, we conclude that Mr. Tudor and "committee" took it upon themselves to make a statement which was not true.

Why didn't Mr. Tudor and "committee" ask Brother Allen for his credentials? It is my understanding that the association was in session at a union church house in Grayson County, Ky., at which time Brother Allen had an appointment there, and that Allen preached to all Baptist preachers assembled upon the ancient order of things, personated them, and pleaded for them to take the Book, and invited criticism. But, instead of criticism, their spokesman declared that Allen had preached the truth. But in the face of these facts, Tudor and "committee" declare that Allen's credentials were called for and received "because he was preaching heresy."

There is confusion in the Baptist ranks. One (and all Baptists present assented by silence) said Allen preached the truth, but Tudor and "committee" say he preaches "heresy." Which are we to believe? Well, since Tudor and "committee" have been found guilty of perjury, they are no longer competent witnesses; so we will have to believe the one who was spokesman for the above-named association, and he said Allen preached the truth.

Now, Mr. Tudor, we are going to give you a chance to prove, if you can, the statement that Allen preaches "heresy," but you must stand convicted as to the credential charge. Will you affirm in oral debate with John Allen the following proposition: "The church with which John Allen stands identified is a heretical body?"

But, lest you forget, I would suggest that you state through the General Baptist Messenger that you and the "committee" did not ask for nor receive Allen's credentials. The presbytery of Green River Association, I understand, is composed of the preachers of said association. Did this presbytery appoint a committee to ask you for Allen's credentials? If so, did this committee report to the presbytery that their work had been done faithfully, and that Allen's credentials had been received? If the committee made such a report to the presbytery, it is false. Now, to be fair, the presbytery ought to ask for "Tudor and committee's" credentials; otherwise the presbytery of Green River Union Association is guilty of being partaker in other men's sins, and is unworthy the respect of the General Baptist denomination.

GOD'S WORD FOR IT.

Like the jailer, we "rejoice, believing in God." (Acts 16: 34.) When the believing eunuch was baptized, "he went on his way rejoicing." (Acts 8: 39.) These were wholly unlike the converts of modern times. They rejoiced in their salvation because they knew they had complied with the conditions of the proclamation. Now ask that rejoicing convert why he feels so happy, and he will tell you he is happy because he knows his sins are pardoned; ask him how he knows he is pardoned, and he will tell you he knows he is pardoned because he feels good. Thus he reasons in a circle, proving his pardon by his feelings and his feelings by his pardon.

Now, is there any room to doubt the pardon of a man who has thus complied with the conditions of the proclamation? None whatever. Can we doubt the word of Jesus and the oath of God? Can you say: "Yes, I know I did believe, and I know I was baptized in good faith, and I know the Lord says, 'He that believeth and is baptized shall be saved,' but I am not sure he told the truth; and I know, too, that God confirmed his promise by his oath, but I am in doubt still?" Our pen trembles when we record even a supposition of such a thought in any human heart. Have we any stronger testimony that God is, and that he is the rewarder of them who diligently seek him? Have we any stronger evidence that there is a heaven, to be the home of the righteous? Is there any stronger proof that the wicked will be turned into hell with the nations that forget God? Have we any stronger assurance that we have a soul to be saved or lost? It occurs to us that he who will not believe it would not be persuaded though Jesus were on earth and should speak to him in person. We have his word, and it confirmed by the oath of his Father. What more could we have were he here to-day? —Dr. T. W. Brents.

"WHAT THINK YE OF CHRIST?" No. 1.

BY J. W. BUSH, M.D.

"What think ye of Christ? whose son is he?" (Matt. 22: 42.)

The disciples of negative criticism, called "higher criticism," would answer that he was the son of Joseph, the carpenter, and of Mary, his wife, and not the Son of God in the sense that he was conceived by the Holy Spirit and born of a virgin. But turning to the New Testament, we discover in its first pages a wonderful Child. It is a childhood that savors not of this world; it has a heavenly atmosphere about it.

Jesus at the age of twelve astonished the rabbis in the temple by his questions and his answers. He opened the secret of his divine life when he said to his mother: "Wist ye not that I must be about my Father's business?" (Luke 2: 49.) During the next eighteen years of his life there hangs a thin veil through which we dimly see him guilelessly toiling at the humble, honest trade of a carpenter. The Bible says he "increased in wisdom and stature, and in favor with God and man." (Verse 52.)

Jesus of Nazareth was born among the poor, and he did not seek to rise above the poor. When in later years some of the dignitaries of state offered him some attention, he put on no airs, did not become "puffed up," and made no sycophantic homage to them in return. He knew that as the heavens are higher than the earth, so was he higher than the highest, yet he loved to stoop as low as the lowest.

When he entered upon his public ministry and was baptized of John in the river of Jordan, it was not preceded by any reformation of life or repentance of sin. This was not needed, for the reason that he "did no sin, neither was guile found in his mouth." (1 Pet. 2: 22.)

The three years of his wonderful ministry are condensed into one simple line: "He went about *doing good.*" His ear was always open to sorrow, and to suffering he always gave his sympathetic attention; he abhorred sin with all the indignation of his righteous soul, but the sinner he pitied and loved with a matchless love. His purpose was to fulfill the law and take it out of the way by nailing it to his cross; to build his church, establish his lordship or divinity, and give us the gospel, which is God's power to save to all them who obey it, and thus lift us up to God.

As a teacher, he was original and stood alone. He spoke as one having authority, and not as the scribes. He was not educated in any great university like that of Athens, yet he floods and fills the world with light and knowledge much more profound than the philosophy of the wisest philosophers. As the ocean is deeper than the brook, so also was his philosophy deeper than theirs.

While here below ministering to the people on earth, his arm reached into eternity. Look also at his wonderful works of love, which are really no effort to him; at his miracles of restoring sight, giving health, and conquering death, all of which came as easy to him as the lifting of his finger and the opening of his lips.

What think ye of Christ, that even the winds and turbulent waters obeyed his voice? His life is *The Life;* it is benevolence on foot; it is divine holiness filling every nook and corner he touches with the atmosphere of the heavenly climes. Without hardening himself against sorrow, he takes the burdens of the bleeding and broken-hearted into his own heart. No petty annoyances provoke him to the slightest displays of passion; no crushing agony shakes the constancy of the hand that holds the bitter cup to his own lips. As an innocent lamb he goeth to the slaughter: and as a sheep before its shearers is dumb, so he openeth not his mouth.

He willingly dies, the "just for the unjust," when with the mighty power of his right arm he could have smitten Pilate and his murderous band with death and laid them low on the pavement of their judgment hall. He was willing to die that a dying world of sinners might live; and while hanging upon the cross "a drooping flower of innocence," in the glare of the sun till the torture of tender nerves in his hands and feet produced such fever and suffering in his flesh that he said, "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death," so intense was his suffering that it seemed as though he had no longer a solid body—it was melted with bitter pain.

Think, too, as he hung there, how men jeered him until at last the sun could bear the sight no longer, and veiled his face; the earth could no more endure to be the stage for such a tragedy, and began to rock and reel; the bodies of the dead were stirred as though they could not slumber in their graves while such a deed was done, so tombs were opened and many arose. It was such a wondrous spectacle that a heathen soldier could not refuse the involuntary confession: "Truly this was the Son of God."

SOME TESTS FOR RELIGIOUS BOOKS.

BY JAMES E. CHESSOR.

A flood of religious books is pouring forth from the press upon the reading public. The problem confronting us is what to read, and yet more especially what not to read. We must choose our books with utmost care.

Manifestly, we must read a great deal these days. It is not a time when a handful of books will suffice. That day is past. It is not merely desirable that intelligent men and women read books; it is necessary. Our life has become more hurried, our time for reflection and thought less and less ample. Unless we deliberately choose stagnation of the best that is in us, we must read, and read much. If, as Pope says, "a little knowledge is a dangerous thing," surely to-day we must drink deep and drink often of the Pierian spring of good books.

Therefore, we have no time to waste on bad books. We have no time for that which is dangerous to faith or morals unless we need to be informed as to current false teaching in order to warn others against it, or for some similar reason. Life is too short to squander any moment of it without object upon that which is not the best or that which in the smallest degree is harmful. "The fables of the world," cried Michael Angelo, "have filched away the time I had for thinking on God." His experience may be avoided, if, before purchasing books, one asks certain questions and weighs carefully the answers to them. A few practical tests are here suggested.

First, we should inquire as to the author of the book. Many books can be judged with fair degree of accuracy by the author's name. There are some writers from whom uniformly good books can be expected (excluding sectarian bias and dogma), and some from whom we can expect nothing but poison. In judging an unknown author, it is well to inquire with what institution, if any, he is connected. Some institutions are known generally to be unsound, while others are noted for their defense of the Bible and Christianity.

Then we should inquire as to the publisher. The reputation of the publisher is a recommendation of, or warning against, the book he issues. Some publishing houses are very cautious and conscientious, and print only such books as are sound and wholesome. Others have no scruples, but, being actuated by mercenary motives, are anxious to publish only such books as will have a ready sale. The well-informed purchaser of books knows the reputation of the publisher he patronizes.

Next, what does the preface reveal? Do the earmarks of liberalism and modernism appear in some such characteristic statement as this: "In religion we are making a transition from the medieval to the modern point of view?" Or do we find words to this effect: "These chapters are written from the viewpoint of faith in the Bible

as the inspired and authoritative record for us of God's revealed will?" Oftentimes in the preface we get hints sufficiently significant to judge of the book.

A quick survey of the contents will tell much. Does the table of contents indicate a "modernistic viewpoint" by such titles as "Traces of Primitive Beliefs in the Bible," or "Democracy Dominant in the Old Testament," and the like? Usually here we find a true index as to the character of the book in our hand. But if we cannot tell from the table of contents what the author's trend is, we may select and briefly scan some crucial chapter having to do with conversion, or the virgin birth, or the atonement, or the resurrection.

There is one book that has stood every test. I speak for the Bible, our one infallible Book. Unapproachable by any others, it comes first. It is better, if need be, to take the one Book and let go of all others. "Remember," said John Robinson to the Pilgrims departing from Leyden for the New World, "new light will ever be breaking forth from the word of God." Here is the ever-glowing light—the light that never fails—veiled to them that perish, but dawning upon us who are saved. Glorious Light, to direct pilgrim footsteps through the misty mid-region of life!

PRAYER. No. 2.

BY ZELLNER ENGLISH.

The Manner of Prayer.

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. 6: 6.) This is explicit as to individual or private petitions to God. The Christian must avoid praying to be seen of men; he must go into the private chamber, and, having closed the door, may there make his prayer in secret. Other passages in the New Testament deal with the manner in which prayer is made. "But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise." (Acts 9: 40.) "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." (Acts 7: 60.) "And when he had thus spoken, he kneeled down and prayed with them all." (Acts 20: 36.) "And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." (Matt. 26: 39; see, also, Mark 14: 35; Luke 22: 41.) "And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." (Mark 11: 25.) "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing." (1 Tim. 2: 8.) This last refers to the custom of the Jews of lifting up the hands in an attitude of supplication while kneeling and uttering the prayer. (See 2 Chron. 6: 12-14; 1 Kings 8: 22.) This seems to have been the rule among the Jews in Christ's day and before. Paul would have the men to lead in public prayers, lifting up holy hands, presumably while kneeling. Paul says: "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you." (1 Cor. 11: 2.) It would seem to be permissible now for Christians to lead the prayers, "lifting up holy hands, without wrath and disputing." That it is binding upon Christians to follow the Jewish custom implicitly, I am not certain. The custom of raising hands may be like those of kissing and of washing the feet, which we take to be peculiar to the people and conditions, and not binding upon us. (See Rom. 16: 16; John 13.) It is often convenient and easy of performance, and is a natural way of expressing supplication. The more one thinks upon the act of raising the hands while engaged in prayer (from the knees), the more one sees the fitness and acceptableness of the practice. The best rule is always to accustom yourself to the safe practice. The Western world is accustomed to bringing the hands together when raised for this purpose.

Paul says: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man," etc. (Eph. 3: 14-17.) This with the passages quoted above has the weight of apostolic example and authority—all that there is on the subject, in fact. We have the same authority for kneeling as for breaking bread on the first day of the week. As a general thing, however, the elders and more faithful members to-day are the only ones who actually kneel, most of the congregation being content to bow their heads instead of their knees.

"And the man bowed his head, and worshiped Jehovah." (Gen. 24: 26.) "And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah." (Verse 52.) (It was the same man.) "And the people believed: and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshiped." (Ex. 4: 31.) "And Ezra blessed Jehovah, the great God. And all the people answered, Amen, Amen, with the lifting up of their hands: *and they bowed their heads, and worshiped Jehovah with their faces to the ground.*" (Neh. 8: 6.) These passages show that the "bowing the head" of the Old Testament refers to the custom of the East of bowing the face to the ground as an act of obeisance either in prayer or to a human lord or master. In view of the evident meaning of both Gen. 24: 26 and Ex. 4: 31, taken in the light of the other passages, none could hardly pretend that bowing the head while sitting was the manner of prayer of any of these occasions. The current practice of most congregations is no more than an outgrowth of the corruptions which developed in the Western Church or churches away from the purity of apostolic rule and practice.

Jesus gave an example in giving thanks for the loaves and fishes on two occasions (Matt. 14: 19; 15: 36; Mark 6: 41; 8: 6; etc), and in blessing both the loaf and the cup on the night of his betrayal (Matt. 26: 26, 27; Mark 14: 22, 23; etc). In the former instances he stood, after commanding the multitude to sit on the grass; in the latter it seems a safe conjecture that the disciples kept to their couches in any case.

We wish that brethren, whether elders, deacons, preachers, workers, or members, and sisters also, would take this matter to heart, and try to stir up the churches on this all-important subject of prayer. We know that God will accept the prayer offered on bended knees; we have little reason to think that he will pay any attention to a prayer that we do not care enough about to see that it is properly offered. An examination of the Scriptures will convince any one of the importance of this subject. If any one lacks the courage to kneel, while feeling the duty to do so, he is unworthy to be Christ's, and cannot be saved because he is ashamed of him. (Mark 8: 38.)

PUBLISHERS' ITEMS.

"The Christian System," by Alexander Campbell. This has reference to the union of Christians and restoration of primitive Christianity as pleaded by the current Reformation. Price, $1.50.

If you are wanting a first-class hymn book, send us your order for "Choice Gospel Hymns." We publish only first-class music books, and books that are filled up with inspiring hymns. We are very much opposed to this jazz music that is destroying the spirituality of the churches.

Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

OUR MESSAGES

Six persons became identified with the Lindsley Avenue congregation, this city, last Lord's day.

Clayton L. James filled his regular appointment at Philippi, near Hartsville, Tenn., last Lord's day. Splendid crowds are reported.

R. L. Colley, Union City, Tenn., February 1: "I can hardly do without the Gospel Advocate. It is great and loyal to the gospel truth."

George W. Miller, Jenkins, Mo., February 2: "We closed our meeting here with three confessions and baptisms, large crowds, and good interest manifested."

L. E. Stewart, Checotah, Okla., February 4: "The churches that I have been working with are doing nicely. I have some little time not spoken for during the summer. Those desiring my services for protracted meetings may write me at once."

P. S. Maecy, Wilmington, N. C., February 4: "We closed a two-weeks' meeting here last Sunday night. J. M. Gainer, of Winchester, Tenn., preached, and E. Gaston Collins, of Bridgeport, Ala., led the song service. There were five additions—three by statement and two by confession."

G. A. Dunn, Jr., Gainesville, Texas, February 2: "Our services yesterday at the Central church of Christ here showed an increase of more than fifteen per cent in attendance over the preceding Sunday. The Central congregation is having additions regularly. There was one at our service last evening."

L. S. White, Wichita Falls, Texas, February 6: "The work here is doing fine. Seventy-seven have been added to the congregation since I began work here in October. Five of these last Sunday. Three hundred and nineteen were present in the Bible school last Sunday morning. The work is growing along all lines."

H. Leo Boles preached two splendid sermons for the Twelfth Avenue congregation, this city, last Lord's day. The attendance at the Bible study continues to increase, and it is expected that the five-hundred mark will soon be reached. There are over one hundred in the primary class and eighty-five in the adult Bible class.

A. G. Freed preached two splendid sermons to very large crowds at Charlotte Avenue, this city, last Lord's day. There were three hundred and fifty-five in the Bible study. Plans are being discussed to build additional classrooms to meet this increase. J. E. Acuff is to have charge of the Wednesday-night prayer meeting for the next four weeks.

Robert E. Wright, Bradentown, Fla., February 4: "Our meeting at Bradentown has passed into the second week. A. C. Traylor is leading the singing. R. E. L. Taylor is preaching the gospel in its New Testament purity. To date six have confessed their wrongs, two have come from the Baptists to be Christians only, and three have been baptized."

William F. Etheridge, East Chattanooga, Tenn., February 2: "Yesterday was a fine day for the East Chattanooga congregation. Large crowds at all the services. One of the leading business men of the city came from the Baptists and demanded baptism. All were made to rejoice. The work is growing. I preached to a good crowd at Tyner in the afternoon."

C. M. Gleaves, Bellbuckle, Tenn., February 4: "I am changing my address from Miami, Fla., to Bellbuckle, Tenn., Route No. 2. Churches needing my services in meetings may address me at the above-named place. As I expected to devote my whole time to Florida, I did not book any meetings for this year in Tennessee. But now that I am back, I have time for a number of meetings, from May to December."

W. S. Long, Richmond, Va., February 5: "There were two members by membership last Lord's day. The faithful few are encouraged to press on in the work. The church meets in room six at the Y. M. C. A. building, corner Fifth and Main Streets, at 11 A.M. each Sunday. If any readers of the Gospel Advocate know of members living in reach of Richmond, Va., please write to Brother L. McEwan, Ashland, Va., and send him their names."

Oscar Smith, Houston, Texas, February 3: "During the month of January nineteen took membership with the Heights Church, and one was baptized. During the year 1924 this church, with a membership of about one hundred and twenty, raised for all purposes, $11,575.65. We hope to do greater things during this year."

S. H. Hall preached at Russell Street, this city, last Lord's day. Since last report one has come by letter, one from the Woodland Street Christian Church, and one from the Methodists. Brother Hall left on Monday to hold a meeting with the Central church of Christ, Los Angeles, Cal., which will begin, if the Lord wills, next Lord's day. Brother Freed is to preach at Russell Street next Sunday.

Will W. Slater, Irving, Texas, February 2: "I was with the church at Little Elm yesterday. I will visit them once each month this spring. The year of 1924 was the busiest year of my life. Prospects are bright for a greater year in 1925. B. M. Taylor and I will begin a meeting at Hearst, Texas, real soon. It will be entirely missionary. We will need your prayers and fellowship. I am forty years old to-day, and am well, hearty, and happy. I have had some sad and bitter experiences in the past, but the future looks brighter, and I am much better prepared for the Master's service than ever before."

O. M. Reynolds, Albuquerque, N. M., January 30: "I spent the last Lord's-day morning in 1924 at Las Cruces, N. M., where we had a good service, and was at El Paso at night, where a fine service was enjoyed, with Fred Blanchard doing the preaching. On the first two Lord's days in April, Brother Blanchard is to preach in a meeting for us, and I shall preach in a meeting at El Paso sometime in the spring. G. A. Dunn, Jr., is to preach in our big tent meeting the last three Lord's days in June. I recently preached to a throng of men at the railroad shops and seven hundred and fifty Indian students at their local school."

J. H. Hines, Montgomery, Ala., January 31: "I am just back from Florida, where I conducted two short meetings—one near De Land and the other near New Smyrna. I found good, faithful, earnest brethren at both places doing a great work, but not doing what they might do, owing to the fact they are meeting in out-of-way places. Both congregations have agreed to move to the cities named above, purchase lots, build church houses, locate a man, and hold a series of meetings. The De Land congregation subscribed one hundred and ten dollars last Sunday. They will give one hundred and fifty dollars a month to a good preacher who will preach 'the whole counsel of God' and work to establish the truth in that city. The brethren there will purchase their lot next week. The New Smyrna congregation has agreed to conduct a series of meetings in the city sometime in April."

Brother and Sister Elam have just returned from a short and pleasant visit to Texas. They left Nashville on January 27 for Fort Worth, visiting some good friends there. Brother Elam preached on Friday evening, January 30, for the Central church of Christ in Fort Worth. They went on Saturday to Dallas, visiting several friends there; saw J. B. Nelson, and heard two good sermons on Sunday by Brother Oliphant. They left Dallas on the following Tuesday for Paris, visiting relatives there. In Paris they met their good friend, Brother Carlton, and report that the affable F. L. Young is well beloved by the church there; and also that the Oak Cliff congregation (Dallas), while regretting the loss of G. M. Pullias as a preacher, are much pleased with Brother Oliphant. They returned to Nashville on February 6, not at all alarmed over the prediction of the end of the world at midnight of the same day.

H. C. Shoulders, Barrackville, W. Va., February 2: "The first of January we announced the one hundredth birthday anniversary of Sister Susan Ella at Granville, Tenn. January 20 was the day, and it was a wonderful occasion for Sister Ella. When I heard from there the last time, she had received over fifteen hundred cards and letters, together with a number of nice presents, from all parts of the United States and Canada. About seventy-five persons assembled to celebrate the occasion and partake of the dinner which had been prepared in honor of her long and useful life. Among those who attended the celebration were a number of the older people of the community, and all seemed to have a great time. Sister Ella, even though she had been here one hundred years, was feeling fine, and spent one of the happiest days of her life listening to the many messages of cheer from far and near and talking to her friends who had gathered for the occasion. Sister Ella and the family wish to extend to one and all who joined in this celebration their sincere thanks for their kindness."

Great hearts, like the ocean, never congeal.

No man can do wrong and get away with it.

If you don't want to be stepped on, be a live wire.

A preacher loses his power when he begins to cater to the world.

It is right to be contented with what we have, but not with what we are.

J. L. Bivens, of Cleveland, Tenn., made us a very pleasant visit last week.

The best place for a man to stand who stands for nothing is to stand adjourned.

A. B. Lipscomb preached two splendid sermons at Olmstead, Ky., last Lord's day.

God ceases to live in the life of him who ceases to meditate upon his word and pray.

If a man would have the world respect him, he must have convictions and be true to them.

Repentance is not being sorry for getting caught. A fellow that has to be caught has not repented.

N. B. Hardeman, St. Petersburg, Fla., February 2: "We are having splendid crowds, and I trust some good is being done."

Baptism is the answer of a good conscience. How can a man have a good conscience when he knows that he has not obeyed a commandment of God?

Married, at the residence of S. H. Hall, 820 Woodland Street, Nashville, Tenn., February 9, Herschel T. Choate and Maud Shepherd, S. H. Hall officiating.

The regularity with which young men miss the Sunday school, the prayer meeting, and the church services, and show up at the theaters, prize fights, and gambling dens, is alarming. Something is bound to happen if something is not done.

Married, at the home of A. B. Lipscomb, in Belle Meade Park, Nashville, Tenn., February 3, at 8 P.M., Morris Allison Lewis and Bettie Pauline Jones, A. B. Lipscomb officiating. Both of these fine young people are Christians, and we extend congratulations.

J. D. Tant, of Greenville, Miss., writes in an exchange: "Brethren who have become fanatical over Bible colleges, Christian education, and Bible chairs and degrees will do us but little good in Mississippi; but those who will preach the Bible and build up churches of Christ will find a hearty welcome among us."

We notice in an exchange this: "In the interests of modesty and female health, the Polish Parliament will be asked to make law and not fashion the arbiter of women's clothes. A bill has been drafted which would limit the display of ankles and shoulders. The proposed statute is supported by many members of the Parliament and was originated by Warsaw rabbis, who already have done what they could to cover the female form by barring immodestly dressed women from synagogues."

T. E. Tatum, Jackson, Tenn., February 3: "I have been reading the Gospel Advocate for many years, and have always admired the stand that it has taken for a 'Thus saith the Lord.' When such men as Lipscomb, Sewell, McQuiddy, and others passed away, I wondered if the standard that had been reached would be kept up. I am proud to say that as it grows older it seems to grow better. I am sure now that the Advocate teaching under its present management will be kept up to the standard."

W. P. Edmunds and Tom Spear, elders of the church of Christ at Beckton, Ky.: "Samuel H. Austin, of Munfordville, Ky., lately from Texas, a sound gospel preacher, is anxious to see the truth triumph. He has charge of one church in our county, but for the cause of Christ and extension of his kingdom, he offers his services to any church of Christ within his reach. He held a meeting at this place recently, with twelve added to the one body. Address him at Munfordville, Ky."

H. D. Jeffcoat, Ackerman, Miss., February 3: "I was with the church at Sturgis on the fourth Lord's day in January. They are expecting J. Roy Vaughn and a young preacher from David Lipscomb College to hold their meeting in June. John P. Lewis is coming back to Mississippi this summer. The field is white for the harvest, and true gospel preachers are very few in Mississippi. J. D. Tant is in Mississippi. Thank God! Come to Ackerman, Brother Tant, any time you can. I was with the church at Shady Grove last Lord's day."

Leslie G. Thomas preached twice at Green Street, this city, last Lord's day. Splendid audiences at both services.

J. E. Baxter, Crossville, Tenn., January 17: "J. D. Jones will preach for the congregation at Crossville on the second Lord's day in each month this year. His work started off very pleasantly last Lord's day. Two made the noble confession and were baptized. This congregation came together last May under the preaching of Will J. Cullum, with six members to start with, and now we have a membership of eighty-two. We now meet in an upstairs hall for the worship each Lord's day. We are very much in need of a meetinghouse. We have purchased a lot in the heart of town for five hundred and fifty dollars. We will not be able to build on this lot this year unless other congregations take fellowship in the building, as most of our congregation are women and children."

L. D. Perkins, Armona, Cal., January 20: "On the second Lord's day in this month I preached for the Nevada Avenue congregation in Fresno. I do not believe it possible to find a more efficient eldership than at this place, and the faithfulness of its members are to be commended. A number have been baptized during the year, and much advancement has been made in preaching the truth. I preached to a nice audience at Tulare last Lord's day. This is another nice, loyal congregation of faithful members. In twenty-six years congregations have been established from one end of the State to the other, and the work is in the most prosperous condition that it has ever been, and we look forward to a great year in California in saving souls and building up primitive Christianity. The Lord bless all the workers."

A. O. Colley, Dallas, Texas, February 2, to F. W. Smith: "Allow me to congratulate you and all of the brethren who had a part in bringing H. L. Calhoun back into our ranks. I have always admired him as a man. In all of his writings, I have never seen a partisan statement from his pen or one that really criticized the truth and in favor of error. I believe his statement was clear and to the point. It should satisfy all lovers of the truth. I have held meetings for the church near which he was reared, and I am sure the disciples there will rejoice in his return to the 'old paths' that his father loved so much. The church at Pearl and Bryan Streets, this city, extends a helping hand to him in his field of labor." [I am glad to receive the above letter, which voices the sentiment and the good wishes of thousands of disciples.—F. W. Smith.]

J. Leonard Jackson, Lebanon, Tenn., January 20: "The Lebanon church has a mind to work. We now have a Bible class every day in the week. Last fall the town was divided into seven sections, with a class and a teacher for each section. The attendance last week was a hundred and one, and seldom has it been less than eighty-five. In this way we have a Bible class of over one hundred, a much larger number than we could hope to get to the church. But at certain intervals the classes mean to meet together at the church. Our Saturday-afternoon Bible school is doing good work, notwithstanding the schools are in session this year on Saturday. However, the children rush from school to the meetinghouse immediately after dismissal, where they find a faculty of seven interested teachers waiting for them. The church is now getting the Bible before both child and parent better than ever before."

Price Billingsley, Brooksville, Fla., February 1: "Today I began the Brooksville meeting, with fine services and one baptism. The past year I held meetings in eleven different States, with larger general attendance and more additions than any year of my ministry. Yet it may be wondered if the immediate visible results of those efforts justified the outlay of the energy and means involved. There was so much scattering, haste, and expense. The best meetings of my life were long ones—from five to eight weeks. The Mango meeting, just closed, took all of January. Eighteen men and women were baptized and several others otherwise added. Had we closed at ten days, the usual length of a meeting, most of those brought to Christ would have remained among the unsaved, seeing they obeyed right at the last. I resolve upon longer meetings for this year, hoping thereby to accomplish more for the Lord's cause. Brethren, let us do good and permanent work, that which will stand long after we ourselves are gone. The money remuneration may be less, but the satisfaction of work well done and the Lord well pleased will more than compensate. And let us spend a greater proportion of time in meetings training the church. This, too, is less showy, but verily is the Lord's way to build for the future. I have one other meeting in Florida—at Plant City; then I go to Texas for several engagements, the Lord willing."

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EDITORIAL

SPECIAL PLEADING.

BY F. W. SMITH.

One phase of special pleading is the art indulged in by some writers and speakers of using language which, upon its face, can have but one meaning, and when shown to teach error they raise the cry of being *misunderstood*, and claim the right to *explain* what they did mean.

Now and then some sympathetic (?) soul rushes into print in *defense* of these "special pleaders," claiming that such have not had "a fair deal," and that they should be permitted to explain what they meant. The following relative to a certain religious teacher has been broadcasted through religious papers: Blank "has not had a fair deal;" and in a letter: "When the unfair and unkind misrepresentations of his teaching are eliminated, and when" Blank "is allowed to explain in his own words his position, there will be nothing more left to which we would object than some harmless guesses."

The naked facts are that the positions called in question and criticized have been stated over and over again in the public prints by the author of the objectionable teaching himself; and if he did not mean what the clear import of his language indicated, then he should *keep himself out of print and out of the pulpit* until he can learn to *express himself in language that all can understand.* No one should pose as a religious teacher that cannot *speak* and *write* in such language that all can comprehend his meaning.

It is doubtless true that some men use words in writing and speaking with which they can *juggle*, so that when attacked on what indicates a fair construction of their language they can flee to another possible and contrary meaning. With such, ambiguity of speech is always preferable; but should one posing as a teacher of the word of God indulge in such "trickery?"

But when a man becomes *"wise above that which is written"* and begins to indulge in "some harmless (?) guesses" that cause division, strife, and alienation among the children of God, it comes in bad grace for some would-be "pacifist," actuated more by *sickly sentimentalism* than from a love of the truth of God and the peace of his church, to rush to the defense of such a man. What is still worse, if anything, is for such defenders to charge upon those contending for the word of God against such false teachings that they are guilty of "misrepresentation."

Such men should consider the danger to their own souls from such a course of action, for John says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 9-11.) In the light of this divine warning, he who claims to be a disciple of Christ should be exceedingly careful regarding his attitude toward religious teachers.

But as an illustration of a religious teacher's "blowing hot and cold in the same breath," comparable to the cow that gave a pail of milk and then kicked it over, the following is submitted: "There is no kingdom of God on the earth, save the church. All that are in the church are in the kingdom." There is nothing "ambiguous" about that, and it would be impossible to misrepresent the author's meaning according to the plain import of his words.

But did he *mean* what he said in the above quotation? Not quite, for he immediately follows that statement with a "juggling" of words, so that if he should be pursued to one city he could flee to another. Hence, he said: "To show how 'the keys of the *kingdom*' can admit a man into the *church*, and how the man who is in the church is *in the kingdom*, while yet the church is not all there will be of God's kingdom, I have sometimes used the illustration of a man's opening a meetinghouse to me, and how, after I had entered the vestibule, I was indeed in the meetinghouse, while yet the 'vestibule' is not the same thing as the meetinghouse, nor coextensive with it."

Now, I submit that any one can see at a glance how the author has laid the ground here for "special pleading" when his difficulties demanded it. It is perfectly clear that in his illustration he makes the church the "vestibule" to the "meetinghouse," which he intends to represent the kingdom. At first he tells us that "there is no kingdom on the earth, save the church;" while later he informs us, under the figures of vestibule and meetinghouse, that the church is not the same thing as the kingdom, nor coextensive with it.

Can any one be censured for not understanding such a religious teacher who thus "juggles" with the English language? But any one with a moderate degree of intelligence knows perfectly well that a person *is not* in a house when he is simply in the vestibule; and since the author makes the "church" the vestibule, and the "kingdom" the meetinghouse, why is he not teaching one of the "distinctive doctrines" of Russellism? I shall leave this tangle for one of the sympathetic (?) souls who designates such teaching as "some harmless guesses" to unravel.

A THOUSAND YEARS OF GLORY FOR THE EARTH.

BY F. B. SRYGLEY.

In the Living Message of recent date there appeared an article by Earl C. Smith with the above caption. While the article is made up mostly of quotations of scripture, there is just enough comments made to show that the brother has the same foolish theory that Adventists have tried to maintain for many years. The brother first quotes Isa. 11: 1-9, the last four verses of which read as follows: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall

eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

That is a beautiful quotation from the prophet, if the brother had not endeavored to place a construction upon it which puts it out of harmony with other passages of scripture. But the brother gave the quotation and added: "Isaiah, in these two paragraphs, gives us a most rapturous picture of that for which the whole creation waits." I deny that statement. Notwithstanding the brother makes these few remarks just before introducing another quotation of scripture that has the whole creation in it and has them waiting for something, I deny that there is anything more than the gospel to be offered to this world. I know that there is joy and bliss in eternity for those who obey the gospel and live faithful to it, but there is nothing more to be offered to man in this world. What more can Brother Smith want than he can find in Christ? "For in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power." (Col. 2: 9, 10.) Why does Brother Smith want to teach any one to wait for anything except the glory of eternity?

The brother quotes the apostle Paul and tries to connect that with something in the future which the Lord is withholding from this world. This is the quotation: "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." (Rom. 8: 21-23.)

The brother was so anxious to prove his foolish theory by the apostle that he began his quotation in the middle of a sentence. The verse preceding the one quoted begins the sentence, and in the Revision there is not even a comma between verse 20 and verse 21. Beginning with verse 20, the apostles says: "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." (Rom. 8: 20, 21.) That is the full sentence, but the brother began to quote in the middle of the sentence. The only advantage I can see is that he gets rid of the past tense which is so clearly expressed by the verb "was." May not the passage mean that the creation was in bondage without a redeemer till Christ came, but they have nothing to wait for now but the redemption of the body, and this will be at the resurrection when Christ comes again?

The brother further says: "And the apostles shall judge the Israelites." I deny this, and say the apostles are now judging the Israelites.

The brother quotes: "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.)

It will be noted that the Savior said that the apostles would judge "the twelve tribes of Israel" when the Son of man shall sit on the throne of his glory. The Son of man first sat on that throne on the day of Pentecost. Then the apostles began their work as judges, and their preaching is still judging the world. On the day of Pentecost, Peter said: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." (Acts 2: 32, 33.)

After Brother Smith quoted these passages and others, he asked several questions, among which I note the following: "When has the wolf dwelt with the lamb?" I answer, never, literally. "When has the leopard ever lain down with the kid?" I answer as I did the other question, "When has a child ever put his hand on the adder's den without harm?" The brother answers his questions by saying: "None of these things have happened since Adam fell in Eden." Literally, I suppose they never have; but in the sense in which the prophet made the promise, I judge they have happened many times. The brother seemed to realize the weakness of his position when he asked: "But is this all figurative language? Why should we ask such a question?" I answer, we should ask such a question because it is foolish to try to interpret the language of the prophet without admitting that it is figurative. The brother asks another question: "Is it all too good to be true?" I answer, no, it is too foolish to be true. What good would it do the world for the wolf to dwell with the lamb, or for the leopard to lie down with the kid, or for a lion to eat straw like an ox? It would do me no good for every lion on the earth to eat straw like an ox; but if the lions were to begin to do that, I would say that the lion has been wonderfully changed. "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7: 15.) Now, Brother Smith should say these are not false prophets; they are literally wolves. "Behold, I send you forth as sheep in the midst of wolves." (Matt. 10: 16.) Brother Smith may ask, "Is it not too bad to say that these wolves are men?" But it would be too foolish to say that they are not men.

This entire Adventist fabrication is based upon the false theory that the prophet did not use figurative language. "A lion is gone up from his thicket, and a destroyer of nations; he is on his way, he is gone forth from his place, to make thy land desolate, that thy cities be laid waste, without inhabitant." (Jer. 4: 7.) Was that a literal lion that was on his way to destroy the cities of Judah? He who says so knows nothing of the fulfillment of this prophecy. "Wherefore a lion out of the forest shall slay them, a wolf of the evenings shall destroy them, a leopard shall watch against their cities; every one that goeth out thence shall be torn to pieces; because their transgressions are many, and their backslidings are increased." (Jer. 5: 6.) This is all literal, is it, Brother Smith? He who says this does not understand this prophecy and knows nothing of the history that was a fulfillment of it. The disposition of the wolf in man can be so changed by the gospel that the most helpless of humanity will be safe in his hands. If the lion should eat straw like the ox, his nature would be changed, as the sinner is changed by the gospel. The gospel of Christ will take all the wolf out of man, and the leopard, and change the nature of the lion that is in him. No other interpretation of these figurative expressions of the prophet can possibly harmonize with the plan of salvation as taught in the New Testament.

The strangest thing known to me is that the paper which contains this article with this foolish interpretation of the prophet is owned, edited, and controlled largely by the faculty of the same Bible school. In the same copy of the paper in which this article appeared is found an article from the president of the school on this subject: "The Kingdom Predicted by Daniel Identical with the Present Reign of Christ." The president teaches what I believe is true, but his truthful arguments are followed in the same paper by the foolish position which has here been briefly reviewed. If they run their school as they run their paper, I suppose they will teach not "either system," but both systems at the same time. If they succeed with their Bible school, it will be a sad comment on their patrons.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

I should like to encourage all who can to visit Washington City, as a knowledge of our National Capital, its activities and its beauties, tends to strengthen patriotism, and all of us should cherish "love of our country," which is patriotism. It contains so many places and things of historic significance that a study of it constitutes an education in history. It contains so many monuments to noted people of the past that it has been appropriately called "the Monument City," and contemplation of these tributes to the great and the good is an inspiration to a better use of time and talent. It is a cosmopolitan city, where are congregated people from all quarters of the globe, and meeting and mingling with these tend to broaden the sentiment of brotherly interest and world-wide fellowship in which many of us are lacking. In view of all these things, I encourage all who can to visit Washington City.

Of course, the first place visitors usually see is the Union Station, it being the portal of the capital to all railway travelers. Situated at the intersection of Massachusetts and Delaware Avenues—two of the many great thoroughfares that cross the city diagonally northeast to southwest and northwest to southeast—it was located and built in harmony with the great plan for beautifying the city. It is of magnificent proportions—a close rival of the Capitol itself in size—being seven hundred and sixty feet long and three hundred and forty-three feet in width, and is constructed of white granite from Bethel, Vt.

The Union Station was built by the Pennsylvania Railroad, the Baltimore & Ohio Railroad, the United States, and the District of Columbia, at a cost of eighteen million dollars, of which our Government paid five millions. Trains of other lines come into the station, however—Atlantic Coast Line, Chesapeake & Ohio, Norfolk & Western, Seaboard Air Line, Southern Railway, Washington Southern. Thirty-three tracks enter the station, twenty of which are on a level with the waiting rooms, thirteen being twenty feet below, and nine of these lower tracks lead into twin tunnels beneath Capitol Hill, and thence to tracks leading southward.

The first room entered from the railway shed, whether from a track level with the waiting room or after climbing a stairway, is an immense room with a lofty arched ceiling—the passenger concourse, seven hundred and sixty feet long and more than a hundred feet wide—said to be the largest room in the world under one roof. Fifty thousand people could stand on its floor. It contains no seats and only one bookstand—in the center. Many swinging doors lead from the concourse into the main waiting room, and one door near the east end of the room leads into the President's private waiting room.

The main waiting room is very large—two hundred and twenty feet long and one hundred and thirty feet wide, with an arched ceiling one hundred and twenty feet high. The architect, Daniel H. Burnham, caught his inspiration for the building from the triumphal arches of Rome; hence, arches and arched ceiling are in evidence throughout the structure. In the east end of the waiting room is a semicircular window seventy-five feet in diameter. The room is well arranged, with comfortable seats, information booths, ticket windows, bookstalls, news stands, telegraph booths, telephone booths, dining rooms and lunch rooms, and all the other conveniences usually found in railway waiting rooms, though not always on such a generous scale. Most convenient and commodious rest rooms for women on the east side and for men on the west side of this great waiting room are in keeping with the tone of utility and beauty that pervades the entire building. Baggage rooms, parcel rooms, and all else are well arranged for the comfort and convenience of travelers.

In front of the waiting room is a wide and lofty portico, and narrower porticoes or loggias extend to the right and the left the entire length of the building, terminating at the eastern end in an arched carriage way that leads to the President's waiting room, called the "State Entrance," and at the west in a similar carriage way for general use. In front of the station is a great semicircular lawn or plaza, in the center of which is the Columbus Memorial group of statuary, and to the right and left of the group are fountains that add much to the beauty of the plaza.

The three lofty arches of the front portico are supported by six massive columns. Upon pedestals on top of these columns are statues eighteen feet high, those of the west arch representing Prometheus (fire) and Thales (electricity), the two great forces connected with the operation of railroads. On the east or right-hand arch the figures represent Ceres (agriculture) and Archimedes (mechanics), two great contributors to the success of railroads, as railroads contribute largely to the development of these two lines of human endeavor. The figures surmounting the central columns represent Freedom and Imagination, typifying the atmosphere of freedom in which the inventive imagination has achieved its greatest results.

The inscriptions on the panels above the porticoes, which were selected by President Elliott, of Harvard University, are very appropriate:

State Entrance, east elevation:

> Welcome the coming, speed the parting guest.
>
> Virtue alone is sweet society. It keeps the key to all heroic hearts, and opens you a welcome in them all.

On the southern elevation:

> Let all things thou aimest at be
> Thy Country's, thy God's, and Truth's.
>
> Be noble, and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own.

Carriage Porch, south elevation:

> He that would bring home the wealth of the Indies must carry the wealth of the Indies with him. So it is in traveling—a man must carry knowledge with him if he would bring home knowledge.

On the western panel of the front portico, presided over by Prometheus and Thales (fire and electricty):

> Fire, greatest of discoveries, enabling man to live in various climates, use many foods, and compel the forces of nature to do his work.
>
> Electricity, carrier of light and power, devourer of time and space, bearer of human speech over land and sea, greatest servant of man, itself unknown.
>
> "Thou hast put all things under his feet."

On the eastern panel of the front portico, presided over by Ceres and Archimedes (agriculture and mechanics):

> The farm, best home of the family, main source of national wealth, foundation of civilized society, the natural providence.
>
> The old mechanic arts, controlling new forces, build new highways for goods and men, override the ocean, and make the very ether carry human thought.
>
> "The desert shall rejoice and blossom as the rose."

On the central panel, presided over by Freedom and Imagination:

> Sweetener of hut and of hall, bringer of life out of naught,
> Freedom, O fairest of all the daughters of time and thought.
>
> Man's imagination has conceived all numbers and letters, all tools, vessels and shelters, every art and trade, all philosophy and poetry and all polities.
>
> "The truth shall make you free."

I have brought you through the Union Station in reverse order, from the back to the front, that being the

order in which visitors usually see it: First, the great concourse, then the beautiful waiting room, thence to the front portico, with its massive columns; and, standing there, looking out across the wide semicircular plaza, you have a view of the great dome of the Capitol, almost directly in front and not distant, easily recognized by the figure of armed Liberty surmounting it, and from thence-forward Washington and its attractions are yours for the seeking.

MIRACLES HAVE CEASED. No. 1.

BY E. A. ELAM.

A good brother asks me some questions in regard to the teaching of some that miracles can now be performed, and refers to what Eusebius, the historian, says that Irenæus relates concerning the power to work miracles remaining with the church many years.

I regret that I misplaced this letter, but trust that I can bring out, in this article, that which this brother wishes to know.

Taking it for granted that all know what a miracle is (although that may be doubtful), I will say, in the first place, unmistakable miracles are recorded in both the Old Testament and the New Testament.

It will help us to learn first God's purpose of miracles. While afflicted and suffering humanity was miraculously blessed in various ways, the leading purpose of miracles was to show the power and glory of God; to convince people that Jesus is the Christ, the Son of God, and Savior of the world; and to confirm the truth of God.

The earth and all life upon it began with miracles. Jehovah "spake, and it was done; he commanded, and it stood fast." (Ps. 33: 9.) "God said, Let there be light: and there was light." (Gen. 1: 3.)

The Mosaic dispensation began with miracles. (See Ex. 19, 20.)

The kingdom or church of Christ, or "the Christian dispensation," began with miracles.

After the creation of the earth all vegetable and animal life was continued according to the laws (which we call natural laws) which God ordained for that purpose—everything yielding seed after its kind.

This is true of the kingdom or church of Christ. The claims of Jesus to be the Christ and all that depends upon this truth having been confirmed "both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2: 4), the word of God remains the seed of the kingdom, from which all spiritual fruit springs (see the parable of the sower), and by which all children of God are begotten, quickened, and brought forth into his family, or church (1 Pet. 1: 22-25; 1 Cor. 4: 15; James 1: 18). It is also the spiritual food upon which children of God feed. (1 Pet. 2: 1-3; Heb. 5: 11-14.)

To show that miracles were to confirm the truth and to convince people that the servants of God were sent by him, attention is called to Ex. 4: 1-9, 27-31, where God taught Moses to perform miracles in order to convince the Israelites that God had sent him.

This is true of Jesus. While he performed many miracles of compassion, mercy, and love, his miracles were to convince people that God had sent him, and that he is the Messiah and the Son of God.

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. (John 20: 30, 31.)

Nicodemus said to Jesus: "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." (John 3: 2.) Jesus said to the Jews: "The works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." (John 5: 36.) Jesus said to his own disciples: "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (John 14: 11.)

Then all the wonderful works of Jesus were performed to convince people of these glorious facts.

When Jesus sent out the apostles to teach all the nations or to preach the gospel to the whole creation, he endued them with power to work miracles in order to convince people that he had sent them, and he confirmed what they preached "both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will."

In chapters 10, 11 of Acts, Cornelius, a Gentile, was directed by an angel to send for Peter. Peter was convinced by miracles, and the Jewish brethren were convinced also by these miracles and by the miraculous outpouring of the Holy Spirit upon Cornelius and his household, that the Gentiles should be received into the church.

Jesus sent the Holy Spirit on Pentecost upon the apostles, or baptized them in the Holy Spirit, in order to teach them all things and to bring to their remembrance all that he had said unto them (John 14: 26); to guide them into all the truth, to speak through them the will of God, to declare unto them the things that are to come, to glorify Christ because he would declare the things of Christ; and through them to "convict the world of sin, and of righteousness, and of judgment." The world is convicted of sin because it believes not on Christ. (See John 16: 7-15.) Faith comes by hearing the word of God (Rom. 10: 17), and the gospel was preached "by the Holy Spirit sent forth from heaven" (1 Pet. 1: 12). This was done by the Holy Spirit through the apostles, who "were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.)

Speaking with "tongues" was to speak intelligently different languages which the speakers had not studied, which different languages all who spoke them as their mother tongue recognized and clearly understood. Paul declares that "tongues are for a sign, not to them that believe, but to the unbelieving." (1 Cor. 14: 22.) This miracle of speaking intelligently in tongues which the speakers had never studied, but which all who used that language clearly understood, was to convince unbelievers of the truth of the gospel. This further shows the purpose of miracles.

At the time the different congregations mentioned in the New Testament were established, the New Testament had not been written; hence, it was necessary that there should be inspired teachers in these congregations. The apostles taught much in different congregations, but they could not remain with these congregations or teach all congregations. The need of inspired teachers is plainly stated in 1 Cor. 12, 13, 14, and in Eph. 4: 7-16.

This inspiration to teach in different ways was called "spiritual gifts." "Now there are diversities of gifts, but the same Spirit. . . . But to each one is given the manifestation of the Spirit to profit withal." These were given for the edification of the church. (Read 1 Cor. 12: 11.) The apostolic measure or gift of the Spirit was the highest and fullest which men received. Jesus had the Spirit without measure (John 3: 34); but God gave the Spirit to men by measure, the apostolic measure being the fullest and highest. "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." All had not the same gifts, and some had no miraculous gifts at all. These same facts are stated in Eph. 4: 1-17.

The purpose of these gifts is plainly and unmistakably given—namely, for the instruction and edification of the

church and for the profit of all. Since the New Testament had not been written, and since, therefore, individual Christians had not the teaching of Christ in written or book form, these spiritual endowments were necessary that all might learn and do all the truth.

We naturally conclude, therefore, that when the New Testament was completed and placed in permanent form in all congregations, these miraculous gifts were no further necessary, and, therefore, ceased. But God does not wait for us to draw this conclusion. He states it himself in so many words. He exhorts the Corinthians to "desire earnestly the greater gifts," but adds, "Moreover a most excellent way show I unto you," or, "a more excellent way." This way is love, as stated in 1 Cor. 13, in which chapter it is declared: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be [miraculous] knowledge, it shall be done away." Here God emphatically states that these miraculous gifts should cease; hence, the days of miracles would at some time come to an end.

QUERY DEPARTMENT

BY E. A. ELAM

Brother Elam: Please explain, through the Gospel Advocate, 1 Cor. 3: 12. I wish to know what these six materials represent. Also, explain verse 15.

J. W. McMAHAN.

Read verses 10-15. Paul, "as a wise masterbuilder," "laid a foundation," "which is Jesus Christ," and "other foundation can no man lay." Paul laid this foundation by preaching "Christ, and him crucified." Others build on this foundation by preaching the truth, as Paul laid it by preaching the truth. But "each man" should "take heed how he buildeth thereon." In verses 1-9, Paul refers to himself and Apollos as teachers under the figure of planting seed. Paul planted and Apollos watered, while God gave the increase. While some in the church at Corinth were claiming to be of Paul and others of Apollos, they were jealous and afflicted with strife, and were yet babes, carnal, and walked as men. All this came from erroneous teaching, or from not a clear understanding of the truth which Paul and Apollos taught. Paul has reference to teaching when he says he planted and Apollos watered; so when he further says, under the figure of a building, he laid the foundation and another builds thereon, he also refers to teaching. Every teacher, then, must take heed to what he teaches, and study and pray that he may teach nothing but the truth. All the solemn warnings of Paul against all the fables, untaught questions, etc., to which attention has been called lately in these columns, and his serious charges to Timothy to "preach the word," to study to rightly apply it, and to be diligent in holding fast the pattern of sound words, show there is great danger of teaching error. The whole church is warned against giving heed to false teaching. With all good intentions, then, a man may fail to teach and emphasize the whole truth or may allow some error to creep into his teaching. So he should be very careful, very prayerful, and very studious of the word of God.

Everything that different brethren are now teaching cannot be the truth, for some of it is as far apart as the east is from the west. Will every one thus teaching, or thus on some points missing the truth, be saved or be lost? We know some teach things that are contrary to the New Testament and to the silence of the Bible. We cannot think that every one who differs with us on some points will be lost or that we will be lost because we differ with *them*. The truth alone can save, and the word of God is truth. God's command is to preach the word.

The gold, silver, and costly stones represent the truth unmixed with error. The wood, hay, and stubble are the error which a man may allow to become mixed with the truth he preaches. He is a most studious, most prayerful, most watchful, and most fortunate man who keeps every word of error or mistakes out of his teaching. If any hay, wood, and stubble of mistakes, or of opinions, or of errors of interpretations of scripture, creep into a man's teaching, they must be burned as the wood, hay, and stubble, and thus he will suffer loss, but he will be saved; yet "so as through fire." The fire consumes the dross and purifies the gold.

I cannot think that Paul means a man must take heed to the *individual converts* he makes, for this would be impossible. He has no way of determining whether they are going to remain faithful or not. He is not the judge in this particular. He can take heed to what he preaches, and, therefore, to how and to what converts are made.

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1. How near is there a church of Christ to Ringgold, La.?
2. Please explain some things in 1 Pet. 3: 20, 21. (a) Does the ark represent the church of Christ? (b) Would Noah have been lost had he not gone into the ark? (c) Does this refer to temporal or eternal life? If eternal life, were not some that were drowned saved eternally? I understand that people are to-day under Christ, and that was before Christ, and we are saved by the blood of Christ. I want some light for myself and others. H. D. HASTY.

1. I do not know. I would ask some one to write Brother Hasty, but he failed to give his post office.

2. In the first place, read all the Bible says concerning Noah and the salvation of himself and family in the ark. (Gen. 6-9; Heb. 11; Matt. 24: 37-39; Luke 17: 26, 27.) 1 Pet. 3: 20, 21 says that baptism is an antitype of the flood, or that the flood was a figure, or type, of baptism; and that baptism is an answer or approval "of a good conscience toward God, through the resurrection of Jesus Christ."

(a) Noah was commanded to build the ark according to God's directions; then to enter it, when God shut him in; and thus in the ark and by means of it he was saved, he and his family, from temporal destruction. Now, through faith in Christ, turning from all sins, we are baptized into Christ (Gal. 3: 26, 27), and are thus saved through him; but he is the head of the church, which is his body (Eph. 1: 22, 23; 4: 15; 5: 23; Col. 1: 18; 2: 19). As Noah and his family were saved from temporal destruction, so through Christ, and therefore in his church, and hence by his blood (Acts 20: 28), we are saved eternally.

(b) Yes.

(c) As stated above, the salvation of Noah and family was temporal, but prefigured our eternal salvation. Noah was a preacher of righteousness for many years, and the people then refused to hear him and obey God, and I find no promise of their eternal salvation.

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Brother Elam: Please answer, through the Gospel Advocate, the following questions: (1) If a man puts away his wife not for the cause of fornication and marries another, will the two become one flesh? (2) In such case, what must they do to obtain salvation? (3) In Heb. 12: 1, is the besetting sin referred to one certain sin to which all of God's children are subject, or is it a sin one is most inclined to commit? O. S. Moss.

1. They will become one flesh as a man becomes one flesh with a harlot when joined to her. (1 Cor. 6: 15, 16.)

2. Repent of and forsake their sin.

3. As the connection shows, the besetting sin is the sin of unbelief. It has been the besetting sin of all time.

HOME READING

SON.

I ain't stuck on writin' poems,
An' I didn't wanna do it,
But the angels all kep' sayin':
"Yer must do it, boy; go to it;
The good that's in yer heart say out."
And this is wot it's all about:

My teacher calls me Dearie;
The boys they call me King;
I'm Old Pal to my daddy;
The girls breathe soft Sweet Thing;
The preacher greets me Sundays
With "How's my friend to-day?"
On week days 'Talian Joe says,
"Gooda kidda"—that's his way.
The neighbors say: "You're all that
A boy had ought ter be."
Great Tike, Fine Lad, and Corker
Are names they say suit me.
The butcher an' the grocer
Both hev lovin' names for me
Like Candy Kid an' Sporty
An' names o' such degree.
I like these lovin' play names,
I sure do, ev'ry one;
But the world's all golden honey
When mother calls me Son.

An't it queer them naggin' angels
Hev all left me one by one?
I felt the last one fly away
As I finished writin' Son.

—Emma A. Ferris.

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THE SOUTHERN MOCKING BIRD.

(Extract from a speech of Hon. John E. Rankin, member of Congress from Mississippi, delivered before the Mississippi Society, in Washington, D. C., on December 11, 1924.)

It has indeed been a pleasure to me to listen to your excellent musical program, and especially to the imitations of bird songs as illustrated by that celebrated writer and naturalist, Schuyler Mathews, in his delightful book on "Wild Birds and Their Music."

The only suggestion I have to offer is that before he puts out another edition of his wonderful work that distinguished gentleman should take a postgraduate course in his chosen field of study by going down into Mississippi and reveling in the songs of the Southern mocking bird—the greatest singer of them all.

I can understand how one who has never heard him can extol in superlative terms the songs of other birds; for, as Shakespeare has wisely stated, "the crow doth sing as sweetly as the lark when both are unattended."

And if, as the poet Burton has said, "a nightingale dies for shame if another bird sings better," then one melodious trill of Dixie's matchless songster would put a world of nightingales to instant and shameful death.

He is the master of them all!

The Caruso of field and forest, the Mozart of wild music, the grand opera of nature, he seems to embrace within his boundless repertoire the songs of all the birds that have ever lived and those that are yet to come.

As courageous as the eagle, he guards with valor and with vigilance his nestlings and his mate, repelling the invasion of the dreaded hawk, and scattering a flock of intruding crows in ignominious flight. As gentle as the dove, he manifests the highest attributes of civilization as prescribed by the golden rule by reflecting in his daily life the sentiments of his song.

It has been said that musical expression is confined to the highest natures, and that, therefore, birds of prey never sing.

The friendless vulture that wafts his way in geometric figures over the sunny landscape, measuring with his fleeting shadow those double circles which meet only at the bedside of death, or on the field of carnage, never sings a song. The weird owl, the nightly terror of all the feathered tribe, the most ghastly and striking emblem of desolation and despair, never warbles a note. The loathsome vampire, that detestable plague of the tropics, that reputed pest to human life, never breathes a tune.

I would rather be the mocking bird, which Longfellow has described as "swinging aloft on a willow spray" and shaking from his little throat "such floods of delirious music" that all the world would seem to pause and listen, to live for one short hour, than to be the venomous toad and exist throughout a century, or to be the loathsome reptile and live a thousand years.

We dignify as a national emblem the American eagle that soars and shrieks his screams of defiance from the seclusion of the crags; we perpetuate in verse and story the imaginary song of the mythical dying swan; we praise the inferior songs of other birds; but, in my humble judgment, there is none that deserves more praise, credit, or commendation at the hands of enlightened humanity than the peerless mocking bird, America's sweetest singer, who enlivens the spirit of springtime with his tireless serenade, and thrills every heart with his inspiring note of gladness as he touches the golden harp of nature's sweetest song and "stirs with love and hope the languid souls of listening men."

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THE LITTLE THINGS THAT COUNT.

I once had the advantage of knowing a very charming girl. She was short, pasty-faced, pale-eyed, and plain. Her clothes were well chosen and well worn, it is true, but she had fewer new frocks than any one else in her set. She had a shrill little voice; her movements were heavy; I never heard any one call her clever. Her name was Belinda. And yet Bill (as we lovingly called her) managed to be the sweetest thing that ever stepped.

She had no presents to give her friends, but she freely gave her time. Any one who wanted a chat or a grumble might drop in on Bill at any moment and be sure of a welcome, and no gossip afterwards on what might be said.

Once when I was ill, Bill came to see me, with a small confectioner's box in her hand.

"I can't bring you fine fruit or flowers," she apologized; "but I remembered once hearing you say how much, on a visit to Birmingham, you had enjoyed the—don't laugh—the farthing buns, which are a sort of specialty there. So I sent for a few."

Her present had cost a shilling. But it made me eat a good tea—a thing I had not done in weeks.

When she comes to call, she remembers that aunt likes for folks to sit on her right because of her deaf ear. She knows that father loves a chat in the street, but can't stand in the sun, so she trots along by him till they get to a shady place. She twiddles grandmother's chair skillfully round, and with a kindly, "There you are," installs that lady where she loves to be, "in the dark with a light behind her."

Little things, all of them—mere nothings. But they serve to make Bill adored, in spite of her many drawbacks. After all, most of us are little folks living little lives, and nine times out of ten heroics do not fit in. What we like and are grateful for are the little well-chosen gifts, the little kindly words, and the wee thoughtful acts of a treasure beyond price—a girl who really cares for others rather than herself.—Selected.

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From the Brethren

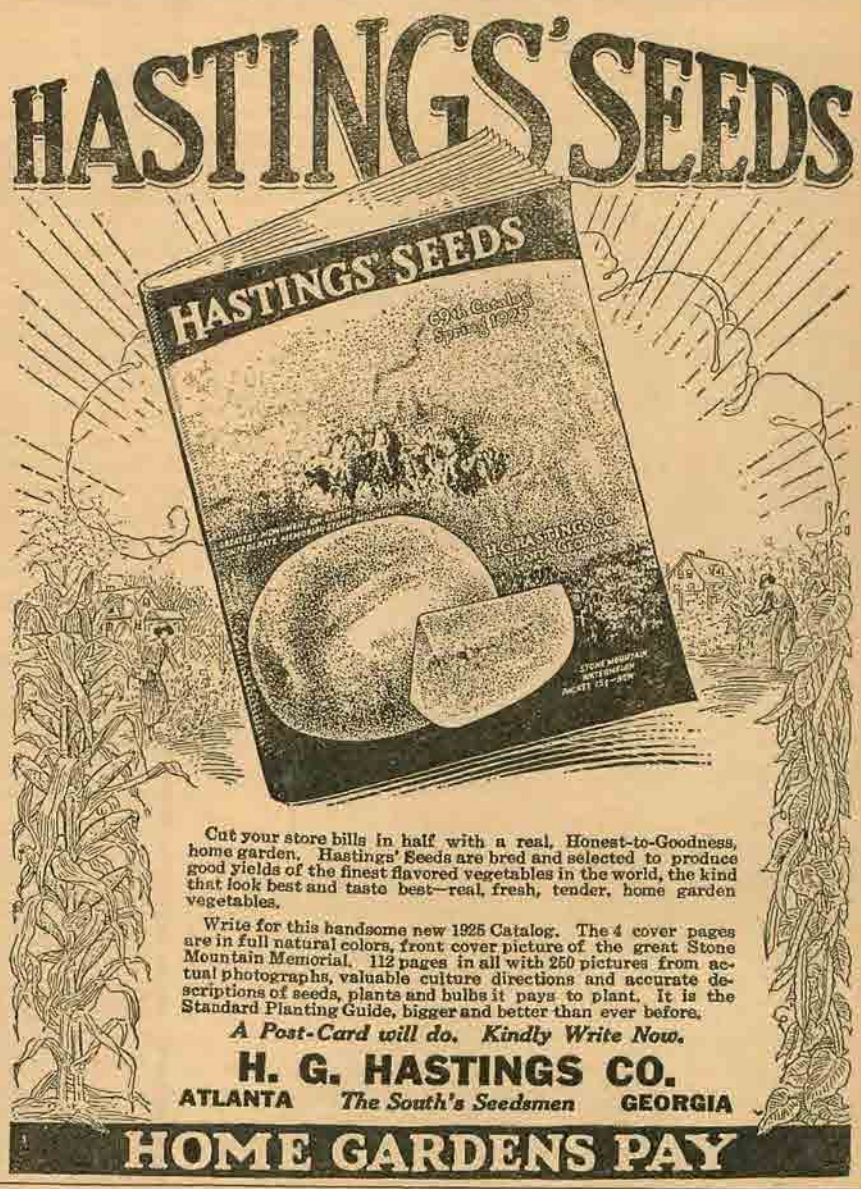
Hohenwald, Tenn., January 28.—My labors for the past year have not been so very great. It has been a time of sacrifice on my part among poor people and in destitute fields, with very few additions. I have labored in three counties—Lewis, Lawrence, and Perry. Untold good has been accomplished among poor congregations. Our house of worship, two miles west of Hohenwald, at Lomax Crossroads, is partly finished; it is ceiled, but not weatherboarded. We thank all the brethren who donated to this work. We are very poor financially, and owe some on the ceiling yet. Brethren, pray for us in this awful time of indebtedness and hard times on us, that the word of the Lord may be gladly received and accepted by many.—C. A. Lancaster.

Fresno, Cal., January 10.—The church here is getting along nicely, and by "speaking the truth in love . . . maketh increase of the body unto the edifying of itself in love." Having a number of members who are competent to teach, we have regular preaching, mostly by our own members, and souls are being added at the regular meetings. We have Bible study twice weekly, in which the young are showing interest, and the young men are being trained into leadership. Brother L. D. Perkins, of Armona, gives us a good lesson about once per month. One of the elders, with the congregation twelve years, said: "This church is in better condition than I ever saw it." But I am sure there is room for much improvement, especially in missionary work, and trust we will soon be doing something toward sounding out the word in other parts of the city. Our house of worship is on Nevada Avenue, between First and Orchard Streets, near the McKinley car line. Any one having relatives or friends in or near Fresno will please notify me, and they will be visited.—J. A. Craig.

Pasadena, Cal., January 25.—Most of my friends are familiar with the fact that I left Colorado and came to California three years ago in search of health. The first year I gained most satisfactorily, but the last year has all but entirely incapacitated me for public work, the trouble being diseased tonsils. I am now just back from the hospital, where I had my tonsils removed, and, though suffering greatly at present, I am assured that my troubles of this nature will be over when I fully recover from the operation. This has been a serious trouble to me for twenty years. Many times have I had to close a meeting just as interest began to develop, in order to nurse my tonsils, a spell always lasting from one week to one month. I sincerely hope this is forever past with me. My last public work was a debate with the Seventh-day Baptists, at Riverside, Cal., just four days before the operation, my voice being so weak it could scarcely be heard by the large audience assembled. Within a week I hope to be "in harness again." A great work seems to lie before me in this State. Mrs. Fuqua's health continues to improve most satisfactorily. —E. C. Fuqua.

Columbia, Tenn., February 2.—I began a tent meeting in Columbia, Tenn., on June 10, and continued it for ten days. There were no visible results. While in this meeting I found fourteen disciples in and around Columbia, and succeeded in getting them together and securing a place to worship. In September I returned to Columbia for another ten-days' tent meeting, and five precious souls obeyed the gospel. We were meeting each Lord's day in a small room at the home of one of the sisters. We wanted a larger house, but saw no way of getting it. The matter was brought before Dr. Black (white), and he at once began to devise plans. A lot was soon located, bought, and paid for by the white brethren, with the exception of five dollars. The next question was the building of a house. Dr. Black arranged with a contractor to build a house on said lot for eight hundred and fifty dollars, which was to be paid in the future. Dr. Black saw that the deed was properly made, containing the restrictive clause. Dr. Black is taking an active part in this work, seeing that everything is being properly done. Since there are only twenty-four members in this congregation, and most of them are sisters, a contribution from any one will be highly appreciated. We thank the following brethren for their contributions for this work: Dr. J. S. Ward, W. S. Dennison, B. F. Thornton, J. Huston, J. C. Shepherd, and J. B. Johnson. I am laboring with this congregation to build it and to develop the members. I have not words with which to express the gratitude of my heart for the fellowship that the white disciples of Columbia are rendering me in this work. I hope to ever prove worthy of all that they may do. Due to my physical condition, I spent only six months of 1924 on the field. There were one hundred and fifteen additions. Brother A. M. Burton has liberally contributed to my necessity, for which I thank him. I hope to be able to continue my work in destitute places and with broken-down congregations. Brethren, pray for me.—Alonzo Jones.

Clovis, New Mexico, January 26.—I am still in the field doing all I can in building up the cause of Jesus Christ in this needy State. I am doing the work of an evangelist as best I can, and hope to be able to remain here, as there is so much to be done. I have been to Melrose and Farwell, and found a faithful little band of brethren at both places. I preached at Farwell last Lord's-day afternoon, and had a few out to hear me. Last Lord's day, both morning and night, we had a good hearing here in Clovis. I gave a lecture at the High School auditorium on Saturday night, and this did good, not only because a large crowd heard the lecture, but some who heard me there wanted to hear me preach. I am to deliver another lecture here in the town next week, and I expect to explode the monkey theory of man's origin as taught by Darwin and as is being taught in most of our schools of this day. My son and his wife are no better, and it will be some two or three months before he is able to get out here with me. He is now in the United States Veterans' Hospital at Muskogee, Okla. I am asking the brethren in Muskogee who may read this to go to see him and get him out to church on Sundays. I hope they will do this much for me. He writes me that the Baptist people send out to the hospital and take the patients that are able to go to church on Sunday, but he said he wanted to find our brethren. My son's name is Andrew J. Ligon, and he is in hospital No. 90. Mail addressed to me here or at Denton, Texas, will reach me. I will say to the churches in Mexico, if you want to sustain a preacher in this State, write me for meetings, and if not engaged I shall be glad to assist you.—D. S. Ligon.



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TRIBUTE TO A. D. THOMPSON.

BY COLEMAN OVERBY.

On December 16, 1859, A. D. Thompson, of Murray, Ky., was numbered with the inhabitants of this earth; in the year 1879 his name was enrolled in the Lamb's book of life; on June 27, 1924, his righteous spirit was borne away to the God who gave it; and on June 28, 1924, his bodily frame, emaciated by intense suffering, was sorrowfully returned to mother earth, whence it came.

His public life was that of ceaseless activity and untiring service for his fellow man. While in his twenties he taught in the rural schools, and as a teacher he made a mark to be coveted by his fellow teachers. Hence, many of his pupils rise up to "call him blessed."

When Kentucky was in her formative period, he served his people as their representative in the State Legislature for two terms, and in this service he acquitted himself like a man.

He began the practice of law at Murray, and continued his service at the bar for about twenty-five years; and during this time, as a matter of conscience, he rejected many cases because he could not conscientiously defend his client.

While yet a young man he obeyed the gospel at Green Plains—the old home church. The last twenty years of his life was an incessant warfare for his Master; for during this period digression became rampant at Murray, and he and a number of others were driven out of the old meeting-house and the organ was introduced.

The church of Christ at Murray is decidedly one of the best congregations in Western Kentucky, and it may be truthfully stated that A. D. Thompson was one of the chief factors in her development into a strong bulwark of opposition. Financially, he did far more than any one else. He donated the place for the building, gave liberally toward the building, always contributed systematically to the support of the gospel, and many times made up the deficits.

In addition to his support of the work at home, he gave regularly to Sister Sarah Andrews, to two orphanages, to the missionary work at home, bought and distributed many gospel tracts, and gave much to those who were close to him. "There is that scattereth, and increaseth yet more." "The liberal soul shall be made fat." With him, these promises were literally fulfilled.

He was scrupulously loyal to the old Book, outspoken against speculative teaching, strenuously opposed to all the subtle forms of digression, contended "earnestly for the faith" both privately and publicly, and be-

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lieved the Bible to be its own divine commentary; hence, with a few standard translations and Webster's Dictionary close by, he daily perused the blessed pages of inspiration. In latter years of life most of his time was given to the study of the Bible, and with his natural and acquired ability he became an efficient teacher of the word, and had few equals in this sphere.

During the last months of his life he suffered intense agony. Many were his prayers for the church, and an unceasing petition, if in harmony with the Father's will, if he could not get well, that he be permitted to cross over the great divide. Though he was weary of life, he became perfectly resigned to God's will.

Truly the cause of Christ will realize the loss. A great man has fallen in Israel. The loss to the church is his gain; for he has gone where "the weary are at rest"—to the home of the soul—to rest from his labors, which is "very far better."

Brother Thompson leaves on this side a brother, a sister, one nephew, one niece, many relatives, and a host of friends, who cherish the fond hope of meeting him again in the realm of "the spirits of just men made perfect." What a glorious thought! What a glorious privilege!

THE LIFE WORTH WHILE.

BY G. F. MILLS.

The Savior of man says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.)

How consoling and comforting it is, when weary and footsore with the burdens of life, and when sorrow, pain, and distress overtake us, to remember that Jesus says, "Come unto me!" Many people look upon the life of the Christian as being a hard, austere, servile existence. But not so. There is not a command in the whole book of God but that is meant to make the man a better man, to make the woman a better woman, to make the boy a better boy and the girl a better girl. All of the requirements of the Bible are meant to purify, ennoble, and enrich the Christian's life while here and to give him an everlasting rest in "the sweet by and by."

It is true that the Christian life is compared to a warfare; but we should remember that there is pleasure in duty—duty well done. General Sterling Price, of the Confederate Army, was loved and respected by his men.

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The vilest sinner has respect for such a life and will tip his hat to those who thus live. This is "the true Light [though dim to them], which lighteth every man that cometh into the world."

In the "Dark Ages," when the priests had suppressed the Bible, then, by witchcraft, necromancy, sleight of hand, and every conceivable trickery, they threw a glamor of mystery around religion that lingers in the minds of many people even to this good day.

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Christianity is a common-sense, everyday affair. In fact, it is a business—the most important of all businesses, for upon it depends the issues of eternity—and every accountable person should be a zealous partner in this business. A life of service to God and humanity is the only life worth while, for it has the promise of the life that now is and of that which is to come. No odds how big your name, how loud it sounds—you may be an orator, able to move multitudes; you may be a statesman, able to guide the State through its most intricate troubles; you may be a philanthropist, and may have given thousands of your dollars to the poor—if you are not walking that strait and narrow path that the Savior and his apostles blazed out, you are a failure, worse than trash by the roadside. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7: 13, 14.)

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PREACHING AND TEACHING.

I have written on this theme before, but feel that the importance of the subject will justify further discussion. The more unpopular a work may be, the greater it must be stressed, if people are made to realize its worth.

It is usually claimed that preaching and teaching are synonymous terms, but there is a difference in their meaning. A preacher is one who proclaims, and a teacher is one who directs others in their studies. John was a preacher, and Christ was a teacher. One lays the foundation, and the other builds thereon. John proclaimed or announced the coming kingdom; Jesus set forth the principles of that kingdom and taught the people concerning them. The latter work was much more complicated than the former. Jesus sent the twelve and the seventy in advance of his coming to preach, while he followed as a Teacher. The work of the evangelist is very largely that of the preacher, though much teaching is necessary with the present-day proclaimer of the ancient gospel. The elder is the real teacher of the congregation. A man may be both evangelist and elder. (See 1 Pet. 5: 1; 2 John 1; 3 John 1.)

Now, it does not require a Solomon to see that most of our churches, especially those in the country, are sadly lacking when it comes to teaching. Much of the work done by the evangelist has been lost, because it has not been followed by proper teaching. Too much consideration has been given to planting the gospel, rather than giving a part to watering the tender plants. (1 Cor. 3: 6.) We may just as well expect a crop of grain to thrive and increase its fruit while the farmer gives his entire time to sowing as to expect a church to prosper with preaching alone.

It is no uncommon thing to see a farmer "overcrop" himself. His desire to outstrip his neighbors in yield causes him to take chances on the season, health, and other important factors in cultivation. Again, the planting, which may be done by horse power and machinery, is easier than the hand labor necessary to keep down the weeds when the scorching heat of summer comes. So our desire to eclipse our religious neighbors in membership is an incentive to boost "our plea" at the expense of the future welfare of the church. Another cause for so much preaching and so little teaching is that it is so much *easier* for people to listen to a ready-prepared sermon than it is to buckle down to a study of the Bible for themselves. This method of sermonizing is a good way to convince people of the truth, but not so good when it comes to fortifying them against erroneous teaching and preparing them to become teachers of others.

A failure of the people to appreciate the value of catechetical teaching has been the cause of preachers' depending too much upon oratory to instruct their audiences; in fact, it is often the best they can do. It is like the physician who spends most of his time looking after the sick, when he knows that it would be much better for him to spend more of his time in preventing them from getting sick. We neglect the unsanitary conditions about our premises, and when we get sick willingly pay the physician, to come and treat us, when, if he had come to us while we were in health and urged us to clean up and destroy the germs of disease lurking about us, we would have probably told him to go about his own business. The evangelist comes along and "skins the sects" (gives the medicine), and is well paid for his services. The teacher offers to help us, so that we can understand the Bible for ourselves and be able to teach others also (1 Tim. 2: 2), and we class him as "a poor speaker" who "can't hold the crowds." Of course, "he is a good man, but does not suit this place."

Now this is not the way we talk about those who instruct us in other things. We do not depend upon flowery speeches and memorized quotations when we wish to learn something about farming, mathematics, or geography. No wonder we "can't understand the Bible."

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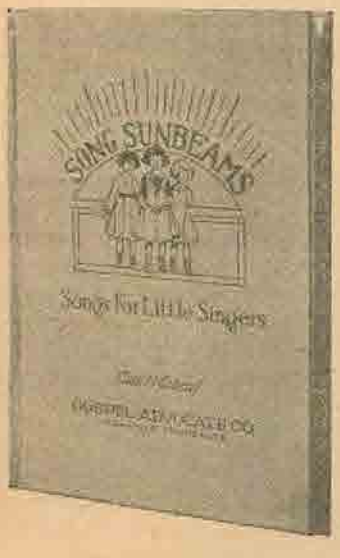

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OBITUARIES

WOMMACK.

James H. Wommack was born on March 16, 1848, and died on April 21, 1924, at Sulphur, Okla. He was a native of Tennessee. He sold goods at Bradford and later was a merchant at Puryear. He moved from there to Hazel, Ky., then to Fowlerton, Texas. He lived the last eight years in Sulphur, Okla. He became a member of the church of Christ at the age of twenty and remained true to his calling until the end. He served as elder of the church for many years. His last days were filled with hope and love for the church. He has a wife and three children who have already crossed over. He leaves a wife and two boys, Ira and Ross. Funeral services were conducted in the meetinghouse at Sulphur by Brethren W. M. Bantia and W. E. Jones. He had been a reader of the Gospel Advocate for more than thirty years.

IRA WOMMACK.

GREENE.

F. A. Greene passed away on September 30, 1924. He is survived by his wife, four boys, four girls, twenty-three grandchildren, and eight great-grandchildren. Brother Greene was seventy-four years old, with as good a record behind him as could be found in the county. He was a Christian for fifty years, living an honest, upright, and conscientious life. His good qualities have been inherited by his children. They are all Christians and leaders in the community where they live. He leaves the world considerably better than when he found it. His good wife, who has been an invalid for years, has Christian fortitude and the spirit of Jesus about her sufficient to bear the loneliness which she must suffer. It is good to know, to associate with, and to be called on to preach funerals for such good men as was Brother Greene. May the Lord bless all good influences of his life and give his relatives and many acquaintances strength and determination to imitate his good example.

W. CLAUDE HALL.

NOWLIN.

Robert F. Nowlin was born on July 20, 1887, and met his death on August 6, 1924, in Birmingham, Ala., while working with the L. & N. telegraph company. In December, 1911, Mr. Nowlin was married to Miss Donnie Harris, of Martin, Tenn. To this union two children were born—Almary, who is now eleven years old, and Ben, a little boy of five years. Brother Nowlin was reared under Baptist influence and training, but about two years ago became a member of the church of Christ, and was faithful and loyal till death came. His wife and little daughter are also members of the church of Christ at Martin. He had been employed by the telegraph company for about two years, and during that time had been away from home much of the time, but was expecting to be permanently located with his family within a few days. Just a few days before his

death he subscribed for the Gospel Advocate and had it sent to his wife. She received the first copy the day after his death. His sending the Advocate to his family was characteristic of his attitude toward the purity and simplicity of the gospel of Christ without any addition thereto or subtraction therefrom. Funeral services were conducted by Brother E. P. Smith and the writer, and the body was laid to rest in East Side Cemetery at Martin.

C. B. DOUTHITT.

DAVIS.

Joshua and Selmer Davis died on March 13 and March 19, 1924, respectively, Selmer preceding his father in death. Pneumonia was the cause of death in both cases. Selmer was just merging into manhood, with a bright future before him. He was a dutiful son, a kind and affectionate brother, a studious and docile boy in school, a companionable classmate, and a model young man in many ways. The writer learned to love him as his student and in his associations with him in his home and in the church. Our beloved brother, Joshua Davis, was almost in sight of the fifty-seventh milepost when death came. Early in life he chose that "good part," like Mary of old, which is the greatest heritage—the Lord of glory. He loved the church of God, and was seldom absent from the worship. He was always ready to help in a substantial way. We feel assured that all is well with him. He said: "I am going home." And as he was in the right composure of mind, we are convinced that he knew whereof he spoke. One remarkable incident in connection with his last days on earth is worthy of mention. He was never known to sing till just a few days before his spirit took its flight, and then he sang some of the old hymns he loved so well and then fell asleep in Jesus. To his Christian wife and his bereaved children I would say: Live in the fear of God and reverence him, and he will sustain you. W. M. WILSON.

YOUNG.

Death has visited the home of the Youngs, in Lawrence County, Ala., for the third time within fourteen months, claiming this time the mother, Mrs. Mattie C. Young. She was sick about four weeks, and suffered much during the early part of her sickness. The latter part was attended by paralysis, which caused her death. She was about sixty-seven years of age. She had been a member of the church of Christ for more than forty years, and had been a Baptist for several years before her marriage to R. M. Young, in 1879. She was the mother of four children, three of whom survive her. All of them are members of the church and faithful in the service of God. She was stepmother to the wife of the writer, and I think no child ever had a better stepmother than she. We both loved her, and we were loved in return. She was a good woman, believing in the wisdom of God and the dignity of the place he assigned woman—"queen of the home," a keeper of the home; that the making of a home and the rearing of children was the proper and most important duty of woman. She was chaste in conversation, sober in deportment, modest in dress, and kind and gentle in disposition. She was a true wife, a devoted mother, and a faithful friend and neighbor. Best of all, she was a Christian, and loved the church and the cause of the Lord; loved the truth, and was satisfied with the Lord's will and plans. She will be sadly missed in the community and the church. We confidently expect to see her in "the land that is fairer than day." I. B. BRADLEY.

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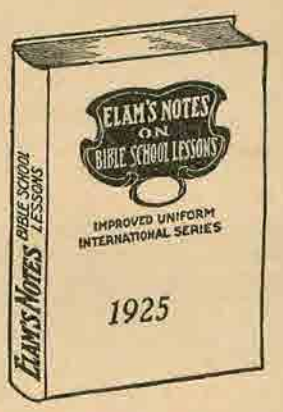

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Brother J. C. McQuiddy wrote an article occasionally, while he lived and a director of the Tennessee Orphan Home, for the interest and the uplift of the Home. He said then he did not want to do all the writing about the needs of the Home, but would be glad if some other member of the board would give an article occasionally.

As he has written his last line and made his last freewill offering, I feel, in a measure, as I give a part of my time as a helper in the Home and am acquainted with its workings, it would be a justice to the brotherhood and probably a help to the Home to say something through the Gospel Advocate at this time.

There is some sickness in the Home now, two or three having been operated on recently for appendicitis and some for tonsillitis; otherwise the children are in fine condition. I find where the brethren are getting better acquainted with the Home and what is being done for the development and welfare of the children, they are opening their hearts and giving more liberally of their means. Our motive in appealing to you through the Advocate is to give you more information and light, that you may be able to look into the Home with a clear understanding and see the wonderful results coming from your coöperation in an institution that drives away tears and heartaches and brings the precious sunshine to the many little trustful hearts who have no mother to teach them to pray. I sometimes hear them sing, "If I could hear my mother pray again;" and when the sweet voices of these children are heard singing that song, it makes me think, "God will take care of you." The Lord is using you, my brother, to take care of these children. God will give you credit for every offering you kindly and heartily send to bless the children in the Tennessee Orphan Home, and you will get an acknowledgment of thanks from the treasurer. May every good work have its forward momentum, with greater results in 1925 than ever before.

It was a little sister who watched the baby Moses in his floating bed and who made the diplomatic suggestion to the princess which gave the child back to his mother for training. —Selected.

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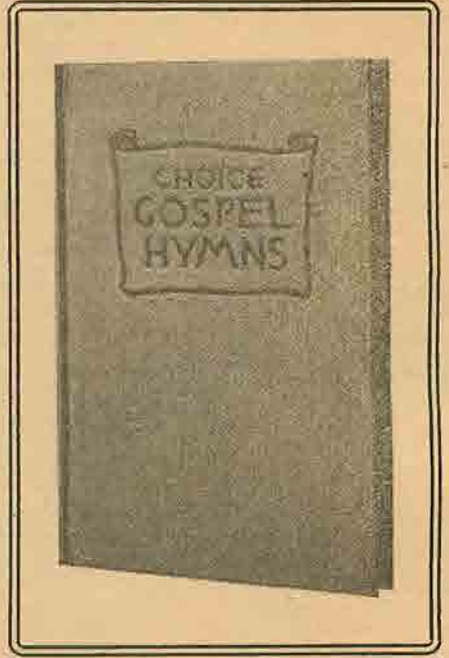

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SCRIPTURE STUDIES

By JAMES A. ALLEN

IT MUST BE RECOGNIZED by every intelligent Christian that there is, and should be, such a thing as Christian union. The harmonious operations of the innumerable systems composing the universe and the world indicate the wisdom, goodness, and unity of God. An author is known in his works. What comes from God is worthy of God and exists in harmony with every atom in God's creation. Friction and disorder occur only when foreign things are introduced. The Christian religion, being the consummation of the remedial scheme, was prompted by infinite benevolence to bring man back to God; and let us note, in this place, that all people, of whatsoever tribe, kindred, or color, who have been united to God, need not be disturbed over questions of union with each other. What brings a person into covenant relationship with God brings him also into unity, communion, and copartnership with all others who are in fellowship with him.

The absurdity of denying the possibility of Christian union is apparent to every intelligent reader of the Bible. As sure as God himself may be said to be a great and infinite Unit, and, therefore, in perfect harmony with himself, Christianity, coming from God, must be, and is, a complete, harmonious, and united system; and such a system necessarily establishes harmony and union among all who subscribe to it. The prayer of the Messiah was that his people "may all be one." With reference to the Christian profession, not only in the first century, but in all subsequent ages, he said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." This was desired by Jesus in behalf of this people, "that the world may believe that thou didst send me." To the congregation at Corinth, Paul wrote: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."

BUT WE MUST CONCUR with all sincere Bible students in saying that unity among the disciples is impracticable, as well as impossible, to view it from a popular and fashionable viewpoint. I am aware of the fact that some of our large city churches of different denominations try to forget their differences and enjoy for a season a hearty handshake in a "union meeting." But is this Christian union? They do not, and cannot, "think the same thing," lest the fading glory of their creeds should be forgotten; and they cannot "speak the same thing" without doing violence to the dignity of party lines; but, as is seen in the end, these spasmodic efforts at union prove to be only an armistice, a mutual cessation of hostilities until present purposes are accomplished. As viewed from the standpoint of the denominational world and of those of the disciples who have introduced innovations into the primitive institutions of the church, it is impossible to locate any common grounds upon which all may work and worship in harmony together. The opinions and ideas of one man or one party of men have as much right to claim public acceptance as those of any other men or parties. One is as infallible as the other, and all are equally human.

Harmonious action and affiliation in business, social, or religious interests can result only from a mutual recognition of a common understanding in which all of the parties can contentedly concur. In other words, to put it in a simple form, there must be union grounds upon which all may stand before union can exist among them. And any intelligent person, informed in the records of the early church, must see that the apostles, in enjoining unity of thought and action upon the part of the primitive disciples, invariably pointed them to the means through which they might attain unto this high and glorious end. In enjoining upon them "that there be no divisions among" them, but that they "be perfectly joined together in the same mind and in the same judgment," they thus emphasized the importance of occupying the great union grounds prepared in the wisdom of God and ordained in the churches through the apostles of Christ Jesus.

QUESTIONS which upon the surface appear to be the most difficult are generally the easiest to be solved. The trouble with the world is that the people are looking for a mystery where God has made it so plain "that he may run that readeth it." There are no mysterious problems confronting the world upon the fundamental duties of man. We need not adduce a single argument to prove to an honest believer that the much-vexed question of union, so generally and so often discussed, is not only possible, but that it is also a very simple and practicable question. In writing to the church at Ephesus, enjoining them to give diligence "to keep the unity of the Spirit in the bond of peace," Paul shows how it may be accomplished at the same time and in the same words in which he enjoins it. The "unity of the Spirit," reason would suggest, must necessarily be kept upon the words of the Spirit; and this, in a few words, completely and fully solves the entire question and shows the great union position that was recognized as being appointed by God and common to all among the primitive disciples. "All scrip-

ture is given by inspiration of God," and may, therefore, be received as a divine and perfect rule for the guidance of the man of God in all works that are good. The command is: "If any man speak, let him speak as the oracles of God." In so doing, nothing can be taught or received that is not enjoined in those oracles. The warning that has always been sounded clear and plain, making it impossible to mistake it, in all of God's dealings with man since the world began, is: "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it."

The trouble is that the churches are not willing to abide in this rule. They make a great pretense of desiring union; but Ephraim cares too much for his idols to adopt the means to attain it. We do not need any more conventions or great meetings to consider the subject. There has, indeed, if the truth is fairly told, been too much of this already; and then, too, we cannot but regard with a little suspicion an occasion that is utilized to gratify vanity and pride in an effort to see and to be seen. The whole question hangs upon a single issue; and that issue is no more considering of the subject in conventions assembled, but to faithfully and implicitly reduce to practice the solution of the question as given in the oracles of God. Why should we contend for matters purely of human speculation having no higher origin than the feeble mind of man? It is not safe nor in accord with common sense to accept things that have been questioned from the start. All agree, and no one has ever denied, that it is safe and certain to observe what is authorized in express terms in the Bible; and the wisdom of God in his word has fully comprehended every want of the church as well as of the individual man. Safety here is found, but all else is dangerous and treacherous and must sink at the fall of the house built on the sand.

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PAUL SAID to Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 1-4.) This refers to the defection that would occur in the church. It has always been difficult to hold the people to the truth. The history of the Jews affords many examples of this, abounding in instances showing the perverseness of man, a stiff neck and a hard heart, in so soon forgetting God and going in paths of wrong. The apostles showed that this would occur again among the Christian people, the majority of the profession leaving its original position. Hence the continual warning against heresy and false teachers and the admonition to "hold the pattern of sound words" as given by the oracles of God.

The Christian writers deal with questions in all of their bearings. When they warn against one sin, they do not cease to urge against another. It is more fatal to the world to introduce heresy into the churches and corrupt the gospel than it is to grossly neglect duty, but the latter receives a due share of treatment in the Scriptures. Indeed, the truth is evil spoken of because of the indifference and carelessness of some of the disciples. The society bases one of its excuses upon this very thing, upon the neglect of the churches. It cannot be denied that God established the church through which to preach the gospel, to care for the sick, for orphans and widows, and to engage in the great work of uplifting man; that, as Jesus declared, it is "the light of the world," "the salt of the earth." While there is no excuse for the neglect and indifference of the churches in these matters, it is very illogical, as well as irreverent and disrespectful, to declare that the church is unable to do the work, by organizing another institution. We could not but regard such as a blind zeal, not according to knowledge, and that results in more harm to the heathen than it does good.

Christianity brings man up to the highest point of excellence in all the relations of life. It makes him a better father, husband, or brother; it makes him a better financier, farmer, or mechanic; it improves him spiritually, morally, and physically, and makes him more successful in every line and sphere of human endeavor.

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THE GOOD LIVES led by the early disciples were a powerful argument in favor of the religion of Jesus Christ. The disciples of every other system of theology and religion fall so far below the disciples of Jesus Christ as to make impossible any comparison whatsoever. No code of morals or ethics ever prompted such an improvement in human character as that contained in the sayings and teachings of Christ. The good influence exerted by the lives of the early Christians, their abounding in good works, their exemplary conduct, and their rigid practice of soberness, righteousness, and godliness, gave great weight and influence to their preaching of the gospel. As the history of the past is open before us, let me ask what other religion ever known to the world had oracles who taught: "And let our people also learn to maintain good works for necessary uses, that they be not unfruitful." (Tit. 3: 14.) "See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all." (1 Thess. 5: 15.) And, again: "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." (Gal. 6: 9, 10.) We might multiply these passages, but we take it that these are more than sufficient to convince any candid person of the superiority of the Christian religion to theology, philosophy, and religion of both ancient and modern times. Those who subscribe to a system of religion grow to the standard it maintains. Such as subscribe to human systems can never inculcate principles higher than those of human origin, as the stream cannot rise above its source, nor water above its level. A Mohammedan can never grow better than the standard maintained in the Koran, to grant that his practice is perfect. The Christian religion is of divine origin, and is as far above the systems of earth as God is greater than men. Those who honestly endeavor to practice it in sincerity and truth rise to the highest sphere of purity and usefulness possible to attain.

Politicians discuss many problems that are not in their power to settle. We might mention the race question as an example. Many great conventions, wielding the influence of governors and statesmen, have deliberated upon this question, and it is no nearer a settlement now than it was at the start. The quickest and surest way—and, indeed, the only way—to meet all these difficulties is to print and circulate more Bibles and do more to spread the teachings of Jesus Christ. These problems cannot be met and dealt with apart from the principles of the Christian religion, and any making the effort must meet with failure. But let all give more attention to the Bible and to its teachings, and these problems, with a thousand others, will adjust and settle themselves to the honor of God and to the good of men.

A youth to develop into the best manhood must be trained in a school of hardship. David, the shepherd boy, was so trained. All the toil and severity and suffering of a shepherd boyhood and of those wilderness years in flight from Saul helped to form his character.

OUR CONTRIBUTORS

ARE WE FAITHFUL HERE?

BY S. H. HALL.

It seems that God has spoken on no subject more strongly than that of *peace*—a "righteous peace." "Who is wise and understanding among you? let him show by his good life his works in meekness and wisdom." If our Lord's Spirit we have and his will we are continually praying to be done, it will be shown in our lives. A tree is known by its fruits; and fruit it will bear, either good or bad. "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth." Just why this statement is put this way is not for me to say, but it certainly sounds like those who have "bitter jealousy and faction" in their hearts are in danger of glorying and lying against the truth. Is it not true that the "faction" maker, the one that carries bitterness around in his heart against those whom he opposes, does quite a lot of "glorying" and "lying" along with it? All who thus conduct themselves have not that "wisdom that cometh down from above, but is earthly, sensual, devilish." And it is easy to be seen where "jealousy and faction" are. This evil tree *must* bear its fruit—viz., "confusion and every vile deed." But that tree that is governed by this heavenly wisdom bears a different fruit. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance ["doubtfulness," or "partiality"—margin], without hypocrisy." Read all of this in James 3: 13-18. And it is declared that the "fruit of righteousness is sown in peace by them that make peace." There is no such thing, then, as our being faithful to God, governed by the Spirit of our Lord, unless we are very much interested in that unity for which our Lord prayed and the Holy Spirit pleads.

Read the words in our Lord's prayer in John 17: 20-22. He prayed that all who believe on him through the words of his apostles may be one, as he and the Father are one. This is the kind of union and the degree of union he wants. Those who are the objects of this special petition are *those who believe on him through the words of the apostles.* I think he cares but little how much those who have a faith that comes otherwise are divided; but for those who get their faith from the teaching of his inspired ambassadors, he wants them to be one, as he and the Father are one. So must we desire and work and pray if his Spirit we have. Then the Spirit's word in 1 Cor. 1: 10, commanding us to "speak the same thing," to have "no divisions among" us, but to "be perfectly joined together in the same mind and in the same judgment." Are we to disregard this and be found faithful? *Never.* Then, when we go to Prov. 6: 16-19 and find that God classes those who sow discord among the brethren with murderers and other evil workers, it is time to pause and ask ourselves the question: Am I a peacemaker or a peace destroyer? "Church grumblers" come in here, those who would have a "fuss" over every little thing about which they cannot have their own way. "Blind guides" who teach for doctrines the commandments of men, as spoken of in Matt. 15: 9, 14, certainly are to be condemned for all the strife and confusion their teaching causes, else we would not be commanded to "mark them that are causing the divisions and occasions of stumbling," as stated in Rom. 16: 17. But we must remember to be faithful on this subject. We must not only see to it that we teach not the doctrines and commandments and opinions of men, but that we *love peace*, that we strive to be indeed *peacemakers* where trouble exists, and that we ever, in all things, "follow after things that make for peace."

In 1 Cor. 12: 25, 26 we have a scripture that forever condemns parties and party makers. Paul here says that the reason our Lord wants no divisions in the body is that the members may "*have the same care one for another.*" This certainly shows that when division exists, this "same care one for another" we cannot have. Take the denominational world. Do they have "the same care" one for another? To ask the question is to answer it. Are the Methodists as interested in the Baptists as they are in themselves? Will they as readily and gladly give their money and time to support the Baptists as they do the Methodists? Do the Baptists have "the same care" for the Methodists as they have for the Baptists? If they do, they forget it when it comes to their Baptist supper that they call "the Lord's Supper." Denominationalism, parties, factions, strife, and confusion are the curse of this age. How earnestly we should pray that our Lord will stand by us, keep us full of his own Spirit, and help us show all men the *way of peace!* This is the one duty that rests heavily upon the church of Christ to-day. But before any teacher can very well teach others, he must know the lesson for himself. Hence, I would admonish that we obey first the command: "Be at peace among yourselves." (1 Thess. 5: 13.)

The Bible declares that "party makers" are governed by the flesh. You will find a list of sins called "the works of the flesh" in Gal. 5: 19-21. Along with murderers and fornicators you will find "enmities, strife, jealousies, wraths, factions, divisions, parties." And Paul, in speaking to the church at Corinth, in 1 Cor. 3: 3, teaches that those who wanted to be of Paul, Cephas, and Apollos were carnal and walked as men. Paul, Apollos, and Cephas taught the same thing, and were united in the one church. This teaches that we cannot afford to let even our preference for preachers divide us into parties.

We are commanded to "give diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) We are also commanded: "As much as in you lieth, be at peace with all men." (Rom. 12: 18.) We must never be at peace with erroneous teaching; we must never encourage and be a party to sowing strife and discord by preaching the doctrines and commandments of men; and we must also see to it that our envy, our jealousy, our personal grudge against another, is never the occasion of strife among God's people. This last scripture has special reference to personal differences. Let us never allow such to go unsettled when it is in our power to settle the trouble. How often are local congregations torn asunder by such!

Division is the mother of hatred. When we allow ourselves to have hatred for anything except Satan and sin, we are getting in danger.

A character sketch of "party makers" is in order in concluding this study. "Hatred stirreth up strife." (Prov. 10: 12.) Where you find strife, you will find more or less hatred. Brethren can differ without any strife. But let a difference come when there is hatred, and strife is inevitable; whereas, if they loved, they would come to see the question alike.

"By pride cometh only contention." (Prov. 13: 10.) Take the man who champions the doctrines and commandments of men and undertakes to defend them. There is quite a bit of pride stuck back in that man's heart. When you take the stand for only the plain-as-day statements in Jehovah's truth, you can defend this and stay humble. It is dangerous when we become "wise above that which is written."

"So is a contentious man to kindle strife." (Prov. 26: 21.) Such a man is just the opposite of a peacemaker. He knows not how to "follow after things that make for

peace" and to "give diligence to keep the unity of the Spirit in the bond of peace."

"It is an honor unto a man to cease from strife; but every fool will be meddling." (Prov. 20: 3.) Real men, then, are not meddlers, not peace destroyers, but those who flee from strife and confusion and plead for a righteous peace. "Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5: 9.)

In the next study of this question, I hope to show the "one church" our Lord established, then how peace is obtained and kept.

THE WORK OF THE CHURCH.

BY S. F. MORROW.

I notice in the Gospel Advocate of a few weeks ago, Brother H. E. Winkler, of West Nashville, makes reference to a piece I had written on short meetings. I am glad he has given the other side of the subject, and want to thank him for it and the spirit in which he writes. The truth on all subjects is what we should earnestly strive to teach. Truth, and only truth, will make us free. In Matt. 5: 6, Jesus says: "Blessed are they that do hunger and thirst after righteousness: for they shall be filled." John says: "Ye shall know the truth, and the truth shall make you free."

We see from Brother Winkler's experience that churches are at fault in wanting short meetings. My experience in the last twenty-five years has been that in most meetings it was the preacher's fault. Prior to that time they all seemed anxious to have meetings to continue as long as possible. Our beloved and honored D. Lipscomb said to me it was sad to see so many preachers close a meeting just at the time it should continue for the salvation of souls and the glory of God.

Why this change, and what is the cause of it? That is what all good, God-fearing and God-loving people want to know. And what is the remedy? This is the class of brethren and sisters we are appealing to, to help save the church and take the world for Christ.

Short meetings are not the only practice that has been introduced into many of our congregations that will finally bring destruction. One of these is the present-day "pastor" or priestly system. No one can say a word just right and that will suit, except the preacher in charge. Build a fine house and hire a big preacher, one who entertains well and says many good things, but will soon be preaching to please the crowd, and the people exalt the preacher instead of God, just like the Catholics and denominations. You will hear them say, "We will ask our preacher," instead of studying the Bible for themselves. The preacher becomes the golden calf like unto the one Aaron made for the children of Israel while Moses was receiving the Ten Commandments from the finger of God. A preacher soon learns this, and the temptation is too great for him to stand. So quickly did the Israelites forget the God who delivered them from Egyptian bondage. The same is true of us to-day, poor sinful beings. We need to study our Bible daily to know our duty to God and man; and if we fail to do this, we soon become blind to our duty. Jesus says: "If the blind lead the blind, both shall fall into the ditch."

Why will the preacher preach to please the people? He knows he is teaching elders and deacons and others who should be teaching others instead of being taught. The preacher is forced to make a decision. Shall he tickle the ears of the people, who in return will tickle him with big pay—enough to keep two loyal teachers in some destitute field where the gospel has never been heard? You may tell these untaught people you are a member of the church of Christ, and they will promptly say: "We have never heard of that church." It is a sad condition for a poor mortal to be in.

Who is to blame for this? All of us who practice it. Who will be lost? All who continue to practice it. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

I ask you to please read, in the Advocate of January 29, Brother Farmer's call for laborers for East Tennessee. He has been calling for years, long and loud. Yes, brother, keep calling; God will bless you if you prove faithful, whether we heed or not. Brother Will J. Cullum has tried that field with great success. Can we take that field for Christ and save them and ourselves? Forty congregations participated in the Hardeman meeting in Nashville, which was a great success and a blessing to us all. As a rule, all of these congregations have preaching every Lord's day, and they pay on an average ten dollars to the preacher, which makes about four hundred dollars per Lord's day. Multiply this by fifty-two, and it makes twenty thousand eight hundred dollars per year. Would we be blessed in sending our preachers to this section where they would be inspired in teaching the word of God to these people who are in darkness as to the church of Christ? Yes, we would be blessed. We would be forced to study our Bibles and develop the talent of the church, make many good preachers or teachers, and all would rejoice in this. Why? Because it is God's way. Hear Paul to the elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.)

Can we find the preachers to go to this field? Certainly we can. I, for one, am willing to help in locating good, godly preachers for that neglected field and all others, so far as possible, notwithstanding I am as busy a man as lives, it seems to me. I am now in Tampa, Fla., securing names for the Gospel Advocate, teaching every Lord's day, and settling church troubles, and I thank the Lord I have succeeded in settling one in Tampa, with the help of others. These brethren in Gary, a suburb of Tampa, have bargained for a lot to build on. We hope to build at once. I want to do as we have done in Stewart County, Tenn. We are on our sixth church house there, built in the last few years, and it has been my pleasure to pay for the roof on each house and to help dedicate each one as far as we have gone. I thank the Lord for this work. Some three years ago we secured the services of Brother J. G. Malphurs, who moved to Clarksville, Tenn., my native home. Here live some of my old friends and schoolmates. The Edmonson brothers live there. They and others and the Oakland congregation were the principal ones to support Brother Malphurs in his work. I told Brother Malphurs at the beginning of the work that as long as I had a biscuit, he and his family should have one, provided he did the work as Paul commanded Timothy, enduring hardships as a good soldier of Jesus Christ, which he nobly did. All went to work. Sister Malphurs and others did all they could, and thus a great work has been done for the cause of Christ. For years we had wanted a true church of Christ in Clarksville, one that had no instruments of music and had not joined itself to any society of men. Brother C. E. W. Dorris had tried to accomplish this work some years before, and helped us much during Brother Malphurs' time. At the proper time the Edmonson brothers secured eleven thousand dollars and built a good house of worship in Clarksville. These brothers did not wait to see what the churches would do, but went forward, putting their trust in God, and the church saw their faith by their work and helped them liberally. They now have their debt under control, and the congregation is growing nicely, and they will soon be able to put a man into some destitute field.

I conclude by quoting from D. Lipscomb in the Advocate

of October 30, 1924, page 1004: "The idea of a preacher, teacher, or a church of Christians confining their labor to one community and building itself up alone is contrary to all the precepts and examples of the Bible. . . . Regular set speaking was not the order of the primitive church, but instruction as the work demanded."

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

In the long, long ago, Solomon said: "And there is no new thing under the sun." When Solomon said that, I am very sure he did not have a copy of the Christian Standard of January 17, 1925. In this issue of the Standard I notice where one J. J. Castleberry, minister of the Walnut Hills Christian Church, has somewhat amended or revised the commission as given by Mark. In his invitations to sinners to "come," only those in sympathy with the United Christian Missionary Society are invited. So now the commission should read: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth in the United Christian Missionary Society and is baptized shall be saved; but he that disbelieveth shall be condemned." This "Rev." J. J. Castleberry was at one time the "pastor" of the "First Christian Church" in Union City, Tenn. It is so strange to see how the Standard will condemn the action of Castleberry and then advocate things just as unscriptural as the United Christian Missionary Society. According to Castleberry, salvation is now made to depend upon faith in the United Christian Missionary Society, and not in Christ Jesus the Lord. If Solomon were writing now, perhaps he would not say as he did long ago. Another strange thing about this matter is, this amendment or revision of the commission was made in Cincinnati, the headquarters of the Christian Standard. I wonder if the "First Christian Church" in Union City would now accept the pastorate of said Castleberry?

In another Christian paper I read an article quite different to the one in the Standard. Sad, sad, but true! It gives instances where, in years gone by, self-supporting preachers went, oftentimes without any remuneration, preached the gospel, and built up congregations, and now many of these old soldiers of the cross do not get a support. While these old preachers are cast off, not wanted any more, the same congregations built up by these old preachers are now paying from one to two hundred dollars per month for young preachers to preach twice on Lord's day; while the poor old preachers that went without money or price and cleared away the rubbish, fought sectarianism and all other sins, reached the hearts of the people with the gospel, now are not fitted to preach where they once did, but must go into new fields and pave the way for some younger, better-educated, more up-to-date preacher to occupy. The article referred to reminded me of the fact that some congregations that I have built up for next to nothing in the way of a living now are paying more for one meeting than they paid me for a whole year's work. Some of these congregations pay young preachers as much or more for half time than I get for full time. The old preachers are not made to feel good when they see these things. When congregations do these things, you should remember that you are not placing any laurels upon the gray locks and furrowed cheeks of these old veterans; you are not filling their hearts, in their declining days, with joy and happiness as a reward for true and faithful service rendered in bygone days, and without whose service you would not exist to-day.

I am not grumbling. Wife and I are managing, so far, to keep out of debt and look the world square in the face. But, as a matter of fact, it saddens the heart of the old preacher to see such a difference and such a preference as is being made to-day. If the same difference and distinction is kept up, by the time the young preachers of to-day become old preachers the congregations will not be able to pay the young preachers for one-fourth time, to say nothing of one-half or all the time. I know of some preachers that received more than they were worth, and I also know of many preachers who did not receive enough to feed them.

Elders are almost a thing of the past. What the preacher says is about the end of the matter. When old, gray-headed elders turn over the management of the congregation to the young preachers, soon a special class (like Castleberry) will be included in the invitations and all others excluded.

MARY MONTGOMERY ANDERSON.

BY CLARA COX EPPERSON.

She is missed by her loved ones everywhere, but next to the empty place in the home is the touchingly empty place in the church where she always sat at the right of the pulpit, her good face and sweet smile an inspiration to the men of God who talked there.

They knew that she was repeating the passages of scripture to herself before they could utter them, so versed was she in sacred lore. Her never-failing interest and the commendation spoken from her beautiful dark eyes gave them encouragement and power. By her constant presence and her unfailing appreciation she truly ministered unto the minister, whose spiritual needs are often greater than we know.

Her faith was without question. The problems that rose and fell as the years of her life went by troubled her not at all; her mind and heart and soul were left untouched. To her there was but the simple, narrow way that her Savior's feet had trod; nothing else was of consequence. Theories new or old held no interest for her. She was the embodiment of "Kind hearts are more than coronets, and simple faith than Norman blood," and for her that "simple faith" and unquestioning trust were sufficient.

When she knew that death was approaching, with the same unshakable faith, patient endurance, abiding hope, she waited its coming with a smile, her only thought being for the comfort of those who were grieved over her going.

"Sustained and soothed by an unfaltering trust," she approached her grave "like one that wraps the drapery of his couch about him and lies down to pleasant dreams." Truly a great soul went out into a greater life.

"A DOUBLE-MINDED MAN."

BY J. G. ALLEN.

I like to meet a man that stands firm for what he believes to be right. It has been my experience that, as a rule, when you meet this type of a man, if he holds to something that conflicts with the Bible, he is easy to reach with the truth; but, on the other hand, if he is a "double-minded man" you are wasting time trying to teach him, because "he is unstable in all his ways." He is not even practicing the truths he already knows, and, of course, will not accept other truth if you teach it to him. If a man expects God to be with him, he must follow God's rule. God's rule requires of us all to study the Bible, and as we learn a truth to walk in it. John expresses it thus: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) When a man violates this rule, he belongs to the double-minded class, and will be condemned except he repent. I do not believe that there would be a hobby among us to-day if we would all adhere to the above rule. I met an anti-Sunday-school preacher not long since, and I asked him if he had ever considered how strange it was that such ripe scholars and godly men as Campbell, Stone, Lard, Franklin, Lipscomb, Sewell, and a host of others who made the Bible their chief study in life, had failed to discover what some little double-minded preacher claimed he had discovered.

MARK, THE UNSTEADY.

BY JAMES E. CHESSOR.

The Turning Back at Perga.

As leading characters in this little story, I introduce Barnabas, Paul, and John Mark. I might as well mention Peter also, for he figures incidentally. Barnabas, gifted with the power of exhortation, was a native of Cyprus. Paul, afterwards the matchless missionary, was born and reared in Tarsus. Mark, son of a certain Mary of Jerusalem, lived in that city. A further word about the last-named character seems necessary before beginning the narrative.

When we first meet the name of John Mark, he is already a Christian. His mother would seem to have been intimately acquainted with Peter. It was to her home, as to a familiar home, that the apostle repaired after his deliverance from prison. This fact accounts for Mark's intimate acquaintance with that apostle, to whom also he probably owed his conversion, for Peter calls him his son. Thus Mary and Mark were special friends of Peter, and it is noteworthy that Mark, later, wrote the Gospel by Mark at the dictation of Peter. In this connection, it should be noted, too, that Mary was a sister of Barnabas, and so Mark and Barnabas were bound by ties of blood relation.

We must see now how Barnabas and Paul and Mark were brought together. The first two were ministers, or teachers, working together in the great church at Antioch. John Mark was at Jerusalem. By and by a famine fell upon Judea and the region round about, and distress prevailed. The disciples in Antioch, desiring to relieve the poor saints in Judea, sent gifts by Barnabas and Paul. When these two messengers of mercy returned from Jerusalem to Antioch, Mark accompanied them.

The time had now come for missionary work among the Gentiles of Asia Minor. Then it was that the Spirit separated two missionaries from among the prophets and teachers at Antioch. "Separate me Barnabas and Saul," said the Spirit, "for the work whereunto I have called them." Accordingly they were commended to the grace of God by fasting and prayer and laying on of hands, and sent away to the Gentiles. The missionaries chose Mark for their attendant, to care for their wants and to baptize believers.

All was ready for the hazardous journey. Down to the seaport at Seleucia walked the little party. Taking ship, they sailed to Cyprus, the island home of Barnabas. Landing at Salamis, the chief city, they traversed the length of the island, evangelizing as they went. At Paphos, on the southwest coast, they succeeded in converting the Roman proconsul. They now decided to sail for the continent, and a short voyage brought them to Perga. They were now in Pamphylia, a province of Asia Minor, and on the eve of entering upon the most hazardous and arduous part of their mission. The prospect was not promising. Hardship and difficulties were sure to come—dangers threatened. But the lion heart of Paul and the zealous soul of Barnabas did not quail. Only Mark was unsteady. Disheartened, he departed from them and returned to Jerusalem. The lesson lies in this incident of Mark's turning back.

Why Mark Turned Back.

Why did Mark turn back? The reason is not given, yet it is not a difficult inference. He left the missionaries at a time of sore need, and he returned to Jerusalem, to his home and to brethren. Paul very justly concluded that under the circumstances Mark was to be blamed. He should not have turned back at the time of need. It is an interesting episode to study, and it has its lessons.

"John departed from them and returned to Jerusalem." We do not know in what manner he effected his departure—whether he simply abandoned them, or made an excuse for absence, or wrote a respectful "letter of resignation." It may be safely said that nothing could confer dignity on his departure. How he was received at Jerusalem, whether or not with questionings or contempt, we are not told. It is enough to know that he left the two missionaries without an attendant. He went not with them to the work, but returned home. His case seems to have been one of religious homesickness. He lacked steadfastness.

By and by the missionaries returned—worn, ill-used, but buoyant and joyful in spirit. They had a cheering report to make, and the church was glad. They tarried a while at Antioch. All the time a heavy anxiety burdened Paul's heart. He cared most for the converts he had left in Asia Minor as lambs among wolves. "Let us return now," he said to Barnabas, "and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare." Now arose a difficulty. Barnabas desired to take Mark, his kinsman, with them as attendant again. But Paul did not think it good to do so. Had not Mark withdrawn from them at Perga, abandoned the work, and returned home? Was this not shrinking from dangers and difficulties that must be incurred? Paul would not consent to take Mark. Barnabas, however, thought better of his kinsman. There arose a sharp contention. Neither could yield. They parted. Barnabas took Mark with him, and sailed away to Cyprus. Paul chose Silas, and went forth, with the blessings of the church, on a great tour that carried him to the shores of Europe.

What were the subsequent careers of these evangelists? That of Paul needs no tracing. First, it was Barnabas and Paul, then Paul and Barnabas, and then Paul. Thus he became the matchless missionary. And Barnabas. Taking Mark, he sailed to his native island, and with that the story of his labors suddenly breaks off.

And Mark. Notwithstanding the Perga incident, we find Mark at Paul's side during that apostle's first imprisonment at Rome, and he is acknowledged by Paul as one of his few fellow laborers who had been a "comfort" to him during the weary hours of his imprisonment. There are other traces of him in connection with his spiritual father, Peter, in Babylon. Then we get a glimpse of him in Asia Minor, for during his second imprisonment Paul, writing to Timothy, charges him to bring Mark with him to Rome, on the ground that he was "profitable" to him for the ministry. "Only Luke is with me," he writes, sadly. "Take Mark, and bring him with thee; for he is useful to me for ministering." From this point we gain no further information from the New Testament respecting the evangelist. It is probable, however, that he did join the apostle at Rome, and suffered martyrdom along with Paul.

Some Lessons of Value.

Let us gather up a few lessons from the Perga episode and the Antioch disagreement. Mark turned back at Perga. Paul and Barnabas disagreed as to his fitness for the second tour. They parted, and probably never met again. I think Paul was right. Did he lose esteem and regard for Barnabas? No! He valued him as a Christian and as a faithful minister of the word. In his letters he refers to his former fellow worker in esteem and kindness. These allusions (1 Cor. 9: 6; Gal. 2: 13) clearly indicate that Paul regarded Barnabas as a faithful minister of Christ and as a man of no ordinary degree of firmness.

Nor was Paul estranged from Mark. We have seen that Mark was his fellow laborer and helper in his imprisonment at Rome. The apostle had come to think better of Mark, because, I think, Mark had grown to be stronger. Never, for that matter, was the apostle blind to any good thing in his brethren. He cherished no resentment, no envy, no bias. Though he and Barnabas had differed

even to the point of parting, and though they never met again, Paul came to shake hands with him in spirit. Though John Mark had deserted the standard in time of need, Paul took him to his bosom in the Roman prison. Are there no lessons here for us?

What was John Mark's weakness? In one word, an irresolute will. His failing was unsteadiness, lack of definite purpose. Not that he was a man of ill-doing or of unworthy aim. But he had conflicting aims, and this forbade any set purpose. Jesus set his face to go to Jerusalem and to death; but Mark did not set his face with such resolution to go to the work. Wavering, he deserted an unpromising mission for more congenial labor. He was unsteady; perhaps he was constitutionally volatile. A man of steady will would have battled down the temptation to return. But Jerusalem the golden, the Jerusalem of his youth, with brethren and friends, had too strong an appeal for him, and his religious homesickness outweighed against the sufferings and risks of a hard mission among the heathen. Therefore, his weak and wavering soul turned back.

Mark grew steady and firm with the years. If not, why the Pauline commendation? And why the call to the prison as comforter and fellow worker? His ministry, says Paul, is profitable now. The last scene is touching. Paul languishes in prison. As his last day draws near, as death stares him in the face, most of his companions of former years having fled, who is it that he asks for, and who is it that he longs to see? It is Mark. I can imagine no greater compliment paid by man to man. I should think it worth while to be rejected a hundred times, if, as a recompense, I received such an approach at last. Did Mark go? I feel sure he did. I have no doubt that he did go with Timothy to cheer the aged apostle's last hours.

There, not inappropriately, we shall leave him—in the city of the steadfast, in the place where of all others men had learned the virtue of inflexible tenacity. John Mark, who turned back at Perga, did not fail at Rome. The unsteady had become the steady. He was profitable to Paul because he was no more wavering, but steadfast, unmovable, abounding in the work of the Lord. At the last, instead of turning back in fear, he would go forward in boldness, to martyrdom, to victory, and receive as a reward the crown of life.

HOW MANY CUPS SHOULD BE USED?

(David Lipscomb, in "Queries and Answers.")

"Where I have been preaching recently the two leading brethren disagree as to how many cups should be used in the Lord's Supper, and they desire to hear from you on the subject. One brother contends that we ought to use but one cup, and that to use more than one is sinful; while the rest of the brethren think that the cup sustains the same relation to the wine that the plate does to the bread, and hence it is not the cup, but what it contains, that should be considered, though, out of deference to him, they use only one cup."

It is difficult to tell how to treat those who exalt such whims into matters of faith. They, as a rule, are good, morbidly conscientious men, who, to say the least, are like some of whom the Savior speaks, who "tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith." But these do not pertain to the law of God at all. God teaches nothing on the subject of whether there should be one loaf or cup or more. Matthew says: "As they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26: 26-29.) When Jesus speaks of this cup, "this fruit of the vine," he does not mean that special cup before him, but the wine used for the same purpose even till he comes again; he will drink of this cup when he comes again, which shows he means by this that which is like this and used for the same end.

The abuses that grew out of the Supper show that they did not all drink of one cup. One ate and drank before another, and each seems to have brought his own bread and wine and plates and cups; and, then, some got drunk, which they could not have done if all drank from the same cup of wine; there would not have been enough in one cup to make them drunk. This was an abuse of the Supper, of course, but an abuse that could not have grown up if all had to partake of one cup. The truth is, this Supper was instituted at the passover, and the passover was a feast. Out of this feasting the abuses grew, and Paul (1 Cor. 11) corrects the idea of its being a feast to eat and drink, and makes it a memorial service to refresh our memory of the kindness and love of Jesus in dying for the world.

There is nothing taught as to whether one cup or more, or one loaf or more, was used. This cup or this loaf did not confine the Savior's language to the one cup or loaf he had in his hand, but it meant: This cup or this loaf used to commemorate my sufferings, whenever and wherever it be, till I come again. All efforts to make laws and restrictions where God has made none are as sinful as to annul those he has made. Both displace God's authority with man's. To bring in these untaught questions is to disturb the peace of the church, and falls under the law. "Him that is weak in the faith receive ye, but not to doubtful disputations." Disputations over these questions are forbidden, and he who occupies his mind with these untaught questions cannot find time for the great and important work of saving a lost and ruined world.

PUBLISHERS' ITEMS.

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OUR MESSAGES

The man the cap fits is its worst critic.

Flatterers proceed on the basis of reciprocity.

Leslie G. Thomas preached at Franklin, Ky., last Lord's day.

A sermon preached by a man who is not a saint loses its power.

Hugh H. Miller preached at Lewisburg, Tenn., last Lord's day.

The tendency among our preachers to "pastorate" is alarming.

Shields of faith are not provided for the back. We must go forward.

C. E. W. Dorris preached a splendid sermon at Ivy Point, Tenn., last Lord's day.

Clayton L. James preached at South Harpeth, in Williamson County, last Lord's day.

F. B. Srygley preached at Pilcher Avenue, this city, last Lord's day. There was one confession.

J. G. Hunter preached at the Jefferson Street church of Christ (colored), this city, last Lord's day at 11 A.M., to a large audience.

George H. Porch advises that H. T. King preached two splendid sermons at Belmont Avenue, this city, last Lord's day, and that one was baptized into Christ.

C. W. Sewell, Corpus Christi, Texas, February 11, to F. W. Smith: "I want to thank you for your many fine articles. Your writings have done me much good."

S. F. Morrow, Tampa, Fla., February 11: "The Gospel Advocate is fine. I have been busy securing a lot to build a house of worship on. The Lord willing, I want to go after subscribers next."

W. E. Morgan, Senatobia, Miss., February 14: "I will assist the church at Flint, Mich., in a revival, April 12-26. I would like to hold one or two meetings in Ohio in May before I return South."

T. W. Phillips, Jr., Shreveport, La., February 9: "It rained here yesterday, but we had a record attendance at Bible study, increasing twenty over last Sunday. The house was filled at the night service, with two being restored and one making the confession."

C. C. Brown, Daytona, Fla., February 11: "J. O. Barnes, of Lake City, recently held a two-weeks' meeting here, with several added to the one body and the church greatly strengthened. I am still preaching on Lord's days, morning and evening. I baptized one into Christ last Lord's day."

Charles L. Speir, Greenville, Texas, February 11: "I preached for the church at Bethany last Lord's day. We had good services. I have from June 1 to June 21 and from July 6 to July 20 open for meetings. I will be glad to hear from brethren interested. My address is 1713 Oneal Street."

F. L. Young, Paris, Texas, February 12: "For six years I have labored with the church at this place. It is in fine condition spiritually. I am taking a short vacation. My first meeting will be at Oklahoma City, Okla., beginning on March 1. Then I go to South Texas for a month or six weeks. Foy E. Wallace, Jr., will be with me in May."

Thomas J. Wagner, Rockwood, Tenn., February 10: "I beg to advise that work here with the church is quite encouraging. The interest and attendance are growing, with two confessions Sunday night. They were baptized on Monday afternoon, with two others from South Harriman who made confession at Brother Turner's meeting. The Gospel Advocate is fine. I enjoy it more and more."

Mrs. B. W. Davis, 939 Delmas Avenue, Nashville, Tenn., February 13: "The doctors rushed Mr. Davis to the Protestant Hospital last Monday on account of so much poison in his system. He is now facing a very serious operation, besides minor ones, and will have to be in the hospital quite a while. We will gratefully appreciate any assistance sent us, and ask the prayers of the brethren everywhere."

J. G. Allen, 1412 Baltimore Street, Muskogee, Okla., February 9: "We had two splendid services yesterday at the C Street Church, notwithstanding the stormy weather. The prospects are bright for another congregation in Muskogee in the near future. I still have some time left for protracted-meeting work this summer that I would like to put in, in Arkansas or Oklahoma. I would be glad to hear from brethren and arrange dates, if convenient."

S. Whitfield, Glencoe, Ontario, Canada, January 30: "Brother Black was never married, and he boarded with Mrs. Lloyd, 12 Ray Street, South, Hamilton, Ontario. When his means were gone, she still cared for him, and he died there. The brethren helped her, but she was very kind and good to him. She wrote me, stating that she wished me to send you notice of his death." We shall be glad to have Brother Whitfield send a more extended notice.

T. C. Fox, Henderson, Tenn., February 12: "We had splendid services at Reform, Miss. During the bad weather we had services in the different homes, and when the weather was good we held the services in the house. The interest was just fine. I was at Sturgis, Miss., last Sunday and preached to a large crowd. I will be in Benton County, Miss., next week. I hope to do much good in the Mississippi field this year. Much success to the Gospel Advocate."

J. M. Gainer, Winchester, Tenn., February 10: "Beginning on January 18, E. Gaston Collins and I held a meeting at Wilmington, N. C., resulting in five additions. There were already eight members there, and these are working hard to establish the cause there. They have two good leaders in Brethren Macy and Sutherland, and the entire membership is faithful and exceedingly liberal in supporting the local work. They have purchased a lot on which they hope soon to have a house to meet in, and there can be no better place to help than these good people. This meeting was made possible by the Winchester and Bridgeport (Ala.) congregations."

The following is from a Woodsfield (Ohio) paper: "A revival meeting will begin in the Woodsfield church of Christ on Sunday morning, February 22. Evangelist F. B. Srygley, of Nashville, Tenn., will be the preacher. Elder Srygley is a man of many years' experience in evangelistic work, and he is a tower of strength and a power for good. He has assisted the minister of the local church here in three revival meetings in other fields of labor, and the proposed meetings in Woodsfield will not be an experiment. Elder Srygley is a champion debater, a forceful writer, and a wonderful preacher. He is a man with a big heart, a big head, a splendid voice, and a very jovial disposition. His first word will arrest your attention; and when you hear him once, you will not want to miss a word. We want everybody to hear this great preacher. Get ready now for the first service. (H. H. Adamson, minister.)"

David F. Nickell writes: "I am not sure who is responsible for 'Our Messages' in the Gospel Advocate of February 5, but under that heading I note a little thrust taken at Brother Love and the position he occupies in reference to the 'individual cups,' and it is suggested that there is something wrong with his head. There may be; but if there is, Brother Lipscomb had the same ailment, as I can name dozens of former pupils of his who will bear me out in asserting that many times in his classes he very obviously stated that the New Testament carries the one-cup idea." If Brother Love will do like Brother Lipscomb did, as can be seen from the present issue of the Advocate on page 175, the Advocate will be willing to "pat him on the back;" but if he does not, but continues to suggest a division over this question, the Advocate will still insist that he ought to be patted where he needs patting.

Mrs. Flora Ramsey Forrest, Niota, Tenn., February 7: "I cannot bear to think of missing a single copy of the Gospel Advocate, and I hope to be able to take it as long as I live. My father took it before I could remember, so you see I have been raised up with it. It sure is fine. The pieces in it are so helpful and instructive. Long, long may its banner float out over a perishing world and lead many to turn to their Savior. Do you ever send the Advocate to widows? There is one here that belongs to the church of Christ that says she is not able to take it. I do wish you could see your way to send it to her, as the Methodists are trying to get her to go with them. I believe the Advocate would help her to stay loyal. If I were able, I would have it sent myself." We are sending the Gospel Advocate to this widow and charging it to our free-list fund. Our readers will kindly remember to continue contributions to this fund. The calls upon it are many.

Send us a subscriber.

Learn how to do good.

Fair work needs no false words.

A sore preacher serves the devil.

A dirty dollar gained is a dead loss.

We enjoy our blessings as we share them.

An uneasy conscience makes a restless night.

Nobody can go to heaven who wants to go alone.

A tombstone is a very poor sort of ticket to glory.

We like men who come out flat-footed on everything.

Sin will never be exterminated by sugared sentiments.

A good time that is no more than a good time is a bad time.

F. B. Srygley preached at Hillsboro, Tenn., last Lord's day.

W. H. Owen preached at Little River, near Hopkinsville, Ky., last Lord's day.

Four walls do not make a house of worship. Too much importance is attached to these walls.

When it gets to where a fellow has to stand on his dignity, he must be hard up for something on which to stand.

E. C. Hall, Moore, Okla., February 13: "I enjoy reading the Gospel Advocate very much. I intend to read it as long as I live."

We would not be so suspicious of some of the things that are being advertised and promoted, if these same things did not create such good jobs for those promoting them.

H. S. Lipscomb preached at Twelfth Avenue, this city, last Lord's day, morning and night. The singing class, which meets on Friday night for instruction and drill by Professor Starr, is being largely attended. Interest in the Bible study is commendable, and the attendance is large and growing.

J. Fairs Nichols, Murray, Ky., February 11: "I wish to make note of the change of my address from Fancy Farm, Ky., to South Sixth Street, Murray, Ky. Alonzo Williams preached here on Sunday morning and I in the evening. Prayer meeting every Wednesday evening. The Lord willing, I shall go to Antioch, Ill., the third Lord's day."

J. A. Gibbons, Freeman Lacy, and E. H. Beeson, elders, Fort Worth, Texas, January 31: "We wish to commend to the church at large Willard Morrow, who has preached for the South Side church of Christ here during the past year. Any church desiring the services of a true, loyal gospel preacher, well versed in the Scriptures, will make no mistake in employing Brother Morrow."

David Lipscomb said: "I have no doubt that the worldly goods and honors that men so eagerly seek now and that they cling to till death will be objects of greatest loathing and disgust at the judgment seat of God. They will be a witness against them of their breach of trust in not using what God committed to them as he directs. It will be a leaden weight that will drag many down to ruin."

G. C. Brewer (Christian), of Sherman, Texas, and J. J. Walker (transgressive Christian), of Nashville, Tenn., are announced to begin a four-days' debate on instrumental music, at Columbia, Tenn., Wednesday, March 4. The debate will be held in the courthouse, and arrangements have been made to take care of all visiting preachers in the various homes. Brethren everywhere and the public at large are invited. H. Leo Boles, president of David Lipscomb College, will serve as moderator for Brother Brewer.

Jesus said: "He that believeth and is baptized shall be saved; but he that believeth shall be condemned." Nashville has more Christians and churches of Christ than any other city in the world; and yet it would, in our opinion, be extremely conservative to say that not one-fourth of its population has ever rendered obedience to Jesus. Conditions are worse in other places. O that Christians may arouse to a realization of their duty, quit trying to "organize" something to shoot out the moon, and individually, "on their own hook," as it were, simply as Christians and as members of the church, go to their neighbors with the gospel! That's the way the early Christians did. It can't be beat.

W. F. Lemmons, Pocahontas, Ark., February 16: "The debate on the separate communion question that has been announced to begin on March 3, between Raymond Henley and myself has been called off indefinitely. I preached at Noland, Ark., Saturday night, Sunday and Sunday night, to large audiences. This is my old home settlement. I met many old friends and made new ones. I shall go to Texas for a short meeting the last of this month."

An "unemployed preacher" is a character we cannot harmonize with the doctrine of the Bible. What do brethren mean—"unemployed?" Is preaching a monetary profession by which to make a living? With as many unsaved people as there are, preachers ought to be very busy. Busy preachers generally receive financial support, as an audience feels that "the laborer is worthy of his hire." But when a young man starts out with the intention of making a "preacher," in the popular sense of a clergyman, and enters a theological school with that intention, he not only does something that is antiscriptural and antiapostolic, but also engages in something that is opposed to the original idea of preaching and teaching advocated and acted upon by the apostles.

The following is from the Nashville Tennessean: "Albany, Ala., February 13.—Announcement was made here to-day that within sixty to ninety days construction will be started on a thirty-five-thousand-dollar edifice by the church of Christ. The building will be erected on a lot on Grant Street. In general outline the edifice will resemble the Charlotte Avenue Church at Nashville, Tenn. The plans call for use of red and yellow brick and stone." We have preached at Albany, and personally know them to be among the best Christian people on earth. We are glad they are building a new house on a different street. But, brethren, be careful; don't spend too much. Jesus was born in a stable. The teaching of Him who had not where to lay his head is not compatible with luxurious quarters. Somehow or other, it does not thrive in a costly house.

Henry Ford's paper says: "I read in the papers all the stuff published about the end-of-the-world furor—not because I was interested in the end of the world, but to observe what publicity can do to people. The idea began with a few obscure persons who were ordinarily out of newspaper purview altogether. Poor, misguided as they were, flying in the face of the very revelation on which they pretended to base their conclusions, they were not nearly so misguided as were the flippant journalists who made the matter a thing of national importance. The people who committed suicide, who sold their property, who destroyed their standing in society, certainly would not have been moved to do so without newspaper aid. These tragic occurrences must be laid at the door of those who thought it worth wire tolls to telegraph from one end of the country to the other the vagaries of people whose opinions on any subject would have no intrinsic value. I noticed also that the newspapers did nothing whatever to enlighten people concerning the religious beliefs involved."

Felix G. Owen, Santa Rosa, Cal.: "F. L. Rowe preached here at the morning service the first Sunday in February. The interest nad enthusiasm of the church here is good and is increased by our school. The school has a literary meeting every Friday night, and a little paper, Vim and Vision, is edited every week. This paper is not published, only read before the club every Friday night. I give here an extract from a recent issue: 'We are sure the friends of Christian education, and of the Santa Rosa Christian Academy especially, are happy over the progress our school is making. The school gets better every day and in every way. The pupils are growing more in earnest, more studious, and more enthusiastic as the days come and go. The attendance, regularity, and punctuality is almost perfect lately. Pupils are bringing their lessons up better. The teachers and patrons seem more enthusiastic than ever. The addition of Brother Narron to our teaching force has simplified matters wonderfully. This enables a complete revision of the daily program, and now the classes are all being heard on time and none slighted.' We now have three teachers and have enrolled forty-five pupils. The Pacific Christian Academy (our school at Graton) is doing good work, and they have enrolled one hundred and fifty or more, so that the two schools together have enrolled close to two hundred pupils this year. Our primary teacher, Mrs. William T. Owen, is now having her first experience with a Bible school. She is very enthusiastic, and says it is an inestimable blessing to her. She says no one can ever know about Bible schools and the great good they do without teaching in and working with one. She takes a great interest in helping the pupils prepare their numbers for the Friday-night club meeting."

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EDITORIAL

MIRACLES HAVE CEASED. No. 2.

BY E. A. ELAM.

The important question is, when did God say miracles would cease? He says they would cease "when that which is perfect is come," which is the complete will of God revealed. These miraculous gifts were "in part;" but when the complete will of God was revealed and in the hands of all the churches, that which was "in part" was "done away," because "that which is perfect" had come. These miraculous gifts represent the childhood of the church, while having the complete will of God represents the manhood of the church. Eph. 4: 13-16 states that these miraculous gifts were to continue "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love [which all can do with the complete will of God before them], may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

In this way, as Paul says in 2 Tim. 3: 17, "the man of God may be complete, furnished completely unto every good work." This "every scripture inspired of God" will do.

This, then, is when God says miracles ceased. He who asks for miracles since then lacks faith in God, Jesus Christ, the Holy Spirit, and the word of God. If he would not believe these, he would not believe though one rise from the dead.

Jesus said in the great commission: "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents [as Paul did], and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18.) All these signs accompanied the believers until the days of miracles ceased; and all since then have received the benefit of these miracles and of all that the apostles and Jesus worked, because it is stated that they have been written for our benefit, and that we might believe in Christ and be saved through his name. (See John 20: 30, 31.)

Not only do all who call for miracles to-day lack faith in God, but those who claim to work miracles are impostors.

Let it be understood that all along, since the age of miracles ceased, there have been persons who have *claimed* miraculous power.

"Notes on the Miracles," by Archbishop Trench, an English author, pages 54 and 55, speaks of the many miracles which it was *claimed* were performed in the Middle Ages. Some of them are "the innumerable Romish miracles which attest transubstantiation," "the miracles which go to uphold the whole Romish system," and which he characterizes as "ludicrous and grotesque, saintly jests." He speaks of some for whom it was claimed they performed "miracles beside which those of our Lord shrink into insignificance."

Attention is called to this only to show that all such claims are spurious and contrary to the word of God.

Eusebius was born about A.D. 260 and died about 340. He refers to the accounts of miracles given by Irenæus. Irenæus was born about A.D. 130 and died about 202. He lived near the time of the apostles. Just how long spiritual gifts remained in the church we cannot say, because we do not know just how long different congregations were in receiving the complete will of God in permanent form. But we know by the word of God that since that time miracles have ceased. We do not suppose miraculous gifts ceased in all congregations at a certain hour on a certain day of a certain month of a certain year. We must make some allowance, too, for the superstitions of those days.

When we contrast the miracles of Christ and the apostles with the spurious miracles which some claim to perform to-day, we see the ridiculousness and falsity of such claims. Jesus and the apostles performed their numerous miracles in the most enlightened centers of the earth and in public where hundreds could see them and know that they were miracles—such as opening the eyes of those born blind, healing the deaf and dumb, and the paralyzed, raising the dead, etc. Those who claim that miracles are wrought to-day will tell you of such things which have been done at some distant place, but none will dare to attempt to walk upon surging seas, or to drink deadly poison, or to raise the dead in view of a multitude. When the apostles spoke with tongues, they spoke intelligently in different languages which they had not studied and did not know, and which all who used those languages understood and so received instruction. All who *claim* to speak with tongues now say nothing intelligently. That which they mutter is nothing more than geese gabble. God forbade speaking with tongues, even when by miraculous gift, if the congregation did not understand the language used and there was no one present who could interpret it. The edification of the audience is that which God desires and commands. He says, too: "Let all things be done decently and in order." Only one man should speak at a time, and all others should keep silence. This must be done that all the church may understand the speaker and be edified. (See 1 Cor. 14: 26-40.)

In the days of miracles, God at times allowed Satan to perform some miracles to show his superiority to, and power over, Satan. When Aaron cast his rod down before Pharaoh and it became a serpent, Pharaoh called for his wise men, sorcerers, and magicians, who threw down their

rods, which likewise became serpents. "But Aaron's rod swallowed their rods." When Moses and Aaron turned the waters into blood, Pharaoh's magicians did the same. When Moses and Aaron brought up the frogs, Pharaoh's magicians did the same; but these magicians could not destroy the frogs. This was done in order to show Pharaoh and the Egyptians "that there is none like unto Jehovah our God." When Moses and Aaron turned the dust into lice, Pharaoh's magicians tried to do the same, but failed. "Then the magicians said unto Pharaoh, This is the finger of God." (See Ex. 7: 17 to 8: 19.) Besides these two plagues, Moses and Aaron continued these mighty works until they brought upon the Egyptians the other eight. Let us study the whole account and note the great difference between the wonderful works of God and that of sorcerers, enchanters, magicians, and other impostors. See the case recorded in Acts 19: 14-20, and note what the evil spirit said and did and the effect this had upon the inhabitants of Ephesus.

JOHN B. COWDEN'S TRACT.

BY F. B. SRYGLEY.

For a while Brother John B. Cowden was the editor of the "digressive" paper for the State of Tennessee; but for some cause he has been succeeded as editor by a man from West Tennessee, I believe. Brother Cowden developed very rapidly into a prolific writer, but not an accurate one. It seems that he has broken out again in a tract which is too broad for the Christian Standard. Brother Cowden has been hunting for some time for a platform in religion for a broad-minded man, like himself, to stand upon; but it seems that he has "out-Heroded Herod," and has gone so far that the Standard cannot endure him, and it has thrown him "overboard." Brother Cowden has got so broad and liberal that he is no longer in good standing with the Standard.

I find in a recent issue of the Standard the following editorial:

A RECRUIT OF THE CULT.

Some one has favored us with a tract, published by John B. Cowden, of Nashville, Tenn., and entitled "Christian Unity and Open and Close Membership." It is the author's apology for affiliation with Mr. Ainslie's association for the promotion of open membership, which is an agency of the Disciples denomination. Mr. Cowden has been doing apprentice work for the "broad-minded leaders," as he calls them, and his circulars prepared the way for the public announcement of his complete initiation.

Mr. Cowden's dissertation is carried in the approved and empty vernacular of the cult. He gossips about "baptism by immersion," "spiritually baptized," "interpretation," "uniting denominations," "broader fellowship with the Christian world," "we," "us," "our churches and our conventions," and "our denomination." He refers to those who practice open membership and those who oppose the practice as "two parties in the church," and aspires to "speak a word of reconciliation." He dubs those who stand for the scriptural conditions of church membership as advocates of "*close membership*," and threshes over the old "close communion" straw.

The author bases his advocacy of open membership on a single premise, and that a false premise. "As far as we know," he says, "no roll of church members was kept by the apostolic church, for the evident reason that the Lord did the adding, and no one knows whom he added." In order to get the pious unimmersed in, he proposes that every church discard its membership roll and form a new record, "not as church members, but as church workers and worshipers, because *no one but the Lord* knows whom to receive and record as members of the church"—*church workers and worshipers* where there *can* be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond and free. This is not a new discovery. Mr. Ames and Mr. John Holmes have been working it for years.

The nonsense of Mr. Cowden's assertion that "no roll of church members was kept by the apostolic church" is apparent to the wayfaring man in the light of Luke's statement that "there were added unto them in that day [Pentecost] about three thousand souls." The inspired historian made another bad break (which could have been prevented if Mr. Cowden had been present) when he wrote into the record: "The number of the men came to be about five thousand." Paul is also caught napping, for he says "unto the church of the Thessalonians in God" "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." And the Lord himself will have to be revised, for he said: "Tell it to the church." In one breath he asserts that we cannot keep a roll of church members, "because no one but the Lord knows whom to record," and then, in the next breath, he says: "Open and close membership should be declared out of order in any New Testament church." Who will do the declaring? Where will we find a "New Testament church," and by what marks may we identify it?

Another weighty quotation: "There was no such practice [open and close membership] in the apostolic church, to which the Lord added and excluded members. There was no such issue, because church membership was left in the hands of the Lord. We have no right or authority to open or close the doors of the church upon any follower of Christ." It may be said in reply that "we" claim no such authority. Peter and the other apostles, commissioned by Christ and inspired by the Holy Spirit, have taken care of the opening and closing, the binding and loosing, by explicitly defining the conditions of salvation, which, as Mr. Cowden admits, are "the same as the conditions of church membership." There is no room for parleying over the membership of the church in Jerusalem. "They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they [the baptized believers, the church members] continued in the apostles' teaching," etc. There is no room for parleying over the membership of the church of Christ in any place. "He that believeth and is baptized shall be saved." "And the Lord added to them day by day those that were saved."

Mr. Cowden looks upon his "broad policy" as a new discovery which will "lead all the followers of Christ into the unity for which he prayed." We respectfully refer him to the career of the Christian Connection denomination, which began operating this same "broad policy" before Messrs. Ames, Ainslie, and Cowden were born. A high sense of fairness and consistency would lead these gentlemen, and others who espouse open membership, unless in truth they are Unitarians at heart, to affiliate with their forbears and cease posing as representatives of the brethren who are pleading the cause of New Testament Christianity.

We conclude with Mr. Cowden's confession: "Upon the basis of this understanding, that church membership is a matter left with the individual and the Lord, I stand ready to meet all the followers of Christ for work and worship in his name, . . . working and worshiping with them on an equal basis as myself."

I have not seen the tract herein mentioned, but I take it that the editor of the Standard quotes accurately from it. It will be noted that the Standard calls the tract "the author's apology for affiliating with Mr. Ainslie's association for the promotion of open membership, which is an agency of the Disciples denomination." As a matter of fact, Peter Ainslie was here and held some kind of meeting in the Vine Street Church, of which Carey E. Morgan is pastor. Brother J. J. Walker, pastor of the Woodland Street Church, was present in that meeting, and, I suppose, gave his indorsement also to it. I believe in even "giving the devil his dues," and I do not think that Brother Cowden should take all the blame for indorsing Peter Ainslie's open-membership Disciples denomination, because both these digressive churches here in Nashville are as deep in the mud as John Cowden is in the mire. Brother Cowden was for a long time, and, I suppose, is yet, backed up by Brother Morgan's church as the chief, if not the only, man in the Commission on Unity. He had, and I suppose has yet, the indorsement of the Vine Street Church to go over this country and teach and work for what they call "Christian unity," but which was only an effort to divide churches over what he calls "his Christian liberty" to use an instrument in worship, and build up human societies through which to preach the gospel. Brother Cowden has been as close to Brother J. J. Walker as two peas in a pod, and they have stood to-

gether like David and Jonathan in their fight for what they call "Christian liberty" and "Christian unity." The Standard says of Brother Cowden, "He gossips about baptism by immersion," as though there could be baptism without an immersion! It is the same as to gossip about immersion by immersion, for *baptism is immersion*. "*Spiritually baptized*," as though one could be spiritually baptized when he is not baptized at all! Suppose the apostles did not keep a roll of church membership, would that fact prove that one can be a member of the church who had never been baptized? They kept a roll of the conditions of church membership all right. Peter said to them on the day of Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Those who obeyed this received the remission of sins, or were saved. "And the Lord added to them day by day those that were saved." Why, they must have kept some kind of record, as it was said, "There were added unto them in that day about three thousand souls;" but if they did not, would this fact furnish any authority for Brother Cowden to say that one can be a member of the church without doing the things herein specified? I suppose Luke did not count all those Jews that were spiritually (?) baptized, as Brother Cowden had not made that discovery at that time. I believe Brother Cowden could get a patent on the idea of baptizing spiritually without baptizing at all, as it seems to be entirely original with him.

It seems from the Standard's report on Brother Cowden's tract that he was only trying to work out some kind of plan as an excuse for these transgressive brethren in working and worshiping in the Billy Sunday meetings with "Greek and Jew" circumcision and uncircumcision, barbarian, Scythian, bond and free." All these things, I suppose, were present in that meeting. If I am right in this, then it is unjust for Brother Cowden to be condemned alone, when Brethren Morgan and Walker were in that meeting as well as Brother Cowden. Why should Cowden be the scapegoat and be denounced as "a recruit for the cult," and Morgan and Walker allowed to go free? They were both working and worshiping with those "Scythians" in the Billy Sunday meetings for seven weeks; and if they could do it for seven weeks, why could they not, like Cowden, continue it for all time? Cowden has got enough conscience left to try to prove his practice is right. While the other two do not seem to care whether it is right or wrong, they propose to do it, anyway; and Brother Cowden is denounced by the Standard as "a recruit for the cult," and they will never open their mouths in his defense. While I am not giving it as a recommendation for Cowden, I like them less than I do Brother Cowden. I felt sure Brother Cowden was gone when he knew the truth and deliberately left it. There is no place to stop, except just before you start. When we leave the Bible, we are in a condition to go the limit. Good-by, brethren; I cannot go with you.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

I scarcely know why I have not heretofore written something for my friends about the Washington Monument, it being one of the most imposing sights in the city—a great shaft of white marble rising from a gentle elevation in Monument Park, south of the Executive Grounds and near the Tidal Basin. Its immense height makes it distinguishable to visitors approaching Washington, and from many points in the city—from parks, avenues, the Capitol, the White House, the hills about the Soldiers' Home, and from the heights of Arlington, across the river—its peak is seen piercing the sky. One writer says of it: "Taken by itself, the Washington Monument stands not only as one of the most stupendous works of man, but also as one of the most beautiful of all human creations. Indeed, it is at once so great and so simple that it almost seems to be a work of nature."

Its appearance changes with the successive hours of the day, the varying lights and shadows, the alternation of clear or cloudy skies. In a storm it suggests a mighty mountain, immovable, while the elements dash against it. Seen through the veil of a gentle, misty rain, its pale gray outlines now visible, now hidden by the mists, it seems more like the ghost of a monument than a substantial structure of marble and granite.

It is an obelisk—a four-sided pillar, tapering as it rises, and terminating in a pyramid. It is set in the center of a great circle of concrete, and there are no steps whatsoever to its approach. From the floor of entrance to the tip is five hundred and fifty-five feet and five inches. It is fifty-five feet square at the base and thirty-five feet square at the top of the shaft, five hundred feet above the base, where it begins to taper toward the tip. The walls are fifteen feet thick at the base, and eighteen inches thick at the top of the shaft. The pyramid-shaped section rises fifty-five feet above the observatory floor at the top of the shaft and terminates in a point, or tip, of pure aluminum, about five and a half inches square at its base and nine inches high, weighing one hundred ounces—the largest piece of aluminum that had ever been cast when it was made. Aluminum was selected for the point, or tip, of the monument because of its lightness and because it will never tarnish, but always remain bright. The outside of the walls is of pure white Maryland marble, and the interior of gneiss and New England granite. The structure rests on a foundation of rock and cement one hundred and twenty-six and one-half feet square and thirty-six feet and ten inches deep. It has been declared the best piece of masonry in the world. A plumb line suspended from the top of the monument inside showed less than three-eighths of an inch deflection.

A stairway of nine hundred steps leads from the floor of entrance to the observatory floor at the top of the shaft. It is not a circular stairway, being built between the walls and an interior square shaft of iron in which the elevator runs, a flight of steps rising ten feet, then a landing across one side of the shaft, another flight of steps and another landing, and so on as the stairway winds its way to the top. The elevator, with a capacity of carrying twenty-eight, makes a trip every half hour, and oftener if visitors are numerous, and so many visit the monument that there is nearly always a carful waiting to go up. It ascends very slowly, the time of its ascent being five minutes.

The elevator is lighted by electricity, as the monument is, and it carries a telephone by which a message can be sent to the floor of entrance, the observatory floor, or the motor room. Some visitors walk up, but most of them ascend by the elevator, and many walk down, to examine more closely the inscribed memorial blocks set into the walls of the shaft.

These memorial blocks set in the inner face of the monument begin at the thirty-foot landing and continue to about three hundred and thirty feet. These stones were contributed as tributes to George Washington, and many of them are interesting because of beauty, carving, or origin. Most of the States, as well as many cities, have contributed a block. Lodges of various orders, debating societies, political organizations, fire departments, Sons of New England in Canada, and Americans residing in Foo-Chow, China, in 1857, are represented by memorial stones built into the great monument. There are stones from Braddock's battle field, the battle field of Long Island, Otter's Summit, stones from ancient Carthage, the Isle of Paros, Vesuvius, the Alexandrian Library in Egypt, and the tomb of Napoleon on St. Helena's barren bosom. Greece contributed a block of marble from the Parthenon;

Turkey, a beautifully carved marble; Switzerland, a stone from the chapel of William Tell, "built at the spot where he escaped from Gessler;" and there are blocks from Wales, Japan, China, Siam, Brazil, and, strange to say, one from the Cherokee Nation.

Blocks are still being contributed. The last time we visited the monument, fragments of stone were displayed for sale as souvenirs on a table on the observatory floor, and the vender told us they were pieces of a block that had been chipped out a few months before to allow a stone contributed by Arizona to be placed in the wall of the monument.

There is an officer in charge of the floor where visitors are ushered into the elevator, and another on the observatory floor where the elevator stops. No fees are expected for elevator or other service.

Four feet above the observatory floor the walls are pierced by eight windows, two on each side, from which a fine view of the city and the surrounding country may be had. Toward the north, directly in front, are the grounds of the President's Park, rising in a gentle slope to the White House, flanked on one side by the State, War, and Navy Building, and on the other by the Treasury; while beyond is the most compact residential section of the city, the Northwest, and still farther away are the square towers of the Soldiers' Home. Toward the east, between the monument and the Capitol, are the green levels of the Mall, the Smithsonian Institution, the National Museum, and the grounds and buildings of the Agricultural Department, and, beyond these, the Capitol, one and a half miles distant, its symmetrical proportions and immense size very impressive. Over its right wing appears the gilt dome of the Library of Congress, and still farther away the valley of the Anacostia River, or Eastern Branch of the Potomac. From the south windows the Tidal Basin seems almost at the foot of the monument; to the left the eye follows the windings of the Potomac toward Alexandria, six miles away, and to the right the heights of Arlington, across the river. From the west windows the first object that claims attention is the Lincoln Memorial—a beautiful building modeled after the Parthenon—and farther away the Pan-American Union and its sister buildings on Seventeenth Street, and on clear days the outlines of the Blue Ridge Mountains far away are outlined against the horizon.

The plan of erecting a suitable monument to commemorate Washington's service to his country began before his death, and it is said he selected the site for it. Soon after his death, a bill appropriating one hundred and fifty thousand dollars for a mausoleum passed both houses of Congress, but was mislaid and not signed. In the next Congress, Washington's political enemies were in the majority, and nothing more was heard about a monument to him for a long time. It is strange that any one should have been an enemy of Washington, but so it was. Many of his acts as President, especially his suppression of "the whisky rebellion" in Pennsylvania, aroused the bitter enmity of his political opponents, exceeding, the Encyclopedia Britannica says, anything that would be tolerated to-day, they going so far as to intimate that the guillotine should be instituted for his especial benefit. So much for partisan political prejudice.

The enmity of the comparatively few, however, could not dim the luster of the fame of Washington, or turn from him the hearts of the great mass of his countrymen. In 1833 the Washington National Monument Society was formed, popular subscriptions were taken, and a considerable fund was raised. The site was secured and the work begun, and the corner stone was laid, with impressive ceremonies, July 4, 1848. The funds were exhausted, however, when the shaft had been constructed to a height of one hundred and fifty feet, and the Civil War soon thereafter turned public attention to other matters for a time; but in 1878, Congress appropriated sufficient money to complete the work. The entire cost of the monument was $1,300,000.

The Monument was dedicated February 21, 1885—almost exactly forty years before the day on which you will read this description of it. The orator on that occasion was Robert C. Winthrop, American statesman, who, thirty-seven years before, had delivered the oration at the laying of the corner stone. In that first oration he said: "Lay the corner stone of a monument which shall adequately bespeak the gratitude of the whole American people to the illustrious Father of his Country. Build it to the skies, you cannot outreach the loftiness of his principles! Found it upon the massive and eternal rock, you cannot make it more enduring than his fame! Construct it of the peerless Parian marble, you cannot make it purer than his life! Exhaust upon it the rules and principles of ancient and modern art, you cannot make it more proportionate than his character!"

HUMAN AMBITION.

BY F. W. SMITH.

Webster defines "ambition" as follows: "An eager desire of preferment, honor, superiority, or power." Of course, the word can and does have an application to a "holy" as well as an "unholy" desire. Hence, we are justified in saying there is a kind and degree of ambition on the part of man that is *commendable*, as well as a kind and degree that brings man into *disfavor* with God and all right-thinking people.

Man without some degree of ambition would be "inactive" and fail to meet the ends of his creation. The wheels of industry would become idle and all human progress would stagnate, if man did not have a desire to succeed. The undeveloped material would lie dormant in the earth and forests without the inspiration of human ambition, and the forces of nature intended to contribute to man's welfare would go unharnessed and unutilized without the native skill with which man is endowed.

The purpose of this investigation is to call attention to the two "kinds" of ambition moving men in the affairs of the world, and that which lies back of each. The Bible furnishes concrete examples of both.

An Example of Unholy Ambition.

"Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." (Matt. 20: 20, 21.)

This mother's two sons, who were James and John, joined her in this request to the Master: "And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." (Mark 10: 35-37.)

From a *misconception* of the "nature" of the kingdom Christ proposed to establish this woman and her two sons were led to make this request, but back of the request was an *unholy desire* for political preference and power in the kingdom. Hence, it was perfectly natural for the other disciples to feel as thus expressed: "And when the ten heard it, they were moved with indignation against the two brethren." (Matt. 20: 24.) Commenting on this, McGarvey says: "Nothing moves the indignation of men more than to know that one of their company of equals

is plotting to get an undue advantage over the others." This desire for prestige and power over their fellow men was wicked, and the Savior promptly "answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Matt. 20: 22, 23.)

That Jesus intended, as is claimed by some, to confirm these disciples in the belief that he would establish such a kingdom as they had in view, and that men would actually sit on his right and left in that kingdom, is *contradicted* by Jesus thus: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.)

This unholy ambition is often seen among professed followers of Christ to-day, men wanting the preëminence, desiring to be looked up to and regarded as superior *leaders* in the church. Diotrephes of old is their prototype (3 John 9, 10), and against such a spirit the Master gave the following: "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 25-28.)

Not only did the Master thus rebuke these *unholy* ambitious souls, but he enforced his teaching by his own example of humble and unselfish service to mankind. Peter warned all elders in the churches against this same spirit of an unholy ambition: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 1-4.)

Many churches have been hindered in their growth, and not a few rained, by the domination of men called "elders," "lording" it over the flock.

The Goal of Human Ambition.

The very *acme* of human ambition, uncontrolled, and unsanctified by the spirit and gospel of Jesus Christ, is "power" over humanity for self-aggrandizement and self-glory. The love of and striving after riches, either to hoard or spend upon the lusts of the flesh, is actuated by the desire for power to exercise over mankind.

The fall of Babylon and the dethroning of her mighty king came about because of an unholy ambition, a proud and haughty spirit. (See Dan. 4: 29, 30; 5: 18-21.) Many examples could be given in which an "unholy" ambition has resulted in the downfall of nations and indibiduals, but for the present this will suffice.

CAN MEN UNDERSTAND THE BIBLE ALIKE?

(David Lipscomb, in Nashville American, March 25, 1900.)

Do Christians agree on what the Bible teaches? Divisions on the subject of religion confuse many minds, discourage efforts to learn the truth, and work injury to man and dishonor God. The Son of God foresaw the evil that the rending of his spiritual body on earth would bring to man, he felt it more keenly than the rending of his fleshly body; so he spent the last moments after the Supper before he entered the garden of Gethsemane in agonizing prayer for "them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Jesus laid the failure of the world to believe that God sent him to the divisions among those who would believe on him. Yet many professing to be his disciples justify and glory in these divisions, the foreseeing of which added deepest anguish to the dying sorrows of the Son of God. Not only did Jesus pray they might be one, but the apostle Paul besought and entreated in all his letters to the churches, as a father his children for their good: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.)

This entreaty for the oneness of the children of God is repeated in some form or other in every letter written to the churches under the guidance of the Holy Spirit; this oneness is not only required, but the things that divide and the course that will promote unity are pointed out in the Bible. In this very prayer of Jesus for the unity of his followers, he prays God: "Sanctify them through thy truth: thy word is truth." (John 17: 17.) "Sanctify" means to set apart, or to use for a sacred end and purpose.

The prayer, then, is that God would use his word to lead them into this unity. To do this, they must all walk by his word. The word of God is the essence and standard of all truth. By it all truth is to be tested. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) Jesus Christ said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.)

God is the great Ruler of the universe. There can be no possible good to any being save in harmony with the will and in obedience to the Ruler, and God can dwell with no being out of harmony with his laws. God cannot rule and bring good to beings refusing to obey him and to honor his rule. Even Jesus remained in his Father's love by keeping his commandments. Men become sons of God and remain in his love by keeping his commandments. "This is the love of God, that we keep his commandments." (1 John 5: 3.) The love that God bestows and requires is not a mere sentiment, but is practical. God demands his children shall be one, but they must be one in obedience to his laws. Union not in obedience to God would be union against God, and all refusal to obey God is war upon the rule of God. It is an effort to dethrone him. Hence: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)

There are two ends to be accomplished in one effort. We are to have fellowship with one another, and we are to be "cleansed from all sin by the blood of Christ." Both are brought about by walking in the light as Jesus walked in it. He had no will but to do the will of his Father. The servants of God are to be one, then, by walking in the commandments of God. His children cannot become or remain one by compromises and agreements among themselves any more than an army could be one in their operations by agreements and compromises among the soldiers. The unity and harmony of the army is brought about and preserved by all refusing all other directions and obeying only the commands of their chief. So the people of God can be one only by all ignoring and re-

jecting all else save the commands of their Ruler, the God of heaven and earth; and if all are led by him, they will be led in the same pathway of holiness and will constitute the one fold of the divine Shepherd. The Bible contains the commands of the Ruler. Can all understand its teachings alike? If not, why not? Are not its commands in all practical matters given in plain and simple terms? God desired man to understand and obey his commands. Did he so give them that men cannot understand them? My contention is, men do substantially understand the teachings of the Bible alike, and that the religious differences among the believers in the Bible do not arise from a failure to understand the teachings alike, but from the introduction of things into the faith and practice of the church not taught in the Bible.

When I say they understand it alike, I mean men who come to it to study it to learn its teachings. Of course, partisans who come to it to hunt reasons to sustain their party will find what they seek; but men earnest to know its teachings do understand it alike. A striking evidence of this is found in the agreement that the leading commentators of different parties show. When they come to say what this word, this clause, this sentence means, the harmony is remarkable. These commentators give their opinions why things are so, or what they think God will do outside of what the Bible says, and then there is divergence, but it is not about what the Bible teaches.

Take the subject of how and where the guidance of the Holy Spirit may be found, which, though not so apparent, is probably the most fundamental and far-reaching question of dissent in the religious world. The Bible teaches that the Holy Spirit revealed the things in the Bible; hence, the teachings of the Bible are the teachings of the Holy Spirit. A person obeying the Bible is guided by the Holy Spirit. "The words that I speak unto you, they are spirit, and they are life." (John 6: 63; see, also, John 14.) Again, Jesus says, "The word of God is the seed of the kingdom"—that is, the word is the seed in which the germinal principle of spiritual life dwells. To receive that principle of life, we must take into our hearts the word in which it dwells. On this point, that the Spirit of God works through the word, there is no dissent. The Bible teaches it, but many think he works outside of and apart from the word, and on this there is dissent, because the Bible does not teach it.

There is a dissent concerning the subject, action, and office of baptism. The Bible teaches: "He that believeth and is baptized shall be saved." No one doubts the true believer is a fit subject for baptism. All teach it because the Bible teaches it. Some think the infant children of believers are entitled to it. None believe the Bible requires this. This causes dissent.

The word translated "baptize" has a distinct meaning, and all lexicographers define its meaning to be: "Immerse, dip, bury." There is no dissent from this. All candid Bible students say it was so practiced in primitive times. The Catholics and Episcopalians and many Presbyterians say it was so practiced, but claim the right of the church to change it. Mr. Wesley and Dr. Clarke, eminent Methodists, say immersion was practiced in primitive times. The Bible teaches this. All agree to it. These latter think affusion was also practiced as baptism. The Bible does not teach this, nor does it teach the church has a right to change the order given by God. The introduction of a practice on these grounds causes the dissension, not what the Bible teaches.

The Bible teaches that faith perfected by obedience saves. Some think faith separate from obedience saves. The introduction of this as an article of faith causes dissent. The Bible teaches, and for fourteen hundred years all divisions and parties in the churches, without a dissenting voice, so far as history records, held, that baptism is the act in which faith expresses itself and in which man is promised forgiveness of sins. None deny such a person has the promise of pardon. Some teach he is pardoned before faith is thus perfected, and this causes dissension. The Bible gives the names, order of worship, of church organization and work. Over these there is no dissent or contention, but some think that these may be changed and different ones introduced. This brings dissent.

These examples are sufficient to illustrate and enforce the truth that the dissensions and divisions among Christians do not arise over a misunderstanding of what the Bible teaches, but over things not taught in the Bible that are introduced into the faith and practice of the church. These cause divisions. The way to remove the strife is to drop everything not taught in the Bible, and to cling to and practice the things taught in it. In doing this, all walls of partition and division will be broken down, and the believers in Christ Jesus will flow together as kindred drops mingle in one stream, as they all flow downward, guided by the will of their Maker and Master.

"UNFULFILLED PROPHECY."

BY E. A. ELAM.

The following specimen of "unfulfilled prophecy" (?) may serve a purpose:

REVOLT IN AMERICA PREDICTED BY SPEAKER.

The greatest internal revolution in the history of the world is due to break out in the United States during the year of 1933, bringing the most awful carnage and destruction ever known, declared A. G. Ridgeway, of New York, in a lecture at the Jefferson Hotel, Sunday afternoon. Mr. Ridgeway based his prediction on Old Testament prophecy.

The only significant thing in this statement is, its author "bases his prediction on Old Testament prophecy." This makes it certain, for every vagary in religion which was ever started was "based on" the Scriptures.

This provokes a smile, because Bible-reading people do not believe that Mr. Ridgeway knows what the prophecy to which he refers means or when it will be fulfilled.

More ridiculous still was the prediction by a woman of California that the world would come to an end at midnight, February 6.

All that this is worth to us is to show the absurdity of such predictions; also that the predictions concerning "unfulfilled prophecy" made by brethren of the church of Christ are just as certain of fulfillment in the way and at the time predicted as the ones mentioned above. I am just as sure that these good brethren are right in their teaching on "unfulfilled prophecy" as I am that Mr. Ridgeway is right concerning his predicted "most awful carnage" in 1933, or that the prediction from California concerning the end of the world is right; and I am fully satisfied that these brethren know as much about the teaching of the Bible in regard to such things as any gentleman in New York City or any woman in California.

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We are a very small congregation of the church of Christ, only fifteen in number, and we have no place where we can meet on the first day of the week to worship, the nearest church being nine miles away, over a road almost impassable in bad weather. But we have a very modest little meetinghouse under construction. We have raised four hundred and ninety dollars among ourselves. In addition, two churches in Franklin County, Tenn., Old Salem and Huntland, sent us ten dollars each, and the Dallas Avenue Church, Huntsville, Ala., sent us twenty dollars, for which we feel very grateful. But we still lack about two hundred dollars, and being a small congregation, and all of us very poor in this world's goods, we are unable to proceed farther toward raising sufficient funds to finish the building without the help of the faithful elsewhere; so we are taking this method of asking the different congregations for aid. If congregations will be so kind as to consider our petition, I am sure they will send us a small donation.

MRS. SALLIE S. WILLIAMS.

NUNNERY-DOUTHITT DEBATE.

BY CECIL B. DOUTHITT.

On January 27-30, A. U. Nunnery (Baptist) and Boone L. Douthitt (Christian) met in debate at Skull Bone, near Bradford, Tenn.

Mr. Nunnery affirmed that Baptist churches are scriptural in origin. When asked how a church not so much as mentioned in the Bible could be scriptural in origin, Mr. Nunnery answered that the church of the New Testament was called the church of Christ until the sixteenth century, and ought to still be called the church of Christ, but it was necessary to call it the Baptist Church to distinguish it from the new religious bodies that sprang up. Brother Douthitt then asked if men could call the church by a name other than the one by which it *ought* to be called, without sinning. Mr. Nunnery replied that the new name was providentially given in the sixteenth century. He was then asked if Providence made a mistake in giving a name to the church by which it ought not to be called. Mr. Nunnery changed positions and said the name was in the Bible. He was pressed relentlessly to produce the passage of Scripture that so called the church or to retract his statement. Mr. Nunnery made the arguments on the establishment of the kingdom that are usually made by Baptist debaters. He first took the position that the church was organized when Jesus called the twelve apostles (Matt. 10), but changed

positions three times during the two days he affirmed.

Brother Douthitt affirmed for two days that the church of Christ, of which he is a member, is scriptural in origin. He made four arguments, based upon Dan. 7: 13, 14; Zech. 1: 16; 6: 12, 13, 15; Isa. 28: 15, 16; Mark 9: 1; and finding the fulfillment on Pentecost.

Throughout the debate the weather was extremely cold and the roads bad, but the meetinghouse was not large enough to hold all the people that came. The brethren were well pleased with the debate and have arranged for Brother Douthitt to meet T. F. Lowery, Mr. Nunnery's moderator, at Skull Bone, in March.

MOORE-PAISLEY DEBATE.

BY R. A. CRAIG.

F. L. Paisley (Christian), of Louisville, Ky., met G. M. Moore (Missionary Baptist), of Carbondale, Ill., in an eight-nights' discussion, beginning on January 19. The usual propositions were discussed—viz.: The design of baptism, possibility of apostasy, and the operation of the Holy Spirit in conversion.

On the design of baptism, Brother Paisley advanced many arguments that were never even referred to by Mr. Moore. Mark 16: 16 was made out in check form by Brother Paisley—viz.: "Pay to baptized believers salvation, remission of sins, for my blood's sake." Signed: Christ Jesus. Moore tried to quibble around this argument by claiming that the check was a canceled check. Pressed to write Mark 16: 16 in check form, he saw where it would lead him to, and let it severely alone.

Moore attempted to diagram Acts 2: 38, and failed miserably. Brother Paisley's diagram of the sentence was submitted to Josephine Turk Baker, Evanston, Ill., and was correct. Miss Baker is editor of Correct English, and is nationally recognized as a teacher of English.

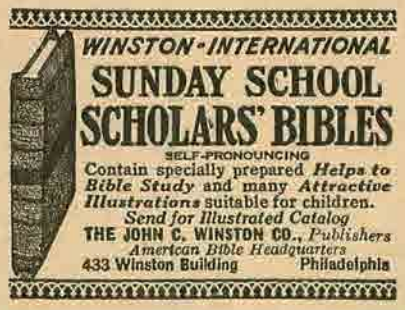
On the apostasy question, Brother Paisley presented many scriptures in support of his position, even displaying his arguments in chart form. These were never touched by Moore.

On the operation of the Holy Spirit, Moore, being in the affirmative, forsook the Missionary Baptist camp and walked right into the Primitive Baptist camp. Many of the Hardshells complained about his inconsistent course.

Brother Paisley pressed Moore to tell the audience who was the father of the spirit of the child, God or the devil. Moore could never sum up courage to answer this question. Then Brother Paisley showed that according to Baptist doctrine, the child is born depraved and without hope.

It was prophesied by Moore that this debate would forever kill the "Campbellites" in Benton, but the people he loves to call "Campbellites" are very much alive.

There is nothing in this world calculated to cause more evil than the doctrine of impossibility of apostasy. Teach a man that he can steal, kill, commit adultery, lie, and do any other sin in the catalogue of crime, and you remove the very foundation of Christianity and civilization. Brethren, let us arise and go with the sword of the Spirit and stamp out the teaching of Satan.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OBITUARIES

CLARK.

Mrs. Ruby Meadows Clark, wife of Travis S. Clark, of Haydenburg, Tenn., departed this life on June 30, 1924, at the age of thirty-six years and six months. She became a Christian in 1901, and was married to Brother Clark in 1903. Brother J. A. Craighead, who performed the marriage rite, also conducted the funeral services, giving words of comfort and hope to a great company of her friends and near kinsmen who came to see her for the last time on earth. It was said of her by those who knew her best that she was indeed a Christian, and, like one spoken of in sacred story, she "was full of good works and almsdeeds which she did." So by these she yet lives long after her body has turned back to dust, and by these she is still calling her dear children, her husband, and other loved ones to the best life here and the life beautiful over there. X.

PAIR.

Mrs. Doyle F. Pair was born on January 9, 1902, in Glenrose, Texas. Before her marriage to Brother Doyle F. Pair, on June 6, 1920, she was Miss Lora Roland. She was baptized into Christ in April, 1917. On October 9, 1924, she departed this life, in Altus, Okla., where she had lived for the last four years. She lived a very consecrated life in Christ, and was one of the very best members of the church of Christ in Altus. Although she lived only a short life, just twenty-two years and nine months, it can be said truly of her that she "finished her course," because she "fought the good fight" and really "kept the faith." Therefore, her devoted husband, father, mother, four sisters, two brothers, and a multitude of friends "sorrow not, even as the rest, who have no hope." The writer spoke words of comfort to the loved ones and many friends. S. E. TEMPLETON.

WILLIAMS.

Robert M. Williams (better known as "R. M." Williams) was born on July 27, 1842, and died, near Greenwood, Tenn., on June 8, 1924. He was born into the family of God in 1870. He was a member of the Bethel congregation for fifty-four years. Brother Williams was a quiet, modest, earnest, faithful servant of the Lord. He was a good, substantial citizen, a kind and helpful neighbor. He was interested in his fellow man, and did what he could to encourage and help them in bearing the burdens of life. He was a member of a large family, and nearly all of them preceded him to the life beyond. He has one sister living—Mrs. W. W. Gant, of Shelbyville, Tenn. Brother Williams made his home with Brother S. S. Dudney for nearly twenty years. Brother Dudney and family loved "Uncle Bob" and tenderly cared for him in his old age. The good that "Uncle Bob"

did shall continue to live and influence the community in which he lived for many years to come.

H. LEO BOLES.

BASS.

Sarah Mabrey Bass was born on October 3, 1888, and her spirit departed this life on January 3, 1925. The end was not unexpected, for she had lingered in sickness about a year. Of her life the writer, who conducted funeral services, has heard nothing but compliments. She became a member of the church of Christ at Smyrna, Tenn., on September 19, 1905. At the time of her death she had been for several years a member of the church at Seminary, only a few miles from Smyrna. One of the members of the Seminary church of Christ remarked to the writer that Sister Bass had been a faithful Christian. That statement, when made in sincerity, is a genuine compliment. The funeral was held in the Bass home, and the burial took place in the family burying ground immediately outside the yard that surrounds the residence. The only near relatives left are a brother, George C. Bass; a sister, Blanche Bass; and an aunt, Mrs. Maggie O. Avent. The sister is a member of the church; but the brother, it appears, seldom, if ever, enters a church house. The writer of this wishes sincerely that Mr. Bass may learn more about the will of God.

R. P. CUFF.

POTTER.

When death came and claimed Brother P. G. Potter, a useful man quit the walks of men. He was born on September 27, 1842, and died on March 16, 1924. He was a member of a family of fourteen children, only one of whom survives. He was first married to Miss Melvina Webb on May 9, 1865, and to this union six children were born, and only one remains to bear the name—Brother Clyde Potter. Five grandchildren and two great-grandchildren survive. His first wife died on March 2, 1911. On July 8, 1913, he was married to Miss Sue Frugitt, of Woodbury, Tenn., who survives him. During the greater part of his early life Brother Potter was a member of the Primitive Baptist Church; but about the year 1881, by a careful study of the Bible, he was led to believe that he could be a Christian without being a Baptist, whereupon he left the Baptist Church and lived a faithful Christian the remainder of his life. Brother Potter was engaged in the mercantile business more than forty years, after which he lived on the farm. He was a good man and a very useful citizen. He was called upon to preach many funerals and to write deeds and wills, and assisted in bringing about peace and harmony among those who had difficulties in the community in which he lived. He was truly a great man in the church. He could preach a good sermon, lead songs, and pray a good prayer. He would take care of the preacher in his hospitable home during the protracted meetings, and before each service he would stand at the door of the meetinghouse and shake hands with the people as they went in. It was his custom, after breakfast, to read with his family a chapter in the Bible, which was a good introduction for the duties of the day. In meeting his friends, he would greet them with a pleasant smile upon his splendid face. It was always his heart's desire to talk about Christ and Christianity. The funeral services were conducted at his home congregation at Dibrell, in Warren County, Tenn., by J. Paul Slayden, Price Billingsley, and F. C. Sowell, in the presence of a large gathering of friends who loved him.

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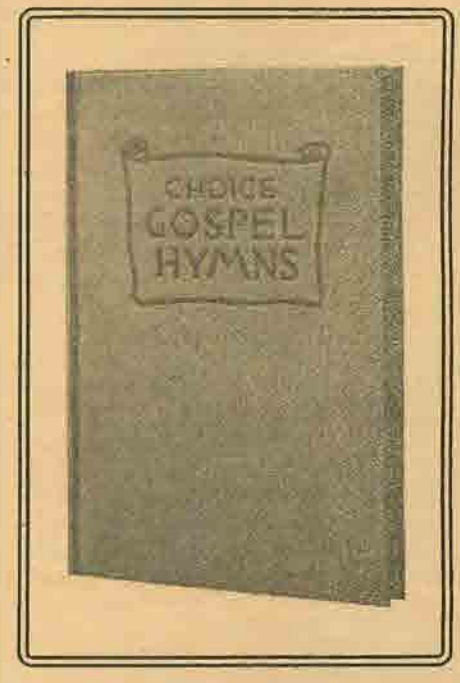

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ALONE WITH GOD.

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In Matt. 6: 6, Jesus teaches us to enter the closet and pray to the Father in secret. If more would do so, I feel sure fewer would refuse public work. We often hear such expressions sung as, "O for a closer walk with God!" and few really mean it. Put the question now to self: "Do I secretly pray to God often?" If not, why not?

Jesus often desired to get away from the crowd and to be alone with God. We are to follow his steps. If Jesus needed to so act, much more should we realize the need. We often weaken from pulling the loads of life, and our power soon fails; but when we go to God alone, he revives us, and soon we come back with renewed energy sufficient to perform the duties about us. We should never tire of this needed secret prayer, for the promise is that we shall be rewarded openly. If we desire power and strength to do God's will, we will rejoice that it is possible to get alone with God.

Moses, alone with God, was called to go and deliver the people and was given the power to work. Again, alone with God, he received the law to govern a people for God's own possession. Elijah, alone with God, got a vision of him that never had been seen before. Isaiah got a threefold vision when alone with God. He saw more of God, man, and self than ever before. Jacob said: "Surely the Lord is in this place; and I knew it not." Yet, as he wrestled, not willing to stop till a blessing came, it was alone with God that he saw greater heights. John, on the isle of Patmos, saw that which no mortal had ever seen. Here he is away from the busy world, alone with God. O, how much we need to get the lesson, "If God be for us, who can be against us?" And if we are with God, we will not fear what man will do to us.

Elisha caught the lesson and taught it to the young man. Paul saw the real situation and instilled it into Timothy. Will we get the same kind of spirit and pass it on to others? No life has ever been really great that was not filled with this principle. To this all who know the teaching of our Lord are ready to say amen; but the thing we are failing in is to act like we actually believed the truth.

"Enter into thy closet, and . . . shut thy door," is the order from Him who knows it all. The one who takes a special delight in telling of his repeated praying is but exhibiting pharisaical pride. If a man is really in earnest and prayerful, no need for his blowing about it; surely the power of his life will speak clearly enough for all to get the

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truth. God shall "reward thee openly." Don't you try to do the rewarding.

In the darkest days of life there is a light to shine, if we will only connect with the current. Job evidently never disconnected. His wife, friends, and kindred seemed to think he had; but Job, helpless, hopeless, and hapless, as far as the worldly surroundings were seen, looked above it all and said: "Though he slay me, yet will I trust in him." He knew to be with God alone was worth more than to be with the whole world without God. He must have prayed many a prayer in secret, and early and late kept his mind on the heavenly things. He is a lesson for us. Will we learn it for our good?

If the members of the body would do more secret praying with God alone, we would see more real Christianity practiced. One reason we do not like to get with God alone more often, we feel that our case is not pleasing to him; but we ought to know that is the greater reason for getting with him so as to have all fixed up. I am persuaded that many would go more to secret prayer if they wanted a closer walk with God. Really, brother, do you love to be alone with God? If not, ask yourself, why?

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From the Brethren

Port Arthur, Texas, February 4.—In March, 1922, a small but neat frame building was erected and a congregation started in the northeast part of the city, with a half dozen members. In a short time we had thirty or forty members, with one hundred and thirty-two in the Bible school and as many as ninety in attendance at the preaching services. Long ago we outgrew our little house, having to hold protracted meetings in the open air to take care of the crowds. We have now under construction a brick and tile and concrete building of ample size for the present. This will be the best church building owned by the church of Christ in Southeast Texas, except the one now being built in Houston. The contractors have promised us the building in sixty days, if the weather continues fair. This church will be known as the "De Queen Park church of Christ," and is located on the corner of De Queen Boulevard and Ninth Street, in one block of a school of fourteen hundred. Visitors are invited to worship with us. Brother A. E. Findley preaches for us.—L. B. Badgett.

Franklin, Tenn., February 9.—I visited the church of Christ at Paris, Tenn., on the second Sunday in January, preaching for them morning and night. This congregation was started by Brother F. B. Srygley and a good sister some nine years ago in the courthouse. It numbers at present about fifty loyal members. Brother Chunn, of Henry Station, preaches for them every third Sunday. They had continued to meet in the courthouse until the first Sunday in November. The Missionary Baptist people have lately built a new house, which cost them one hundred and forty thousand dollars. This caused the Methodists to decide to build a more costly one—one hundred and fifty thousand dollars. They knew that our brethren were contemplating building soon, so they proposed selling their meeting-house to us. This house is a brick structure, built about twenty-seven years ago at a cost of sixty thousand dollars, with a seating capacity of six hundred. Our brethren purchased this property for ten thousand dollars. They paid down four thousand, and have a large amount of the remainder promised. I am sure that this bargain could not be duplicated in the State. This building is located about two blocks from the Public Square, in a town of about seven thousand population. These brethren are worthy of any support that may be given them.—W. T. Beasley.

Cleveland, Ohio, February 7.—Brother T. Q. Martin says that preachers and congregations should not get together and *hold* protracted meetings. He says they should let them go and then push them. Since thinking the matter over, I guess he is about right. On Lord's day, January 11, the church began its first meeting in their new house of worship on the East Side of the city, with Brethren T. Q. Martin and W. S. Gibbons as the preachers, Brother Martin doing the preaching

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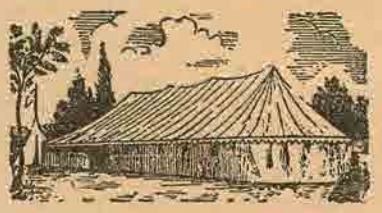

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and Brother Gibbons doing the baptizing. This meeting continued over three Lord's days, with eleven baptisms, four reclamations, and one by statement. All things considered, it was a good meeting. The brethren seemed to be encouraged and built up in the faith and enthused to move on in the work of the Lord. Brother Martin is not only a sound gospel preacher, but he possesses the rare faculty of being able to effectively rivet his arguments in the minds and hearts of his hearers. Brother C. O. Hannahs, of Wheeling, W. Va., led the song service, and did his part well. The brethren in East Cleveland need financial aid in paying out on their new house of worship, which has been so badly needed and for the lack of which the cause of Christ has been much hindered in this great city. Brethren, help them, and help them now. Send contributions to Brother A. L. Hendershot, 7815 New York Avenue, Cleveland, Ohio.—A. A. Bunner.

Richmond, Va., February 1.—As Richmond is the capital of the State and was once the capital of the Southern Confederacy, the brethren everywhere would like to know of the church here. About one hundred years ago Brother Alexander Campbell came here and preached the gospel, which resulted in leading about one hundred Baptists to forsake human names and man-made creeds and become Christians only. This was before instrumental music and man-made societies were put into the church. But since that time there have been many departures from the New Testament way. Picture shows and all other attractions have been put into the worship to attract the worldly and worldly-minded. About three years ago Brother R. T. Moore and wife came from Tampa, Fla., to make this their home. At that time I was living in Washington, and they wrote me to know if there were other members here, and urged that I come and help them to find others. In May, 1923, Brother T. B. Larimore and I drove to Richmond, and the next day (Sunday) a few members met for worship at the home of Brother Luck, just out of Richmond on the Williamsburg highway. This was the first meeting. The next Sunday I was with them, and we met in the auditorium of the Y. W. C. A. In September, 1923, I held a twenty-days' meeting in this auditorium, and at its close we had brought together about twenty members. Since then the faithful have met each Lord's day at the Y. W. C. A. They have grown little by little. Last Lord's day there were two new members who found their way to the worship. To-day we have about twenty-four members. Some come all the time, some occasionally, and some never come. Let us all work and pray that the membership may be greatly increased during this year. Will the readers of this clip it and mail it to any members they may know living in or near Richmond?—W. S. Long.

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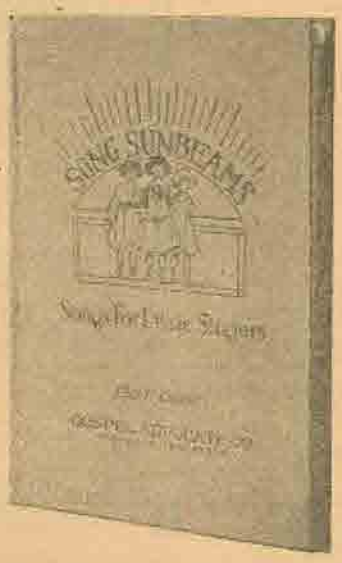

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NOBLE THOUGHTS.

BY W. C. MORTON.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." (Prov. 22: 1.)

This is one of the most familiar passages of the entire Bible, and although a part of the old law, to which we are no longer obligated, it is none the less true and applicable at the present time. Really, I can think of nothing greater than a good name. Having a good name implies integrity, honesty, sobriety, courage to meet the real problems of life bravely, and, above all, faith in God.

Riches are to be desired, but they can be a blessing only when used in the service of God. No man should be condemned for trying to accumulate a modest portion of the world's goods, but he should be encouraged to use them for the glory and honor of God, "from whom all blessings flow." The really poor man is the one who fails to appreciate the fact that all our material blessings come from God. The really selfish man is the one who fails to give credit to God for his accumulations. The highest form of material success of which I have any knowledge is the man who uses his means to advance the kingdom of God. It seems to be absolutely true that God prospers the man who thus uses his accumulations to serve God and man.

Solomon certainly "hit the nail on the head" when he uttered the above thought. *A good* name means capital that thieves cannot "break through and steal." Give a man a good name plus health and ability and a desire to do God's will, and you have a combination that has the approval of God and that will win the admiration of the sons of men. Admiration should not be the aim of man, but it is one of men's ways of expressing their approval of fearlessness and courage in "being silent where the Bible is silent and speaking where the Bible speaks." Only in this way can we prove to the world that the Bible is the only rule and guide of faith and practice.

There is no question but what too many of us are trying to gain favor instead of the approval of God. I had rather have peace with God than the smiles and favors of the kings, potentates, and monarchs of earth. The man who has a good name has everything. The man who has silver and gold without a good name is the poorest of the poor. Poverty is not always the absence of wealth and material comforts, but the greatest poverty is found in the man who does not love and worship God and is "without hope in the world." Real poverty is disobedience to God, refusing to take a stand on the precious promises, refusing to do what he says, and walking by sight rather than by faith.

But here is the real thought. You will observe that Solomon uses the word "chosen." If any person, therefore, does not have a good name in the sight of God and man, it is the result of choice. All eternity hinges upon choice. We have two alternatives—to do as God would have us do, or not to do so. "He that is not for me is against me," God tells us. A good name in the sight of men does not always mean so much, although its value is worth its weight in gold; but the question that should concern us is, what does God think of us? We cannot help but be impressed with our unworthiness in the sight of God, still we should "press toward the mark for the prize of the high calling of God in Christ Jesus." Striving earnestly, conscientiously, and prayerfully toward such a goal will give us a name that will outlast such material things as silver and gold or the "loving favor" of men.

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SCRIPTURE STUDIES

By JAMES A. ALLEN

WE HAVE BEEN ENDEAVORING, in these columns, to emphasize the importance of all coming fairly and candidly to the Bible. It seems strange that the religious world should need such a thing continually pressed upon its attention. All acknowledge the Bible to be the only Book to which appeal may be made in religious matters. What is found in the Bible came from God; what is not found in the Bible did not come from God. Anything found in the Bible can be stated in the words of the Bible.

That what the general public erroneously regards as the Christian world is not what the Christian world was in the days of the apostles is obvious to every intelligent student. Things that were advocated by the apostles are unhesitatingly repudiated and eliminated to-day; and many things, which we cannot here enumerate, are now taught and practiced by large bodies of religious people that confessedly were not taught and practiced in apostolic times. In those days every Christian was regarded as a member of the church of Christ. There were no Christians outside of the church. All members of the church were called "saints," "an elect race," "a royal priesthood," "a holy nation," "a people for God's own possession." There were no "Roman" or "Greek Catholics," no "Protestants," no "Episcopalians," no "Presbyterians," no "Methodists" or "Baptists" among the primitive disciples. There ought not to be, and, indeed, there cannot be, any such among Christians to-day. For to either add to, diminish from, or change what was taught by the apostles, and to wear any other name than the name that was worn by that body of people who "were called Christians first in Antioch," is to be something more or less than a member of that primitive, apostolic, and catholic church of Christ that was established in Jerusalem in the first century.

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CONTROVERSY in the religious world originated in a departure from the primitive teaching of the apostles. It will continue as long as men refuse to abide "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." It ought to continue under such circumstances. And, notwithstanding pretenses of innocence, those who thus depart from the word of God are responsible for it. Shame on the man who is too lovably sweet and too much addicted to that which is popular "to contend earnestly for the faith which was once for all delivered unto the saints!" Continual agitation is what purifies the waters of the ocean. Investigation, examination, inculcates light and elicits truth. "Many are running to and fro;" and we cannot but regard this spirit of inquiry upon the part of the general public as an indication of a better day and as conducive to a better understanding of primitive Christianity.

The apostles of Jesus Christ predicted an apostasy from the primitive faith. "Let no man beguile you in any wise," said Paul; "for *it will not be*, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." (2 Thess. 2: 3, 4.) The apostle explains that this "man of sin" and "son of perdition" is not a pagan, a Jew, or an infidel, but, indeed, a churchman, sitting "in the temple of God, setting himself forth as God" by presumptuously assuming to substitute laws of his own for the laws of God, and exalting himself among the nations as the "Vicar" of Christ and the "Supreme Pontiff" over all the earth. "But the Spirit saith expressly," writes Paul, "that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons," or doctrines concerning the spirits of dead men, "through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry," or advocating the pretended celibacy of the clergy, "and commanding to abstain from meats," or observing Lent, "which God created to be received with thanksgiving by them that believe and know the truth." (1 Tim. 4: 1-3.)

Indeed, the Spirit of God, through the apostle, informs us that "there arose false prophets also among the people, as among you also there shall be false teachers." These false teachers, introducing "destructive heresies" and establishing rival sects and denominations, would do their condemnable work "privily," as they are opposed to debates and are dead set against all investigation and examination. While loudly professing faith in Christ, they undermine his divinity, "denying even the Master that bought them," who came "to give his life a ransom for many" and to die that we might live, by introducing unauthorized things and making "void the word of God" by their tradition. The apostle further informs us that they shall bring "upon themselves swift destruction" and adds: "And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not." (2 Pet. 2: 1-3.) The great fountainhead of all this apostasy, human denominations, and infidelity still lives in Rome and still modestly claims dominion over angels and saints in heaven and over all the spirits in the wide domains of purgatory. He still impiously and blasphemously styles himself, and permits others to address him,

as God on earth, as "His Holiness, Lord God the Pope," and still claims to hold the keys of heaven and hell and to be the only rightful political ruler of the world by virtue of being the ecclesiastical descendant of Saint Peter.

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RECOGNIZING, therefore, that what is popularly regarded as the Christian world is very far apostatized from what the Christian world once was, the Gospel Advocate has endeavored, for more than sixty-seven years, to exert all its energies and influence to persuade the religious world to return to the primitive teaching and practice of apostolic times. This is the ground the Advocate occupies, the position upon which it stands. We frankly declare that we have no dogmas of our own or of others to substitute for those already before the public. We only aim at substituting the teaching of the apostles of Jesus Christ in the place of the teaching of uninspired and fallible men. We do not advocate Method*ism*, Presbyterian*ism*, Baptist*ism*, or Campbell*ism*, but Bible*ism*. We regard the Bible as a full and complete revelation from God to man, and that, in the Bible, "men spoke from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) And as these men, who spoke "as the Spirit gave them utterance" (Acts 2: 4), were guided "into all the truth" (John 16: 13), we frankly confess that we do not believe that anything is true into which they were not guided by "the Spirit of truth." Therefore, anything in the religious world that was not preached and practiced by the apostles is false and is incompetent to save.

Gospel truth, as proclaimed by inspired men in New Testament times, "is the power of God unto salvation to every one that believeth." (Rom. 1: 16.) "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) The Advocate wishes to persuade the people to abandon "the commandments of men" and to accept the teaching of the apostles of Jesus Christ. We wish to point sinners to what the apostles command them to do to be saved.

Why should preachers to-day refuse to preach what inspired men preached? We do not wish to adversely criticize nor to say unkindly things; but, at the same time, it is well known that none of the country's popular clergymen are willing to tell sinners what the Holy Spirit, through the apostles, commands them to do to be saved. We could begin with the clergymen of Nashville, popular "pastors," who are members of "the Ministers' Alliance." None of them will permit passages of Scripture telling sinners what to do to be saved to be read, without comment, from their pulpits. What should the people think of that? What are we to do about it? Sit supinely by, asleep on the walls of Zion, and ignore it, while the people go down to hell, because weak-kneed and soft-soap brethren object to anything that would incur the displeasure or injure the reputation of these aforesaid "pastors?" It is too late in its history for the Advocate to show that kind of a streak. The Advocate thinks to-day, as it has thought for the last sixty-seven years, that it is better to "obey God rather than men."

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WE URGE ALL CHRISTIANS to carry the primitive gospel, "the power of God unto salvation," to the people. Animated by faith and fired by zeal, simply "in the name of the Lord Jesus" and as members of the church of Christ, let them "publicly, and from house to house," testify "both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Amazing results would follow. The whole world would become Christian, or fires of persecution, as in days of yore, would be lighted in a vain effort to stop it. At present the church is too sound asleep to arouse antagonism enough to cause the world to pay it much attention. They think they cannot do anything unless they "organize" something, start a "drive" for a huge fund, and stifle personal consecration and individual activity in the creation of a human corporation that becomes a political plum for those on the hunt for easy jobs with big salaries. The world does not prepare stakes nor light fires for that kind of Christianity. Personal piety and individual effort are what the world hates and fears.

The Gospel Advocate exists upon the issue of pleading for a return to the teaching and practice of the apostolic age. We wish to persuade the people to abandon and abolish human denominations and to return to the church of the Lord Jesus Christ. They can so do only by repudiating human creeds and dogmas and coming back to the Bible and to the original institution of primitive Christianity. Then there will be but one church and one brotherhood, of which every penitent, immersed believer is a member, and "the unity of the Spirit in the bond of peace" will grow and thrive in a universal concurrence in observing the ancient order of things. The glorious spectacle of a united people would be held before the eyes of the world, and carnalism, with its division and strife, would cease to be; the prayer of the Messiah, "that they may all be one," would come to a full fruition; the voice of vain jangling, sectarianism, and infidelity would no longer be heard; and the world would "know that thou didst send me, and lovedst them, even as thou lovedst me."

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OUR CONTRIBUTORS

MISSIONARIES OF THE CHURCHES OF CHRIST.

BY J. M. M'CALEB.

Who are they? They are brethren—just plain, simple Christians, such as we read about in the New Testament. They take no one name found in the Scriptures to the exclusion of others, nor yet any religious name adopted by men which would set them off as a denomination. They teach no peculiar doctrine which would erect a barrier between them and other Christians or mark them as a sect. Any name found in the New Testament, which was applied to Christians, they accept. They want no peculiar denominational mark, either in name or doctrine, which would erect a barrier between them and other Christians. They wear no religious titles, such as "Doctor," "Reverend," "Right Reverend," etc., preferring to be just common disciples along with all other disciples.

They teach the Old and New Testaments as the inspired word of God. As some one has so well put it, they believe the New Testament was concealed in the Old, and that the Old Testament is revealed in the New. In order to understand the New Testament, one must study the Old; but the teachings of the Old Testament, save as they have been developed in the New, do not apply to us at the present time. We are not under Moses, but under Christ. In the main, the object of the four Gospels is to produce faith in Jesus Christ, the Son of God. The purpose of this faith is that we may have life through his name. (John 20: 30, 31.) Acts of the Apostles, generally speaking, teaches sinners how to become Christians. To this end, a number of examples are recorded. In Acts 2, Peter, filled with the Holy Spirit, preached a full gospel for the first time. Many believed it and in great agony cried out: "Brethren, what shall we do?" "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (See Acts 2: 37-41.) Faith in the Lord Jesus Christ and a whole-hearted obedience, including baptism, made them Christians then, and the same gospel believed and obeyed will make Christians now. Nothing else will. Paul calls "baptism" a burial. (Rom. 6: 3, 4; Col. 2: 12.) It is safe to practice the same thing for baptism that the apostles practiced. Nothing else is safe, however old the custom or universal the practice. (See the example given in Acts 8: 36-39.) In so important a matter as the eternal destiny of the soul, we should take no risks. From Romans to Jude are letters to Christians, either collectively as churches or individually. These teachings apply to all Christians of subsequent time till the Lord's return. Revelation is a symbolic forecast of the future, beginning from the time of the vision and ending with the second coming. The chief thought running through the whole is that there is a stupendous conflict between the good and the evil, and that the good must prevail in the end. Though imperfect, this they believe to be a brief outline of the Holy Scriptures.

They believe in the personal indwelling of the Holy Spirit in every regenerated heart, in the personal return of our Lord to this earth, in the resurrection of the dead at his coming, and in the eternal salvation of all the faithful in Christ; that we are saved by grace through faith, and not of works of righteousness which man can do. They believe in prayer for the divine healing of the body in coöperation with human effort, just as prayer for the healing of the soul in coöperation with human effort. God works with us, and we work with God. They believe in the special providence of God to lead and care for his own. (See Matt. 6: 33.) They believe in the observance of the Lord's Supper on "the first day of the week"—not once a month, once a quarter, or once a year. (See Acts 20: 7.) "As often as ye eat this bread, and drink the cup," said our Lord. Once a week cannot possibly be too often; less would not be often enough. It is always best to be on the safe side.

They also believe in a life of holiness, without which no man shall see the Lord, and that all should aim to reach the perfect ideal just as nearly as possible, but that absolute perfection is not to be obtained while in this sinful body.

In the worshiping assembly of the church, they do not believe in the use of instruments of music. First, because, though used by the Jews in the temple service, no mention is made of their ever being used in any of the apostolic churches. Together with incense, the burning of lights, and the offerings of sacrifices, the instruments were also left out of the Christian assemblies. There must have been good reason for this. In the second place, when we praise God in song, we must speak to one another, must teach and admonish one another. (Eph. 5: 18, 19; Col. 3: 16.) All obstacles in the way of this should be avoided. Singing is speaking the same as preaching or praying, and as in the case of preaching or praying, so in regard to singing—all that hinders the hearing of what is sung should be avoided. Instruments are not heard when people are preaching or praying, and for the same reason should not be heard when people are singing.

Why in Japan? They came to Japan, not to start a new sect, nor to oppose the gospel in so far as it is preached by others, nor yet to antagonize the work of others where that measures up to the plain teachings of the New Testament, but for the sole purpose of making known the unsearchable riches of Christ to the millions of Japan who have not yet believed to the saving of the soul. They believe the Lord's command to the apostles applies to all subsequent Christians. He says: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." "Teach them," the taught, "whatsoever I commanded you;" and the very first thing he commanded them was to "go." Hence, all who themselves have been taught must in turn go and teach, and say also to those they teach, "Go." This brings the message down to us. In keeping with this, the apostle Paul said to Timothy: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.)

How did they come? They came to Japan as the first foreign missionaries went out from the church at Antioch in Syria. (See Acts 13, 14.) They believe every congregation of Christians, every church, is in and of itself a missionary society, and that every member of it is a missionary. They believe that it is God's will that the churches themselves do the work which is usually intrusted to mission boards. They are in direct fellowship with certain churches of Christ in the United States and Canada. Their fellowship with these churches is not uniform, but, as in the case of Paul, it fluctuates considerably. Sometimes it is necessary to resort to "tentmaking" to supply that which lacks. In one way this may seem like a hardship, but it proves to be a blessing in another. At any rate, it is in keeping with scriptural example. Their relation to each other is simply that of brethren. No one has the preëminence over the rest. Each follows the particular line of work suited to his tastes and ac-

cording to the various gifts which God supplies. In the main, they are united on the one thing of making their chief aim evangelistic work. They advise with one another, but pass no resolutions, nor inflict any rules to bind, save the blessed tie that binds their hearts in Christian love. The churches they establish in Japan are likewise free and independent churches. The only authority over them is Jesus Christ and his word.

"WHAT THINK YE OF CHRIST?" No. 2.

BY J. W. BUSH, M.D.

Forty-five years ago, when the negative critics, who falsely style themselves "higher critics," had begun their destructive work, some one in England predicted that within thirty years the storm would gather around one sacred person. How this has come true! Satan's work of undermining the authority of the Bible, a pernicious work that is still going on with leaps and bounds, was but the preliminary to an attack on the Person of Christ.

To-day, as never before, the virgin birth, the deity of Christ, and his glorious Person are being denied and belittled in the camp of so-called "Christendom." All this is but the fulfillment of divine prophecy. The Scriptures say that in the last days men will depart from the faith (1 Tim. 4: 1), deny the faith (1 Tim. 5: 8), cast off their first faith (1 Tim. 5: 12), be seduced from the faith (1 Tim. 6: 10—margin), overthrow the faith of others (2 Tim. 2: 18), and be reprobate concerning the faith (2 Tim. 3: 8). Now, in fact, the Lord's virgin birth and his deity are being openly denied in many sectarian churches, including many of the latest sect, the "progressive" Disciples Church.

I could give you many examples, but I select just one, which is a fair example of the most moderate among the negative critics. "Dr." David Smith has written: "It will matter little on the day of judgment what theory we held about our Lord's virgin birth, his divinity, or his resurrection; but it will matter infinitely how much of his grace and charity dwelt in our hearts and shone in our lives." But the "Doctor," and all such thinkers as he, will discover, too late, that grace is inseparable from truth, and one dies with the other; that when they have once allowed themselves to deny the Scriptures, and are *deliberately* resolved to do so, something snaps in the brain, the main sinew of grace is fused, and the fortress of truth crumbles in the soul.

"What think ye of Christ?" What about the virgin birth? Was it a fact or fiction? Is he divine? That is the question. It is for us who "deny not his name" (Rev. 3: 8), whose desire is to exalt his Lordship and divinity, ever to remind ourselves of the blessed One and his glory.

At this time I desire to present some plain scriptural statements concerning Mary as positive proofs of the virgin birth of our Lord.

1. The Scriptures clearly teach the virgin birth, because Mary was pronounced by the angel Gabriel as the most blessed among women. "And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." (Luke 1: 28.)

2. The Scriptures clearly teach the virgin birth, because Mary found favor with God. And the angel said unto her, Fear not, Mary: for thou hast found favor with God." (Verse 30.)

3. The Scriptures clearly teach the virgin birth, because Mary was a handmaid of the Lord. "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her." (Verse 38.) "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." (Verse 48.)

4. The Scriptures clearly teach the virgin birth, because Mary was greeted by Elizabeth with joy. "And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?" (Verses 42, 43.)

5. The Scriptures clearly teach the virgin birth, because Mary rejoiced in her exaltation. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." (Verses 46, 47.)

6. The Scriptures clearly teach the virgin birth, because Mary believed in God's promises concerning the coming of the Seed. "As he spake to our fathers, to Abraham, and to his seed forever." (Verse 55.)

7. The Scriptures clearly teach the virgin birth, because Mary pondered in her heart the marvelous happenings that surrounded the birth of the infant Jesus. "But Mary kept all these things, and pondered them in her heart." (Luke 2: 19.)

8. The Scriptures clearly teach the virgin birth, because Mary was blessed by Simeon. "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." (Verse 34.)

9. The Scriptures clearly teach the virgin birth, because Mary stood by the cross. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene." (John 19: 25.) Simeon had told Mary: "Yea, a sword shall pierce through thy own soul also. (Luke 2: 35.) The dying Lamb of God, turning his loving, wearied face toward Mary, said: "Woman, behold thy son!" He then said unto John: "Behold thy mother!" (John 19: 26, 27.)

10. The Scriptures clearly teach the virgin birth, because in the last scriptural vision of Mary she is seen in an upper room with the disciples in prayer. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." (Acts 1: 14.)

May God help us to study more carefully and prayerfully the written word, that he may thereby reveal unto us more of the matchless beauty of the wonderful Person of our Lord and Savior.

We honor and adore thee, loving, blessed Lord; and while the true manner of thy birth is denied and thou art rejected by the "reverend critics" who are "wise above that which is written," we thy humble disciples would know more of thyself and keep closer to thy feet, because we believe with all our hearts that thou wast conceived by the Holy Spirit, born of the virgin Mary, and that thou art the Christ, the Son of the living God. Amen.

ARE THEY SINCERE?

BY H. LEO BOLES.

The readers of the Gospel Advocate will recall what was said in the issue of December 18 about the Shelbyville debate. A brief editorial was copied from the Tennessee Christian and replied to by me in that issue. In that editorial the editor states that much good was done in the debate at Shelbyville on the instrumental-music question and that J. J. Walker was "rendering a great and lasting service" by affirming the proposition, "Instrumental music in church worship is scriptural." The editor intimated that Walker was amply able to bring the truth on this proposition to the public and that he was anxious to do so. In reply to that, I called attention to the fact that the editor of the Tennessee Christian was either ignorant of the facts in the case or he was insincere in making that statement. In the January issue of the Tennessee Christian the editor tries to extricate himself and the advocates of instrumental music from this dilemma.

The editor states that he does not have to take hold of either horn of the dilemma—that is, he is neither ignorant of the facts nor insincere. I think I can help the editor

to free himself from one horn of the dilemma. I do not think he is ignorant of the facts; I rather think he is very familiar with them. All of the leaders of the advocates of instrumental music are acquainted with the facts. So I am ready to deny that they are ignorant of these facts. They *know* them, and admit that they do know the facts. So the Tennessee Christian is not gored by that horn of the dilemma. But was he *sincere* when he stated that they were anxious to debate the music question again, with J. J. Walker as their leader? In the January issue of the Tennessee Christian the editor says: "Now we want to assure Brother Boles and his brethren that we are perfectly willing to debate the question anywhere, any time. We prefer to remain in Tennessee with it, so far as we are concerned, for we have enough to do here, but we will not draw the line anywhere. We are ready, Brother Boles, and willing. As Walker has issued his challenge, why not accept it?" I am wondering if the editor is sincere in the above statement. Let us try him and see.

The challenge to which he refers was made by Brother Walker in the Shelbyville debate to go to Columbia, Tenn. Was Walker sincere in making the challenge? Let us see. By an agreement with the Commission on Unity, headed by John B. Cowden, J. J. Walker, and others, and F. B. Srygley, S. H. Hall, and H. Leo Boles, it was agreed that we would carry the discussion on the instrumental-music question *only to those towns or communities where there was already an open division and where both sides or churches invited the discussion.* The point was made that we would not *force* a discussion upon any community or church, but would solicit invitations from different churches. Now, I suppose the editor knew the agreement. The church at Columbia, because of local conditions, did not think it wise to have the debate there. Hence, the church there had not invited it, but, on the contrary, had expressed itself as not wanting it. Some two years ago John B. Cowden, knowing the agreement that we had, and also knowing that the church at Columbia had refused to invite the debate there, published a challenge to F. B. Srygley. Brother Srygley could not accept the challenge, and Brother Cowden knew that Brother Srygley could not accept it unless he was invited. Now, Brother Walker knew this, and he knew that Brother Hall could not, according to agreement and common courtesy toward the church at Columbia, accept his challenge. But, with a thorough knowledge of these facts, publicly, at Shelbyville, Tenn., to an audience that did not know the condition, he boastfully issued a challenge which he knew could not be accepted. Walker knew that the challenge would not be accepted. He knew that John B. Cowden's challenge to Brother F. B. Srygley had not been accepted, and he knew why it was not accepted. So he felt safe in boastfully issuing the challenge before an audience not knowing the facts. Could he be sincere in offering the challenge? Can the editor of the Tennessee Christian be sincere in trying to make it appear that Walker has a challenge out to Brother Hall which has not been accepted? It is very mild language for me to use in saying that the advocates of instrumental music are not sincere. How bold, seemingly, are the advocates of instrumental music!

The editor confesses that they have refused to debate the instrumental-music question, and very lamely apologizes in the following language: "Those who favor the use of instrumental music in worship have tried to avoid public discussion of the question, not because they were afraid of it, but because they were anxious, lest the breach among our brethren should be widened rather than closed by that method. They have never been afraid to discuss the question." The editor very truthfully says they "have tried to avoid public discussion of the question." They have been very successful in avoiding public discussion of the question and are to be commended for their success along this line. We have never had a discussion with them on the music question that we did not have to force them into it. The editor further says: "Our conservative brethren have taken this reticence to mean that we are afraid to discuss it." Yes, we have so understood you, and still believe that you are afraid to discuss it, although you state that you "are perfectly willing to debate the question anywhere, any time." Now, that is a very bold and broad statement—that you are willing "to debate the question anywhere, any time," and that you are "ready" to debate it. I would like to call for a rising vote on all who believe that you "are willing and ready to debate the question anywhere, any time." Let all who believe the above statement "stand up."

As has been published in the Gospel Advocate, Selma, Ala., has invited the debate; and Clarksville, Tenn., has had an invitation extended for about two years, which has not been accepted by Walker. Rockwood and Livingston, Tenn., have been added to the list, and a score of others are anxious to hear the debate. Is the editor of the Tennessee Christian sincere in saying that they are ready and willing to go anywhere, any time, for the debate? I have in my possession copies of letters which have been written to J. J. Walker, urging him to come and debate the music question with S. H. Hall. Walker has not even answered them. Will the editor of the Tennessee Christian publish these letters if I will furnish him a copy of them? It is not enough, in the face of these facts, for the Tennessee Christian to affirm that it is sincere in being willing to debate the music question, "anywhere, any time." All the proof is on the other side. I reaffirm that the editor of the Tennessee Christian is either ignorant of the facts or he is insincere when he states that the advocates of instrumental music are ready and willing to debate the question anywhere, any time. He cannot be, he is not, ignorant of the facts; he is insincere in his statement.

The present arrangement for a debate between Brother G. C. Brewer and Brother J. J. Walker on the music question at Columbia, Tenn., in no way affects the contention made above, as Brother Brewer lives in Texas and was not bound by any agreement.

WRITINGS OF J. C. McQUIDDY.

We are pleased to advise readers of the Gospel Advocate that we have in course of preparation a new book, consisting of a choice selection of the writings of J. C. McQuiddy, who was for over forty years an editorial writer on the Advocate, as well as its business manager. The new volume will be entitled "The Profitable Word," and has been carefully compiled by A. B. Lipscomb.

For many years the writings of Brother McQuiddy have attracted widespread attention. He was an earnest and diligent student of the word of God and consecrated his great powers to the task of learning its holy teaching. Until ill health made it unwise for him to continue the strain of constant public speaking, he was an unusually successful evangelist, and was long regarded by competent critics as one of the most gifted and talented preachers in the church of Christ; and his clear, strong, and able editorials in the Gospel Advocate were widely read with interest and attention and have accomplished untold good in the cause of primitive Christianity. No man can read the writings of J. C. McQuiddy without being impressed with his profound loyalty to God's word and his intimate acquaintance with its teaching. The collection made by Brother Lipscomb contains what Brother McQuiddy's friends consider as some of the best of his editorial work.

"The Profitable Word" will be ready for distribution in the near future. It will be nicely bound in cloth and will contain about two hundred pages. The price of the book will be $1.50. We shall be glad to have our readers send in their orders at once and be sure of receiving a copy.

ARE WE FAITHFUL HERE?

BY S. H. HALL.

As you remember, under the heading, "Are We Faithful Here?" we studied the subject of unity with the idea of *making* a personal application of the subject to our own hearts. The point was made that we, each one of us who claims to be a member of the church of Christ, should examine our own hearts and lives and see if, indeed, we are "giving diligence to keep the unity of the Spirit in the bond of peace" and following "after things which make for peace, and things whereby we may edify one another." This is what we are taught to do, and to fail here is to prove unfaithful.

But in this article we wish to study the subject of unity as taught in the New Testament and applied to the church as a whole. There would be a great inconsistency on our Lord's part if he had so admonished us to be interested in unity and had established a system that forbids it. I will ask you to observe the following facts:

First, our Lord established but one church that he calls his church. Read it in Matt. 16: 18. "Upon this rock I will build my church" is enough to show its unity. Unless you can prove that Christ is divided and all out of harmony with himself, it is needless to contend that this church of which he speaks did not have a unity like in kind to that our Lord himself possessed. Do you remember the words of Paul to divided Corinth? Speaking to the four divisions there—viz., Paulites, Cephasites, Apollosites, and Christians—he raised the question: "*Is Christ divided?*" (1 Cor. 1: 10-13.) What does this question mean other than that such divisions cannot be sustained, unless a like division we can show to be in Christ? Thank God that one of the four groups mentioned was right. But those who were for Paul, Cephas, and Apollos were wrong in pulling off little groups to "boost" their respective men. And let it be here understood that these three preachers were not responsible for this state of affairs. Paul, Cephas, and Apollos taught identically the same thing to aliens on how to be saved and to Christians on work and worship, but their admirers (some of them) were "party makers" and were declared to be carnal.

This church that our Lord established is called "the body of Christ." As such, it is declared over and over again that there is *one body*. (See Rom. 12: 4, 5; 1 Cor. 12: 12, 13; Eph. 1: 22, 23; 2: 16; 4: 1-6; Col. 1: 18, 24.) If these scriptures you have not read, be certain to turn to them now and read them. And to put the matter beyond room for a quibble, Paul declares there is "but one body." (1 Cor. 12: 20.) If you can say it stronger than that, let us have it.

It is also spoken of as a "sheepfold," and as such it is stated by our Lord that there is "one fold, and one shepherd." (See John 10: 16.)

The Lord's Supper declares this unity. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." (1 Cor. 10: 16, 17.) Just how close communion, as taught by some of the human organizations that now exist, can be sustained, goes beyond me. If these human organizations did not teach that God has children who are not members of their organization, it would not be so bad. But they claim that others are God's children, are on their way to heaven, and will be saved, but say they have no right to the table they set and call "the Lord's table." It is well to state that it is a very great sin to call anything "the Lord's table" when any faithful child of God on earth is excluded by men from that table. The oneness of the body of Christ is seen in the fact that we all—every child God has—have the right to eat of the "one bread." The church of Christ believes in "close communion," all right; but the only close communion we know about is to get each member of the church to get as close to our Lord and the cross as he can when he or she partakes of the bread and the fruit of the vine.

Baptism teaches this unity. "For by [that is, directed by] one Spirit were we all baptized into one body [or church.]" Who can believe that God's Spirit would direct me into the Mormon Church, my wife into the Baptist Church, my son into the Methodist Church, and our daughter-in-law into something else? Can the Spirit do such a thing as this? We are commanded to "give diligence to keep the unity of the Spirit." If you do not mind, you will be found teaching that the Holy Spirit has no "unity;" and, indeed, this is the case if it leads us to join everything that comes along. Never can the divided state of the religious world be defended! Does not Prov. 6: 19 say that God hates those who sow discord among the brethren? If the Holy Spirit has led a man's wife into one church, and the same Holy Spirit led the man into a different church, which churches forbid their eating the Lord's Supper together, then the Holy Spirit has caused division, and God would have to hate the Holy Spirit. Is this not enough to make you shudder at the thought of accusing the Holy Spirit of leading people into all the different churches now existing? Somebody is wrong. Then, let all heed the admonition of Jeremiah: "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.)

The "seed of the kingdom" also teaches the same great lesson on unity. Christ says: "The seed is the word of God." (Luke 8: 11.) God's eternal law that governs seed is that each produce "after its kind." Read it in Gen. 1: 11, 12. Wheat will not produce pumpkins, nor will the oat seed produce watermelons. They *must* produce after their kind. On this law rests the stability of the vegetable kingdom. Exactly the same is true in the kingdom of God's Son. His word is the seed and produces after its kind. When this word is sown into the hearts of men and women, and is gladly received and obeyed, it produces after its kind; hence, it makes them all members of the same church or body. Who could believe, if Paul were here and should conduct a series of gospel meetings in one part of this city, and the apostle Peter also were here conducting one in another part, and each should convert one hundred souls to Christ and put them to work as a local church, that the church Paul established would be a Mormon Church and the one Peter established something else? You cannot believe this; for you know these two men would preach exactly as they did while here on earth, and, hence, preach nothing but the pure word of God, and that this makes us, as individuals, Christians only and members of the church or body of Christ.

But enough for this time. Let us preach only what the inspired apostles taught, and live every day as their teaching directs us, then no part of the responsibility of the divided state of the religious world can be placed at our feet. This means that we will not be out starting churches on our own theories, doctrines, and commandments. It also means that we will not be out working up a party around ourselves because of their personal preference for us, nor because of some personal grudge we have against some soul or personal difficulty or difference we have had with others. Teach Christian union one hundred per cent as taught in the Bible, and go all the way in your practice. It is not enough to condemn denominationalism and sectarianism and at the same time allow parties to be formed around us, which is more devilish and damnable than teaching for doctrine the commandments of men, and in this way divide the church of the living God.

MEMORY OF DAVID LIPSCOMB.

(From "The Babbler," the College paper.)

In just respect to the memory of one so noble, Founder's Day, January 21, was very appropriately observed at David Lipscomb College. The approach of the day cast upon student body and faculty a deep reverence for the memory of one who has been very fittingly called the mightiest man in dealing with God's truth since the days of the apostles. With this solemn atmosphere and respect settled upon all, the student body assembled in Harding Hall at chapel period. Tributes were paid to the memory of David Lipscomb by some who knew him personally—H. Leo Boles, S. H. Hall, A. G. Freed, and E. A. Elam. Often as such tributes were being paid would students glance at a painting of the noble David Lipscomb which hangs in the chapel hall.

Professor Boles, in announcing the event of the anniversary of the birth of David Lipscomb, very fittingly told how appropriate it was to give emphasis to the work of such a man and how in the mad rush of affairs the present generation may rush on and forget him. Born, as David Lipscomb was, January 21, 1831, and possessed with a desire to follow the Bible, and it alone, he was active in teaching when Mr. Boles entered the Nashville Bible School (now David Lipscomb College) in 1901. For seven years, he said, he sat at the feet of this man of God and learned daily valuable lessons from the Bible. "Then," Professor Boles continued, "all other studies were as satellites revolving about the one center, the Bible. Now it is not so. Teachers have not purposely deviated from God's way, but in the onward progress of education standards have been set up and the world to-day does not look upon the Bible as the center." He assured all, however, that in David Lipscomb College there has been and still is an effort to put the greater emphasis upon the word of God.

Professor Boles stated that he had secured a speaker for Founder's Day who was his classmate and a student under David Lipscomb. With this he introduced S. H. Hall, an alumnus of the Nashville Bible School of 1906, and now located with the Russell Street church of Christ, in Nashville.

Mr. Hall spoke of the influence which caused him to fall under the hand of David Lipscomb—how certain papers had been wrangling over certain religious matters and he had become partisan to these matters. He entered school and D. Lipscomb's class, not to learn from him, but to find fault with him; but, in studying this man, Mr. Hall found him to be the very essence of honesty, a lover of justice and kindness, and a man who would die before misrepresenting any one. He kindly and gently called attention to tendencies not for the best, and thus his students grew to love and respect him.

The speaker described David Lipscomb as a man who loved the truth so deeply that it was impossible for him to tell a lie, and said that David Lipscomb would tell the truth, and the whole truth, at all times.

E. A. Elam told of the deceased follower of Christ's work in and about Nashville and of the congregations he and his colaborer, E. G. Sewell, established. "It has been truthfully said," said Brother Elam, "that no city in the world, in ratio to its population, has as many congregations claiming to be Christians only as has Nashville. These came from a willingness on the part of those who went and preached to any who would hear."

From his intimate acquaintance with David Lipscomb, Brother Elam was able to say that a firm foundation on the Rock of Truth made that man what he was. Such characters as Lipscomb, Huffman, Fanning, Sewell, Fall, and Harding, he said, must not be forgotten, and the present generation should be thankful for the influence of such men.

Though not reared under the influence of David Lipscomb, A. G. Freed spoke of his deep interest in Lipscomb's writings. Since boyhood he has read the Gospel Advocate, and from his writings he had judged him to be harsh and severe; yet, when meeting him, he found him to be the opposite of harsh and critical. Brother Freed commended David Lipscomb's writings, as no uninspired writings of all time has surpassed him in his realm.

President Boles concluded the exercises of the morning by telling how Brother Lipscomb died. Almost breathlessly the student body listened to his account. For some time before his death Brother Lipscomb had been feeble and paralyzed. He would come to classroom and listen to Professor Boles teach until he became paralyzed to the extent that he could not express himself. The time came when the end seemed near. For three days he lingered, then on a Sunday night between ten and eleven o'clock Mr. Boles said to Mrs. Lipscomb: "The end is near." At the request of Mrs. Lipscomb those present knelt in prayer, but she did not arise when the others did. She saw that his spirit had gone, and breathed very softly the prayer: "Lord Jesus, receive his spirit." Thus quietly passed away the man who has left to the present generation the works of his hands.

ROBBING GOD.

BY J. G. ALLEN.

In Mal. 3: 8 the question is asked: "Will a man rob God?" I read this question to-day, and then I asked myself this question: What would a man have to do to-day to be guilty of robbing God! The dictionary says if a man takes something from another and appropriates it to his own use, he is a robber; and as this definition is fully in harmony with the Bible, I accept it at its face value. God said the Jews robbed him in "tithes and offerings." How did they do this? God's law required certain things to be done, and every time they failed they were guilty of robbing God. In Lev. 19: 13 there is a law recorded that forbids man's robbing man. When one man performed a service for another, as soon as the service was completed, whatever pay was promised must not be held back, even until the next day. Why? Because the price belonged to the man that had rendered the service. The prophecies of the Old Testament contain many instances of where men robbed God, and it had grown to such an extent that when Jesus was on earth he declared that they had made God's house "a den of thieves." So it is highly important that we stay clear of such a crime as robbing God. I am sure that many are just as guilty of robbing God as the Jews were, with less excuse than they had for sinning against God. If God gives me five talents to use in his service, and I use only four or less, am I not guilty of robbing God? Of course I am, and will be condemned as much as the man that received one and failed to use it. Then, again, the Lord ordained the church to do the work that saves men; and if I neglect the church and give my time elsewhere, am I not robbing God? And, again, God has ordained "that they that preach the gospel shall live of the gospel;" and when we refuse to give support for gospel preaching, we place ourselves where we belong—that is, among robbers. May God help us to do our duty along all church lines.

PUBLISHERS' ITEMS.

Send in your orders for Bibles and good books at once.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is selling fast. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, $1.50, postpaid, to any address. Send for your copy to-day.

Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

OUR MESSAGES

Leslie G. Thomas preached twice at Pilcher Avenue, this city, last Lord's day.

Lytton Alley preached for the Eighth Avenue congregation, this city, last Lord's day, morning and night.

Samuel H. Austin, Munfordville, Ky., February 8: "I preached for the brethren at Three Forks, in Warren County, Ky., to-day."

Clayton L. James preached at the First Church of Christ, Columbia, Tenn., last Lord's day. There were two splendid audiences.

C. M. Pullias preached at Murfreesboro, Tenn., last Lord's day, morning and night. Brother Pullias preached at Woodbury in the afternoon.

P. Hovious spoke for the Twelfth Avenue congregation, this city, last Lord's-day morning, and his son, J. R. Hovious, spoke at the night service.

G. L. Cullum preached at Lischey Avenue, this city, on Sunday morning and at Joe Johnston Avenue at night. There were four baptisms at the latter place.

Every scriptural congregation will take care of the poor, sick, and afflicted in its community, under the personal care and oversight of its own bishops and deacons.

Allen Phy, Brownsville, Tenn., February 18: "James A. Salmons, a splendid song leader, is available for meetings this summer and fall. Address him at Franklin, Ky., Route 6."

D. L. Pullias, son of C. M. Pullias, is representing the Gospel Advocate in Murfreesboro, Tenn., and vicinity. We will appreciate any courtesy the brethren may extend to Brother Pullias.

Thomas H. Burton, Union, S. C., February 16: "Since J. C. Mosley arrived, we have been enjoying some very fine preaching. Our meeting is two weeks old. Ten have become obedient to the word."

J. H. Hines, Montgomery, Ala., February 16: "Yesterday was a great day with us. Three were added to the congregation—two by letter and one restored. I secured a parole for a young man in the Kilby prison and brought him to the church house, where he made his confession."

T. W. Phillips, Jr., Shreveport, La., February 16: "We had capacity audiences yesterday, with five restorations, three for membership, and one confession. In our Bible classes we had one hundred and nineteen. On the first Sunday in October there were only thirty-three in the class work."

W. S. Moody began a meeting at Joseph Avenue, this city, last Lord's day. Brother Moody is a splendid preacher and Joseph Avenue is a wide-awake congregation, and we expect much good to be done. Services every night at half past seven o'clock. T. B. Simpkins is leading the song service. All are invited. Take First Street cars.

F. L. Young, Paris, Texas, February 18: "I have closed six years' labor with the church here. One man was baptized last night at prayer meeting. There are no jars, parties, or factions in the spiritual family. After a two-months' vacation I shall take up the work again, May 1. My first meeting will be in Oklahoma City, beginning on March 1."

Any organization separate and apart from a local congregation is an unscriptural institution. If brethren would exert the enthusiasm and spend the time, energy, and money to build up the congregation that they do to build up such organizations, practically the entire neighborhood would be converted and become members of the congregation.

J. C. Mosley, Union, S. C., February 19: "About thirteen or fourteen confessions to date and others expected. I received one hundred tracts from H. M. Phillips, Nashville, Tenn., for which I am thankful, and will put them in the hands of untaught people. Cemeteries here are white with tombstones marking the graves of thousands who passed away without hearing the true gospel."

W. Claude Hall, Henderson, Tenn., February 20: "We read the Gospel Advocate down here with a great deal of appreciation. The issue of February 19 is an especially interesting one. We read J. G. Allen's article, 'A Double-minded Man,' with considerable interest. The change that Hall L. Calhoun has made is one that is highly appreciated by everybody who knows anything of him. It has given a new impetus to the school here, and greater things are expected in the future."

J. W. Grant, Largo, Fla., February 20, writes: "The Yohannan fund, amounting to one hundred and eighty-five dollars, was started to him on February 17. Under favorable conditions we shall hardly hear of his receiving it before May 20. I have receipted by card or letter all the donors, except a liberal sister at Friendship, Tenn., who failed to sign her name to her note. She will know by this that I got her donation. Many thanks to all who sent to his need. I am sure he will appreciate it."

S. H. Biggerstaff, Shawnee, Okla., February 17: "On the second Lord's day in this month I was in Chattanooga, Tenn., and preached in the afternoon for the Cowart Street congregation and at the evening hour for the East Chattanooga congregation. Last Lord's day I preached at the evening service at Antlers, Okla. On Monday I preached for the little band of disciples at Caney, Okla. I am to return to that place and assist them in a meeting, beginning next Lord's day."

W. R. Rucker, of Lecoma, Tenn., who is a student in the Vaughn School of Music, Lawrenceburg, Tenn., will be ready, if the Lord wills, to teach classes in vocal music or to lead the singing in protracted meetings, beginning in the early spring. Brother Rucker is a member of the church of Christ and has decided to devote his life to sacred-song work. T. C. King, of Lawrenceburg, says: "I have known W. R. Rucker for some time, and believe him worthy of any confidence that may be placed in him." We urge the churches to use Brother Rucker.

G. C. Brewer (Christian), of Sherman, Texas, and J. J. Walker (transgressive Christian), of Nashville, Tenn., are announced to begin a four-days' debate on instrumental music, at Columbia, Tenn., Wednesday, March 4. The debate will be held in the courthouse, and arrangements have been made to take care of all visiting preachers in the various homes. Brethren everywhere and the public at large are invited. H. Leo Boles, president of David Lipscomb College, will serve as moderator for Brother Brewer.

C. D. Otey, Pilot, Va., February 17: "I first read the Gospel Advocate more than thirty years ago. I know all of our loyal papers, and I am satisfied that the Advocate gives the deepest, clearest teaching on the Bible to be found in any of them, and in a spirit more like that of our Master. Brother Allen's article in the Advocate of February 12, I think, contains more truth, forcibly presented and crowded into a very small space, than anything that I have read. Why is that such teaching as this will not cause the world to see the truth?"

J. D. Mathews, Bristow, Okla., February 19: "I preached at Maysville, Okla., on Saturday night before the second Lord's day in this month and on Sunday and Sunday night. From there I was called to Bristow to the bedside of my son, who is in the Bristow General Hospital, from a bad burn received from an explosion of a gas engine in a gas refinery here, where he was employed as engineer. He has been in the hospital twenty days, but is recovering rapidly. I preached for the brethren here last Lord's day, and heard Rue Porter at night."

"A Sister in Christ," Oakville, Tenn., February 10: "Please find inclosed two dollars, my renewal. I would be lonely without the Gospel Advocate, especially since I am deprived of going to church. My place of worshiping is on Harbert Avenue, in Memphis, and my brother, who has been taking me in his car to church, has moved to Memphis. Another lady and I are all at Oakville who are members of the church. We hope to get some one located out here that will help us get the work started. Oakville is only four miles from the car line, and not too far out to drive into town for work each day, if we can find some one who loves to work in the vineyard of the Lord, and would make his home out here and still work every day in Memphis. Brother Hudson has preached twice for us at the Tuberculosis Hospital, about one-half mile from this little place. We would gladly sell an acre or more to some member of the church who will come and help us start the work, or he could rent a little place here. Houses rent here for ten or fifteen dollars, and land can be bought for five hundred dollars per acre on Pigeon Roost Road and on the Frisco Railroad."

L. A. Gotta advises that H. M. Phillips will begin a meeting at Lischey Avenue, this city, Sunday, March 15. All are invited.

Mrs. M. E. Colsher, Fitzgerald, Ga., February 21: "We enjoy the Gospel Advocate, and enjoy your writings so much, as well as all the others."

Her many friends will be pleased to learn that Mrs. Ida Chandler Noble has recovered sufficiently from her recent illness to resume her classes in Art at David Lipscomb College.

B. C. Goodpasture, Atlanta, Ga., February 16, sends us three renewals and one new subscriber, and says: "More will follow. One restoration at West End Avenue on the second Sunday in this month."

J. Porter Sanders, Jackson, Miss., a few weeks ago sent six subscribers to the Gospel Advocate, and now he sends five more. Brother Sanders knows that one of the best ways to spread the truth and build up the congregation is to get the people to reading the Advocate.

J. H. McBroom, Atlanta, Ga., February 17: "The three congregations here are doing nicely. We have had union meetings the last three Sunday evenings, and great meetings they were. The speeches by the brethren were full of encouragement and love and zeal for the work of the Lord here. These were love feasts."

W. S. Long, Sr., Union City, Tenn., February 17: "I have been doing all I could for the extension of the circulation of the Gospel Advocate for over forty years, sending in renewals and new subscribers from time to time all these years. It is the best paper by far published by the brotherhood, and I shall continue my effort in its behalf as long as life lasts with me in the flesh."

Mrs. J. E. Caldwell, Spring Creek, Tenn., February 16: "I am asking your help to locate a colored brother who would go to a community where the gospel has never been preached and hold a meeting sometime this year. I have talked with some of the members of the church of Christ at Independence (near Juno) in regard to reaching the colored people with the gospel, and it seems that the best way is to help send a preacher to them."

We wish to kindly advise writers that we are editing the Gospel Advocate for the readers, not for the writers. They will please not send contributed articles with a demand that they appear "in next week's issue." We have to reserve the right to edit our own paper. We are very glad to receive articles for publication; but if those sending them are not willing for us to use our own judgment as to their use, they will kindly refrain from sending them.

Will J. Cullum, Rocky River, Tenn., February 16: "At this writing I am here at a lumber camp, preaching each evening in the school building to large and attentive audiences. There are a few disciples here who will meet regularly for Bible study and worship. Fate Hunter preached at Livingston and Wirmingham yesterday. J. D. Jones is now living at Monterey, and will work there and at Crossville and Algood. He is a laborer that is worthy of his hire, and we are already seeing good results from his labors."

A brother said: "He is not my brother in Adam, for I have come out of Adam." "And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans." (Acts 28: 17.) According to that, Paul had not come out of Judaism, as he still called the Jews "brethren."

Robert E. Wright, Bradentown, Fla., February 13: "R. E. L. Taylor closed his meeting with the church at this place on Wednesday night. Six were baptized, four came from the Baptists to be Christians only, several repented of careless living as Christians, and several others took membership with the congregation. Twenty-three were added to the church here from all sources. A. C. Traylor led the singing throughout the meeting, and did it well. This is one of the best meetings the church at this place has had in several years, the brethren say."

H. F. Oliver, Austin, Texas, February 16: "All the members of the Hyde Park church of Christ at the Oliver Tabernacle are rejoicing over the results of our efforts to build ourselves up in the faith and to teach and exhort the unsaved to obey the Lord and be saved. At our mid-week meeting last Thursday night a married woman confessed Christ and desired to be baptized. At our morning service yesterday another confessed the Lord. These were baptized in the afternoon. Last night the Lord's table was spread, and they ate the Lord's Supper for the first time. We are determined to push the work in this part of the capital city of the Lone Star State."

Price Billingsley, Plant City, Fla., February 22: "With the closing of the Plant City engagement to-day, I arrive at the end of my Florida meetings. Here for two months I have preached the gospel with all my might, reaching therewith an increasing and considerable public. In passing, let me say a word upon the astonishing advances which the State is now making along varied industrial lines, though such material considerations are secondary. In the estimation of those in position to judge, as to health and climate and varied natural advantages, the entire commonwealth has no equal. Babson, the noted statistician, confidently predicts that within the next few years Florida will be teeming with more than fifteen million population. In quest of both health and wealth there come from almost every section of the Union in rapidly growing numbers many thousands to buy homes and settle. I am interested to discover that in this influx from other States are many members of the body of Christ. So that to-day down here at a hundred places there are scattered Christians needing to be gathered together and set to work after the New Testament order. What man, sensing these labors and opportunities in the gospel, would not entertain high hopes of our future in this section? This year much better meetings are being held than last year. But for the present, at least, I turn northward, and on the first Lord's day in March, the Lord willing, I will begin a meeting at Jackson, Tenn. After that I shall go to Texas."

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EDITORIAL

IS THE CHURCH AND THE KINGDOM THE SAME?

BY F. B. SRYGLEY.

Brother E. M. Borden has been saying some fine things in the Herald of Truth on the kingdom of Christ. I think he shows conclusively that Dan. 2: 44 had its fulfillment on the first Pentecost after the death of Christ. For some reason, I know not why, there appeared under the heading, "West Virginia Siftings," by Ira C. Moore, the following:

If "church" and "kingdom" are synonymous terms, then to say the church was set up or established or had its beginning on the first Pentecost day following the resurrection is the same as to say the same thing of the kingdom. And if Brother R. H. Boll's position is that the church and kingdom are the same—identical—and if he says the church had its beginning on said Petencost day, then he believes also that the kingdom was set up, established, became a reality, on that day and occasion. If Brother J. N. Armstrong believes, as stated in the Gospel Advocate of December 18, that Brother Boll thinks the church and kingdom are identical, and that the kingdom was set up, inaugurated, and began as a reality on the first Pentecost following the resurrection, when he (Boll) says the church had its beginning, then he is deceived regarding Brother Boll's position. Brother Boll does not believe the terms "church" and "kingdom" are synonymous terms, but that the kingdom is one thing and the church another. This he makes unmistakably plain in a private letter to me. He is right in saying the terms are not synonymous—not coextensive in their meaning and application; but he is undoubtedly in error in saying that the kingdom did not come into existence, was not set up or established, on the first Pentecost after the resurrection of Christ. The term "kingdom" but signifies the kind of government Christ Jesus is at the head of. That he has the government upon his shoulders now will not be denied. But what kind of a government is it? Is it a republic? No. Is it a democracy? No. Is it a limited monarchy? No. It is a monarchy in which the Chief Officer is King, Lawgiver, and Executor, and his government is therefore a kingdom. In the very nature of the case, the government of Christ had to be a reality before any one could become obedient to him. His government was announced for all nations on the Pentecost mentioned, and it began at once to subdue the nations—to gather subjects—to call them out of the kingdom of darkness into the new kingdom, the kingdom of light, and these subjects are the church.

If the above is a sample of Brother Moore's "Siftings," I must say I would prefer my part of the truth without his "sifting." If Brother Borden thinks that the position set out in this extract strengthens his contention with these brethren on the question of the kingdom, then he and I differ very much. It will be remembered that Brother Ira C. Moore is one of the editors of the Christian Leader and that he made an effort to reply to the false position held by these brethren, the Adventists and Russellites, and, as I believe, very much weakened his article by agreeing with them that the kingdom and the church are different. Brother Moore said in his effort to reply to Brother Boll: "Boll believes the church and the kingdom are different. In this he is eminently correct." Brother Moore then came out in Brother Borden's paper advocating the same error; and it went through, so far as I know, unchallenged. Brother Moore may be able to handle this Adventist-Russellite theory with his hobby, but it will certainly be a handicap to him.

Note that the brother begins with this statement: "If 'church' and 'kingdom' are synonymous terms, then to say the church was set up or established or had its beginning on the Pentecost day following the resurrection is the same as to say the same thing of the kingdom." That sentence may have great wisdom in it; but if it has, I have not the ability to detect it. There is nothing before this and nothing that follows it, so far as I am able to see, that brings out one particle of wisdom in the sentence or that shows that it has any bearing whatever on the subject. No one, so far as I know, ever believed that "church" and "kingdom" are synonymous terms. "Church" means a called-out body, and "kingdom" means a rule or government. While this is true of the two words, or "terms," as Brother Moore calls them, yet I believe that both these "terms" are applied to the same thing in the New Testament. This is not the first time I have told Brother Moore this, and yet he goes right on with the same statement, as though he had not been corrected. It always strengthens me in a position when a man cannot answer me without misrepresenting me. I am not concerned as to whether Brother Armstrong is deceived about Brother Boll's position or not, because I do not attach much importance to any man's position on the subject of the kingdom of Christ that cannot be understood by two men who claim to know as much about Boll's position as these men do. What I am concerned with just now is that Brother Moore is deceived about the position of the Lord on the question of the kingdom. Jesus said: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 18, 19.) If Brother Moore did not have a hobby to ride, it appears to me that he could see that Jesus uses the word "church" in verse 18 and the word "kingdom" in verse 19, and there is no indication that the subject changes. Christ evidently is talking about the same institution in both verses. But Brother Moore says the "terms" are not synonymous. Certainly they are not, but they are both applied to the same thing. Brother Moore seems to think that two words with different meanings cannot be applied to the same thing. The Israelites were called a "nation," a "kingdom," and a "congregation." These three words are not synonymous, and yet they are all applied to the same thing. Brother Moore seems to think that because "kingdom" and "church" are different words with different meanings, they cannot apply to the same thing. If there are as many different institutions as there are different names applied to the family of God, then Christ did not establish *one* institution on the day of Pentecost, nor *two*, as Brother Moore contends, but he must have set up fifteen or twenty. "Family," "house," "household," and "church"

are not synonymous terms any more than "church" and "kingdom" are, and yet the body of Christ is called all these things. It is not necessary for Brother Moore to go to the Greek to find a difference in the word "kingdom" and the word "church," for I will admit that there is as much difference between the two words in the Greek as there is in the English; but this fact does not prove that Christ built two things, one of which he calls his *kingdom* and the other the *church*. The two words are applied to the same thing. I believe there was one thing promised to David, with three different terms used to describe it, which was fulfilled on the day of Pentecost. "And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever." (2 Sam. 7: 16.) Does this mean that three different things were to be established because these three words are not synonymous? Brother Moore can prove this just as well and with the same plausibility that he can prove that the church and the kingdom are different because the words are not synonymous. "House" is a very different word from "kingdom" or "throne," just as the word "throne" is different from "kingdom," but all three of these words describe the same thing. But Brother Moore may say the word "house" in the passage does refer to the same thing that the word "kingdom" does in that passage, but that the word "house" is not applied to the same thing to which the word "church" is applied. "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.) Is the "house of God" different from "church" and "kingdom?"

Brother Moore says: "The term 'kingdom' but signifies the kind of government Christ Jesus is head of." Well, what of it? Is not Christ Jesus the head of the church? "And gave him to be head over all things to the church, which is his body." (Eph. 1: 22, 23.) Is it possible that there is one head and two spiritual bodies? Brother Moore says the word "kingdom" signifies that Jesus "has the government upon his shoulders." Well, what of it? Is not the government of the church upon his shoulders? If not, upon whose shoulders is it? But the brother says the kingdom is a monarchy, and that Christ is the Chief Officer, King, Lawgiver, etc. Well, what of it? Is not Christ the Chief Officer in his church, and the only Lawgiver! If not, who is chief? "He is the head of the body, the church: . . . that in all things he might have the preëminence." (Col. 1: 18.)

Brother Moore closes his "siftings" on this subject with this statement: "To call them out of the kingdom of darkness into the new kingdom, the kingdom of light, and these subjects are the church." I would say these subjects are members of the body, which is the church. If the church and kingdom are different, and Peter only had the keys of the kingdom, what right did he have to open the church? If one can be saved by being in the church, and the kingdom is different from the church, why was it necessary for Christ to establish a kingdom? Why did Jesus build two things on the same day for the same purpose, when either one of them would have been sufficient?

If Brother Borden needs any help in his fight, I think he had better call on some one who has no hobby on the kingdom question. Will Brother Borden allow Brother Moore's weak contention to go unchallenged in his paper, or has it been corrected and overlooked by me? If he has not already done so, I think Brother Borden had better "sift" this again.

If people were as deeply interested in doing good as they are in enjoying pleasure, it would not be difficult for them to find a way to do good.

A WORTHY AMBITION.

BY F. W. SMITH.

Having considered the subject of "ambition" from the unholy and unworthy side, we will now view it from the opposite angle. Men and women should be stimulated with the desire to succeed in everything that pertains to the glory and honor of God and the welfare of humanity. This involves

The Proper Ideals of Life.

Any ideal of life that prompts men to action based upon selfish interests cannot be a true and worthy one. Such an ideal or conception of life, with its tremendous responsibilities, is diametrically opposed to the very genius and spirit of Christianity. One of the fundamental laws of Christian living is thus expressed: "Not looking each of you to his own things, but each of you also to the things of others." (Phil. 2: 4.) Another equally fundamental requirement states: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." (Gal. 5: 13.)

A strict conformity to these divine admonitions will eliminate from the heart every feeling of ambition based upon selfish interests and create within us the purest and holiest desires. We will be moved by an ambition to spend and be spent in the service of God and man. In this our Master has set us an example; for he "came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 28.) This was said as a rebuke to a wrong conception of man's relation to his fellow man, and we should profit by the rebuke given to others.

How to Become Truly Great.

It is a worthy ambition to become great men and women in the true sense, and none should be censured or criticized for maintaining such an ideal. The danger lies in the conception as to what constitutes true greatness and the method of attaining it. Fortunately, Jesus Christ has told us in plain language not only in what true greatness consists, but how it is to be attained. "But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister [or servant]; and whosoever would be first among you shall be your servant." (Matt. 20: 25-27.)

Thus our Lord has marked out the highway to true greatness through humble service, and he who serves most may be counted greatest in the kingdom. But it is a greatness that does not generate a feeling of self-importance, or cause one to be puffed up with a worldly pride.

What a Worthy Ambition Can Accomplish.

Men become worldly great, heroes in the estimation of worldly-minded people, not by some so-called lucky turn of the wheel of fortune, but by an indomitable energy born of a determination to succeed. Now, the same amount of energy and the same determination to succeed in the Christian life, to reach the true goal of life, will be rewarded with genuine success.

Hear the apostle Paul: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) Let us bear in mind that Paul's being an inspired man did not help him to live the Christian life any more than if he had not been inspired. His inspiration was not given to him for that purpose, and he had to buffet his body and bring it into subjection, lest he become a castaway. (See 1 Cor. 9: 27.) Hence, if he

attained the true goal of life, so can all who try as did he. That he did attain it is most certain, for he said: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4: 7, 8.)

THE KEY TO PAUL'S SUCCESS.

I believe that Paul's great *oneness of purpose* and his wonderful energy and undaunted determination were the chief factors from the human side that brought him safely to the goal. He seems to have been completely *dominated* with one great purpose in life—viz., to reach the land of the blest. Everything was made subservient to the accomplishment of that one purpose.

Paul was not what some term a "quitter," but kept pressing on to the attainment of his ideal. The sentiment embodied in the following lines applied to Christian endeavor seems appropriate:

Full many a race is lost
  Ere ever a step is run,
And many a coward fails
  Ere ever his work's begun.
Think big, and your deeds will grow;
  Think small, and you'll fall behind;
Think that you can, and you will—
  It's all in the state of mind.

If you think you're outclassed, you are.
  You've got to think high to rise;
You've got to be sure of yourself before
  You can ever win a prize.
Life's battles don't always go
  To a stronger or faster man;
But, soon or late, the man who wins
  Is the fellow who thinks he can.

The same thought has been very finely expressed thus:

"Our successes come in 'cans,'
  Our failures come in 'can'ts.'"

We cannot estimate the far-reaching influence of an idea incarnate. One has said: "Put an idea on two feet, and bid it travel across the continent, and it will revolutionize it." Of course, such has never been true of all ideas formed and cherished by man, but it has been true in numbers of cases. The ideals of Christianity embodied in the lives of the early Christians revolutionized the world to a very large extent. The same ideals cherished and lived up to will revolutionize any life, transforming the vilest characters into holy saints.

Human character is developed by imitation or the assimilation of the characteristics of another, and not because of the entertaining of certain ethical or philosophical doctrines propagated by some dreamer. Certain ideas embodied in a life become to us a model, and we either consciously or unconsciously imitate that model. The only true model or concrete example for the formation of the right character is found in the Lord Jesus Christ, whose steps we are urged to follow. (See 1 Pet. 2: 21.) Shall we have the ambition to heed the admonition?

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Thursday of this week (February 12) being the one hundred and sixteenth anniversary of the birth of Abraham Lincoln, it is fitting that I should write something about the memorial erected here in his honor. The nation waited long before erecting a memorial to Washington, and almost as long after Lincoln's death to build a suitable memorial to him; but the grandeur of the Washington Monument and the beauty of the Lincoln Memorial atone for the delay in erecting these tributes to two of America's most wonderful men—two of the peerless four—Washington, Lincoln, Lee, and Wilson.

The Lincoln Memorial is on a direct line with the Washington Monument and the Capitol, the monument being between the other two, one and a half miles from the Capitol and half that distance from the memorial. Two structures could scarcely be more dissimilar than these tributes to Washington and Lincoln: the Washington Monument, a tall, stately shaft rising sheer from the top of the slight elevation on which it stands and piercing the heavens with its summit; the Memorial to Lincoln, a little temple of exquisite beauty set on the highest point in Potomac Park, approached by a succession of steps and terraces. Situated on the bank of the Potomac, surrounded on all sides by great open spaces, the white marble building is plainly seen from many points in the city.

It was modeled after the Greek Parthenon and consists of a lofty hall surrounded by a colonnade, or porch, sixteen feet wide. The entire building, including the colonnade is about two hundred feet in width, one hundred and thirty-two feet in depth, and eighty feet high. So it is not really "a *little* temple," except as compared with some of the spacious structures here. The great colonnade is supported by thirty-six immense columns of Colorado marble, seven feet five inches in diameter at the base and forty-four feet high—the largest of their kind in the world. The square capstones that surmount these fluted columns are the largest single pieces of marble ever quarried. These thirty-six columns represent the thirty-six States that comprised the Union at the time of Lincoln's death, and on the wall above the colonnade are graven in the marble the names of the forty-eight States comprising the Union now. The open entrance on the eastern side—the only entrance to the building—is supported by two columns of similar size.

The central hall is sixty feet wide, seventy feet long, and sixty feet high. The ceiling is supported by a framework of bronze beams, with rectangular openings in which are set slabs of Alabama marble one inch thick, and these admit a softened, mellow light from the glass skylight that covers the entire building.

Against the west wall of this great room is the marble statue of Lincoln, by Daniel Chester French. It is of colossal size, but so well proportioned that it is impossible, looking at it, to realize how large it is. The figure is seated in a curule chair—an oblong pedestal, ten feet high, seventeen feet from the front to the back, and nineteen feet wide, including the drapery over the solid, low back of the seat. The curule chair, among the ancient Romans, was occupied only by those of highest rank. The figure itself is nineteen feet from the sole of the feet to the crown of the head. A tall man can stand under the leg, just back of the knee, without stooping; but the statue seems, at a casual glance, not greatly larger than life-size.

The figure faces the entrance, the eyes seemingly looking out through the front columns toward the Washington Monument and the Capitol. The face is impressive, showing the characteristics of the man—full of high resolve, patience, determination, sympathy, tenderness, and, above all, the sadness always so apparent in Lincoln's pictured face—especially apparent in the eyes—"the strangest, saddest eyes that mortal ever saw."

On each side of the central hall a row of fluted Ionic columns, fifty feet in height, partially screen from the central room a smaller hall, on the south wall of which is inscribed Lincoln's Gettysburg speech, and above it are three symbolic paintings. The central group depicts the Angel of Mercy striking from the hands and feet of slaves the shackles that bound them, and the groups to the right and left represent Civilization and Progress.

On the north wall, within the line of columns, Lincoln's second inaugural address is inscribed. The central painting above represents Unity, symbolized by the Angel of

Peace joining the hands of the North and the South, and the groups to the left and right represent Fraternity and Charity.

The room contains nothing except the statue, and there is only that one room in the building. Henry Bacon, the architect who designed the Memorial, said: "From the beginning of my study, I believed this memorial of Abraham Lincoln should be composed of four features—a statue of the man, a memorial of his Gettysburg speech, a memorial of his second inaugural address, and a symbol of the Union which he stated it was his paramount object to save, and which he did save." On the west wall, just above the statue, is this inscription: "In this temple, as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined forever."

The exterior of the building is of Colorado Yale marble. The interior walls, the columns and ceiling are of Indiana limestone. The interior floor and wall base are of Tennessee marble, and the steps and platforms of the statuary group are of Pink Milford granite from Massachusetts. The statue itself is of pure white marble.

There is a guard on duty in the building day and night, three men serving eight hours each.

In front of the Lincoln Memorial, between it and the Washington Monument, is a rectangular pool, or lagoon, twenty-five hundred feet long and one hundred and sixty feet wide, its greatest depth three and a half feet. The bottom of this pool is made of black slate, and on clear days it mirrors in its placid depths the Monument in the morning hours, and in the evening the shadow of the Memorial is reflected in it. When the weather is cold enough to cover Mirror Pool with ice sufficiently thick, it affords a carnival for skaters.

Hundreds of memorial trees have been planted in Potomac Park, and will soon make of it a spot of beauty that will add to the attractiveness of the white marble temple that crowns its highest point. A bridge in memory of our soldier dead is to be built across the Potomac, connecting the Lincoln Memorial with Arlington, the United States Cemetery on the Virginia hills opposite. It is said that Virginia will build, near the Virginia end of that bridge, a memorial to Robert E. Lee; and thus these memorials of Lincoln and Lee, the outstanding figures of the Civil War, will be closely connected by the bridge built in memory of our soldiers who made the supreme sacrifice.

MIRACLES HAVE CEASED. No. 3.

BY E. A. ELAM.

God gave the unmistakable rule which shows the difference between the true teacher and the false, even should the false teacher do "a sign or wonder."

"But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." (Deut. 18: 20-22.)

This rule applies in the New Testament, and, therefore, to-day. Any teacher or preacher to-day who speaks "a word" in the name of Christ, which Christ has not commanded, does so *presumptuously*.

There can be no greater sin than the one of presumption.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression." (Ps. 19: 13.)

"If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for Jehovah your God proveth you, to know whether ye love Jehovah your God with all your heart and with all your soul. Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against Jehovah your God, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which Jehovah thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee." (Deut. 13: 1-5.)

Let us note particularly some things in this passage:

1. The teacher who would lead the children of Israel to serve other gods, even though he should do "a sign or wonder," should not be heard. On the contrary, that teacher should be put to death. This was God's means of putting away evil from his people.

2. God never works miracles, sends angels, or gives visions and experiences in order to release people from obedience to his commandments. In the miraculous age he performed miracles, sent angels, and gave visions, but they were all to confirm his commandments and entire will and the importance of obedience to them. To-day that man is woefully deceived who thinks any experience he may have had or any vision he supposes he has seen has released him from faithful obedience to God's will or saved him in disobedience to God. No man has ever seen or heard more than Saul of Tarsus saw and heard—a light brighter than the noonday sun, Jesus of Nazareth in that light, the words of Jesus in an audible voice, and the miraculous restoration of his sight; yet, in obedience to God, he must believe in and acknowledge Jesus as the Christ, repent of all sins, be baptized and wash away his sins, calling on the name of the Lord, and continue in faithful obedience to the end of life. Neither did the vision of an angel, their miraculous baptism in the Holy Spirit, and all other miracles connected with their conversion release Cornelius and his household from obedience to the gospel of Christ.

3. Since the children of Israel should do all this, loving Jehovah with the whole heart, because he delivered them from Egyptian bondage, how much more should the church to-day fear and honor him and obey Christ! (Heb. 5: 7-9.)

4. Since such teachers then should be put to death, how much more should the church to-day obey God in turning away from all such and in warning all others against them!

5. Let us be impressed with the fact that God allowed such teachers, doing signs and wonders, to prove the children of Israel, that they might know whether or not they feared and honored and obeyed Jehovah with the whole heart. If they should allow a false teacher to turn them away from the commandments of Jehovah, that was proof that they did not honor and obey him.

6. The New Testament is just as plain and strong on this point. God uses all speculations and theories and dreams of men, all doctrines and commandments of men, all false teachers of every sort, and all factions and divisions, to prove his children or to test the church, that they may know whether or not they will obey him and remain faithful to Christ. (See 1 Cor. 11: 18, 19.) Judging by such things, we are forced to see that many are untrue.

7. Every teacher to-day who depreciates obedience to God in all his commandments of the gospel of Christ to the end of life or persuades people that obedience to God is not essential to salvation is a false teacher and must suffer the condemnation of heaven.

8. Satan now is the archenemy of God and his church. In every possible way he is putting forth ceaseless efforts to turn the church away from the truth and to keep people back from obedience to it. He does all this through human instrumentality.

"For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel

of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." (2 Cor. 13-15.)

It makes no difference how beautiful and bright as an angel of light Satan appears, he is the devil still. It matters not how fair and smooth, beguiling and bewitching, eloquent and charming, humble and righteous, his ministers may appear, they are still his servants or wolves in sheep's clothing.

There are things put forth by false teachers which "have indeed a show of wisdom in will worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh." Paul warned the Colossians against being robbed of their prize "by a voluntary humility and worshiping of the angels," taught by men, standing on the experiences of what they have seen [*not* seen—margin], "vainly puffed up" by their "fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." Furthermore, all Christians, with these Colossians, are warned against this show of humility, while they must remain truly humble; this pretended righteousness, while they must continue indeed righteous; and all ordinances and precepts and doctrines of men, while they must faithfully submit to the commandments of God. (Col. 2: 16-23.)

Christians must be so "rooted and grounded in love" (Eph. 3: 17), and must so "continue in the faith, grounded and steadfast" (Col. 1: 23), that "Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish," cannot turn them from "the love of the truth" and the right way of the Lord.

QUERY DEPARTMENT

BY E. A. ELAM

Brother Elam: Referring to yours in the Gospel Advocate of December 4, I will say: We know that a little thing as a flag would be a trifle to let divide us; but would the Illinois sister be justified in worshiping with the church if the flag remain? Are we not to place a firm hand on the first appearance of evil? Would the church continue to be the church of Christ with K. K. K. influence or any other "ism" around it? H.

The church of Christ was builded together "for a habitation of God in the Spirit." (Eph. 2: 22.) If it has not the Spirit of Christ, it cannot be the church of Christ. All members must give "diligence to keep the unity of the Spirit in the bond of peace." The church of Christ cannot receive assistance (money or other help) from any political party as such—the Democratic party, the Republican party, the Prohibition party, the K. K. K. party, or any other. Neither can it be brought under the influence of any such party, or under any obligation to any such party. The church and State are separate institutions. Certainly, then, the church cannot line up with some political party, or any secret organization of any kind, or any other organization of any kind. Christ is its head and sole director, the Holy Spirit is its only Spirit, and the Bible is its only guide and rule of life. Any of its members who would attempt to commit it to any political influence or any other institution of any kind are untrue to its great Head, and, whether consciously so or not, betray it into the hands of the enemy. It is *the pillar and ground of the truth*, and its mission is to seek and to save the lost and to glorify God. This it cannot do when lined up with, and influenced by, any political party or worldly institution of any kind. It is independent and free, and must remain so; otherwise, it is not the church of Christ.

Many church members should learn anew to sing with the spirit, and so that all can understand them, therefore:

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood."

Christians cannot lose sight of the mission and work and glory of the church and at the same time please and honor God—remain true to Christ. They cannot serve two masters; hence, must choose whom they will serve. If they think more of some political party or any other worldly institution than of the church of Christ, they are unworthy of the church and, therefore, of Christ.

But if some untaught and misguided soul under some political influence would hang some political flag in some church house, which is not the real church, his better instructed brethren should teach him in the spirit of Christ the way of the Lord more accurately. They certainly should not refuse to worship God on this account. Paul says: "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." (2 Tim. 2: 24-26.)

Gentleness toward all, meekness, forbearance, and lowliness are not signs of weakness or that one is not apt to teach, but are true signs of courage, faith, and strength. Hundreds of brethren and not a few sisters should commit this quotation from Paul to memory, and certainly should imbibe its spirit.

The scriptural way to keep the church free from the domination or influence of political parties, their flags and the ensigns of secret orders from off the walls of church houses, is for the elders and other older and wiser members to kindly, gently, but firmly, and in the spirit of Christ, remonstrate with such brethren, show them the strife such things produce, and that such strife and such spirit are contrary to the New Testament, and persuade them to desist from such a course. Let elders and all others study their duties in all things as plainly taught in the New Testament, and I feel sure all such questions can thus be avoided.

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Brother Elam: Please answer this question through the Gospel Advocate: Did not Jesus regard the keeping of the Sabbath as finished at the beginning of his ministry? If not, did he break God's covenant with Israel when he labored on that day? (Ex. 31: 13-18.)

C. E. OBERMILLER.

No. Jesus performed no real labor on the Sabbath. He performed deeds of mercy, and reminded the Pharisees that they on the Sabbath would lead an ox or an ass to water or pull a sheep or an ox out of a ditch. Jesus and his disciples kept the Sabbath; but Jesus did some things, such as going through the grain fields and plucking off the heads and eating them, in order to show, it seems, that he was Lord of the Sabbath, and had the right to set it aside according to God's will, and that "the Sabbath was made for man, and not man for the Sabbath." (See Mark 2: 23-27.) God prepared his people for the changes he made from one order of work and worship to another. The changes were not made suddenly. John the Baptist prepared a people for the Lord, and the Lord prepared them further for the end of the law and beginning of his reign. The Sabbath ended with the law of Moses. (See Eph. 2: 11-22; Col. 2: 13-15; Heb. 10: 9, 10.)

HOME READING

INASMUCH.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stormy street,
And gave him shoes for his bruised feet.
The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild—
In the big, dark world. Catching it up,
He gave it milk in the waiting cup,
And led it home to mother's arms.
The day went down in the crimson west,
And with it the hope of the Blessed Quest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a voice he heard:
"Lift your heart, for I kept my word;
Three times I came to your friendly door;
Three times my shadow was on your floor:
I was the beggar with the bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham.

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HE LOVED HIS MOTHER.

The following sketch of a ragged newsboy who lost his mother is full of touching interest. In tenderness of his affection for her, he was determined that he would raise a stone to her memory. His mother and he had kept house together, and they had been all to each other; but now she was gone, and the little fellow's loss was great. But getting a stone was no easy task, for his earnings were small. But love is strong. Going to a cutter's yard and finding that even the cheaper class of stones were far too much for him, he at length fixed upon a broken shaft of marble, a part of an accident in the yard, which the proprietor kindly named at such a low figure that it came within his means.

There was much yet to be done, but the little fellow was equal to the task. Next day he conveyed the stone away on a four-wheeled cart, and managed to have it put in position. The proprietor, curious to know what the boy had done with the stone, visited the cemetery one afternoon, and he thus describes what he saw and learned:

"'Here it is,' said the man in charge; and, sure enough, there was our monument at the head of one of the larger graves. I knew it at once.

"'Just as it was when it left our yard,' I was going to say, until I got a little nearer to it and saw what the little chap had done. I tell you, boys, that when I saw it, something blurred my eyes so I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is, but you must see it on the stone to appreciate it:

My mOTHER
SHEE DIED LAST WEAK
SHEE WAS ALL I HAD.
SHEE SED SHEAD Bee WaITING Fur

"And here, boys, the lettering stopped. After a while I went back to the man in charge and asked him what further he knew about the little fellow who brought the stone.

"'Not much,' he said, 'not much. Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time, working away at that stone; and one day I missed him, and then for several days. Then a man came from that church that had buried his mother and ordered a grave dug by her side. I asked if it was for the little chap. He said it was. He had sold his papers, all but one, and was hurrying along the street out here. There was a runaway team just about the crossing and—well, he was run over, and didn't live but a day or two. He had in his hand an old file, sharpened down to a point, that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying: "I didn't get it done; but she'll know I meant to finish, won't she? I'll tell her so, for she will be waiting for me." And he died with those words on his lips.'

"When the men in the cutter's yard heard the story of the boy the next day, they clubbed together, got a good stone, inscribed upon it the name of the boy, which they succeeded in getting from the superintendent of the Sunday school which the little newsman attended, and on it the touching, expressive words: 'He loved his mother.'

"When the stone was put up, the little fellow's Sunday-school mates, as well as others, were present, and the superintendent, in speaking to them, told how the little fellow had loved Jesus and tried to please him, and gave utterance to this high enconium: 'Children, I would rather be that brave, loving little newsboy, and lie here with that on my tombstone, than the king of the world and not love and respect my mother.'"

The little newsman has left a lesson to the world.—Selected.

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JUVENILE DISCOURTESY.

A motor car drew up in front of an Attica home. It was driven by a young man, who was puffing vehemently on a cigarette. He took the cigarette out of his mouth and, looking toward the house, gave a sharp staccato whistle. Then he leaned back in his seat and started puffing the cigarette again. Presently a young girl with bobbed hair and other marks of the modern flapper came tripping out of the house and down to the car. She hurried around to the other side and climbed in beside the young man, who did not even open the car door for her. She was scarcely seated before the car was speeding down the street and away.

The next morning at breakfast the girl's father, who had observed the manner in which the young man had "called" for his daughter, took occasion to give her a word of wise advice.

"Did it ever occur to you, my dear," he said to his daughter, "that a young man who will treat his girl like a dog probably will treat her even worse after she becomes his wife?"

The girl was shocked by her father's frankness. She hadn't thought about it in that way. Probably the young man had not thought about it, either. But an observing father had.—Exchange.

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PUNGENT PARAGRAPHS.

A self-righteous man believes everything bad he hears about his brother and disbelieves the good he hears of him.

We should do our duty and not lose our patience, come what will. Patience ofttimes brings greater blessings than skill.

It is wonderful how wicked a man becomes when he gets in the way of the ambitions of those who lust for position and power.

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From the Brethren

Bradentown, Fla., February 14.—I have just closed a good meeting at this place, with twenty-three additions, some by confession and baptism and some by restoration. The interest was good throughout the meeting and the attendance was large at all the services. This is the home of Brethren Robert E. Wright and A. C. Traylor. They both work and preach for this congregation, and they are doing a great work. Brother Traylor led the song service. He knows how to sing as well as preach. The Bradentown congregation and the other congregations that they work with are taking on new life. I am now near Zolfo Springs. I will begin a meeting at Sweetwater tomorrow.—R. E. L. Taylor.

Jackson, Miss., February 12.—The church here is doing fine and interest is increasing steadily. One fine lady, Sister Brown, who was baptized about two months ago, has already sent you three subscriptions. She is working like a Trojan. She is a regular personal canvasser. Miss Blanche Vaughan has also sent the Gospel Advocate four new ones and has ordered several copies of "Eunice Lloyd." Each member is working, and, of course, we will grow. We are looking forward with much pleasure to Brother Pullias' being with us in a tent meeting, beginning on the first Lord's day in June, the Lord willing. We hope to more than double our membership during the year. May Jehovah have the praise, glory, and honor.—J. Porter Sanders.

Niota, McMinn County, Tenn., February 9.—I am doing all I can to help toward finishing our meeting-house here. It was started going on two years ago. We are very anxious to get it finished, so that we can have a meeting soon, as we have missed over two years having a meeting. East Tennessee surely is a mission field. Those who are situated where they have churches and leaders cannot know how it is over here. We need a good, solid leader here. Can you not find us one that will locate here? There is a good opening here for a merchant, a druggist, and a doctor. This is in the heart of the Sweetwater Valley. Nniota is on the Southern Railroad. This is a good farming country and healthy. So please do what you can to send us a good leader. Anything to help us in any way will be appreciated, as our church house will have to be furnished from the start after the house is done. We would appreciate tracts, books, or anything to help further the cause.—Mrs. Flora Ramsey Forrest.

Memphis, Tenn., February 20.—The work in Memphis with all the congregations is doing nicely, so far as I can learn. The preachers are all congenial and coöperative in their efforts. A good, sympathetic indorsement is worth quite a good deal when the opposition is strong and the work is great. To go alone means a failure, but to be organized in numbers and strength means victory. More religion in business and more busi-

Stop Coughing!

—Photo by Toal's Studio.

J. E. HARE

Columbia, S. C.—"Several years ago I contracted a cough which seemed to sap the very life out of me, and do what I would I could not break it up. I got weaker and more miserable and turned against food. At night the cough got worse so I could not sleep. I heard of Dr. Pierce's Golden Medical Discovery and began to take it and felt stronger each day. It entirely broke up my cough and I could sleep well at night, in fact I felt stronger and better than I had for years. There is no doubt 'Golden Medical Discovery' is a grand medicine and will build up any one who has grown weak or suffers from poor blood."—J. E. Hare, 813 Gibb St.

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ness in religion is apparent to all. If we have the best thing on earth (the gospel), then we ought to put forth the best effort to get it before the people so as to reach the greatest number. As we grow older, as a rule, we grow richer in experience, knowledge, and service. Hence, we are in a position to serve more effectively. Then, too, there is no real happiness and contentment outside of work. The happiest hours are real work hours. "Work while it is day." Our light shines through our good works. "Work out your own salvation with fear and trembling." He that works most gives most. I shall enlarge my field of labor by entering the evangelistic field some time in May, to continue till late in the fall. I would like to serve in meetings with those congregations that can use my services. I have the last half of June open and the first half of July. I can arrange for meetings in September. With a fixedness of purpose and a determination to know only "Christ, and him crucified," I am ready to serve to the going down of life's sun.—J. E. Black.

Horse Cave, Ky., February 17.—I have just returned home from Indianapolis, Ind., where I spent a few days with the East Side Church. I found a body of earnest disciples, who desire to build up a strong church of Christ in East Indianapolis. They represent no "fad" or "faction," but simply stand for the pure, unadulterated gospel of Jesus Christ. At present they meet in a rented hall at 4024 East Washington Street, but, judging by the interest and rapid growth of the congregation, they will soon have to look for larger quarters. Six were added to the congregation last Lord's day. Readers who know of any members in Indianapolis who should be interested in this work are requested to write to Brother J. C. Hazel, 35 North Colorado Street, giving him their names and addresses. I have been engaged for a three-weeks' tent meeting there in June. Efforts will be made to have a great meeting. I also visited and preached once for the South Side Church. They have recently purchased a meetinghouse at 1201 Cruft Street. Prospects are very favorable for building up a strong congregation in South Indianapolis. I am under promise to be with them for a meeting in October. These two congregations are working together and are determined to see the cause of Christ established in Indianapolis. Brethren where the cause is well established should help and encourage the work in this great city of over three hundred and fifty thousand people.—Emmett G. Creacy.

WAITING FOR THE BOATMAN.

BY G. F. MILLS.

I was baptized near fifty-seven years ago. I have not been perfect; but when I stumbled, the goodness of God, my Father, would call me to repentance. I would take up the cross, take courage, and fight on. I have been living on borrowed time (so termed) for sixteen years. Permit me to submit the following lines for the Gospel Advocate:

I am waiting, just waiting, for the boatman to come
To bear me over the sea, the sea,
Where loved ones are waiting with kindly greeting,
When I have crossed over the sea, the sea.

Amen, amen, God give me grace to wait and see
His goodness displayed to me and mine
On this side of the chilly sea, the chilly sea.
Amen, amen, God give me grace to wait and see.

The heavens declare the goodness of God;
His goodness I adore; and, falling prostrate
At his feet, his mercy I implore;
And in his kindness he will forgive and love me evermore.

Now, friends, you all may think that I am young,
As young as you may be;
In fact, I am nearly eighty-six
And will soon put out to sea, to sea.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—C. D. Larson, in Exchange.

To give so much time to the improvement of yourself that you have no time to criticize others.

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OBITUARIES

VANN.

Brother William Vann (familiarly known as "Uncle Billy") has passed from this earthly pilgrimage to try the realities of a better world. He was laid to rest in Mount Pisgah Cemetery, near McAlpin, Fla., his home, in the presence of a host of weeping friends and relatives, as well as brethren in Christ. "Uncle Billie" was seventy-four years of age. He was the father of a large family and an old soldier of the cross of Christ. He fell in battle with his uniform on. He was a member of the body at Evergreen, near his home, and an elder in that congregation for twenty-five or thirty years. The writer conducted the funeral services.

J. O. BARNES.

GOODPASTURE.

Brother Herschel Goodpasture died on April 26, 1924, and was buried at Flat Creek, Tenn., on the following day. He was near forty-six years old, and an uncle of Brother B. C. Goodpasture, who now serves the West End Avenue Church, in Atlanta, Ga. Brother Goodpasture went to Nashville for treatment some two years ago, and returned home seemingly well, and continued up till about a week before he died, when he suddenly became very ill and soon passed away. Cancer of the liver was given as his ailment. He was never married, but he leaves two brothers and one sister behind. He was a faithful Christian, having obeyed the gospel several years ago. Funeral services were conducted by the writer at the Flat Creek Church in the presence of a number of relatives and friends.

WILLIE HUNTER.

DANIEL.

William Earl Daniel, little seven-year-old son of S. W. Daniel and wife, Mamie Daniel, happened to a very serious accident, and a very grievous one to the entire family, on September 13, 1924, which resulted in his death the next day. He was not feeling well, and, seeking some way to entertain himself, he found a dynamite cap and touched a match to it, and it blew off all the fingers and thumb of his left hand and burned him from the lower part of his abdomen to the top of his face. The explosion tore such a large hole in his body that his intestines rolled out. His parents, becoming alarmed at the report of the cap, went out and met him coming toward the house, and carried him in and placed him on the bed. It was impossible to save his life. I would say to the bereaved family: Weep not for William Earl. He is at rest, and is freed from the many temptations with which other children are surrounded and which might some day have overcome him and caused his soul to be lost.

W. A. SISCO.

SCOTT.

My aunt, Mrs. Artie Scott, the widow of Elihu Scott, one of the most devout preachers of West Tennessee, was laid to rest at McCorkle's ceme-

tery, near Lemalsamac Church, November 13, 1924. She left two sisters, four children, and many grandchildren to mourn her death. All who knew her were impressed with her Christian spirit and devotion to the church. When her husband was away from home preaching the gospel, she invariably attended the church at her old home congregation (Lemalsamac), taking her children with her that they might be taught "the way of the Lord." Her devoutness and piety and her godly life are a great asset to the children whom she leaves. She lived to a ripe old age, and died surrounded by her much-loved and faithful children. Her goodness and fine qualities will ever be a sweet remembrance to those who knew her. May we all emulate her example of devoutness and loyalty to the true church. She attended services at the loyal church of Christ in Newbern, Tenn., even to the very last. We are confident that peace and happiness forever are hers.

W. CLAUDE HALL.

LUNN.

James N. Lunn, of Cedar Dell, in Marshall County, Tenn., was born on November 28, 1841. He was married to Sister Hannah Harman on December 19, 1872. To them were born three children—two sons and one daughter. The latter died at the age of four years. The two sons, Oscar and Austin Lunn, are still living. Brother Lunn served in the Confederate Army and made a good soldier. After the war he made a good citizen until October 4, 1885, when, like Cornelius, he realized he lacked something more; so he enlisted in the army of the Lord Jesus Christ under the preaching of the writer, and I believe he was a faithful soldier in the army of the Lord to the day of his death. Brother Lunn and his wife, who was also a faithful Christian, were devoted to each other until her death in 1901. Brother Lunn died on April 16, 1924. It was the request of Brother Lunn that I should conduct his funeral services, which I did. I would say to the bereaved: Study God's word, hide it in your heart, live it in your life, that you may meet the loved ones in the home of the soul.

N. C. DERRYBERRY.

SHAFER.

Sister Mattie Dial, daughter of the late John Dial, of Lawrence County, Tenn., was born on October 16, 1889, and died on November 4, 1924. She was married to John Wiley Shafer in early womanhood. She leaves her beloved husband and one sweet little girl, besides her mother, five sisters, and one brother, to mourn her death. Mattie obeyed the gospel in 1905 during a tent meeting held by the writer near her home, and thus became a member of the church of Christ. She died, as she had lived, in the Lord. Mattie suffered much with a fatal disease of the head which caused total blindness. All that good physicians and tender nursing could do was done, but to no avail. She bore her sufferings with true Christian patience. She was in possession of that love that can suffer long and be kind. She had the ornament of a meek and quiet spirit, which is in the sight of God of great price. She is gone, but the good life she lived is not gone. After funeral services by the writer, her body was laid to rest in the Sims Ridge graveyard, near her home. A large gathering of friends and loved ones were there to show their love for this good woman and sympathy for the bereaved ones.

THOMAS C. KING.

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WORK IN EL PASO, TEXAS.

BY FRED BLANCHARD.

There is as loyal and active a band of Christians as I know of anywhere here in El Paso. Owing to the fact that this city has a nation-wide reputation as a health resort, we have a situation probably not equaled elsewhere. There are members of the church of Christ here from many States recuperating. Many are cured entirely of their trouble, while many wait too long before coming to this high, dry location. Fortunately, most of them who come are well supplied financially, and thus are no extra burden to us. We enjoy visiting these and encouraging them in every way possible. Unfortunately, some who come are unable to do any kind of work, and soon run out of funds and are often in need. To illustrate. I found a family recently whose condition I will endeavor to describe. The father, about fifty years old, in the last stages of consumption; a son, twenty-four years old, now suffering from hemorrhages and unable to do any kind of work; a widowed daughter, with a small child, but working for one dollar per day. They were behind with the rent, and also owed the grocer. The mother told me she was trying to keep payments up on a burial policy for the sick ones, so she would not have to ask the county to bury them. All I could do was to have a week's supply of provisions sent them. At almost every service at the meetinghouse some one will hand me money to relieve these cases, and members bring food often during the week for me to carry to these places of need. Of course, to us all it is a work and labor of love. I have this suggestion to make to congregations and individuals back East: If you know of patients in El Paso (or elsewhere) from your community, make sure of their financial condition. If they need help, send money directly to them. If you do not know the address of one in El Paso, I will find it for you. If you send money to me for any special one, I will acknowledge by card the receipt of it, and have the patient to do the same. We do not want any one to help the church here (we are able to help ourselves and others), but we will appreciate help from those who have relatives and friends here in need.

MY WISH.

O, may I always have a flower to share
With friends along life's way—
A smile, a thought, an earnest loving prayer
To cheer them day by day.
—Mary Holden Willingham.

Blessed is the man who strives for an end beyond his own interests.

"RACCOON" JOHN SMITH ANECDOTE.

"Raccoon" John Smith was formerly a Baptist preacher, but after becoming familiar with the principles of the Restoration Movement, as advocated by Alexander Campbell and others, he withdrew from the Baptists and united with the Reformers, as they were called. Many of his former brethren did likewise, which resulted in bitter persecution against the disciples upon the part of the Baptists. Mr. Smith was conducting a meeting in some town in Kentucky, the name of which we cannot recall. A distinguished Baptist preacher by the name of "Greatrake," who had heard of the inroads Smith was making upon the Baptists, resolved to put a stop to it. Hearing of the above-named meeting, he came with his war paint on, determined to drive Smith from the town. His Baptist brethren advised him to let Smith alone, stating: "There is but one John Smith. He will surpass you either in wit or argument." Mr. Greatrake could not, however, be prevailed upon to desist. He was not going to disappoint himself. He had equipped himself for the struggle, and a battle he must have at all hazards. Smith had heard of his being in the community, and that he proposed driving him from the field.

Mr. Greatrake finally came to an evening service to hear Smith preach, and at the close of the sermon he rose and said: "I will reply to this sermon yet to-night, sir."

Smith promptly replied: "All right, sir, take it while it is hot; that is our way of doing business."

Greatrake remarked: "I will reply to you with the rough side of my tongue up, sir."

"That is the way calves' tongues generally are—the rough side up," replied Smith.

Greatrake followed up the first assault by saying: "I will let you know, sir, that you have the wrong pig by the ear."

Quick as thought, Smith retorted: "I knew I had an animal of some description by the ear, but I did not know it was a pig." The audience was greatly amused at the retort of Smith.

Greatrake stood erect and held his position, and as soon as order was restored he made his final stab by shouting at the top of his voice: "There are many better men in hell than you are, sir."

Smith quickly and coolly remarked: "I never expect to be there, sir, but there is many a 'great rake' there." Mr. Greatrake left the room with the audience in a perfect fit of merriment.

It must be noted that John Smith was not acquainted with Greatrake, but, learning that he was in the community, and that he was there to drive him from the town, he felt quite sure he was the man who had proposed to do the driving.

John Smith was a man of rare gifts—a man of great native ability. The more we study his character, instead of finding defects in it, new and undiscovered virtues develop, almost unique in their simplicity and perfection. The predominating elements in his character were the capacity and power of reason, clear understanding, an exalted idea of the sense of that which is true, just, and right, and a great veneration for virtue, goodness, and that which he called "divine." His reason, like a monarch, ruled all the faculties of his soul. He had great profundity and continuity of thought, especially when discussing Bible themes. He was an original and independent thinker. All the principles to which he adhered were tested by the highest ethical standard—the infallible rule—the word of God. All with whom John Smith came in contact recognized the fact that he was more than an ordinary man. His sparkling wit, his clear, logical mind, his brilliant intellect, superior wisdom, thorough knowledge of human nature, and profound reverence for the word of God made him a many-sided man. Combining all these gifts, which he manipulated with great skill, made John Smith a man of stupendous powers.

Benjamin Franklin related to me, a short time before his death, the controversy that took place between Smith and Greatrake, and at the same time stated that he was sorry it did not appear in his biography.—Campbell Jones, in Christian Standard.

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TAKING ROOT DOWNWARD AND BEARING FRUIT UPWARD.

BY DAVID THOMPSON.

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward." (2 Kings 19: 30.)

The above is the language of Isaiah to the tribe of Judah, indicating the prosperity that was to be theirs in the days that were to come. Two kinds of growth are here spoken of—one, downward; the other, upward; and both kinds must be present, if there is true prosperity of any kind. Before a tree is worth anything for fruit, it must sink its roots down deep into the earth; and having done this, it is then ready to bear fruit. A few years ago I noticed an apple tree that was bearing no fruit, and was astonished to find that it had only surface roots; no taproot had been sent down deep into the ground to seek water, food, and to brace it against the storms. Such a tree will never be worth anything, but will be shaken by every wind, withered by every dry spell, and lacking the vitality to fight successfully the diseases which make war upon it. The tree that sinks its roots deep, however, may be depended upon to bear an abundance of fruit, if everything else is right. This statement from the mouth of the prophet carries many good lessons to the Christian to-day. We need growth in both directions, to take root downward and bear fruit upward, and must never forget that taking root downward must precede bearing fruit upward. I am sure that the fruitless condition of so many Christians to-day is due to their failure to take root downward. Christ, in the parable of the sower and the seed (Matt. 13), says that the stony-ground seed does not prosper, but is withered away because it has no root. Paul admonished the church at Colosse as follows: "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught." (Col. 2: 6, 7.) The soil that he has furnished for the Christian to take root in is the word of God. If we study that as we ought, we will be well rooted and able to stand the storms that rage about us; but if we fail to study it as we should, we will never take root downward, and, hence, can never bear fruit upward. There is an appalling number in the church to-day who are "children, tossed to and fro and carried about with every wind of doctrine," and the reason is that they have no root. One can never be a real Christian, one who is rooted and grounded, without being a student of the Bible. The element

which brings innovations into the church is not usually the element which studies the Bible daily and earnestly, but that element which has never taken root downward into the great truths of God's word, and, hence, are an easy prey to Satan's suggestions. The class which becomes easily discouraged and quits the work of the Lord is not that class which studies the Bible much. The chronic kickers and complainers in the church are not the ones who have taken deep root in the word of God. If they had, they would be bearing fruit instead of being a hindrance to the rest of the church. Brother, how much have you taken root downward? How surely are you grounded in the great truths of the Bible? Are your roots strong and deep enough to stand the storms? Do they go deep enough to keep the droughts of discouragement from withering you? Do they go deep enough and wide enough to furnish an abundance of food for your growth? Have you really taken root downward?

If one fails to take root downward, he fails to bear fruit upward, and, hence, is lost eternally. "Every branch in me that beareth not fruit, he taketh it away." (John 15: 2.) "Every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3: 10.) It is not my purpose in this article to speak of the specific fruits that a Christian should bear, but rather of the splendid consequences which follow fruit bearing. If a Christian bears much fruit, he glorifies God. "Herein is my Father glorified, that ye bear much fruit." (John 15: 8.) It is always a pleasure to a good man to honor others. If he can honor his own family, he is glad to do so; if he can confer honor on those greater than himself, he rejoices in the opportunity; and if he could confer honor on presidents and kings, he would feel exalted, to be sure. But the Christian can do more than this. If he bears much fruit, he honors the God who made presidents, kings, and the people and lands over which they reign. This is something worth striving for. If I did not personally care to be saved, I think, when I realized all that God had done for me in a temporal and spiritual way, and then realized that by bearing fruit in his service I could honor him, I would have a sufficient sense of appreciation to keep me working in his service.

Another reason that you and I should try very hard to bear much fruit is the influence we exert over others. If we serve God faithfully, we influence others to do the same; while, if we are careless in his service or quit, we lead others to do the same. Paul said to the church at Corinth:

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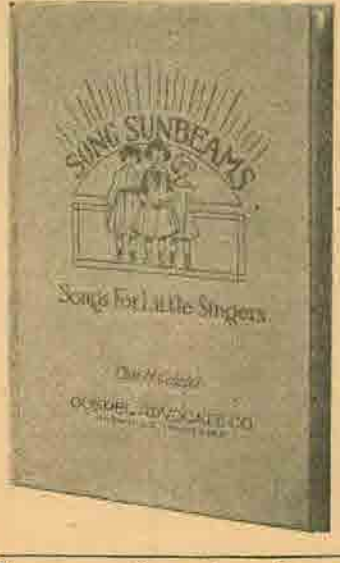

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"Ye are our epistle, written in our hearts, known and read of all men." (2 Cor. 3: 2.) Men read you and me just as they read the church at Corinth, and, sad to say, often pay a great deal more attention to what they read in our lives than to what they read in the Bible. If our lives are right, they will be impressed with the religion of Christ and may be led to accept it; while, if they see that we do not make an earnest effort to render effective service to the King, they will think that if those who have tried it attach no more importance to Christianity than that, it is not worth investigating farther. It has been my personal experience in trying to convert people that the greatest aid to the gospel is the godly lives of Christians; while the greatest hindrance is ungodliness, worldliness, and carelessness in the lives of those who profess to be followers of the Lamb. When you and I stand in the judgment, will we be made happy to realize that there are people among the blessed who would not be there if it had not been for our fruit bearing? Or will we be made sad to realize that, in failing to serve God as we should, we have not only lost our own souls, but have been the cause of others losing theirs?

A third consequence of bearing much fruit is the joy that it brings to other Christians. John said to Gaius: "Greater joy have I none than this, to hear of my children walking in the truth." (3 John 4.) I am sure that Christian parents can find no greater joy in their children than to see them serving the Lord as they ought to serve him, and no greater sorrow than to see them fail so to do. I know that, as a preacher of the gospel, I have never found greater joy than when one who has obeyed the gospel under my teaching proves faithful, nor greater sorrow than when they prove otherwise.

Let us take root downward and bear fruit upward.

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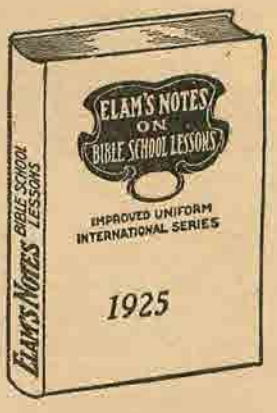

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CURRENT COMMENT

By JAMES A. ALLEN

An oak is all that grows from an acorn. The word of God, as the seed of the kingdom, when planted by inspired men, produced nothing but local congregations, or assemblies, of Christians. To these local congregations God committed all the work of Christianity. The way people to-day try to carry on Christian enterprises, without having a single clear conception of the work of the church, may be gathered from the following excerpt from the Methodist Advocate:

One of the hopeful signs of the times is the hearty cooperation of all the connectional boards in our missionary work. In the present Centenary Carrying-On Campaign, the object of which is to collect the Centenary pledges and launch the advance world program, the Board of Missions, Centenary Commission, Epworth League Board, Woman's Missionary Council, Sunday School Board, and Board of Lay Activities are all coöperating in the various phases.

The sad part of this whole business is that when we oppose the "organization" of "connectional boards," "the Centenary Carrying-On Campaign," the so-called "advance world program," "the Board of Missions," the "Centenary Commission," the "Epworth League Board," the "Woman's Missionary Council," the "Sunday School Board," or the "Board of Lay Activities," they represent us as being antimissionary and opposed to missionary work. Independent congregations, under their own bishops and deacons, have done infinitely more gospel preaching and Christian work than all the hirelings of the United Missionary Society have ever done, and yet if congregations do not contribute to the support of this missionary corporation, allowing it to take charge of and oversee its work, they are represented as antimissionary.

The twentieth century is too late to commence slandering the church as "not doing anything." For nineteen centuries the church has made remarkable and amazing headway in the face of obstacles nothing but God's church could have overcome. All admit that a man can live the Christian life and go to heaven when he dies simply as a member of the church and without "organizing" anything else whatever. Is that not enough? What better does any man want? It is a wonderful thing to be a member of God's church. God will deal with the man who belittles it by wanting to go into something else.

☼ ☼ ☼

It seems that some of our Baptist friends are having some little trouble deciding just what Baptist doctrine really is. The Baptist and Reflector says:

The committee appointed at the last session of the Southern Baptist Convention to report on the *advisability* of submitting a statement of doctrine has arrived at a wise conclusion regarding its duty and has taken the proper steps to discharge it. It was evident that in the discussions at the Atlanta meeting, out of which came the appointment of the committee, it was generally understood among the delegates that the committee should draft such a statement if, in its judgment, it was expedient to do so.

We are glad to have the following statement from President E. Y. Mullins, who is chairman of that committee:

"In response to various inquiries which have come to me, I am writing to say that the committee on doctrinal statement had a meeting in Nashville, Tenn., a short time ago.

"The committee considered the question of what duty the Convention had laid upon it in its appointment, and it was agreed to ask the Convention for advice and instructions when it meets in Memphis, and at the same time be prepared to submit a doctrinal statement if the Convention should order it. We are preparing a revision of the New Hampshire Confession of Faith, which is so widely accepted among Baptists.

"I may say in conclusion that the committee was divided on the advisability of submitting such a statement. Some of them felt that it was not necessary, in view of recent statements of this kind which had been promulgated in one way or another by the Convention. All felt, however, that we should be prepared to submit such a statement in case the Convention should instruct us to do so. The statement is not yet in final form, but we hope it will reach this stage in the near future."

If a man were to ask me for a "doctrinal statement" of what I believe, instead of sending him "the New Hampshire Confession of Faith," "so widely accepted among Baptists," or "a revision" of it, I would kindly present him with a copy of the New Testament, "so widely accepted among" those who desire to be Christians, nothing more or less. It is not "advisable" to accept anything but the Scriptures. If "the New Hampshire Confession of Faith" contains more than the New Testament, it contains too much; if it contains less, it contains too little. The men who wrote "the New Hampshire Confession of Faith" were uninspired and fallible men. The precepts, traditions, and doctrines of uninspired and fallible men cause all the controversy and contention in the religious world. There is no controversy over what the Bible actually says. All the controversy is over the precepts of men.

The Gospel Advocate will agree with the Baptist and Reflector on everything it can read in the Bible. Will the Baptist and Reflector meet us on this?

We find where "the disciples were called Christians first in Antioch." (Acts 11: 26.) Will the Baptist and Reflector agree that disciples of Christ should be called "Christians?" If it will produce a passage where disciples of Christ were ever called "Baptists," we will do our best to become a Baptist.

Jesus said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Will the Baptist and Reflector

agree that, for a sinner to be saved, he must believe and be baptized? Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Will the Baptist and Reflector teach, as Peter did, that, for a sinner to receive remission of sins, he must believe and be baptized? If it will find a passage that says that God for Christ's sake pardons a sinner before he is baptized, the Advocate will gladly accept it and teach it. We have no theory of our own to prove. We simply take the word of God just as it is. If that is not right, will the Baptist and Reflector kindly tell us what is right?

All parties can get together on the Bible. They can never get together on anything else. It would be a calamity for union to ever come on anything but the Bible.

TO OUR READERS.

We wish to place the Gospel Advocate in every Christian home. Our readers can greatly assist us in laboring for the advancement and upbuilding of the cause of Christ by inducing their friends to subscribe for the Advocate. No man can estimate the power of the press, and certainly God's people should use this immense power for the propagation of Christianity. Many souls have been led to Christ by reading the Advocate. One of the very best ways available for Christians and churches to evangelize their communities and to do real missionary work is to put the Advocate in the homes of the people.

We are consecrated to the service of Jesus Christ. We stand for the old paths—for primitive, apostolic, New Testament Christianity in theory and practice. Sinners, out of Christ and in their sins, may find in our columns a simple, clear, and straightforward presentation of exactly what the inspired apostles of Jesus Christ teach them to do to be saved. And as this most important feature of Bible teaching is perfectly *taboo* with most religious journals and the great denominational world, the Advocate is endeavoring to gather up its strength and to spend all its might in a tremendous effort to carry the gospel, in its primitive purity, before the general public. Nothing else can save sinners or give men a Bible right to "go on their way rejoicing" in the forgiveness of their sins.

Our readers are our main resource in this great work. We are endeavoring to serve them and to produce a paper that will aid them in the great work of spreading the kingdom of Christ. We hope every reader of the Advocate will work with us in endeavoring to preach and teach primitive Christianity. If they will assist us in getting the Advocate in the hands of the general public, we promise to crowd our columns with solid, substantial, and scriptural matter designed to give the people a better conception of the things that were taught by inspired men.

Experience demonstrates that congregations whose members read the Advocate are the most active, intelligent, and wide-awake. In addition to articles and editorials, the Advocate carries news reports of the work of the churches and of our evangelists in the various and widely scattered fields. Every Christian man should know what is going on, should watch with interest the great fight his brethren are making in the various parts of the country and of the world. Advocate reports are reliable. They come direct from the workers in the field and are edited with great care.

We would appreciate it if some brother in every congregation would publicly call attention to the pleasure and profit that may be derived from reading the Advocate and to the great fight the Advocate is making for pure, primitive, New Testament Christianity. We would appreciate their publicly reading this notice and suggesting that every family in the congregation subscribe for the Advocate. Our agents are busy, every member of the Advocate staff is working at top speed, and we want every reader to help. While we are prospering financially, we are not in the business to make money, as any printer will testify that nobody will ever get rich publishing a paper like the Advocate for two dollars a year. But we realize the magnitude of the work before the church of Christ, and we believe that, with the proper effort, we can carry the pure gospel, as it was preached by the apostles, before the general public. Thousands of souls will be saved. Untold good will be done. Let every reader help, redeeming the time, because the days are evil.

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We are at work now on a new and enlarged edition of "Sermon Outlines," by A. J. Bachman. It will be ready by March 15.

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For information regarding any book, address the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

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If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

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Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

OUR CONTRIBUTORS

COMMENTARY ON FIRST CORINTHIANS. No. 11.

BY C. E. W. DORRIS.

Chapter II.

CHRIST, AND HIM CRUCIFIED. (Verses 1-5.)

In the first chapter, Paul showed that God, through his wisdom, selected means and agents which the world considered weak, no good, and foolish, to convert and redeem man and to overthrow the wisdom of man. In this chapter he shows that this agrees with the means selected and used in conversion of the Corinthians and the planting of the church among them.

1. *When I came to you.* Visited you. *Came not with excellency of speech.* Not with nice, choice arrangements of words, the artificial rounding and disposition of periods, those rhetorical connections, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted. Not with the loftiness of speech or of wisdom of a Grecian orator or a speculative philosopher. *The testimony of God*—"mystery of God" (American Revised Version)—that is, what God gave me to testify concerning Christ. The things concerning Christ which God ordered the apostles to testify or the things which God himself attested by the miracles which he enabled the apostles to work. In either case, the expression implies that the evidence of the doctrine of the gospel is not founded on proofs drawn from human wisdom and reason, but on the authority of God, who revealed it by the Spirit and confirmed it by miracles. The gospel is called "a mystery." (See Eph. 3: 19; 1 Tim. 3: 16.) God revealed it through the apostles; hence, it is no longer a mystery. (Eph. 3: 1-7.) Paul informs the Corinthians that he made no effort to gratify their curiosity with rhetorical strains or philosophical niceties, to please their wanton wits, but solidly to inform their judgments with the great and necessary duties of the gospel, and to furnish them with the strongest arguments and motives for a good life. This is preaching; but had he come with human wisdom, this would have detracted from the excellency of the gospel, which, like the sun, shines best with its own beams. Scripture eloquence is most piercing and demonstrative and convinceth by its own evidence. Human wisdom and eloquence charms the ear, but gospel truth reaches the heart and strikes the conscience. The glory of God is more honored by the plainness and simplicity of the gospel than by the luxuriance of wit or the most admired oratory. All human wisdom must be denied when it comes in competition with, or stands in opposition to, the teaching of Christ. The testimony of Paul relative to the death, burial, resurrection, and ascension of Christ, is called "the testimony of God," because God testified and bore witness to the truth of this doctrine by signs and wonders, and divers miracles.

2. *I determined not to know anything,* etc.—that is, to waive all my other knowledge and preach nothing, *save Jesus Christ, and him crucified.* All his preaching centered upon this one theme. It was to the Greeks foolishness, and to the Jews a stumblingblock. Paul determined not to discover or display before the Corinthians the eloquence and wisdom of the Greeks, nor to give them any other knowledge but that of a crucified Savior. The apostle did not despise and condemn all other study and knowledge and vilify true philosophy, logic, or oratory, for all knowledge is useful to him that knows how to use it aright. The thought is: we must rely upon Christ, and him crucified, for salvation, and that all other knowledge is useless and helpless in the scheme of redemption. The subject-matter of the apostle's study and preaching was "Christ, and him crucified," and not Greek philosophy nor Jewish traditions. Human wisdom despised the sufferings of Christ; but Paul made them the subject of his study, and the scope of his preaching. "Christ, and him crucified," ought to be the principal subject of the Christian study and knowledge to-day. As there is no doctrine more excellent in itself, so there is none more necessary to be preached than the doctrine of "Christ, and him crucified." Let preachers, then, preach this message and teach people to count all things but dross in comparison with that excellency which is in the knowledge of Christ.

3. *In weakness,* etc. The Greeks could endure no scheme of doctrine that was not conformable to their philosophy, and valued their teachers in proportion to the skill which they showed in setting off their opinions by the beauty and harmony of their language. Being in the center of Greek culture and surrounded by the splendors of Greek philosophy is probably the reason the apostle felt a human timidity at first in preaching the plain, simple gospel.

4. *Not with enticing words of man's wisdom.* He did not appeal to the arts and enticements of Greek oratory or philosophy in leading the Corinthians to Christ. His preaching was not with the persuasive words of human wisdom, *but in demonstration of the Spirit and of power.* Being filled with the Spirit, he spake in its power. His teaching was also confirmed by the power of miracles. (See Rom. 15: 19; 2 Cor. 12: 12.)

5. *That your faith should not stand,* etc. Their faith was not produced by the enticements of Grecian oratory or philosophy, but the gospel preached in the power of the Spirit. This course was pursued that their faith might not be built on the wisdom or power of man, but on the wisdom and power of God; hence, it was sought, sustained, and stands through the means appointed of God. Paul states in what manner he did, and did not, preach the gospel to the Corinthians. He did not deliver it "with enticing words of man's wisdom"—that is, it was not garnished with human eloquence, did not consist in rhetorical tropes, was not accompanied with the witty insinuations of artificial learning, which pleases the ear, but affects not the heart. His preaching was great and serious, pious and ardent, plain and profitable, and just the kind the world needs to-day. Paul preached to the Corinthians "in the demonstration of the Spirit and of power"—that is, the doctrine he preached was accompanied with, and confirmed by, the miraculous gifts of the Spirit which he possessed. This miraculous demonstration of the Spirit, which was peculiar to the apostles, accompanying the preaching of the word, is not now to be expected. But the gospel of Christ carries with it the converting power of the Spirit, converting only through the word, which is addressed to the understanding. The power of the Spirit, which lies in the gospel, enlightens the understanding and persuades the conscience. The understanding assents to the word as true and the will embraces it as good. The reason assigned by Paul why he preached the gospel in and after this plain and inartificial style is: "That your faith should not stand in the wisdom of men, but in the power of God"—that is, that your faith in Christ should not seem to be obtained by human wisdom and eloquence, but be ascribed to a divine power brought about by such weak means as my plain preaching was among you. It is the plan of Omnipotence to work by improbabilities. God delights to do great things by weak and unlikely means, because the weakness of the instrument redounds to the greater honor of himself, the principal agent. Human faith is an assent to anything creditable, as creditable upon the fallible testimony of man; and is founded upon, and resolved into, the authority of the speaker. But divine faith is an assent to anything creditable upon the infallible testimony of God, and is grounded on, and resolved into, the evidence of divine

revelation. Upon this foundation stood the faith of the Corinthians. That our faith to-day may stand upon the sure foundation, it must be brought about by the plain word of God, as revealed to us by Christ and the apostles. (See Rom 10: 17.) If produced by any other means, it is not grounded upon divine wisdom, and, therefore, not a redeeming faith.

WORK OF THE ELDERS.

BY S. F. MORROW.

I have read and carefully studied an article published in the Gospel Advocate of January 22, headed, "Elders' Dues and Duties," written by W. N. Abernathy. I want to commend the article, and hope that Brother Abernathy will find it convenient to continue to teach us more on this subject. We seem to know so little about the work of elders and where our preachers should work. If we will practice the plain teaching of the Bible on the duties of elders and have them perform their duties as the Lord has directed, it will help correct many of our preacher troubles.

Everywhere we go and in most congregations there is trouble over preachers, and there always will be until we are guided by the word of God in our work and worship. Jealousy and envy among our preachers has gone to seed, and I hope and pray that all the seed will blast and not one of them will sprout. Thank the Lord, I think I see a better day coming. In the palmy days, Jesse Sewell, A. L. Johnson, D. Lipscomb, E. G. Sewell, T. A. Smith, and others went into the fields where the gospel was never preached in its purity and simplicity, and preached in private houses, under brush arbors, and endured hardships as good soldiers of the cross of Christ, following the example of Jesus while on earth. If we ever expect to go where Jesus is, seated at the right hand of God, won't we have to follow in his footprints here below? If not, why not?

I was called to an old, dead congregation in 1924. I asked an old brother why they were dead. He said they had employed one of our big preachers for twelve years, who preached for them, drew his pay, and had never told them one thing to do in the way of mission work. Did he declare the whole counsel of God? Did he teach them their duty and develop the young men in Christian work? We should put our young men to work as soon as they come into the church. Every congregation should develop one or more public teachers yearly. In doing this, we will save our young men and keep them out of secret organizations. Paul says: "Be ye not unequally yoked together with unbelievers." (2 Cor. 6: 14.) A member of the church of Christ can do any good thing in the church that can be done anywhere; and when done in the church, God gets the glory, and not some man-made institution. Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things [all things necessary to carry us to heaven] shall be added unto you." (Matt. 6: 33.)

Take, for example, the work of our beloved John R. Williams in West Tennessee. During the year 1924 he baptized over one hundred and established one new congregation. How many preachers or congregations can give as good a report? Churches should locate preachers in destitute fields, as the Belmont church of Christ did W. S. Long in and around Washington, D. C., with a good tent. He began in September, 1923, and continued till September, 1924. The church supported him as they promised for that time, also helped to support Brother Smith in Denver, Col. Besides this, this congregation has helped the Tennessee Orphan Home, the Fanning Orphan School, and looked after their own needy church members. And they have also helped to establish two congregations in Stewart County, Tenn. I am glad to know of the good work the Russell Street Church did in 1924. I hope all congregations will follow these noble examples. I notice that Brother A. M. Burton is helping many in destitute fields. What would happen if all the congregations and more individuals would do this? We would soon do as the early disciples did in and around Jerusalem. Preachers located in some field would always be near their families to help their wives bring up their children "in the nurture and admonition of the Lord" and render to each other their dues, as taught in the New Testament, and much of the shame that is being brought on the church by some of our preachers would cease. David Lipscomb said he did not have much confidence in a preacher who would leave his family and stay away from home too long.

Something over one hundred years ago, A. Campbell, Barton W. Stone, and others came to understand that the Bible was a complete book on all things pertaining to the religion of Jesus Christ and agreed that they would speak where the Bible speaks and be silent where it is silent. From our condition to-day, it seems that we have just learned how to bring a man into the church. As to the work in the church for every member, duty of elders, preachers, and teachers, we are at sea. The first thing we should get fixed in our hearts is that every child of God should be a preacher or a teacher with all the talent that God has given him or her. Teach the person with you daily, from the cook to the preacher. You will find, if you read your Bible daily and prayerfully, that they both need it; and you will appreciate all the teaching you can get. First, live a righteous life, then teach the Bible on all subjects. With our present opportunities, what would happen if all our preachers were like Paul? We have about two thousand preachers of the church of Christ and five thousand congregations. What are we doing in proportion to what we must do, to be saved? Hear Paul: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." (Rom. 13: 11-14.)

All good Christians want to know where our trouble is. Brethren, by the help of God, let us study our Bible so that we can locate it and find a scriptural remedy for every trouble, and learn to do more for the cause of Christ. I will now name one of our many troubles. We have put our preachers in many churches where God has ordained that elders should do the work. Paul said to elders: "Take heed therefore unto yourselves, and to all the flock; over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel." (Acts 20: 28-33.)

Brethren, which are you laboring for—silver and gold or precious souls?

It is better to be a well-qualified man in a humble place than an unfit man in a high place; but, best of all, it is to be a fit man in the highest place. God wants men to fill the highest positions.

MURMURINGS OF THE ISRAELITES.

Moses, who led the Israelites out of the cruel bondage of Egypt at the command of God, had much trouble with the people. They were constantly murmuring and complaining against Moses and against God because things did not go to suit them. This grew out of the fact that their faith in God was so weak they could not trust in the providences of God to give them all needed things for the journey through the wilderness to the promised land. To us, who live in the light of God's full revelation to man, their lack of faith, in the presence of such wonderful demonstrations of divine power wrought in Egypt and at the Red Sea, seems strange indeed. But we must take into consideration the circumstances and conditions with which the Israelites had been surrounded so long. Jacob and Joseph had been dead a long time, and all those reared under the teaching and inspiration of the faith of those grand heroes of God had passed away, and the Israelites had breathed for ages the atmosphere of idolatrous worship. They had lost almost entirely the knowledge of the true God and had fallen into idolatrous worship themselves. They were scarcely more than little children, who walked by sight instead of by faith, and so soon as some visible manifestation of God's power disappeared they lapsed into unbelief. Moses was an exceedingly meek and patient man, and bore with their murmurings, praying earnestly to God for them when God would have destroyed them. (Ex. 17: 1-7; 32: 7-14.) But, as a matter of fact, there are many professed Christians whose faith in the providential care of God is no stronger than was the faith of these Israelites. We, too, murmur and complain at the dispensations of God's providence, while at the same time professing to trust God. Hence, we should not, until we have so grown in our faith and trust in the promises of God as to cease murmuring and complaining, be too severe in our condemnation of the Israelites. Scarcely had the people emerged from the baptism into Moses in the cloud and in the sea (1 Cor. 10: 1, 2), singing a song of deliverance (Ex. 15: 1-18), before they began to murmur and complain about something to eat (Ex. 16: 1-3). Could they not reason that the hand that dried up the Red Sea for them to pass over dryshod could give them bread to eat? Well, it seems they did not so reason; and before we condemn these people for their lack of faith, had we better not quit complaining and seeing ourselves starve when a drought comes upon us? But with all of their unbelief, murmurings, and complainings against Moses and against God, Moses held on to them. The mountain called "Sinai," near to which the Israelites have come in their march toward Canaan, is situated in the peninsula between the horns of the Red Sea, on the farther side of the wilderness from Egypt. This mount is by many termed a sacred mountain because of certain scenes enacted upon it. It figures largely in sacred history, and the very mention of the Ten Commandments brings to our minds also Mount Sinai.—F. W. Smith.

HER HUSBAND'S WISH.

BY A. B. LIPSCOMB.

Moved by a sense of deep personal loss and with an earnest desire to comfort the heart of a trusting but sad-hearted widow, I would write something in memory of the lamented Peter H. Harlan, who died at his home in Hendersonville, Tenn., on January 15, 1925. He was born on February 10, 1844, and was, therefore, past his eightieth year at the time of his death. To me Brother Harlan appeared as a noble embodiment of those virtues which the observant mind would naturally look for in the life of an aged Christian. He was "temperate, grave, sober-minded, sound in faith, in love, in patience." He was a man of a remarkably kind and gentle disposition; but with all his gentleness, he stood as a firm, unswerving advocate of truth and righteousness. There has not been in Middle Tennessee a better type of the old-fashioned Southern Christian gentleman than Peter Harlan. He is being sorely missed in the church and in the community.

Brother Harlan was married to Miss Kate Stalker on April 15, 1908. This good woman joined with her husband in making a Christian home noted for its warmth of welcome and hospitality. In writing of her great sorrow, she said to me: "He had often expressed a wish that, if in accord with the Father's will, he might lie down in sleep and wake up in the glory land, *and he did it.*" These words betoken not only a sincere love and appreciation of her husband, but they further demonstrate a spirit of unfailing trust in God. With such confidence in God's wisdom and love there goes the inner strengthening of his grace. Christianity is not an outer life, but an inner one. It is not measured by prosperity, friends, and pleasures, but by righteousness and peace and joy in Christ Jesus. Often there is a storm, and without the wind rages, the thunder rolls, the lightning flashes in the sky, but within the home there is laughter, happiness, and good will. So in the realm of the outer life there may be disappointment, sorrow, affliction, and yet we may have such a grasp of faith, such inner strengthening, such a consciousness of God's grace, that we can say, "Thy will be done," and see light and peace in the darkness of our day. Indeed, it is promised that as our day is, so shall our strength be; and that though the waters come up against us, they shall not overflow us; and though we pass through the fire, we shall not be burned. Did not Stephen's face shine, and did he not see the heavens opened when the stones were pelting his body? Did not Paul sing in the inner prison when his back was lacerated by the scourge and his feet were made fast in the stocks? Did not the martyrs sing at the stake? And have not thousands and thousands of Christians in all ages dried their tears as there has come to them the sweet consciousness that round about them were the everlasting arms?

Sister Harlan understands now, perhaps as never before, that there never has been, and never shall be, such a friend as Jesus. He came to a burdened race that he might give it life and cheer. He healed broken hearts and set at liberty them that were bound. He put silver and golden linings in the dark clouds. He made a rainbow of hope and promise shine brightly in the sky. He taught the true meaning of suffering and of death. Those who have fully believed in him, in all ages, have found comfort and strength in the darkest hours of human experience, when the smart has been keenest and the burden heaviest to bear. They may have wept, but beneath the external manifestation of sorrow there has been confidence and abiding peace.

The crowded inn at Bethlehem is a symbol of the relation of the world in general to the approach of Christ. The world is filled up with its own petty lumber—its wares and its chattels, its dresses and its playthings, its luxuries and its theatrical paraphernalia—and there seems to be in it little room for new things, especially if they be unseen offerings and spiritual values. Where everything is in the way of everything else, where is the room for religion? Religion is obliged to fight its way in, or betake itself to a stable for shelter. But though Christianity originally entered a stable, it did not stay there; and the best values, even in a crowded world, will eventually beg—or beat—their way into notice and social recognition. Religion has ever had to meet competition, and sometimes we think it thrives on it. Christ will finally crowd out the crowds, or create out of them a congregation. God made the world, and he will sooner or later see to it that his Son rules over it.—Selected.

ORGANIZED RELIGION VS. CHRISTIANITY.

(F. D. Srygley, in "Biographies and Sermons.")

One of the greatest enemies Christianity now has or has ever had is organized religion. Christ was crucified and thousands of his early disciples were put to death by religious people because the doctrine they preached was disintegrating to religious institutions. Jesus clearly foresaw and plainly foretold the great conflict between Christianity and organized religion: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." (John 16: 2.) Paul also spoke of people "having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3: 5.) He suffered many things at the hands of such men; nearly all the persecutions he endured were from religious people; and he saw no end to the conflict between Christianity and organized religion. "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3: 10-13.) Every great religious awakening since John preached in the wilderness, or since Elijah was fed by the ravens in the woods, has been led by consecrated men and women who were ostracized and persecuted by religious people because the doctrine they preached was disintegrating to religious institutions. All the great religious reformers have walked with God and preached the truth while religious people persecuted them to save the craft of organized religion from disintegration and dissolution. Religious people have committed nearly every crime in the catalogue of iniquity to build up, strengthen, and maintain organizations Christ never authorized. All denominational organizations use the power of organization against men and doctrine whenever the interests of organized religion demand it. They have to do this in self-defense. "Self-preservation is the first law of nature," and no organization can maintain itself without opposing men and doctrine that antagonize it. This explains why there is now, has always been, and always will be a conflict between Christianity and every form of ecclesiastical organization. Jesus said: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13.). The Heavenly Father never planted any form of denominational organization, and the mission of Christ and Christianity is, therefore, to root them all up. There was no organization in Christianity during the New Testament period but worshiping assemblies or local congregations, and there was but little of what the world now calls organization in a local congregation. There was not an uninspired official dignitary in the whole kingdom of heaven down to the close of the New Testament period greater or more honorable than elders or bishops in local congregations, and it is exceedingly problematical whether they were officers in the full sense which that term now bears. "The Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14); but there were no fixed salaries or salaried positions in denominational organizations, great or small, in the kingdom of heaven, to constitute a boodle, breed corruption, and build up an ecclesiastical "pie brigade" on the hunt for easy jobs with big salaries and high honors. Jesus explained that there were no high places or official honors in the kingdom of heaven. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." (Matt. 20: 25, 26.) "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17: 20, 21.) This is but another way of saying the kingdom of God is not a denominational organization, but a holy life and a spiritual fellowship. The church of the New Testament is the body of Christ. "And gave him to be the head over all things to the church, which is his body." (Eph. 1: 22, 23.) "And he is the head of the body, the church." (Col. 1: 18.) "For his body's sake, which is the church." (Col. 1: 24.) There is but one body, which is the church, and every Christian is a member of it. "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4: 4.) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. . . . Now ye are the body of Christ, and members in particular." (1 Cor. 12: 12-27.) "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12: 4, 5.) "For to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2: 15, 16.) The church is a spiritual body, and not a denominational organization. Every Christian is a member of it because he is a Christian and as long as he remains a Christian. No man can belong to Christ and not be a member of the church, because the church is the body of Christ. No one has any scriptural authority to belong to any religious body or organization but the church. "But he that is joined unto the Lord is one spirit." (1 Cor. 6: 17.) No one ought to be joined unto anything but the Lord in religion. The church of the New Testament is the family of God. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." (1 Tim. 3: 15.) "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2: 19.) "Let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6: 10.) The house of God, the household of God, the household of faith, the church of the living God. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) Every Christian is a child of God and a member of the family of God, which is the church of the living God. No one can become a Christian without becoming a member of the church any more than one can become a child without becoming a member of the family. One becomes a member of the church at the same time and by the same process he becomes a Christian. There is but one way to become a member of the family of God, which is the church of the living God, and that is to be born into it. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) God, by the Holy Ghost, dwells in and works through men and women. "All scripture is given by inspiration of God." (2 Tim. 3: 16.) Inspiration of God is a miraculous measure of the Holy Spirit, and those who had it spoke "as the Spirit gave them utterance;" so that it was not they that spoke, but the Holy Spirit that spoke in them. (Acts 2: 4; Matt. 10: 20.) Any one in whom God, by the Holy Ghost, dwells and works will be governed in all things by the Holy Scriptures, because the Scriptures are given by the Holy Spirit, and the Holy Ghost is always consistent with himself. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14: 37.) All efforts to control and direct men and women in whom God, by the Holy Ghost, dwells and works, by organizations formed and directed by men, but unauthorized by the Holy Scriptures, are really efforts to control

and direct God by human organizations and human wisdom and authority. In its last analysis, it is an effort of men to govern God and make him subservient to the vanities, caprices, and judgment, not to say the wickedness, of frail humanity. God will not work under the dictation and authority of men, and to the extent people imbibe the spirit of organized religion they lose the power of the Holy Ghost. All forms of ecclesiastical organization are lacking in the power of individual piety and personal consecration, and this lack grows more apparent as the organizations grow older, stronger, more cumbersome, and come more fully under the influence of the spirit of organized religion. The tendency in them all is toward decay in personal consecration and individual piety, and they are liable at any time to fall into the hands of designing and self-seeking men who will manipulate them for their own glory and profit; but the work of the Lord has gone on from the beginning, and probably will go on to the end, in a series of revolutions and reformations led by consecrated men and women who break away from such organizations, as they fall into spiritual decay, and walk with God. There are too many high honors, big salaries, costly edifices, and moneyed institutions and corporations in organized religion to harmonize with the spirit of the Man of sorrows and Friend of sinners, who had not where to lay his head. All this is a demoralizing example of worldly vanity and the love of money. No one that warreth entangleth himself with the affairs of such organizations, "that he may please him who hath chosen him to be a soldier." "The love of money is the root of all evil," and in this money-loving age there are few, if any, places where the rush for the almighty dollar is fiercer than in organized religion. The efforts that are made and the methods that are employed to get money "for the benefit of the church" are often reprehensible, from a standpoint of equity and honesty, and never commendable as wholesome examples of spirituality. To successfully financier complicated and cumbersome religious organizations requires much the same worldly sagacity and disregard of nice points of spirituality as the management of railroad monopolies and campaign boodle in national elections. It is all vanity and vexation of spirit to men who really desire to fear God and keep his commandments. Organized religion would shorten the distance to the kingdom of heaven by a long stride if it would heed the admonition of Jesus: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Men who manage the complicated business affairs and far-reaching financial schemes of denominational organizations have little time to take part in the work of individual evangelism. Moreover, the effort to evangelize the world systematically by such organizations deadens the sense of personal responsibility and discourages the spirit of individual activity. There is too much dependence upon organizations, and not enough emphasis upon personal consecration. The individual is lost in the institution, and the organization falls into decay because it lacks the power of personal effort. Christianity has never prospered under the system of organized religion. The thorns of worldly vanity have always choked the seed and smothered the spirit of Christianity in ecclesiastical organizations. Periods of great revivalistic zeal and evangelistic fervor have always been seasons of individual effort and personal consecration, when men and women were unhampered by ecclesiastical organization, "and every one's bands were loosed." It is exceedingly problematical whether any congregation of worshipers in New Testament times so much as owned a house of any kind in which to hold their meetings, and certain it is the house in which they worshiped was never called a church or considered indispensable to the work and worship of the Lord. They met on the first day of the week for public worship (Acts 7: 20; 1 Cor. 16: 1, 2; 11: 18-24; 14: 23-26; Heb. 10: 25), but the places of such meetings were temporary, varied, and uncertain. They met in upper rooms (Acts 20: 7, 8), in private houses (Rom. 16: 3-5; 1 Cor. 16: 19), and sometimes they doubtless met as "they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11: 38.) They did not build costly houses and wait for the people to come to fixed places of worship to hear the gospel in periodic sermons and receive the word in capsules of methodical discourses, but "they that were scattered abroad went everywhere preaching the word." (Acts 8: 4.) They all preached, wherever they went, to everybody they met. They preached "by a riverside" (Acts 16: 13), in jail (Acts 16: 32), in the synagogues (Acts 17: 1-12), in the temple (Acts 5: 25), in the market (Acts 17: 17), in the city court (Acts 17: 22), from house to house (Acts 20: 20), and along the highway (Acts 8: 35, 36). They were neither cranks nor fanatics, but they labored personally to convert men and women to Christ and lead them to live soberly, righteously, and godly in this present world, rather than to build up institutions and make proselytes to ecclesiastical organizations. They put the emphasis upon individual piety and personal worship and service of the Lord, rather than upon strong organizations and centralized institutions and corporations in religion. The spread of the gospel by such individual efforts and personal work, without any method of systematic organization, and against everything human ingenuity could do to prevent it, was the marvel of the age. Denominational organizations are plainly condemned by the New Testament because they produce strife, envying, contentions, and schisms in the body of Christ among the people of God. All ecclesiastical organizations are departures from the simplicity that is in Christ. "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3: 3.) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1: 10-13.) "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.) Those who believe on Christ through the word of those whom he has sent never can be one in any denominational organization, but they can be one in Christ. The only way to harmony among the people of God is in abandonment and abolishment of all ecclesiastical organizations unknown in the New Testament. "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4: 3, 4.) The unity of the Spirit and the bond of peace is in the one body, and not in a denominational organization. If Christians will abandon and abolish all denominational organizations, and walk with God, there will be unity of the Spirit in the bond of peace among them in one body. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) The way for Christians to keep the unity of the Spirit in the bond of peace in one body is to be nothing but Christians, belong to nothing but the body of Christ, which is the church, and preach and practice nothing but what Christians and churches preached and practiced in New Testament times under the leadership of inspired men.

OUR MESSAGES

Study to do good.

Send us a subscriber.

To live righteously is to do right.

Every Christian can lead a soul to Christ.

W. N. Ridge preached at Mandy's Chapel last Lord's day.

R. T. Currin, of McEwen, Tenn., was in to see us last week.

A. G. Freed preached at Russell Street, this city, last Lord's day.

E. A. Elam preached at David Lipscomb College last Lord's day.

L. L. Yeagley preached at Charlotte Avenue, this city, last Lord's day.

W. F. Lemmons began a meeting at Pecan Gap, Texas, on February 28.

Abraham Lincoln said: "You cannot fly a high kite unless you have a long string."

James E. Chessor preached at the Belmont Avenue Church, this city, last Lord's day.

John L. Rainey preached at Boscobel Street, this city, last Lord's day, morning and night.

Oscar Parham, of Pinewood, Tenn., made the Gospel Advocate office a very pleasant visit last week.

P. Hovious preached at Twelfth Avenue last Lord's-day morning, and Milton Acuff spoke at the night service.

We will appreciate it if brethren will suggest publicly to the congregations the good they may derive from subscribing for the Gospel Advocate.

F. B. Srygley is in a splendid meeting at Woodsfield, Ohio. Large audiences are listening to Brother Srygley do some of his best preaching. Five have been added to date.

C. H. Smithson, Hatfield, Ark., February 26: "I was at Hampton, Ark., last Sunday. It is my aim to make this year one of the best of my life in the service of the Master."

Married, at the home of the bride, on the White's Creek pike, near Nashville, Tenn., Sunday, March 1, Richard Allen Seat and Annie Madaline Smith, James A. Allen officiating.

W. Silas Moody began a meeting at Joseph Avenue, this city, last Lord's day. Services every night at half past seven o'clock. T. B. Simpkins is leading the song service. All are invited.

L. B. Jones recently baptized two at Russellville, Ala. Brother Jones reports that the church in Russellville is doing fine. There are seventy-five in the Wednesday-night Bible class.

Married, in the parlors of the Lindsley Avenue church of Christ, Nashville, Tenn., Thursday, February 26, David King and Clarrine May, both of McMinnville, Tenn., James A. Allen officiating.

S. H. Biggerstaff, Caney, Okla., February 27: "The meeting at this place continues with good interest. I shall begin next Monday night at Caddo, Okla., and from there I shall go to Darwin, near Antlers."

S. H. Hall closed a splendid meeting with the Central church of Christ, Los Angeles, Cal., last Lord's-day night. Fourteen were baptized, five were restored, and two became identified with the congregation by statement.

J. H. Hastings, Blytheville, Ark., February 26: "I wish the Gospel Advocate could be placed in every Christian home in this country, for it contends earnestly for 'the faith which was once delivered unto the saints.'"

R. D. Stafford, Cushing, Okla., February 25: "I enjoy reading the first page of the Gospel Advocate very much, and appreciate the stand taken therein; and, in fact, I never stop until I have read the last page, as it is good all the way through."

Oscar Jones, Golconda, Ill., February 25: "I am interested in getting the Gospel Advocate in the homes of the brethren here. I am very sure it is needed. I commend the paper, and wish to induce others to read it for the good it will do them."

W. T. Hines, Neosho, Mo., February 20: "I recently held a debate with a Mr. Fowler, a Russellite. Much good has resulted. Our crowds at church are a third larger. I will meet another one of the same type in the near future. Success to all gospel workers."

E. C. Coffman, Houston, Texas, February 23: "There were nine additions to the First Church yesterday, making a total of twenty-six from all sources during the month. The largest crowds in the history of the church are now attending the services."

C. A. Myers, Iron City, Tenn., February 20: "I am sending you a few new subscribers. I told them if they would read the Gospel Advocate for twelve months and were not satisfied, I would pay them their money back. I think that much of the good old paper."

Gordon H. Turner, Columbia, Tenn., February 25: "I preached Sunday a week ago twice for the Scott's Hill Church; and last Sunday morning I was with the North Chattanooga congregation, and preached at night for the St. Elmo Church. Good attendance and interest at all the services."

J. A. Craig, Fresno, Cal., February 16: "Our house was almost filled to full capacity yesterday, and eight persons enlisted as members of the congregation. Interest is growing, and we contemplate appointing one or more additional elders soon. We are planning for a series of meetings in April."

G. C. Brewer (Christian) and J. J. Walker (transgressive Christian) began a four-days' debate on instrumental music yesterday (March 4), at Columbia, Tenn. The debate is being conducted in the courthouse, and commences at half past seven o'clock every night. Arrangements have been made to care for visiting brethren.

H. M. Phillips, Nashville, Tenn., February 27: "The Lord willing, I will assist in a meeting at Burritt College, Spencer, Tenn., beginning on March 9 and continuing for about two weeks. The meeting at Lischey Avenue, this city, is to begin on March 22 instead of March 15, as announced in the Gospel Advocate of February 26."

Alonzo Williams, Water Valley, Ky., February 22: "We have a zealous congregation at Murray, Ky. It has grown rapidly in the past several years under the preaching of Coleman Overby, B. L. Douthitt, A. B. Barret, Horace Busby, and G. A. Dunn, Sr., and the godly lives of its membership. I am preaching there twice each month."

Mrs. B. W. Davis, 939 Delmas Avenue, Nashville, Tenn., February 27: "Mr. Davis is doing as well as we could expect. He has recovered from the antrum operation. The doctors have to go slow on account of his poisoned, weakened condition. I am indeed very grateful to the brethren for the help they have given me. Remember us when you pray."

Dr. W. I. Swangem, D. G. Prater, T. M. Kuykendall, and P. C. Breeden, elders at Terrell, Texas, February 18: "Our work moves on peacefully and harmoniously, and we plan to do more work within the next year than heretofore. It is felt that mission work has been too long neglected, and it is hoped that we may be able to carry the word to at least those who live round about us. We covet the prayers of the brethren for our work."

We regret to advise our readers of the death of Sister Hall, mother of S. H. Hall, which occurred at Smyrna, Tenn., on Tuesday, February 24. Sister Hall was eighty-four years and one day old. Owing to the fact that her son, S. H. Hall, was in California conducting a protracted meeting at the time of her death, her funeral will be conducted Friday, March 6, at 2 P.M., at the home of her son, J. T. Hall, Smyrna, Tenn. A more extended notice will appear later.

S. C. Bolding, Joppa, Ala., February 23: "I am inclosing my check for two dollars, renewal to the Gospel Advocate. I have been a subscriber to the Advocate for twenty-eight years in April. I want to say that the Gospel Advocate is the best paper in the brotherhood. I am always glad when it comes. I first look up F. B. Srygley's article to see who he has got treed; then I turn to Brother Allen's first-page matter, and then on through. I earnestly desire to get as many of the members of the church at my place as possible to take the Advocate, for I believe if they would read it one year they would not then quit."

C. C. Brown, Daytona, Fla., February 23: "Two additions at the morning services yesterday. We give our Heavenly Father all the credit and praise his matchless name."

W. M. Oakley, Cookeville, Tenn., February 24: "I preached to two fine audiences at Crossville yesterday. I will be at Smyrna, in Putnam County, next Lord's day. The work is moving on nicely."

T. W. Phillips, Shreveport, La., February 24: "There were two confessions and four by letter, with capacity crowds, last Sunday. We have ordered fifty additional chairs for our needs at the present."

Every congregation that is able, with all of its members giving one-tenth, should keep an evangelist going from town to town and from city to city. There would be great joy in the souls saved and the new churches established.

J. A. Terry, Athens, Ala., Route 3, February 23: "I enjoy the Gospel Advocate very much. I think the articles it contains are grand, because they are founded on the grand old Book of books. May God bless the Advocate staff, for they are doing a great work for New Testament truth."

Ira Lee Sanders, Wellington, Texas, February 16: "We are having additions right along. Fine audience present yesterday. We now have our new brick building in use and well seated, which gives us a great opportunity to build up the Master's cause. We have some fine singers among our members. I preached at O. M. yesterday to fine crowds."

Tice Elkins, Temple, Okla., February 24: "I baptized one Methodist lady a week ago, and have two more to baptize from the Methodist Church next Sunday. I have preached two funerals here in the last two weeks. The church is fine here, with a mind to work. My time is all taken to December, and I hope for the best year's work of my life. My health is fine now, and I think I can do better work."

J. G. Malphurs, Blackwater, Mo., February 24: "The church here is doing just fine since the digressive element left us. Our attendance since the division is better than it was a year ago, many having taken on new life. We are in possession of the meetinghouse and the parsonage, and do not expect to be dispossessed. Song leaders and Bible teachers are staying with the Book. Brotherly love grows stronger. I hope to give the outcome of the property details later."

L. L. Brigance, Dade City, Fla., February 26: "Mrs. Brigance and I, with our little boy, Fred, are in the 'Land of Flowers.' I have just closed a good meeting at Avon Park, which grew in attendance and interest to the last service. There were several additions. I began at this place on Monday night. A small congregation and little interest to begin with, but hope that it may improve. We will leave here for Tennessee about March 3, and will stop over in Jacksonville and see Hardeman on our return."

Among the new books lately published by our brethren is one just from the press, called "The Spirit of Christ," by W. S. Long, Jr., and C. R. Rice. Nineteen subjects are discussed, and the writers quote from many of our leading brethren. Strong testimonials have come from leading brethren in all parts of the country. Among the many commending the book are T. B. Larimore, A. G. Freed, and Dr. W. F. Roberts. Those who want a copy may order from the Gospel Advocate Company.

R. L. Colley, Union City, Tenn., February 23: "I have in a public way been encouraging the brethren here to subscribe for the Gospel Advocate through W. S. Long, Sr. (the Gospel Advocate's agent at Union City), and will at all opportune times get all to subscribe that I can. I have been convinced for a long time that the Advocate is the best religious journal in the brotherhood, or in the world, as to that matter. It should have a place in every home, and I feel that every preacher should secure more readers for it."

W. Claude Hall, Henderson, Tenn., February 26: "To the elders of congregations in Tennessee and sister States who have not as yet made arrangements for their meetings this summer and fall: We are in touch with a very fine preacher, a successful evangelist, who will move to Henderson in the summer. He is coming from the West, and is buying some property in Henderson. He is available for a few meetings. There are no better men than he, and few better preachers. If you would like to get in communication with him, write us for further information."

A. C. Traylor, Bradentown, Fla., February 24: "Sunday, February 22, was the best day that I have had since I came to the State of Florida. I was with the church at Sarasota in the morning, and we had a record-breaking crowd and the best interest and attention that was possible. Bradentown and Sarasota turned out for the meeting at Oneca on Sunday evening, and we had a full house and soul-stirring singing. I did the preaching; and when the invitation was extended, four precious souls stepped out—three to make the good confession and one to renew her allegiance to the Master. From all indications, the work here is taking on new life and beginning to grow as a result of faithful, earnest work on the part of all concerned. Success to the Gospel Advocate and all of its force of godly workers."

J. H. Hines, Montgomery, Ala., February 23: "Dr. O. H. Tallman, a chiropractor of nine years' experience and a preacher of ability, has been with us for more than a year. During his stay he has been a great help. Besides preaching time and again for the three congregations in the city, he held a great meeting at Chisholm, a suburb of Montgomery, and has preached for different congregations in the country. He has done much good. But owing to the fact that the State of Alabama does not grant license to chiropractors, he is compelled to leave the State. He has secured license in Tennessee, to which State he is going to move in the near future. It gives me pleasure to recommend Dr. Tallman. He is a man of sterling qualities, a Christian in every sense of the word, a preacher of great ability, and is true to the Word."

Truth is our only armor in all passages of life and death. —Emerson.

NELSON

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EDITORIAL

THE CHRISTIAN STANDARD'S COMMENT.

BY F. W. SMITH.

In its issue of February 21, the Christian Standard prefaced its publication of Brother H. L. Calhoun's "Statement," which recently appeared in these columns, thus:

Whether or not one fully agrees with Prof. H. L. Calhoun in all his statements or his actions, no one acquainted with his deep sincerity and high motives can entertain anything but an abiding respect for him. Few, in these latter days, have rendered such distinguished services in preserving the simple and pure faith of the New Testament as has Professor Calhoun. His years of faithful and consecrated teaching of the Bible as God's holy word have made of him an outstanding character among those who seek to restore the New Testament organization, its teachings, ordinances, and its life. We are, therefore, assured that the readers of the following statement from him will give to it a most sympathetic consideration.

Had the Standard stopped with this complimentary introduction of the "sincerity" and "high motives" of Brother Calhoun, as well as his abiding faith in the word of God and his great ability to teach it, we would not have offered any criticism on the Standard's attitude in the matter. But on the Standard's following comment a few observations are deemed proper:

All who know Professor Calhoun will wonder why he found it necessary to publish such a statement. Those with whom he has been laboring, and among whom he has wrought such large achievements, will agree with practically all his statement contains. The two possible exceptions are his attitude on the organ and the missionary-society questions. Yet this statement, whether intentionally so or not, creates the impression that Professor Calhoun is leaving one distinct body of people to join another distinct and separate people. That the people with whom he is now affiliating so regard themselves, few will attempt to deny; but those people Professor Calhoun is now leaving have always, as a whole, been willing to affiliate with the people he is joining. It is only the fact that the people of the Professor's new affiliation would not permit the exercise of that free liberty which is in Christ Jesus that has caused whatever cleavage that exists. That many grave abuses have arisen, both from the use of the organ and also the missionary societies, no one even casually informed on conditions would for a moment think of denying. But the fault does not lie in the principle, but in the application that is made of the principle. One might just as well argue that the ordinance of the Lord's Supper should be abandoned because it was conducive to drunkenness and revelry by a misguided people, or we might surrender the doctrine of the Lord's return on the grounds that it encourages shiftlessness and indolence, since, in New Testament times, some people gave up their occupations, expecting momentarily the appearance of the Lord.

With Professor Calhoun our hearts have ached over the evil and insidious abuses that are clothed under the cloak of "Christian liberty," but any one ordinarily intelligent is capable of distinguishing between liberty and license. Without the least intention of giving offense, we can truthfully say that there are very few intolerances greater than some to be found among those who insist that the organ or missionary society is an evil. On his own account Professor Calhoun has never been hampered in his message or his beliefs in the years he has been associating with the people he now regards himself as leaving. Of course, Professor Calhoun is within his full rights in the action he has taken, and his manly stand in publicly announcing his decision sustains the high admiration in which we have always held him. We cannot avoid the conviction, however, that the Professor, in his change, if it can actually be regarded as a change, is hampering his usefulness. He has a full New Testament right if he lifts up his voice against the organ or the missionary organization; but when he makes either of these issues a test of fellowship, then he is, in our humble judgment, violating the spirit of the New Testament church, and delaying that much the answer to the Savior's prayer, that his followers might be one even as he and his Father were one. This, we know, Professor Calhoun would not intentionally do.

In the light of Brother Calhoun's published statement reproduced by the Standard, the following statement is surprising: "All who know Professor Calhoun will wonder why he found it necessary to publish such a statement. Those with whom he has been laboring, and among whom he has wrought such large achievements, will agree with practically all his statement contains. The two possible exceptions are his attitude on the organ and the missionary-society questions." Exactly so; and, with the exception of Brother Calhoun's reference to the baneful influence of *evolution* and destructive criticism so widespread among those with whom he has been associated, the humanly organized missionary societies and instrumental music in connection with the worship of God are given as grounds for his change.

Regarding what the Standard terms "the two possible exceptions," Brother Calhoun said: "I believe that humanly organized missionary societies lead to ecclesiasticism and human authority in religion, and that their use is not a help, but a hindrance, to the progress of the truth. I believe that destructive criticism and evolution are trying to overthrow Christianity, and that instrumental music and humanly organized missionary societies are seeking to corrupt it." Of course, it is freely granted that the Standard is opposed to and teaches against "evolution" and "destructive criticism," but it is so *wedded* to humanly organized missionary societies and instrumental music as to be powerless to free itself from those other unholy alliances.

Hence, instead of "wondering why Professor Calhoun published such a statement," the Standard should clear its skirts by taking the same course Brother Calhoun has pursued. Occasionally the Standard throws a religious fit over the United Christian Missionary Society, that *full-fledged ecclesiasticism* to the building up of which it contributed its powerful influence; but its change of heart is only momentary, and before congratulations can be extended that journal has faced about and become the same old sinner as of old. The Standard *craves* a humanly organized society; and when the United Christian Missionary Society behaves outrageously the Standard leaves home, and talks like the old man who said he did not know what he was to do—that he could not live with his wife and he could not live without her.

When the Standard becomes disgusted and ashamed of the doings of the United Christian Missionary Society and the "open membership" advocates in its camp, it

gathers up bag and baggage, as if to move out from Rome toward Jerusalem; but, somehow, it never gets beyond the gates of the city of apostates, and we find the dear journal doing business at the same old stand.

If Brother Calhoun's statement "creates the impression that Professor Calhoun is leaving one distinct body of people to join another distinct and separate people," a statement from the Standard creates the same impression —viz.: "It is only the fact that the people of the Professor's new affiliation would not permit the exercise of that free liberty which is in Christ Jesus that has caused whatever cleavage that exists." If the Standard does not regard those with whom Brother Calhoun has cast his lot a "distinct and separate people," how are we to interpret the Standard when it says "the people of the Professor's new affiliation?"

The Standard also speaks of "those people Professor Calhoun is now leaving" in contradistinction to "the people of the Professor's new affiliation;" but, of course, the Standard must not be charged with creating the impression that these are "distinct and separate people."

But what about the Standard's "exercise of that free liberty which is in Christ Jesus?" Why, simply this: The Standard claims the "liberty" to have humanly organized missionary societies and instrumental music in the worship of God, and "the people of the Professor's new affiliation" claim the *liberty* to *not* have these things. Thus, if it could be shown that the Standard has any such liberty, the "distinct and separate people" on both sides are *even* on simply the "liberty" proposition. What right, then, has the Standard to "exercise its liberty" and deny "the people of the Professor's new affiliation" the right to exercise their liberty?

How *unjust, illogical,* and *unbrotherly* is the Standard's charge that "the people of the Professor's new affiliation," in not permitting the Standard to thrust what it terms its "liberty" on them, "have caused whatever cleavage that exists!" Shame on "those people Professor Calhoun is now leaving" for arrogating to themselves such *dictatorial powers of ecclesiasticism!*

The charge by the Standard that "the people of Professor Calhoun's new affiliation" make the missionary society and the organ "a test of fellowship" is nothing short of downright *wickedness,* and the Standard should get on its knees and implore God's forgiveness. Until the Standard can give *divine authority* for the introduction of such things, it becomes the sinner in the case, because in occupying the ground it does it would force "the people of Professor Calhoun's new affiliation" to stultify their consciences in order to have fellowship with the people Brother Calhoun is leaving. Furthermore, Brother Calhoun is now standing on *common ground,* and the Standard can easily occupy this ground without doing violence to its conscience. *Who, then, is the transgressor?*

The Standard indulges in childish talk in that it compares the abuse of a thing God has commanded people to do with what it calls an abuse of that which it only claims the liberty to do. God *commands* his people to eat the Lord's Supper; but will the Standard dare claim that God commands the organization of human missionary societies and the use of instrumental music in his worship? To be perfectly frank, it is *flatly denied* that the Standard has any such liberty as it here claims, whether the things in question are "abused" or not.

The Standard need not worry itself over the fear that Brother Calhoun, by the step he has taken, "is hampering his usefulness;" for *fields of the greatest usefulness* are already opening to him, and such fields will continue to open. H. L. Calhoun has come among the people that not only *know* him, but who love and appreciate him; and, best of all, he is not only *at home,* but *feels* at home. The Gospel Advocate will stand by Brother Calhoun and cooperate with him in upholding the purity of New Testament teaching.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Having written last week a description of the Memorial erected in Washington City to Abraham Lincoln, I wish to tell you now of the Lincoln Museum here.

In 1860, Osborn H. Oldroyd, born and educated in Mount Vernon, Ohio, began collecting mementos of Abraham Lincoln. By natural inclination a collector, Mr. Oldroyd in his boyhood had a fine collection of natural-history specimens; but, being deeply impressed by the career of Abraham Lincoln, who was successively a frontier prairie farmer's boy, a strenuously studious youth, an eloquent and successful advocate, a noted member of Congress, and President of the United States, he collected and preserved clippings, newspaper articles, and all else available about Lincoln. Those early gleanings are in the Museum and form a valuable part of its treasures.

Mr. Oldroyd never saw Lincoln. He served four years in the Federal Army in the bloody sixties; and before his return to private life, Lincoln had fallen by the bullet of an assassin. During his term as a soldier, he constantly added to his collection of pen and pencil jottings, and after Lincoln's tragic death redoubled his efforts in that line. He rented the Lincoln homestead in Springfield, Ill., and there arranged his collection for exhibition as a museum. Later he was invited by the Memorial Association of the District of Columbia to bring his collection to Washington City, with a view to its purchase by the Government.

The Association rented for the Museum the house in which Lincoln died—a plain three-story-and-basement red brick building—now 516 Tenth Street, Northwest—opposite Ford's Theater, where Lincoln was shot. The Government later bought that house and also Ford's Theater, which was never used as a theater after that tragic fourteenth of April, 1865. It bears no semblance to a theater now, having been remodeled for the use of the Government. The play that was being performed that night—"Our American Cousin"—has never again been played in any theater in the United States, I have been credibly informed.

Immediately after the shooting of Lincoln in his box by John Wilkes Booth, physicians attending the sinking President decided that the unavoidable jolting incident to conveying him to the White House, about six blocks distant, would be fatal; hence, he was carried into the house opposite and placed on a bed in a room just back of the entrance hall, where he died the next morning; and that house is now the home of the Lincoln Museum.

The walls of the entrance hall are literally covered with pictures of Lincoln at various stages of his career, and of many kinds—steel engravings, photographs, lithographs—the entire collection embracing nearly three hundred pictures of Lincoln, exclusive of many groups of which he is the central figure.

The first door on the left after entering the hall leads to what was the front parlor of the house. Here are more portraits of Lincoln; pictures of his home in Springfield; a photograph of the log cabin built by him and his father in 1831, on Goose Neck Prairie, near Farmington, Ill.; and a picture of the interior of the cabin, showing the remains of an old spinning wheel used by his stepmother. His father died in that cabin in 1851, and there the stepmother, to whom he owed much of his training, passed away after his election as President, she having lived to see the realization of her hopes for his success in life.

Inclosed in glass cases in this room are many relics: Autograph letters; a lock of Lincoln's hair; a discharge given by Captain A. Lincoln to one of his men in the Black Hawk War; valuable books, including the family Bible, on the cover of which is the name of Abraham Lincoln, written by himself; a lock of Booth's hair; a piece of

the crutch he used after the assassination; and many other articles of interest. Among the many pictures on the walls is one of Booth, who was said to be unquestionably the handsomest man in Washington at that time, without a blemish from head to foot. Near the picture of Booth is the spur he wore the night of the assassination, which caught in the fringe of the flag that draped the President's box, causing Booth to fall heavily to the stage, instead of leaping lightly, thereby breaking his leg, and finally leading to his capture and death by a pistol shot. The flag in which his foot caught belongs to the Treasury Department and hangs in a glass case in one of the corridors of the Treasury Building.

In the wide doorway between the front and the back parlor hangs a black walnut rail that was split by Abraham Lincoln in 1830, taken from the fence around his father's cabin, as certified by John Hanks and attested by Governor Oglesby in 1860. In the back parlor are many pictures illustrating the assassination, the flight and capture of Booth and Herold, the arrest and trial of the conspirators, and the execution of the four who were hanged—Mrs. Surratt, David Herold, Lewis Payne, and George Atzerodt; life masks of Lincoln's face and hands; many cartoons that appeared in the newspapers during Lincoln's political campaigns; a photograph of his visit to McClellan's headquarters after the battle of Antietam; and many other things of interest.

At the rear of the entrance hall is the room in which Lincoln died—seventeen by nine feet—which is preserved just as it was at the time of his death, except that the bed and other furniture have been removed and the room has been converted into a gallery of pictures representing scenes of his life and death, and a museum of relics in glass cases. Many portrayals of the last moments of Lincoln present pictures of distinguished persons who visited his bedside. One made by an artist in that room the morning after his death, from photographs and information furnished by those present, is considered an accurate portrayal of the death scene.

In the rear of this room is a smaller room utilized as a library, containing more than a thousand volumes of biography of Lincoln and books relating to the Civil War, newspapers and magazines containing articles relating to him, manuscripts of funeral sermons, books and pamphlets that belonged to Lincoln, and many touching original letters addressed to or written by him.

Back of the library is a room that has been added to the original building to make room for the collection. In that room is a cooking stove used by the Lincoln family in Springfield; the cradle in which the Lincoln children were rocked; Lincoln's office desk and the office chair in which he sat when writing his first inaugural address; statuettes, photographs, engravings, and many other objects—so many that it is impossible, within the limits of this article, to mention them all.

A few years ago Henry Ford offered Mr. Oldroyd fifty thousand dollars for this collection; but the offer was not accepted, Mr. Oldroyd believing the United States Congress would make an appropriation to buy the collection, rather than allow it to be removed from Washington, as it would be if Mr. Ford purchased it. A bill to appropriate fifty thousand dollars to buy the collection has passed the Senate and is awaiting its fate in the House. A small fee —twenty-five cents—is charged for admission to the Museum, to defray the cost of preserving the relics. If the Government buys the collection, however, the Museum will be free to the public, of course.

The Lincoln Museum is a wonderful collection of relics, and the more than three thousand articles comprising it afford interesting and accurate glimpses of Lincoln's life and character, his trials and triumphs, from his boyhood in his log-cabin home to the moment when, the attending physicians having pronounced him dead, Edwin M. Stanton, his Secretary of War, approached his bedside and sadly said: "Now he belongs to the ages."

WOMEN PREACHERS AND THE MAJORITY RULE.

BY E. A. ELAM.

Potter, Kan., February 2, 1925.—Dear Brother Elam: Please answer, through the Gospel Advocate, the questions which follow. The church at this place is a digressive one, and they have employed a lady minister for the past two years and now starting on the third year. I have refused to help support her. They think I ought to help because the majority want her, and because the church is weak and in a Catholic neighborhood. They say that Paul's letter to the Corinthians was only referring to that one church, as they were having trouble in that church; and, too, that Philip's daughters were inspired and went about teaching, and that there is no difference in teaching and preaching, and how do we know that they taught only in homes? And they say that all reference to women's keeping silence had reference to the old law and could not be binding in this enlightened age.

I would like to see these questions answered. And, too, is it wrong to help support and attend church under such circumstances?

This lady preacher says there are whole counties in Tennessee in which there are not any schools or churches. Is that true?

I will thank you for any information you may give.

A. H. B.

Certainly it is a digression from the word of God to employ a woman preacher, because no women in the New Testament were ever appointed by the Lord to serve as elders, evangelists, or public proclaimers of the gospel. The New Testament emphatically says:

> As in all the churches of the saints, let the women keep silence in the churches [the congregations or public assemblies]: for it is not permitted unto them to speak [to make public addresses]; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak [make a public address] in the church. . . . If any man thinketh himself to be a prophet, or spiritual [that is, inspired], let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. But if any man is ignorant, let him be ignorant. (1 Cor. 14: 33-38.)

The last verse of this quotation means that, if a man is ignorant of this teaching of God, or will not learn it, he will have to remain in ignorance of it; or if he does not know this, he is not known as a preacher of the gospel, or by the Lord.

The whole context from verse 26 to verse 38 in the Revised Version shows that the apostle refers to making public speeches in congregations or mixed audiences of men and women, saints and sinners, and that to "keep silence" means not to make such public speeches. Nothing can be plainer than this, and, as Paul declares, he who does not accept this as the will of God is in ignorance of that will and is no prophet or spiritual teacher.

Neither was this written to a few misguided women, guilty of immodest and unladylike conduct, in *the one church at Corinth*, because the Lord says: "As in all the churches of the saints, let the women keep silence in the churches." This includes all churches for all time.

Whatever is said in other places in the New Testament in reference to women teaching does not mean that they are to teach in the way of making public addresses to mixed audiences, because God forbids this.

See 1 Tim. 2: -15. Paul says:

> I desire, therefore, that the men pray in every place. . . . In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety. . . . Let a woman learn in quietness with all subjection. But

I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.

This passage draws a contrast between men *praying "in every place"* and women *learning in quietness and subjection, adorning themselves with shamefacedness and sobriety and modest apparel.* "To be in quietness," to "learn in quietness" and "with all subjection" are very significant of the nature of the work women are to do. The reason for this is given: that woman was not first formed and was not made the head of man; but, as stated elsewhere, man is the head of woman, as Christ is the head of the church, and God is the head of Christ.

For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her childbearing, if they continue in faith and love and sanctification with sobriety.

Faith comes by hearing the word of God, and women who do not believe and do not practice that which God teaches concerning themselves do not "continue in faith." Love is obedience to God, and women who do not obey that which God teaches concerning themselves do not love God. Sanctification means set apart to the service of God. To serve God is to think and act as he directs, and women who do not think and act as he directs them do not continue in sanctification. Sobriety is thoughtful, serious, and reverential submission to God in apparel, modest behavior, home-keeping, and in all things that pertain unto life and godliness, and women who do not regard all this teaching of God concerning themselves do not continue in sobriety.

"Eve" means "living," or "life," and was so named because she was "the mother of all living." When women cease to become mothers, the race will cease. Paul says: "I desire therefore that the younger widows ["women"—margin] marry, bear children, rule the household, give no occasion to the adversary for reviling: for already some are turned aside after Satan." (1 Tim. 5: 14, 15.)

Nothing in the Bible is plainer than woman's sphere, or work, or mission. Women who fear God and love the Lord are happy to remain in this sphere, to do this work and fill this mission. On the contrary, women who are not satisfied to live and to work in their God-appointed sphere are presumptuous, presuming to know better than their Creator what is the best for them to do. Such a course as surely leads to ruin now as Eve's course did when, beguiled by Satan, she undertook to become head and manage for man in Eden.

The New Testament makes clear the difference between preaching and teaching. The apostles were sent out both to proclaim the gospel and to teach the observance of all things whatsoever Jesus had commanded. He who does not know this has read the New Testament to little profit. Women should *teach* in their sphere and in the way God has appointed.

Philip's daughters, although inspired, taught in the way, therefore, in which God directs women to teach, but not in the way in which he forbids their doing so. God never inspired women to do that which he says it is shameful for them to do. Women now can never become so intelligent, so learned, so wise, so good, and so filled with the Holy Spirit as to be pleasing to God in doing anything which he forbids. It is not the wisdom of God or the Spirit of Christ which leads people in any way which God has not appointed; this is the wisdom and spirit of the world.

Priscilla, in company with her husband, taught in a private manner the eloquent Apollos "the way of the Lord more accurately." (Acts 18: 24-28.) In this way the prophetess, Anna, served for so long in the temple, "worshiping with fasting and supplications night and day," and gave thanks for the child, Jesus, and "spoke of him to all them that were looking for the redemption of Jerusalem." (Luke 2: 36-38.)

In this way women should teach to-day. Old women, free from gossip and slander and indulgence in wine, are commanded to live reverential lives and to "train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3-6.) 1 Pet. 3: 1-6 shows how women are to dress and to deport themselves so as to win their husbands to Christ. 1 Tim. 5: 9, 10 gives the general life of women in the church. Women who have lived such lives while wives and mothers are worthy of support by the church when widows.

No woman is commended for being a faithful elder, for no women were elders; no woman is commended as worthy of support by the church in widowhood or old age because she was a faithful evangelist, for no woman was a public preacher or proclaimer of the gospel.

The only way women can meet Catholicism or any other error is by living such quiet, modest, home-keeping, and godly lives as God directs them to live, not by doing something which God forbids them to do. The only way in which the church can meet and overcome denominational error in any form is, not by becoming another denomination with denominational machinery, or by fighting it through political parties and secret organizations, but by standing out clear-cut and distinct and separate from all other organizations—religious, benevolent, or political—as the church of the New Testament, whose head and sole director is Christ, and Christ alone. One error cannot be met and overcome by some other error. The church cannot fight the devil with fire.

THE MISSIONARY SOCIETY A TEST OF FELLOWSHIP.

BY F. B. SRYGLEY.

The Christian Standard of recent date contained the following editorial:

FAITH IN THE U. C. M. S. ESSENTIAL TO FELLOWSHIP.

We are credibly informed that the minister of a congregation in Cincinnati,* purporting to be a church of Christ, in extending the customary invitation every Lord's-day morning, qualified it so as to make it an invitation to those in sympathy with "the policy of this congregation." In other words, instead of extending an invitation to join Christ and be united to one of his churches, it was an invitation to join a policy formulated by the minister and officers of that congregation. It later developed, in an elders' meeting, that by "the policy" the minister meant just what he was suspected of meaning—namely, the policy of supporting the United Christian Missionary Society. To the credit of the eldership be it said that, as a result of a protest, that form of invitation was discontinued. In conversation with individuals, the minister has indicated that all not in sympathy with the aforesaid policy should leave the congregation.

While this comes to us with every guarantee of reliability, it is difficult to believe it. Yet the spirit being inculcated all over the brotherhood by the United Society must eventually come to this. Indeed, unwilling as we are to believe it, the evidence daily accumulates that in one congregation after another the United Society is being made, not only the cause of ill feeling, but the test of fellowship. We have just heard of two cases in each of which the group in the congregation who favor the United Society deliberately fought an evangelistic meeting conducted by the minister, solely because he does not agree with them on the United Society.

We are informed of a case in which members of the women's missionary society went to persons who were "almost persuaded" and urged them not to accept the Christ as long as the minister was not in sympathy with the United Society.

Whatever be the merits or demerits of the United Society, *to make it a test of fellowship is rank heresy.*

In this Cincinnati congregation the minister's dictum

*The congregation cited is the Walnut Hills Christian Church—J. J. Castleberry, minister.

has been backed up by a declaration from the board of elders and deacons announcing that support of the United Society is the policy of the congregation, directing that no organization of the church send missionary funds elsewhere, and broadly implying that those not in harmony with the policy of the congregation can find fellowship elsewhere. A new creed adopted, in other words!

Behold what we have come to!

The fellowship founded on faith in the Lord Jesus Christ must be sundered at the demand for faith in the United Christian Missionary Society!

Already we have too much evidence that whenever the influence of the U. C. M. S. can be brought to bear, there is no scruple:

1. To prevent the employment of every minister who is not subservient to the U. C. M. S.

2. To prevent the circulation of every paper that is not so subservient.

3. To antagonize the operation of every agency that exercises its God-given right to serve the Lord in any way consistent with his word.

We have only to join, all of us, in this grossly heretical policy, and the churches that prefer the Clarke Fund, or the Mexican Mission, or Tokyo, or South Africa, to each erect a standard of faith in its own fad, and send every one packing who fails to subscribe, to realize the demise of Christian unity founded on faith in the Son of God! I am of the U. C. M. S.; I am of the Clarke Fund; I of Mexico, I of South Africa, I of the Board of Publication, I of the Standard Publishing Company, I of the Association for the Promotion of Christian Unity. Glory to God in the highest!

Absurd as this appears, it is but the legitimate outcome of the policy now pursued by the U. C. M. S.

If I am not mistaken, this J. J. Castleberry is the same transgressive brother who formerly preached in Union City, Tenn. If I am correct in this, Brother Brown, the editor of the Standard, can sympathize with us here in Tennessee, as he has before him a sample of the kind of transgressors we have to contend with down here. They made the missionary society and the use of an instrument of music a test of fellowship in these parts when they introduced them into a few churches in Tennessee some thirty years ago. There is nothing yet that breaks the fellowship of a great body of disciples and Vine Street and Woodland Street Churches, except that these two churches use an instrument of music in their worship and support unauthorized missionary societies through which to preach the gospel instead of the church. These things were introduced into the churches when the leaders knew that it would drive out some of as good members as they had. They knew, furthermore, that, even if it were not wrong to use these things, those objecting to them, believing as they did that it was wrong, could not remain with them and be true to their convictions, and yet they went "onward" and introduced them, and thus broke fellowship with these good people, and now comfort themselves by calling them "narrow" and other nice (?) names. True, it was not the "United Christian Missionary Society," but it was perhaps one of those out of which this one was formed. There is as much scriptural right (which is none whatever) for the existence of the one Brother Castleberry has made a test of fellowship as there is for the ones they were advocating them. The Standard never raised so much as the weight of a straw against these things then, and, so far as I know, it would not be opposing the U. C. M. S. now if it could control it as it felt it was controlling those that existed then. Why can the Standard not learn that all unauthorized societies are wrong, even if his ox is not gored? As long as the other gentleman's ox was gored, it was all right; but now, since the animal has turned on him, he wants him killed outright. Be patient, Brother Brown, with Brother Castleberry, because the course of the Standard in the past may have had something to do with his training, which prepared him for the course he is now pursuing.

Of Brother Castleberry's "policy" the Standard says: "Instead of extending an invitation to join Christ and be united to one of his churches, it was an invitation to join a policy formulated by the minister and officers of that congregation." Beloved, we are used to this in these parts, for we have seen for many years that the only thing these transgressive brethren can offer a man which he cannot find in a true church is a "policy;" and if they do not join the "policy," what can they join? There is another strange thing about these brethren here in Nashville; and that is, within a few months after they get a brother to transgress enough to join a "policy" they give him some kind of an office. It has been noted here that when men who have been associated with a church that has no policy except the New Testament teaching, when they accept an invitation to "join a policy" rather than to be "united with Christ," are soon made elders or deacons, which, I suppose, quiets their consciences by making them feel that they are of great worth to the "policy." They usually elect their officers every year, and I notice that one of these churches with a "policy" recently elected thirty-seven deacons and seven elders. This is enough offices to furnish one for every new convert to the "policy" instead of to Christ.

The Standard says: "The evidence daily accumulates that in one congregation after another the United Society is being made not only the cause of ill feeling, but the test of fellowship." We have seen in this city men who had been our friends when they walked with us in the "old paths" turn out to be our enemies when they joined a "policy" instead of Christ. The brother has "just heard of two cases in each of which the group in the congregation who favor the United Society deliberately fought an evangelistic meeting conducted by the minister, solely because he does not agree with them on the United Society." This is no news to some of us who have evangelized over the country. I have heard some good men say that the worst enemy the truth has are those who have joined a "policy" rather than Christ. There are some in this country who have joined a "policy" that have more sympathy and fellowship for a denominational preacher who does not preach the full gospel than they have for us who have joined Christ and not a "policy." The brother further says: "Whatever be the merits or demerits of the United Society, *to make it a test of fellowship is rank heresy.*" It will be noted that the brother says that "the evidence daily accumulates that in one congregation after another the United Society is being made . . . the test of fellowship," and that "*to make it a test of fellowship is rank heresy.*" With the two statements before us, I can read from the old Book what the brother ought to do with "one congregation after another." "A man that is a heretic after the first and second admonition reject." (Tit. 3: 10.) That is the way I did Brother Castleberry. I rejected him. And that is exactly what the editor of the Standard will do if he follows the Scriptures. The editor of the Standard will have to do one of two things—either go back on his own words or on the apostle Paul. The Standard has just found out that these brethren who have joined a "policy" have "no scruple." I knew they were lacking in something, but I did not know they were quite so bad; but there is no telling what people will do when they join a "policy" instead of Christ.

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Don't stay away because there are hypocrites in the church; they are in the world, too. The church does not make them hypocrites.

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That's the record of Alyse Leblanc, of Massachusetts.

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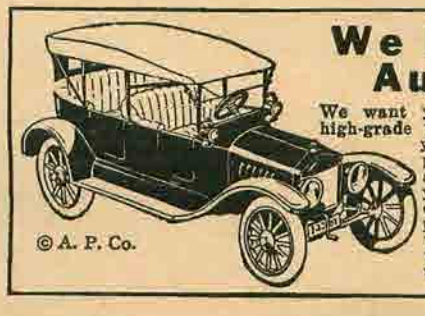

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From the Brethren

Chandler, Okla., February 17.—I began a meeting at Amhart Schoolhouse, near Purdy, Mo., on Saturday before the first Sunday in February and closed it on the second Sunday night, with large crowds and good interest. I am looking forward to my meeting at Granby, Mo., to begin sometime in March. I expect to continue in the work all the year. I have some time not yet taken. Any congregation that has not made arrangements for a minister to assist them, and that desires my services, should write me at my home address. —George W. Miller.

Muskogee, Okla., February 25.—The congregation at Porter, Okla., has recently purchased the Presbyterian meetinghouse, and all appear to be taking a greater interest in the work. Their house is well seated, and the brethren are to meet on the first Saturday in March to paint and make some minor repairs on the building, which will make a comfortable place in which to meet. I preached there on the third Sunday in this month, and was well pleased with the attendance. I expect to visit them once a month. Brother J. W. Nunn is one of the active leaders there, and much credit is due him for the success of the church at that place.—C. Maynard.

Stanardsville, Va., February 15.—I preached to a large audience today, and never have seen as much interest in my life as is shown here by people of denominations. They are begging me to stay and preach reggularly, and having me to come to their homes and study the Bible with them, or rather teach them. We have only one sister here, and she is getting very old. We have a very good house to worship in, but it is needing repairs. I have a large family at Spencer, Tenn., to support, and some other considerations; but if some church or churches want to support me here and I can arrange my other work, I would be glad to take up the work. Should any one want to know my life as a Christian, I refer to the churches at Smithville, Sparta, Silver Point, Tenn., and the Corinth Church.—D. L. Robinson.

Moberly, Mo., 518 Monroe Street, February 18.—A few of us want to hold a mission meeting at Moberly in June, but we have no place to hold it. At present we meet in my residence. We want to secure a good-sized tent for about a three-weeks' meeting. If some congregation knows of a tent that we can get or can lend us one for the meeting, it will be a great help in planting the cause of Christ here. We can raise the support for the preacher and can take care of him, and we can seat the tent for about two hundred people. We will need some help in advertising the meeting and paying transportation of the tent. Our total membership consists of eight persons, and three of them are twelve miles away. We are not begging and do not expect to, but merely making the needs of the cause of Christ known in this city of fifteen thousand population after making our sacrifices first. Let

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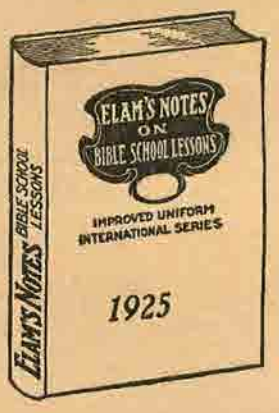

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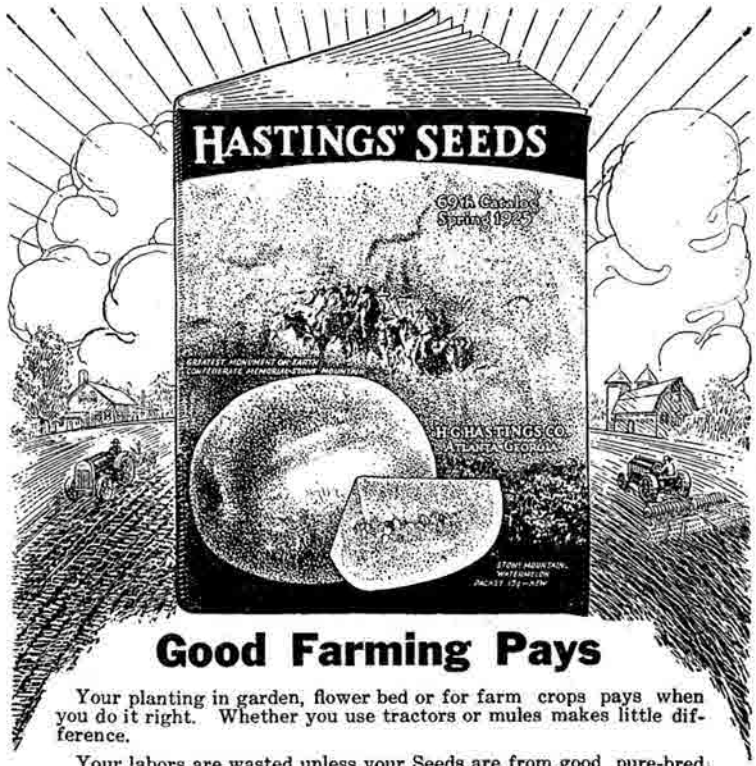
those who know of brethren in or near Moberly write me, and I will call to see them.—James B. Redd.

Pulaski, Tenn., February 20.—In September, 1924, Brother W. S. Long, Jr., and I held a meeting in Wilmington, N. C., as a result of which nine were brought together to worship the Lord "as it is written." Brother Gainer, of Winchester, Tenn., and Brother E. Gaston Collins, of Bridgeport, Ala., recently held another meeting there, and five more were added to the one body. Brother Gainer says this meeting was made possible by the Winchester and Bridgeport congregations. Now, why not some congregation (or more than one) follow the example of the Winchester and Bridgeport congregations and select some good preacher to locate and work with the Wilmington congregation? I would be willing to go; but I have a wife and four children to support, which would make it cost more. Can we have a younger man, or a man with a smaller family? If any congregation would like to have a part in this work, let them communicate with Brother Paul Macey, at Wilmington, N. C., or with me, at Pulaski, Tenn.—J. Clifford Murphy.

Paducah, Ky., February 19.—On Monday, February 9, I answered the call of a Baptist woman who wanted to hear the pure gospel preached, near Plantersville, Ala., eighty miles from Birmingham. She met me at the railroad station and conveyed me to her home, where I met her husband. At night I preached in their humble home. There were about nine persons present, and they listened attentively to the word of God. Next day this woman asked me to baptize her, which I did. I left her rejoicing in Christ. I also preached in two Baptist churches while there, and the people seem to be hungry for the truth. This is a fine field, and the harvest is ripe. The Birmingham church sent me down there, and I am to go back soon. I am now at Paducah in my fourth meeting for this year. I am glad to find most of the thirty-two souls that were baptized last August holding on to the faith. The digressive brethren are permitting us to use their meetinghouse, and they are attending. The white brethren here are arranging for my return in September. M. KEEBLE.

Montgomery, Ala., February 25.—The churches of Christ of South Alabama are all on the upgrade. The Walker-Hall oral discussion of the instrumental-music question in Montgomery in May, 1923, resulted favorably for those who do not allow innovations in the worship. All the established congregations are growing and new ones are being established every year. Our brethren who use instrumental music have only one congregation in the city of Montgomery or in Montgomery County, and they are still worshiping in a residence converted into a church house. Plans are on foot to build a house of worship in Troy, Ala., where one of the State Teachers' Normals is located. The little congregation in Prattville, county seat of Autauga County, meets in the courthouse. Members from Montgomery go over and assist them to have services each Lord's day. Brother J. S. Moores, a preacher of the gospel, who lives near Wetumpka, the county seat of Elmore County, stays busy in the Lord's work, and hope is entertained that Wetumpka will have a house of worship in the town in the next few years. Some good work is being done by churches and individuals in this part of the United States, but much more needs to be done.—Fred M. Little.

Toronto, Ontario, Canada, February 14.—The annual business meeting of the Bathurst Street church of Christ was held on February 11. The report showed that there were 6 baptisms; that there are about 100 active members; 27 heads of families; 16 "shut-ins;" several who have moved away; some who have not attended for years; from 75 to 95 "break bread" on Lord's days; the membership is very much scattered; the church house is located in a Jewish neighborhood; about 100 now enrolled in Bible classes; good interest in the Wednesday-night prayer meetings. This congregation is trying its best to be true to the great plea of the New Testament. The worship is delightfully simple, impressive, and edifying. Only the great spiritual hymns are used in the song service. On account of peculiar conditions, this church has not had a protracted meeting for several years. During the year just past the evangelist was released for four meetings elsewhere, in which there were forty-six confessions and baptisms. The financial report is the best in the history of the church. The offerings for the regular local work amounted to $3,760.49; for work among the poor, $950.11; for home and foreign missions, $901.05. Total, $5,611.65. The missionary offerings were nearly twice as much as those of last year. This report does not include the good work being done by Brother Alex. Stewart, who finds time in the midst of a strenuous business career to preach somewhere every Lord's day. He led nine precious souls to Christ during the year. Brethren, let us be encouraged by the good reports that appear in our papers every week. The need for pure New Testament Christianity grows more imperative every day.—George A. Klingman.



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OBITUARIES

LIPSCOMB.

W. H. Lipscomb, the elder son of Dr. and Mrs. W. H. Lipscomb, was born, in Charlottesville, Va., on May 16, 1866, and died, in Jacksonville, Fla., on August 25, 1924. He obeyed the gospel, at Lebanon, Ky., in the year 1876. Later he moved to Jacksonville, where he worshiped with the First Christian Church until I went to Jacksonville and started a church standing strictly for the New Testament order of things, and about twelve years ago he identified himself with the Date Street church of Christ, and died in that faith. He is survived by his wife, Mrs. W. H. Lipscomb; a son, R. B. Lipscomb; three daughters, Misses Willie H. Lipscomb and Bertha Lipscomb and Mrs. Hunter McGinnis; his mother, Mrs. W. H. Lipscomb, Sr.; one brother, T. M. Lipscomb; three sisters, Misses Texie M., B. Monie, and Mary B. Lipscomb; and by two grandchildren and four nephews—all of Jacksonville. He was one of the most devoted men to his mother that I ever knew. He has gone into the hands of the Lord, who does all things well and who will reward us according to life's work.

ROBERT E. WRIGHT.

STAMPS.

Brother J. E. Stamps was born in Jackson County, Tenn., in the year 1858. While he was quite young his father's family moved to Christian County, Ky., where he lived until his death, which occurred on Wednesday, May 7, 1924. When he was nineteen years of age he was married to Miss Virginia Gray, a girl of only fourteen years. This union continued forty-seven years. Two daughters, Mrs. Mabel Miller, of Bowling Green, Ky., and Mrs. Clyde King, of Hopkinsville, Ky., and one son, Dudley, of Lebanon, Ky., were the result of this union. These, with Sister Stamps, are left to mourn the loss of a true husband and a loving and kind father. At the age of twenty-four Brother Stamps obeyed the gospel, and he used his influence for the betterment and upbuilding of the Master's kingdom. His labors were in connection with the work at Little River, Bluff Springs, and Hopkinsville. Brother Stamps was not one of great display, but in his humility was worth a great deal to the church. I have known and loved him since I came to this field, and I shall miss him in the worship here. After a short funeral service by the writer in his home, his body was placed in Riverside Cemetery.

CHARLES L. TALLEY.

COLEMAN.

Virginia Coleman (née Lewis) was born on May 22, 1859, and died on April 15, 1924. She obeyed the gospel some thirty-five years ago and lived an ideal Christian life. She leaves to mourn her departure, her husband, one son, and three daughters, also a foster daughter. One daughter preceded her to the grave almost five years. All except one daughter were with her through her entire illness and ministered to her

night and day. Mother was patient and unselfish through all her suffering. She said: "I have lived as long as I prayed to live—to see all my children grown, with homes of their own, and Christians; and I am pleased with all of you." When I received the telegram, "Mother can't live; have done all we can do," with a sad, brave heart I started to her (with my two little ones) from San Francisco to Tennessee, a distance of twenty-seven hundred miles; but when I arrived at Denver, Col., a telegram was delivered to me with this sad message: "Mother passed away April 15; died easy." I had hoped to see her dear form on earth again, but, through some mistake in the message, they had buried her and all was over when I reached home; but when I reach my eternal home, my dear mother will be there to meet me. How we miss our darling mother and long for the sweet home-comings of days gone by! But we shall remember mother as ideal in thought, word, and deed, and pray that, if it be possible, we may be just such mothers to our children as she was to us; and at the heavenly home-coming, may we all be there.

HER DAUGHTER.

CARVER.

Samuel Lee Carver was born on October 24, 1855, and died on February 16, 1925. Brother Carver was married to Miss Dovie Russell on May 4, 1876. To this union eight children were born—seven boys and one girl. Six sons and the daughter survive him. All six of the sons have families. Brother Carver obeyed the gospel in August, 1876, and lived an earnest, faithful life till the Lord called him home. Brother Carver was an energetic, hard-working man, and he always dealt honestly with all and met his obligations promptly. He lived a quiet, peaceful life, and discharged his duty to God and to his fellow man to the best of his ability. I never knew him to be in any neighborhood fuss or to take any part in any church trouble, except to try to settle all disagreements. I suppose he had as few enemies as any man who lived nearly threescore and ten years. For many years we lived neighbors in Donelson, Tenn., and his boys played with my boys. We attended prayer meeting together and studied together the Sunday-school lesson. Nearly all the little work that I had done about my home, which I could not do myself, was done by Sam Carver, and thus I had the very best opportunity to know him. While I would not say he had no faults, he was as free from blame or censure as any man I was ever associated with. Brother Carver died at Smith's Springs, in this county, and was buried at Donelson, near his old neighbors, who loved him most tenderly. Brother Carver was baptized by Brother Tom Shaw, the man that was known all over the country as "the one-book man." The love and esteem in which he was held by the community was attested by the large concourse of people who attended his funeral. We left his body in a nice grave, surrounded by a bank of flowers. While he left but little of this world's goods to his wife and children, he left the heritage of a good name, which should be chosen rather than riches. If the six surviving sons are as faithful to God as he was, they will be a great power for good in the community. The widow is left in sorrow behind, but it will only be a few years, at most, until there can be a happy reunion in the glory world. The Lord comfort her heart and direct the remaining days of her life in his service.

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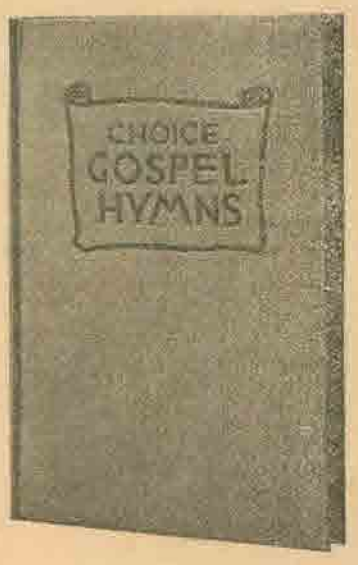

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NEW CHURCH HOUSE AT CHISHOLM.

BY J. H. HINES.

Nearly a year ago the three congregations of Montgomery, Ala., conducted tent meetings in three of her suburbs. These meetings proved to be a great success. Many heard the pure gospel for the first time, several were added to the "one body," and one congregation was established.

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Yesterday morning the little congregation moved into the house. Brother L. L. Jones, who has been

guiding the little band, preached the first sermon. When the invitation was extended, one came forward to take his stand with the people of God.

In the afternoon another service was held, which was attended by members of the three congregations in the city—Liberty, Wetumpka, and Coal Spring. All turned out to demonstrate their interest and love. Dr. O. H. Tallman, who is loved for his work's sake, preached a great sermon on "The Church." Brethren Little, Boles, Moores, Jones, Renfro, and the writer spoke words of encouragement and offered their assistance. During the meeting several hundred dollars was raised to help the congregation. At the close of the service it was learned that the congregation needed only three hundred and eighty-one dollars to clear its debt. This amount will be raised in the near future.

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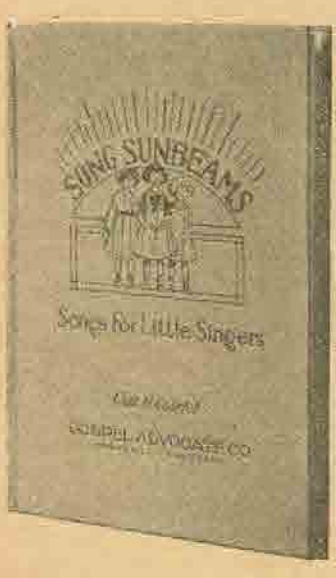

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(A. Campbell, in "The Christian System.")

The following extract from my memorandum book furnishes the nighest approach to the model which we have in our eye of good order and Christian decency in celebrating the Lord's Supper. Indeed, the whole order of that congregation was comely.

"The church in —— consisted of about fifty members. Not having any person whom they regarded as filling Paul's outlines of a bishop, they had appointed two senior members, of a very grave deportment, to preside in their meetings. These persons were not competent to labor in the word and teaching; but they were qualified to rule well, and to preside with Christian dignity. One of them presided at each meeting. After they had assembled in the morning, which was at eleven o'clock (for they had agreed to meet at eleven and to adjourn at two o'clock during the winter season), and after they had saluted one another in a very familiar and cordial manner, as brethren are wont to do who meet for social purposes, the president for the day arose and said: 'Brethren, being assembled in the name and by the authority of our Lord and Savior Jesus Christ, on this day of his resurrection, let us unite in celebrating his praise.' He then repeated the lines of a psalm.

"The congregation arose and sang this psalm in animating strains. He then called upon a brother, who was a very distinct and emphatic reader, to read a section of the evangelical history. He arose and read, in a very audible voice, the history of the crucifixion of the Messiah. After a pause of a few moments, the president called upon a brother to pray in the name of the congregation. His prayer abounded with thanksgiving to the Father of mercies, and with supplications for such blessings on themselves and for all men as were promised to those who ask, or for which men were commanded to pray. The language was very appropriate; no unmeaning repetitions, no labor of words, no effort to say anything and everything that came into his mind, but to express slowly, distinctly, and emphatically the desires of the heart. The prayer was comparatively short; and the whole congregation, brethren and sisters, pronounced aloud the final 'Amen.'

"After prayer a passage in one of the Epistles was read by the president himself, and a song was called for. A brother arose, and, after naming the page, repeated the lines of a song. He then sat down, and the congregation sang with much feeling.

"I observed that the table was

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furnished before the disciples met in the morning, and that the disciples occupied a few benches on each side of it, while the strangers sat off on seats more remote. The president arose and said that our Lord had a table for his friends, and that he invited his disciples to sup with him. 'In memory of his death,' this monumental table,' said he, 'was instituted; and as the Lord ever lives in heaven, so he ever lives in the hearts of his people. As the first disciples, taught by the apostles in person, came together into one place to eat the Lord's Supper, and as they selected the first day of the week in honor of his resurrection, for this purpose; so we, having the same Lord, the same faith, the same hope with them, have vowed to do as they did. We owe as much to the Lord as they, and ought to love, honor, and obey him as much as they.' Thus having spoken, he took a small loaf from the table, and in one or two periods gave thanks for it. After thanksgiving, he raised it in his hand and significantly broke it, and handed it to the disciples on each side of him, who passed the broken loaf from one to another, until they all partook of it. There was no stiffness, no formality, no pageantry; but all was easy, familiar, solemn, cheerful. He then took the cup, in a similar manner, and returned thanks for it, and handed it to the disciple sitting next to him, who passed it round, each one waiting upon his brother, until all were served. The thanksgiving before the breaking of the loaf and the distributing of the cup were as brief and pertinent to the occasion as the thanks usually presented at a common table for the ordinary blessings of God's bounty. They then arose and with one consent sang a hymn.

"The president of the meeting called upon a brother to remember the poor and those ignorant of the way of life before the Lord. He kneeled down, and the brethren all united with him in supplicating the Father of Mercies in behalf of all the sons and daughters of affliction, the poor and the destitute, and in behalf of the conversion of the world. After this prayer, the fellowship or contribution was attended to; and the whole church proved the sincerity of their desires by the cheerfulness and liberality which they seemed to evince in putting into the treasury as the Lord had prospered them.

"A general invitation was tendered to all the brotherhood, if they had anything to propose or inquire tending to the edification of the body. Several brethren arose in succession and read several passages in the Old and New Testaments relative to some matters which had been subjects of

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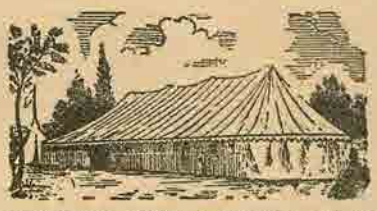

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former investigation and inquiry. Sundry remarks were made. And after singing several spiritual songs, selected by the brethren, the president, on motion of a brother who signified that the hour of adjournment had arrived, concluded the meeting by pronouncing the apostolic benediction.

"I understand that all these items were attended to in all their meetings; yet the order of attendance was not invariably the same. On all the occasions on which I was present with them, no person arose to speak without invitation or without asking permission of the president, and no person finally left the meeting before the hour of adjournment without special leave. Nothing appeared to be done in a formal or ceremonious manner. Everything exhibited the power of godliness as well as the form, and no person could attend to all that passed without being edified and convinced that the Spirit of God was there. The joy, the affection, and the reverence which appeared in this little assembly was the strongest argument in favor of their order, and the best comment on the excellency of the Christian institution."

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CURRENT COMMENT

By JAMES A. ALLEN

From the Tennessee Christian we transcribe the following extract from the "news notes" of the Linden Avenue Christian Church, Memphis, Tenn.:

Our church has been richly blessed by a three-weeks' sojourn of Mother Ross in our presence. She was a guest of the "parsonage" household, where she is an ever welcome visitor. During her stay, which included the holidays, she addressed many departments of the church—Bible school, Christian Endeavor, and Woman's Council; and on Sunday morning, January 4, she filled the pulpit to the great delight of a great congregation.

While we revere and respect the aged and rise up before the hoary head, we wish to humbly submit that the example of "Mother Ross" is unscriptural and sinful; and the influence of her example in thus making public addresses before "many departments of the church—Bible school, Christian Endeavor, and Woman's Council," and also "on Sunday morning, January 4," when "she filled the pulpit to the great delight of a great congregation," is, and will be, injurious and harmful. The fact of her being aged and venerable adds enormity to her sin and to the sin of those who encouraged her to so do.

Out of the loose construction our transgressive brethren put on God's word and laws have grown some very heinous and presumptuous sins. They seem to have no conception of the fact that God's laws are fixed and unchangeable, and that when God commands a thing, it must be obeyed without deviation or modification.

The command forbidding women to speak publicly is clear and explicit. "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. 14: 33-35.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." (1 Tim. 2: 11, 12.)

Much of the trouble that has arisen in the churches started with a certain class of women. When women take the lead and become promoters of various projects, unless all signs fail, the church is headed for apostasy and ruin. The entire business of woman is in another sphere; and when men, women, or things get out of the sphere in which God placed them, a catastrophe will result. Our religious neighbors, flaunting the plain statements of God's word, are teaching and practicing the sin of women speaking in public. Our transgressive brethren, who entertain a worldly ambition to be like the denominations, "went out from us" because "they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest that they all are not of us." But God's people are "a peculiar people," separate and distinct, and should not crave or imitate the things in vogue among the denominations around them.

☼ ☼ ☼

J. G. Bow, D.D., of Louisville, Ky., is writing a series of articles for the Western Recorder (Baptist), giving "Doctrines in Dialogues," from which we take the following:

"But, papa, I would not have such Bibles. I would get Methodist Bibles, that tell about baptizing babies, about sprinkling, and doing things like we Methodists do them, just putting a little water on the face; and—and I just would not have old Baptist Bibles, that tell about going down into the water, and coming up out of the water, and burying folks in the water. I think it is just awful. Why don't you get Methodist Bibles?"

"Well, Brother Miller," said Mr. Weakley, "I'll turn Mary and the Bible over to you, and ask you to straighten her out."

Mr. Miller forced a smile, cleared his throat, and tried to look wise. Finally, he said: "Mary is too young to understand these things. Some day we will teach her the way of the Lord more perfectly."

"I think," said Grandma Thornton (who was Mary's maternal grandmother, and was really a Baptist, but had been persuaded in early life to join the Methodists to be with her husband)—"I think Mary understands rather too much now for the comfort of your theory and doctrine."

Mr. Miller replied: "Well, you know we Methodists are liberal. We allow the candidate to choose the mode. We sprinkle, pour, immerse, as the applicant may prefer."

"But," said Mary, "how can you do it? I read over here in Eph. 4: 5: 'One Lord, one faith, one baptism.' Now, if sprinkling is baptism, then pouring and immersion are not baptism; if pouring is baptism, then sprinkling and immersion are not; if immersion is baptism, then sprinkling and pouring are not. Only one can be right. If this Bible is right, then Jesus, and the Jews, and Paul, and the eunuch, were immersed. Then Jesus was not baptized two or three ways, but one way; and what Jesus did is baptism, and nothing else is, and that is what he commands us to do. He meant for them to do just what he did, and you can't make anything else out of it; and if they don't do that, they are not baptized."

Dear reader, what think you? Don't dodge your duty by saying: "The Baptists make too much of baptism." Be honest with God and with your conscience. Baptism has nothing to do with your salvation, but your salvation has much to do with your obedience. Are you saved? Then you love Jesus. He says: "If ye love me, keep my commandments." He says: "He that loveth me not keepeth not my sayings." He says: "He that hath my commandments, and keepeth them, he it is that loveth me." He says: "If a man love me, he will keep my words." Now,

dear reader, will you stand the test? Do you love Jesus? Will you keep his commandments?

Mr. Bow is correct in telling Methodists, Presbyterians, and others that the Scriptures teach that immersion is baptism. Immersion was the universal practice of the apostolic age. There was not an unimmersed person in the church in the days of the apostles. In every example of baptism recorded in the New Testament, there was a going "down into the water," a coming "up out of the water," a "birth," a "burial," and a "resurrection."

It is difficult to understand how anybody can fail to see that the Bible teaches immersion. The language is plain, simple, and unmistakably clear. Yet great bodies of people are teaching sprinkling for baptism and are jeopardizing their souls' salvation by depending on sprinkling. All reputable lexicons define baptism *to dip, plunge, submerge, immerse, never to sprinkle or pour.* Jesus commands "every creature" who believes the gospel to "be immersed," and any man is standing in his own light who depends on sprinkling or pouring.

But it is equally difficult to understand how Mr. Bow can say: "Baptism has nothing to do with your salvation." It seems so easy for him to see the point when addressing his Methodist neighbors and punching them about unwittingly getting hold of "a Baptist Bible;" but when it comes to the errors and mistakes of his own theology, his eyes are closed as tight as are the eyes of Methodists on the subject of sprinkling. If the language of Jesus, "He that believeth and is baptized shall be saved" (Mark 16: 16), does not make baptism have "something to do with your salvation," then language has no meaning. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) If baptism is not "unto the remission of sins," then plain language is not to be taken for what it says. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) If we are not to accept these plain statements of the Bible, making "baptism have something to do with your salvation," on what ground may we accept any statement of the Bible?

Let not Mr. Bow think that we have any other motive than simply to take the Bible for what it says. Here are these clear, plain, simple passages that state that baptism is for the remission of sins, or in order to salvation. If this language does not mean what it says, then the Bible is not a *revelation*, and we cannot definitely decide anything. Is it not best, and is it not safe, to accept the very words of the Bible? Upon rendering obedience to the things commanded, may we not trust God for the things promised? Have we any right to claim the promises offered before rendering obedience to the things commanded? Why permit bias, prejudice, or party dogmas to blind our eyes to the truth? Only truth can save. As for the Gospel Advocate, we honestly avow that we are open to the truth, that we want the truth, and that we will gladly accept it at the hands of anybody. All anybody has to do is to *cite* us to the passage in the word of God. We will not try to get around it with a shrewd argument, nor to nullify it with a plausible explanation. We will take God's word *for what it says.* No man can miss heaven, or go wrong, who does that.

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J. Barnes, of McMinnville, Tenn., clinches a well-driven nail thus:

Many strange and wonderful things take place in this world among the human race, but there is nothing so alarmingly and wonderfully strange as the variety of preachers in the world to-day, claiming to be called and filled with the Holy Spirit to preach the gospel of salvation to a lost world, who preach for weeks or months at a time and never tell one time what the Holy Spirit, through inspired men, taught inquiring people to do to be saved. I will venture to say if Billy Sunday had told his penitent believers to repent and be baptized for the remission of their sins, like Peter told the inquiring Pentecostians, or Philip told the Ethiopian eunuch, or Ananias told Saul of Tarsus, that that noted evangelist's popularity would have dropped many degrees below zero in less than twenty-four hours. If such great men can't afford to teach what Jesus commanded to be taught for the remission of sins, how can they afford to teach anything else in his name? If salvation is taught wrong, it is not taught at all.

Indeed, "many strange and wonderful things take place in this world," but the strangest of all strange things that "take place" are the capers cut by preachers in the name of religion. Stranger than fiction is the fact that quite a "variety of preachers in the world to-day" claim "to be called and filled with the Holy Spirit to preach the gospel of salvation to a lost world," who boldly and flatly reject words that were spoken by the Holy Spirit and who never preach the gospel to anybody. They are too blinded by prejudice and dogma to realize that no one has been called by the Holy Spirit, or is filled with the Holy Spirit, who refuses to preach the things that were preached by the Holy Spirit through inspired men. Everybody unhesitatingly agrees that inspired men in New Testament times preached the gospel, "the power of God unto salvation," under the guidance of the Holy Spirit and "as the Spirit gave them utterance." When men, after hearing a sermon preached by an inspired man, labored under conviction and cried out, "Brethren, what shall we do?" the Holy Spirit gave the answer. Is a man a gospel preacher who repudiates the answer that was given by the Holy Spirit? Certainly not. He may be a refined, cultured, and polished person, who delivers pretty speeches on things people like to hear, but he can lay no claim to being a preacher of the gospel that was preached by inspired men.

With regard to Brother Barnes' reference to Mr. Sunday, I can only say that I once entertained the hope that Billy Sunday was brave enough to repeat in his sermons the very passages in the Scriptures that tell sinners what to do to be saved. But it did not take much experience with Billy to cure me of that. When I told Billy that, if he would kindly tell them what Peter said, several thousand of us would like to assist him, he informed me that he had been preaching thirty years and that I was the first man to try to tell him what to preach. In addition to the regret attendant upon being disappointed in Billy, that sort of a statement makes me feel bad, because it shows that many of our transgressive brethren, who have actually coöperated with him, have never even suggested the propriety of his preaching the gospel, and that, after all their close association with him, I had to be the first one to make the suggestion. Still, the great revivalist was willing to *taboo* a part of God's truth, as it reads in the Bible word for word, rather than have his "popularity drop many degrees below zero in less than twenty-four hours." But let us not be too hard on Billy. It takes courage to be unpopular, and Billy was not as brave as his tough language and fighting antics indicated. Besides, many Nashville preachers sat on Billy's platform who never get any closer to the gospel than Billy did. Evidently they feel that they "can't afford to teach what Jesus commanded to be taught for the remission of sins," as none of them have ever been guilty of doing it, and the big churches over which they "pastorate" are perfectly innocent of any knowledge of it.

I have to confess that I feel like Brother Barnes. It is all strange to me that preachers will have a Bible on their pulpits that contains passages they are not willing to even read to their congregations. I could name some of the largest churches in Nashville whose "pastors" pursue this sort of course; but, as I am trying to act nice and be sweet on account of the weak faith of those who prefer

"soft soap," I will leave it to everybody who can't quote what Peter said to guess. Yet I beg to submit that I cannot see how any preacher of any denomination fixes it up between himself and God, when he knows that there are passages of Scripture in God's word that he refuses to preach. Are men preaching just for the sake of something to do, or are they preaching in an effort to tell the truth? We are ignorant enough to think that when a preacher fails to tell sinners what inspired men told them to do to be saved, he has omitted telling them the truth. If we are wrong, will somebody kindly set us right?

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BROTHER DAVID NICKELL'S COMPLAINT.

We regret that Brother D. F. Nickell, for whom we entertain the very highest regard, received the impression that the publication of Brother David Lipscomb's article on "individual communion," taken from "Queries and Answers," was intended to contradict his statement regarding Brother Lipscomb's teaching on the subject when he attended the Nashville Bible School. The article from Brother Lipscomb had been in the hands of the printer for some time before Brother Nickell made his statement. Brother F. W. Smith had requested its publication without knowing that Brother Nickell or any one else would write to the contrary.

It is freely granted that Brother Lipscomb, for a long time, opposed the use of individual communion cups; but he changed his views regarding the matter, as is not only clearly stated in the article published, but also in the following answer to a query submitted by Brother G. Dallas Smith on the individual communion question: "Some months ago I published an article opposing a change in the manner of partaking of 'the fruit of the vine.' I have somewhat modified my views on the subject since. . . . I have reëxamined the history and service of the passover in the Old Testament and its transformation into the Lord's Supper in the New Testament, and I have been led to doubt if all who partook of it drank from the same cup. Did not each have his own cup filled from a common vessel? When we come to examine the institution in the New Testament, the examples and the restrictions given seem hardly sufficient to establish a fixed order that all should use the same cup. In 1 Cor. 11 is an account of an abuse that had grown up in the observance of the institution. They not only did not use the same cup, but did not wait for each other; one was drunken and another hungry and had nothing. This could not have happened under the present order. Before this time it retained the character of a feast like the passover." (Gospel Advocate, January 7, 1915.)

From the two statements by Brother Lipscomb to which reference is here made it must be perfectly clear to all that no one can count him on the side of the opposers of the individual communion practice.

OUR CONTRIBUTORS

TRAITS OF THE HONEST MAN CONTRASTED.

BY PRICE BILLINGSLEY.

The true man of God knows the danger of being deceived by men (Isa. 2: 22; Matt. 24: 4; Eph. 5: 6); loves and comes to the light (John 3: 21); searches the Scriptures that he may know (Prov. 2: 6; John 5: 39; Acts 17: 11); asks and watches for guidance (Ps. 119: 18; Prov. 8: 34; Hab. 2: 1); tries all the spirits thereby (1 John 4: 1, 6); makes his calling sure (2 Pet. 1: 10); proves all things and holds fast to that which is good (1 Thess. 5: 21). But the ungodly are not so. They lay not the word to heart (Ex. 7: 23; Mal. 2: 2); it is a reproach to them (Jer. 6: 10); they despise it (Prov. 13: 13) and incline not to hear it (Jer. 9: 3; 25: 4); they hate the light (Job 24: 13, 17; John 3: 20); they have closed their eyes (Matt. 13: 15) and are willingly ignorant (2 Pet. 3: 5).

Violation of the law does not excuse. (Lev. 5: 17; Luke 12: 47; Rom. 2: 12). One can do what he sincerely believes to be right, and yet be all wrong. (Prov. 16: 25; John 16: 2; Acts 26: 9, 10.) We have to search for the truth and forever keep up the fight. Even the best of earth's mortals are possessed of an all but incurable tendency to stray from the right, and every day need to be reconstructed, put back upon the way of the Lord again and again. Thus the word must be sought and studied constantly. Not that it may support some preestablished human choice—not this by any sort of means—but rather that the Lord may regulate errant human steps. We remain true to God and safe only when in the consciousness of our inherent weaknesses we constantly seek his face and heed his instruction; for in the absence of divine succor, even with the best of intentions, we lapse into error.

It is sinful to be ignorant of God's law, but infinitely more so to consent to this ignorance or to be undisturbed by it. Thus he who is not awake and aware, searching, digging, testing, and proving—he who is incurious about the truth, careless of knowing it for a certainty—verily incriminates himself. Sin increases in gravity in proportion to the light ignored. Whoever is willing not to know, regardless of what it may cost to find out, stands condemned by all the knowledge thus turned down. Pity that preachers should abet this iniquity! For the deadly popular deception that one is all right so long as he is sincere is urged even in many pulpits of the land, which deception is responsible for divers general damning consequences, not the least being a popular disregard for just what the Lord says.

Gospel preachers construct sermons that they may reconstruct a man. They should have a care to present just such lessons as will best excite curiosity and desire for the truth, that will induce their auditors toward investigation. The honest man fears the light from no source whatsoever; rather, he courts it. He is both ashamed and afraid to refuse to investigate lest his position will be weakened or he be proved in the wrong. He seeks truth, no matter if in the quest he be forced to change never so many times. There is no danger in too much light; but we may well fear too little, and be anxious for the welfare of all so long as there is a popular mistrust of facing ugly facts and dread to have the searchlight of full investigation turned on. In the world to-day there is one fatal man, the unthinking one. He who will not reason is a slave. Error is dangerless so long as truth is left free to combat it. Unshackled truth

holds her own against all comers. Whoever knew her put to the worse by an encounter? Encourage folks to think for themselves. Tell everybody all the truth. Men are trustworthy only when they have made up their minds in the light of all the facts. Turn on the light. There is danger from no source whatsoever so long as God's word is the supreme rule.

Jehovah has not asked men what they wished to do or believe. He gives orders regardless, and woe be to those who go unheeding! No man can be led of God unless and until he feels the need of divine guidance; no one can enter the kingdom of heaven till he becomes like a child—helpless and bidable. The heart that is right before God does not wish this or that of its own mind. Seeking its own way in nothing, it supremely craves that what God commands shall be faithfully done at no matter what hazard. It accepts the Bible as the inerrant word written by God himself. That man is an infidel, regardless of what he believes or chooses to call himself, who does not receive every word of this Book as divine truth in the absolute. If he is choosy with it, picking here and there the portions thereof which appear to serve his own designs, or doctoring that which does not suit till it fits, he differs no whit in spirit from the boldest out-and-out defamer of the word, no matter if he wears the cloth and fills a pulpit. The curse of God is upon him. (Prov. 26: 12; Isa. 5: 21.)

In stating the divine mind, no word of God can be spared or improved upon. And in making up our minds as to any part of the truth hereof, we cannot leave out of count any germane facts relative thereto. To do so is to take precisely the steps which end in delusion. But this very thing one may easily do from being overmuch interested in some pet theory. God must do all the leading. We dare have no designs of our own upon the Bible, lest we obstruct and limit our vision and all further study serve only to bolster the adopted view. The mind is then made up and closed to any light which might affect or injure the darling. Such a one is no longer a free man. Conscious or not of the impairment of his vision, he is warped, and will make no further headway learning from God till freed of his malady. Alas, that men are so prone to jump at conclusions and fix their minds upon inadequate or biased fact, and yet remain untroubled that they have not weighed and counted in the reckoning much relevant matter. They scruple not to pass blighting and indiscriminate judgments, and even affect to say positively what the Bible does or does not teach, though under pressure will admit that much of it has been read by them only casually, if read at all. The strictly honest man will dare no such thing as this. Green goggles over the eyes prevent them from discovering the true color of objects no more certainly than does slavery to an accepted dogma close the sight to other truth. There is surely no serfdom more abject and degrading than that which gives one over to a theory so blindly as to make him disregardful of further light.

WORKS THAT INCREASED.

BY JAMES E. CHESSOR.

The Church in Thyatira.

Thyatira was a small city in Asia Minor, and in this city, very early, was planted a church of Christ. To this church the Lord Jesus addressed the fourth of the seven Epistles sent to churches in Asia, named, geographically, after the names of the cities in which they were planted. The first three—Ephesus, Smyrna, and Pergamum—were on or near the coast; the other four—Thyatira, Sardis, Philadelphia, and Laodicea—were in the interior. Thyatira was southeast of Pergamum and northeast of Smyrna. The city is still in existence.

While we have no certain account of the planting of the church, probably it was an indirect result of the influence of Lydia. Thyatira is mentioned in Acts 16 as the home of Lydia, who was converted at Philippi. We remember how she, "a seller of purple, of the city of Thyatira," was one at the prayer meeting held on the banks of the river. There her heart was opened to receive the truth, and she and her household obeyed, becoming baptized disciples. Thus they belonged to Thyatira, though at the time they were living at Philippi. It is likely that the church began when Lydia and her household returned; but this, of course, is conjecture. Nevertheless, when we think of Thyatira we remember the devout Lydia, convert and hostess of Paul at Philippi.

In addressing the angel of the church, the Lord announces himself as "the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass." And this is the confident assertion of his power and authority. He is the infallible one to whose speech the church must pay attention, his title denoting supreme authority. On earth he spoke as "one having authority, and not as the scribes," and "he himself knew what was in man." Thus he comes to Thyatira as the Son of God, having eyes like a flame of fire and feet like burnished brass—eyes piercing and feet strong and pure. Eyes of fire suggest intimate knowledge and penetrating vision concerning the church, and feet of brass signify that the strong one is coming in righteous judgment. The eyes of fire pierce the depths of darkness and discover the profoundest secrets; the feet of brass tread down the wicked in their craftiness. His eyes like a flame of fire—he sees perfectly and understands accurately. His feet like burnished brass—he marches to judgment, and righteous, pure, and final are his judgments. And why the eyes to discern, and the feet to tread down? Within the church at Thyatira there is an evil for which no remedial measures are sufficient. It is the seduction of Jezebel, an intolerable iniquity. It admits of no correction. Nothing but judgment remains, and so he comes to definite and immediate dealing with the evil.

The Many Good Works of Thyatira.

But the Lord speaks first of the good works of Thyatira. Always he saw the good, and his commendation is generous. He commences with the usual words: "I know thy works." "I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first." This commendation would seem to fall into three logical parts, the commas in the sentence marking off the divisions. Three things are indicated: First, the works of the church; secondly, the forces that lie behind the works—"thy love and faith and ministry and patience;" and lastly, that those works have not decreased, but increased. Works, cause of the works, increased works.

Three things, then, are approved: the church's work, the things that are seen; then the hidden springs of the outward manifestation, as love and faith and patience; and then the normal outgrowth, sequence, increase. All this speaks well for Thyatira.

"I know thy works." The works of the church as such, the general good deeds of the church. He does not tabulate them. He merely declares his acquaintance with them, with approval. That is sufficient. "And thy love and faith." Love and fidelity, great and necessary principles, the root of every commendable thing in Thyatira. Love and faith are joined together. The faith that counts is the faith that works through love. Too often works are occasional and spasmodic; but if faith and love be the promptings, they are characterized by constancy. This was true in the case of Thyatira, for the last works were more than the first.

"And ministry." By "ministry" as here employed is not meant works in general so much as particular kindnesses and tendernesses characteristic of individuals—giving

cups of cold water, binding up wounds, feeding the hungry, clothing the naked. It is the work of the good Samaritan, doing good to friend and foe, serving mankind. "And patience." The meaning is steadfastness, and so invariably. The Master was wont to set much value upon this word. He spoke of it to the church at Ephesus, and now again to this church at Thyatira. Patience is the flower of fidelity. It is the capacity for being still when all around is tempest-tossed. An excellent exposition is found in the words of Milton:

> Yet I argue not against Heaven's hand or will.
> Nor bate a jot of heart or hope,
> But still bear up and steer right onward.

LAST WORKS MORE THAN THE FIRST.

The finest thing in Thyatira was that her last works were more than the first. "I know thy works"—all the outpouring of the life in untabulated service. There was love and faith and ministry and patience; but, best of all, there had been an increase. "And that thy last works are more than the first." Works there were at the first, but now there were even greater works. Faith had grown to be stronger, love deeper, ministry more abundant, patience more steadfast. Good works had abounded to their account.

"Thy last works are *more* than the first." Instead of retrograding, they had progressed. In fidelity, in love, in patience they had borne the peaceable fruits of Christianity. The outward and evident activity of the church had broadened and deepened. Their works were more, not less. "I know . . . that thy last works are more than the first."

This increase was of God. I have spoken of fidelity. It was in loyalty to Christ as their Head that the church at Thyatira was enabled to increase. Paul, in writing to the Colossians, admonished them to hold fast "the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." To the Corinthians he said: "I planted, Apollos watered; but God gave the increase." "As the branch cannot bear fruit of itself," says Jesus, "except it abide in the vine; so neither can ye, except ye abide in me." First, there must be fruit, then more fruit, and then much fruit. Fruit, more fruit, much fruit. So was it with Thyatira; the last works were more than the first.

Says Peter: "If these things [virtues] are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." Says Paul: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

CHILDREN OF GOD.

BY J. LEONARD JACKSON.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." (1 John 3: 1.)

Ability to trace one's lineage back to the God of heaven is a great blessing. Every Christian may do this very thing. This is the great love of God that John would have us behold.

God abundantly blessed the patriarch, Abraham, in calling him to become the father of the faithful. In designating Noah as the Savior of the ancient world, God bestowed upon him a blessing equally as great. Moses was signally honored by God, as evidenced in his appointment as deliverer and leader of God's people. "Behold, what manner of love God hath bestowed upon these," one might say; and yet, in his blessing to us, God has combined all that he ever did for these three great heroes in making it possible for us to become children of God.

The true child of God is a blessing to the world, as was Abraham; he is the salt, or savior, of the earth, as was Noah; he is a leader of his fellow man, as was Moses.

Man has a dual nature—the spiritual and physical. The inner man was created in the image of God, destined to live forever. The physical man was, and is, of the earth, destined there to return. In the Bible, God has illustrated the inner man, its conception, birth, and growth, by the laws of the physical nature. There can be no existence without conception and birth. This is as true spiritually as it is physically. There must be a spiritual begetting; there must be a spiritual birth. In the very familiar, but oft misapplied, quotation of John 3: 5, the Lord said man must be born anew, of water and the Spirit, to enter the kingdom of God. Just as children are literally born into households and families, so are children of God born into the house of God, which is the church of the living God. (1 Tim. 3: 16.)

Let us inquire, then, how and when is one born spiritually? "For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel." (1 Cor. 4: 15.) "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Pet. 1: 22, 23.) In addition to the foregoing by Paul and Peter, James says: "Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures." (James 1: 18.) "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered." (Rom. 6: 17.) The expressions, "brought forth," "delivered," are not without their significance.

Whensoever a babe is born into the family of God, it then, by proper feeding and care, grows unto salvation. "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (1 Pet. 2: 1, 2.) From this stage of infancy one grows spiritually to a full-grown man. "For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5: 13, 14.)

Childhood is a time for educating; so into the school is man ushered, under the great Teacher in whom we have ten thousand tutors. (1 Cor. 4: 15.) Then the great textbook, adequate, all-sufficient for every need, has been placed in our hands, with the charge to study that we may be approved in God's sight, and that we may be prepared for the great examination in a fairer day. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) Therefore: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.)

In the foregoing references God is simply speaking of the spiritual in terms of the physical. The analogy is perfect; we must not misunderstand it. There is this difference, however: man is born physically through no choice of his own, but he has the right to become a child of God at all times. (John 1: 12.)

The preacher who loves the applause of the world more than the approval of God would render the church a distinct service by living in quiet and seclusion.

THE REVISED VERSION OF THE SCRIPTURES.

BY ZELLNER ENGLISH.

Within the last one hundred years wonderful strides have been made in the matter of printing and distributing copies of the Holy Bible. While a recital of some of the wonders of the last and present centuries would make intensely interesting reading and would fill a number of pages of the Gospel Advocate, or of a book, I do not wish to go into that, and have not the figures and statements at hand for the purpose. It is sufficient to remember what most of us too easily forget, if we have thought of the fact at all, that within the last seventy-five to one hundred years, both in England and America, for the first time since the Holy Scriptures attained to the stage of completion and of perfection willed of God, the holy Book has been placed in the hands of practically all who are members of any religious body and of millions who are not professing believers in Christ. Millions of copies in English are sold every year, and hundreds of millions have been sold within the last one hundred years.

The early churches, after the days of the apostles, would gather together all the inspired writings of both Old and New Testaments, and preserve them sacredly against corruption, destruction, or injury from all uninspired sources. These would be brought forth in the assembly of the saints on the first day of the week and be read and studied in the presence of all. The words from the sacred page were treasured as eagerly as the words which had fallen from the divine and apostolic lips of a few years before. The Scriptures were the meat and drink of the Christian, and every church of any size guarded the sacred copies it had brought together as its dearest possession. This state of affairs continued until the Roman Church attained to full development and power, when monasteries became the repositories of precious manuscripts, and Latin Vulgates were chained to the church altars away from the eyes and understanding of the congregations. Only since 1611, as is generally known, have we had an authorized or generally published version for English-speaking peoples, and only since 1800 has the circulation of this book been widespread. We are, therefore, at the very opening of a great period of religious education, which, if the Lord wills, will extend and grow until, indeed,

> "The earth shall be full of the knowledge of Jehovah,
> As the waters cover the sea."

Because of the exhaustless interest which the Bible contains for all true believers, the numerous translations which have appeared within this time of expansion and development have been welcomed in a manner hitherto unknown and impossible for various reasons. People have welcomed even shoddy and inferior versions, for a time, from the early days of inadequate scholarship in both Hebrew and Greek until the present university versions in ultra-modern language and classic-Greek meanings. Scholars of the church of Christ have done notable work in translating the Scriptures. We yet welcome to our bookshelves such works as H. T. Anderson's translation of the New Testament; Dr. Macknight's and other's translation of the Bible, revised and edited by Alexander Campbell; and Lard's "Commentary on Romans," with its admirably simple version of that book. There yet remains work to be done along this line. But by far the best translation that has been made in English in recent years, and consequently the best that has ever been made, because of the discovery of new manuscripts in the middle of the last century, is the American Revision of the Revised Version published in England, 1881 and 1885. This version was published in 1901, and was adopted almost immediately by such preachers as D. Lipscomb, J. A. Harding, M. C. Kurfees, and others.

Without desiring to extend unduly the length of this article, I wish to make a simple comparison or so, to the end that he who runs may read the difference between the American Standard Version and the King James or Authorized Version, of which the former is a revision—an easy passage, chosen at random:

ROM. 8: 31-39.

AMERICAN STANDARD VERSION.

What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

AUTHORIZED VERSION.

What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Compare with these Lard's *simple, almost literal,* version, noting which one comes the nearest to Lard's version, which in every way is of high authority:

What then shall we say to these things? If God is for us, who is against us? He who spared not his own Son, but gave him up for us all, how will he not also with him give us all things? Who can bring a charge against God's chosen? It is God that justifies. Who is he that condemns? It is Christ that died, rather that is risen, who also is at the right hand of God, and who pleads for us. Who can separate us from the love of Christ? Can affliction, or distress, or persecution, or hunger, or nakedness, or danger, or sword? Accordingly it is written, For your sake we are killed all the day; we are counted as sheep for the slaughter. But in all these things we more than conquer by him that loved us. For I am persuaded that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height, nor depth, nor any other creature will be able to separate us from God's love which is in Christ Jesus our Lord.

It is seen at once that the American Standard Version and the version by Brother Lard are substantially identical in the number of words used, and in the reproduction of the sense of the original; and while the same may fairly be said with regard to the Authorized Version and Lard's version, a close examination of the three reveals that where differences occur in both the words selected and their position, the two former are in closer agreement than the latter is with either, due to two cuases: (1) the discovery of new manuscripts, and (2) the changes of the meanings of English words, since 1611. The Revised Version is valuable because of these two truths. The American and English revisers, who produced first the Revised Version, and then, in 1901, the revision of the same by the American Revisers associated in the former work, labored under the limitation of seeking merely to revise the existing, the Authorized Version; hence, Lard, Macknight, and others have been able to furnish us with new, illuminating versions which serve as alternative readings for the received text.

The Revised Version, or American Standard Version, renders another service to the faithful student which may

be illustrated briefly by a quotation again from each version, this time from John's first letter:

AUTHORIZED VERSION.	AMERICAN STANDARD VERSION.
For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth,] the Spirit, and the water, and the blood: and these three agree in one. (1 John 5: 7, 8.)	For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. (1 John 5: 8.)

The words inclosed in brackets have been found to be, according to the best evidence, interpolations pure and simple, although but few of these have been found in the entire Authorized text.

The time may never come when we shall have what we regard as a flawless Bible, because of the mistakes inevitably made in copying by hand, but the mistakes of either version are and have always been trivial. The real value of the Revision consists in its far greater clarity and ease of reading. The reader of to-day finds even the highest modern literature inferior in readable qualities to the new classic which is destined to supplant the old—the American Standard Version. It has every attraction toward making the reading of the Bible superior in pleasure to the charms afforded by the most entrancing novel or story, a thing which has never been the case before. It is mostly valuable for its soul-saving qualities. Because of its certain merits, I do not hesitate to urge for it a more general acceptance in Christian homes. We should not be willing to give ourselves over to prejudices in favor of the older version.

A last word as to price. Neat, good copies can be had for one dollar and up, from the Gospel Advocate Company.

ROY HARALSON YEAGLEY.

BY G. Q. LIPSCOMB.

In this age of industrial progress and scientific discovery man is prone to rely on self and to forget God. Especially is this true of the young. What are the causes of this lack of interest in things spiritual?

"Like father, like son," is an adage that is daily pictured. For what are our efforts expended? In what channels do our thoughts run? To answer this truly, we are forced to admit that selfish interests and material wealth predominate in our life. How much of our time is devoted to the developing and perfecting of the inner man? Our children, following us, and in most cases encouraged by us, are studying and fitting themselves for those trades and professions that yield the greatest money return. The best remedy for this state of affairs is a reformation in ourselves and a greater zeal on the part of parents for the worship of Jehovah.

David said in the Psalms: "Let them praise the name of the Lord: . . . . both young men, and maidens; old men, and children." Also, he said: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Solomon said: "Remember now thy Creator in the days of thy youth." The ideal young man in God's sight makes these words his daily thoughts and plans his acts accordingly. Such a young man is now rare, and the passing of one is the cause of this article.

Roy Haralson Yeagley was born on February 28, 1904; obeyed the gospel at the age of twelve; was married on December 31, 1923, to Mizella Burton; and died on February 11, 1925, lacking a few days of being twenty-one years old. Fortunately, the success of life is not measured by its length, but by service. Roy's was a life of service to God and to man. He received his school training at David Lipscomb College, and at the time of his death he was a valued and trusted employee of the Orr Grocery Company. He was regular in his attendance at Sunday school, the Lord's-day worship, and prayer meeting. He used his talent by leading the song service at the Foster Street congregation, and later at the Waverly-Belmont congregation.

His parents, Brother and Sister L. L. Yeagley; his sister, Elizabeth; and his wife, Mizella, have the sympathy of hundreds of Roy's friends. They have also the consolation that, as far as we know, his life was pure and unblemished.

PUBLISHERS' ITEMS.

The Index to Volume LXVI. of the Gospel Advocate is now ready, and will be sent, post paid, to any address for 25 cents. Order your copy to-day.

"The Christian System," by Alexander Campbell. This has reference to the union of Christians and restoration of primitive Christianity as pleaded by the current Reformation. Price, $1.50.

"The Profitable Word," containing some of the writings of J. C. McQuiddy, will be ready for distribution in the near future. It will be nicely bound in cloth and will contain about two hundred pages. The price of the book will be $1.50. We shall be glad to have our readers send in their orders at once and be sure of receiving a copy.

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OUR MESSAGES

Ignorance is the worst form of darkness.

When humility says, "Look at me," it ceases to be humility.

We can get to heaven only by walking in the footsteps of Christ.

Dr. O. H. Tallman preached at Springfield, Tenn., last Lord's day.

Something is wrong with your eyesight when meanness looks attractive.

The organ is not the trouble. It is simply one little symptom of the *trouble.*

T. H. Bass, Lufkin, Texas, March 3: "The cause in Lufkin is gradually growing."

T. W. Phillips, Jr., Shreveport, La., March 2: "Two from the Central Christian Church and one confession yesterday."

It is more than probable that you will convert your unconverted neighbor if you get him to subscribe for the Gospel Advocate.

H. M. Phillips is announced to begin a meeting with the Lischey Avenue church of Christ, this city, on the fourth Lord's day in March.

When any one first engages to serve the devil, he always takes a little job for just a short time. But the devil promotes him rapidly.

C. C. Brown, Daytona, Fla., March 3: "We had two additions at the Wednesday-night prayer meeting and one on Lord's day. Pray for us."

Lytton Alley will begin a meeting with the congregation worshiping at Twenty-second Avenue, North, this city, next Lord's day. All are invited to attend.

Brother McQuiddy's book, "The Profitable Word," is a gem. It contains the cream of Brother McQuiddy's writings, and will be ready for distribution in the near future. Price, $1.50.

All individuals and churches of Christ who are interested in caring for orphan and dependent children should make liberal contributions on the first Sunday in April to the Tennessee Orphan Home.

M. S. Mason, Springfield, Mo., March 1: "Since writing I have filled appointments near home. The cause is progressing well in this section. Springfield will put on quite a mission campaign this summer."

W. B. West, Jr., Decherd, Tenn., March 3: "On the fourth Lord's day in February I preached at Huntland, Tenn. J. T. Clark is working with the congregation here, and is doing fine work. Our Bible drills every Friday night are good."

Willie Hunter, Tompkinsville, Ky., March 2: "Two good services here yesterday. One baptism in the country last week. I am to be at Gamaliel on the second Sunday in each month. I hear many favorable remarks about the Gospel Advocate."

We are bringing out a new edition of "Sermon Outlines," by A. J. Bachman. It contains three hundred outlines for sermons, a supplement containing funeral texts, marriage ceremonies, "Hedge's Rules of Debate," and forms of church letters. Price, $1.

The first Sunday in April is the beginning of the second quarter of 1925, and individuals and churches of Christ interested in helping orphan and dependent children will please freely respond in making a liberal contribution to the Tennessee Orphan Home on that date.

David Thompson, Mayfield, Ky., March 2: "Two good services here last Sunday. One addition by membership. T. C. Wilcox preached here on the last Sunday in February. The church appreciated his good lesson. We had a good audience and a fine service at Mount Olivet last Sunday afternoon."

G. A. Dunn, Jr., Gainesville, Texas, March 2: "During the month of February there were additions each Sunday to the Central congregation, with which I am laboring. Yesterday I exchanged appointments with my father, preaching to large and attentive audiences at Cumby."

Ira Lee Sanders, Wellington, Texas, March 3: "Our work here is getting on fine. On the last Lord's day in February we had ten additions to the congregation by membership. We will begin a meeting next Lord's day. Alva Johnson will do the preaching and B. R. Bassel will lead the songs. I preached last Lord's day at Quail. The church at O M is doing well."

J. D. Boyer, St. Louis, Mo.: "The Lord's-day services at the corner of Spring and Blaine Streets, this city, are well attended. We have two midweek meetings. These are not so well attended, but enough come to make the services both interesting and profitable. There have been several baptized lately. Our mission in East St. Louis is slowly gaining, we think."

Horace W. Busby, Italy, Texas, March 2: "The Ozona meeting closed on last Monday night, with eight baptized and several restored, most of them heads of families. W. D. Everidge led the singing. I have baptized about seventy since January 1, at Tipton, Okla., and San Benito, Harlingen, and Ozona, Texas. Tillet S. Teddlie and I began in Italy yesterday, with fine interest. The house was full last night. We are to go from here to Chillicothe, Texas."

A. R. Hill, Avon Park, Fla., March 3: "The meeting at this place closed on Sunday night, February 22, after two weeks' duration. L. L. Brigance did the preaching. Much interest was manifested. As visible results, there were five additions. I am sure that much good will yet result from the seed that was sown. I am sending two renewals and one new subscriber for the Gospel Advocate. More will follow. I hope to put the Advocate in every Christian home in this town."

J. C. Pendergrass, Houston, Texas, March 3: "I came here three weeks ago to visit my son, H. F. Pendergrass. I find four loyal congregations here. I have preached for three of them. I am to preach at Livingston next Lord's day. I aim to visit Beaumont, Bronson, McKee's Chapel, and Tenaha while here. I expect to go through North Louisiana on my way back to Wynne, Ark. I aim to hold another meeting at Philippi, near Trenton, Ky., beginning on the third Lord's day in June. Success to the Gospel Advocate and its many readers."

L. E. Carpenter, Port Arthur, Texas, March 2: "The Sixth Street congregation, of this city, is planning for a great revival, beginning on April 5, with Price Billingsley as the evangelist. The work here was never better than now, and is growing along all lines. Eight came forward last Sunday and four the Sunday before that. We are still maintaining our good record of having new pupils in the Bible study each Sunday. This is the result of a definite goal and aim in view to work by. May we all work more definitely along all lines with a definite aim."

Miss Clementine Ivie, Des Moines, N. M., March 2: "I feel that there is no better way to do missionary work than to send the Gospel Advocate into a home, so I am giving these five persons [named in letter] a year's subscription. Some of them are not Christians, and Brother Allen's front-page articles are so good I wish every one might read them. On November 10 and on December 20 I sent lists of five names, which, together with these five, make fifteen in all. These people do not know who is sending the paper to them, and I think best for some of them not to know. We enjoy reading every article in the Advocate and feel that we could not be without it."

The debate held in the courthouse at Columbia, Tenn., on instrumental music, came to a close last Friday night. The brethren were greatly pleased with Brother Brewer's able defense of the truth. Great crowds attended the debate. Among the preachers present we note the following: J. M. Gainer, Winchester, Tenn.; E. P. Watson, Shelbyville, Tenn.; Walter W. Sikes, Gallatin, Tenn.; J. T. Clark, Cowan, Tenn.; H. Leo Boles, R. P. Cuff, H. C. Hale, and A. G. Freed, David Lipscomb College; W. M. Oakley, Cookeville, Tenn.; John T. Lewis and Hugh Price, Birmingham, Ala.; E. O. Coffman and J. E. Thornberry, Lawrenceburg, Tenn.; S. T. Nix and E. A. Elam, Lebanon, Tenn.; J. L. Hines, Mount Juliet, Tenn.; J. H. Hines, Montgomery, Ala.; G. W. Riggs, Los Angeles, Cal.; Charles L. Talley, Hopkinsville, Ky.; Coleman Overby, Murray, Ky.; Ben F. Harding, Huntsville, Ala.; B. Frank Moody, Joppa, Ala.; J. Clifford Murphy, Pulaski, Tenn.; W. E. Morgan, Senatobia, Miss.; W. C. Phillips, Cleveland, Tenn.; R. C. White, H. M. Phillips, H. E. Winkler, F. W. Smith, and James A. Allen, Nashville, Tenn.; and others we cannot now recall. H. Leo Boles, who served as Brother Brewer's moderator, will give a more extensive account of the debate. Brother Brewer left last Monday for his home in Sherman, Texas.

The Pope introduced the organ.

Self-conceit is a heavy load of nothing.

E. A. Elam preached at Smyrna, Tenn., last Lord's day.

All safe teachers in religion stick close to the word of God.

Nobody should shoot off his mouth before he loads his head.

The apostles did not have *it*. Why should anybody else want *it*?

An educated man is one who realizes how much he *does not know*.

A person who borrows trouble always pays a high rate of interest.

The preacher who is fishing for souls can live without compliments.

H. Leo Boles preached at Twelfth Avenue, this city, last Lord's day.

A. G. Freed preached at Charlotte Avenue, this city, last Lord's day.

It is easy to slide downhill, but it is always mighty rough at the bottom.

It is said that the reason a negro never has appendicitis is that he never has the money.

G. W. Riggs, of Los Angeles, Cal., preached at David Lipscomb College last Lord's day.

A man who wants to do right will never stand on ground he does not absolutely know to be safe.

We have never yet heard any grief-stricken brother admit that his aching void was in his head.

The man who knows he is serving the Lord does not lose much sleep over what people say about him.

When Norway went "dry," the universal verdict was that "the women did it." We admit that the women can do a few things.

We must break fellowship with the world and form a closer union with God before we will be more contented and less dissatisfied.

Keep a pure heart and clean hands if you would sleep with a good conscience, avoid wrangles, and enjoy the approval of Jehovah.

A "want" advertisement in the Charleston Post says: "A baby fifteen months old wants two rooms, with privilege of bringing its parents."

G. C. Brewer preached at Waverly-Belmont, this city, last Sunday, morning and night, and at Charlotte Avenue at three o'clock in the afternoon.

Instrumental music was first introduced in the seventh century. That shows the way the Christian world understood "psallo" for six centuries.

You don't have to have a dictionary or a lexicon to find out what "psallo" means. Find out *what the early churches did* when it was used. *They sang*.

All denominations concede that the religious position occupied by the church of Christ is safe and invulnerable. No other body of religious people can claim that distinction.

W. E. Morgan preached at Mount Pleasant, Tenn., last Lord's day. Brother Morgan preached two funerals while in Mount Pleasant—one Saturday afternoon and one Sunday afternoon.

When the celebrated Lyman Beecher asked Alexander Campbell how he possessed himself of such stores of methodized knowledge, Mr. Campbell replied: "By studying sixteen hours per day."

F. B. Srygley was in a great meeting at Woodsfield, Ohio, at last report. Brother Srygley expected to close last Sunday night, but as we go to press we are not advised as to the final results of the meeting.

Wanted—To find S. F. Williams. If any of the readers of the Gospel Advocate know of S. F. Williams or can give any information as to his whereabouts, please write to R. E Wright, 509 Leonard Street, Bradentown, Fla.

R. E. L. Taylor, Zolfo Springs, Fla., March 3: "I closed a two-weeks' meeting at Sweetwater, Fla., with nineteen additions. Of this number, fifteen were baptized, among whom were five Baptists, one Methodist, and one Roman Catholic."

It is said that the great statesman, Henry Clay, who was chosen chairman of the board of moderators of the Campbell and Rice debate, was immersed after hearing the debate. A great stir was later created among the Presbyterians because Mr. Rice's son became a Christian.

Willie Hunter, of Tompkinsville, Ky., is in Room 427, St. Thomas Hospital, this city. Brother Hunter, who is one of our best young preachers, successfully stood an operation, and we are glad to say he is on the road to recovery. He would appreciate a visit from some of the Nashville brethren.

W. T. Hines, Neosho, Mo., March 6: "The work in Southwest Missouri is slowly advancing. Since my debate with a Russellite the crowds at home are a third larger. I will conduct my third meeting with my home congregation, March 15-29. Will W. Slater, of Irving, Texas, will be in charge of the song service."

H. F. Pendergrass, Houston, Texas, March 3: "I was with the West End congregation, Birmingham, Ala., the first Lord's day in February, and preached twice daily till the following Wednesday. The Lord willing, I will begin regular work with these brethren on May 1. There have been twenty added here in Central Park since my last report."

John F. Crews, Lawrenceburg, Tenn., March 2: "I preached at Shiloh, in Alabama, on Saturday night and on Sunday to small but attentive audiences, with one reclaimed. My first summer meeting is to begin at Sherrod Schoolhouse, in Alabama, the fourth Lord's day in July. I would be glad to arrange some work before that date. I am willing to go to any place. I am busy each Lord's day. The harvest is ready, but the laborers are few."

Suppose we grant, for argument's sake, that "psallo" means "with or without." What then? It cannot mean "with or without" at the same *time* and *place*. When "psallo" is used by inspired men in the New Testament, it means "with or without," one or the other; it cannot mean both at once. What it means may be learned from what was done by the people to whom it was written. *They sang*. The organ was not introduced until the seventh century. Why should not this one, simple, incontrovertible fact settle the question?

J. W. Roberts says: "Whenever the church of Christ is completely annihilated; the Bible obliterated by God himself; the angels in heaven cast down to hell; Christ proven to be an impostor; murder made obligatory upon all; 'Good Shepherd's Homes' indorsed by God; nunneries approved by Heaven; the 'confessional' sanctioned by God; drunkenness, profanity, adultery, gambling, etc., indorsed by Heaven's laws; the 'Knights of Columbus' acceptable to God; the Roman Catholic Church (with their popes, cardinals, bishops, and priests to give orders, commands, and boss) indorsed by the God of heaven; etc.—then I may join the 'Roman Catholic hierarchy,' but not before."

E. E. Shoulders, 1324 St. Nicholas Avenue, New York City, March 5: "Our Sunday services have been very fine, except on cold, rainy Sundays. Our midweek Bible classes are moving along nicely, but the midweek song drill has been suffering considerably for several weeks on account of bad colds and sore throats. I would like to urge a more hearty coöperation on the part of all, both in prayer and thanksgiving and in financial support, in behalf of the New York work. We are always glad to have visiting brethren in New York to meet and worship with us. The address is 226 West Fifty-eighth Street. Bible study at ten o'clock every Sunday morning; preaching and communion at eleven."

Samuel E. Witty, Los Angeles, Cal., March 2: "S. H. Hall closed a fifteen-days' meeting with the Central church of Christ, this city, on March 1. The attendance and interest were fine from the start. There were fourteen confessions, five restorations, and two by membership. Two more elders and five deacons were appointed to serve the congregation, a committee selected to look for a suitable location for a permanent home, and several thousand dollars subscribed to the building fund. In addition to the work with the Central congregation, Brother Hall devoted much time to the Japanese mission. He also preached once for the colored brethren at Watts, where S. R. Cassius has done a good work, and once for the brethren at Ontario. Brother Ishiguro's work among the Japanese of this city is growing. We need larger quarters for this work now. Sister Hettie Lee Ewing will reach here about the first of June to learn the Japanese language, customs, etc., preparatory to her work in Japan. It is hoped that the Texas brethren will supply her every need. The Lord willing, Foy E. Wallace, Jr., will hold our meeting next year, beginning the first Lord's day in January."

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EDITORIAL

WOMEN PREACHERS AND THE MAJORITY RULE. No. 2.

BY E. A. ELAM.

These questions might be answered in a laconic manner, but I prefer to give more fully the teaching of the Scriptures in regard to them, that all may learn for themselves the will of God.

Let it be further understood that if the old women do not teach the young women the lessons which God directs, and if the young women do not practice these lessons, it matters not what else they may do of what is called "church work" by the religious world, they blaspheme the word of God. (See, again, Tit. 2: 5.) The only way to please and honor God is to live and work as *He* directs.

We are asked how we know that Philip's daughters prophesied in private. We know because that is the way in which God said women should teach. How does any one know that they preached publicly—that is, to mixed audiences of men and women, saints and sinners—when there is no command in the New Testament to them to do so, and no example of any woman's doing so? The burden of proof rests upon the one who affirms that the New Testament authorizes women to so preach.

According to the letter in which these questions are asked, it is claimed "that all references to women keeping silence had reference to the old law and could not be binding in this enlightened age." This is absurd, because all commands to women to "keep silence in the churches" are in the New Testament and not in the law of Moses. But the law of Moses required women to be in subjection, and this is also enjoined by the New Testament. (1 Cor. 14: 34.)

An age can never become so "enlightened" that women are justifiable in doing that which God says it is shameful for them to do. This is not enlightenment. When some people cannot sustain that which they are set on doing by the New Testament—that is, by the wisdom of God—they try to do so by "*this enlightened age.*" "God is light, and in him is no darkness at all;" Jesus is "the light of the world;" "the opening of thy words giveth light; it giveth understanding unto the simple" (Ps. 119: 130); hence, no age or person can be more enlightened or possess more light than God, Christ, and the word of God. The enlightenment or wisdom of this world is foolishness with God.

For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to naught. (1 Cor. 1: 19.)

It would prove helpful to study 1 Cor. 1: 18-31; 3: 18-23. Every one must decide for himself whether or not he will follow the "enlightenment" of "this present evil world," or age (Gal. 1: 4), or walk in the light of God.

Thy word is a lamp unto my feet, and light unto my path. (Ps. 119: 105.)

So long as the New Testament in Christ's blood stands, just so long God's word is our lamp and light; and just so long as "the church of God" (1 Cor. 1: 2) continues, just so long this requirement that women "keep silence in the churches [congregations] of the saints" must be observed, and will be observed by all God-fearing women. The divine test in this, as in all other "things that pertain unto life and godliness," is, will women obey God?

WEAK AND STRONG CHURCHES.

The author of the letter says: "They think I ought to help [the woman preacher] because the majority want her, and because the church is weak," etc.

Indeed, any church is weak which turns aside from the will of God in its attempts to make itself strong. If a church which does this had a thousand members, and every member possessed a million dollars and stood high in social circles, it would be weak. On the other hand, a church of only two or three members, poor in this world's goods and of no social standing at all in the conventional meaning of the term, but who fear God and faithfully practice his word, is a strong church—strong in the Lord and the power of his might. In this way one can chase a thousand, and two can put ten thousand to flight. The power is in the word of God.

THE LAST RESORT.

Driven from every other false position, it seems that some will fall back on the claim that the majority should rule.

Brother Lipscomb very truly says: "A church in which majorities rule is not a church of Christ. In his church his law rules, and the elders see that it is carried out." This is the truth on this question in a nutshell.

If by a majority simply a congregation can select a preacher, and if for that reason only the preacher should be accepted and supported, then by the same rule any congregation can have a woman preacher, and she should be accepted and supported. By the same rule women elders can be chosen. But in selecting preachers, evangelists, or elders, the word of God and not the majority must be the rule.

The voice of the majority is not the voice of God. If the majority obey the voice of God, the majority is in the right; but not because of the majority, but because of obedience to God. To Israel, God said: "Thou shalt not follow a multitude to do evil." (Ex. 23: 2.) In his parting words to the rebellious people, Joshua said that if they chose to serve idols, he and his house would still serve Jehovah. Jesus declares that the many travel the broad road and pass through the wide gate unto destruction; the ones who travel the straitened way and pass through the narrow gate are few. (Matt. 7: 13, 14.) While Paul was a Pharisee and persecuted the church, he pleased men and was popular; but as a Christian, he says if he "were still pleasing men," he would not "be a servant of Christ," and that one cannot seek "the favor of men" and strive "to please men" and at the same time please Christ and enjoy the favor of God. (Gal. 1: 10.)

Jesus was woefully in the minority when forsaken by

his disciples and all religious sects and political powers combined to crucify him. Later, Peter and John, prisoners for Christ's sake, filled with the Holy Spirit, declared before the supreme court of the Jews that they "must obey God rather than men."

These passages and examples show that neither the voice of those out of the church nor that of the majority in the church can reveal the will of God or determine one's duty as a Christian. This can be settled only by the voice of God.

Of many church members Paul declares:

For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." (Phil. 3: 18, 19.)

"The many" who were so walking as to cause Paul to weep, who were serving their appetites and passions, who were glorying in their shame, who were "enemies of the cross of Christ," and whose end was perdition, were all church members. Think of such members—*many* indeed—*voting* on who is to be the preacher, whether woman or man, of the church of Christ, or on the settlement of any other question! Cannot all see that their vote would carry the whole church with themselves to perdition? It indeed grieves the faithful in Christ Jesus to learn that not a few are contending for just such a ruinous course. The contention is that all such members in any congregation to-day should have an equal voice in selecting teachers and preachers, and in settling other like questions, with those who by the study of the Scriptures are wise unto salvation, and with godly elders, whose duty God has made it to teach and to provide teaching for the church. Their votes could destroy the votes of all the elders and all the other older and wiser ones in the church, and then have a majority to spare. Think of these many frivolous and worldly members "that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," and "that are wise in their own eyes, and prudent in their own sight" (Isa. 5: 20, 21), together with babes in Christ, who are unable to discern truth and error, good and evil, because their senses have not been sufficiently exercised (Heb. 5: 11-14), deciding who are to be teachers and preachers of the will of God in his church! To think that such procedure is the teaching of Christ is preposterous. But this is not all. Frequently people not in the church at all have a voice indirectly in helping to select preachers for a congregation. They say to the members that they like to hear a certain preacher, not because of his knowledge of the Bible, or that he preaches the gospel in its simplicity and power and with dignity and love of the truth, but because he is "snappy," is a pleasant speaker, is entertaining, and antagonizes nothing or nobody, not even sin and Satan; and in the deception that they may be interested in the gospel, those in the church who manage such things by majority vote select the preacher these people of the world like to hear. Thus people of the world have a voice in selecting the preacher.

Of all plain teaching of the New Testament, there is nothing clearer and plainer than that elders, with their scriptural qualifications, are held responsible by the Lord for the teaching of the congregation. Paul's address to the elders at Ephesus shows this. They were to keep away grievous wolves (false teachers) from without and to overcome any perverse teaching which might arise among themselves. (See Acts 20: 28-30.) Attention is called to another passage among the many which might be quoted. It is Tit. 1: 9, 10. Paul teaches that an elder, with all other qualifications, must "be able both to exhort in the sound doctrine, and to convict the gainsayers," giving the reason: "For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake."

Let us note that the elders must hold "*to the faithful word which is according to the teaching*," and that they must do this in order to be able to do two things: (1) "exhort in the sound doctrine" and (2) "convict the gainsayers." They must stop the mouths of the many unruly men, vain talkers and deceivers. This must all be done by the word of God.

Then, we see that since there were "gainsayers" in Paul's time, there may be such now, and since there were then "unruly men, vain talkers and deceivers," who overthrew "whole houses, teaching things which they ought not, for filthy lucre's sake," there may be such now. These whole houses, whose faith was overthrown by these mercenary teachers with their smooth and fair speech (see Rom. 16: 17, 18), are church members, and whom such sleek gentlemen can easily manipulate so as to outvote the faithful elders and the few other true and tried ones. Trouble and division necessarily follow such a course.

We thank God for appointing in his wisdom scripturally qualified elders, who, by *the counsel of other wise and godly persons* in the church, are able to see at once the difference between the will of God and the theories and ways of men; who can detect the "gainsayers," the "unruly men," the "vain talkers and deceivers," teaching for money; and who have the courage and faith to discharge this and other duties.

There is nothing in the New Testament but condemnation for elders who love authority and who "lord it over the charge allotted" to them, and the persons who cannot see the difference between this and the work of true elders should never attempt to speak and write on the subject. The church will be torn to pieces continually until scripturally qualified and courageous elders arise in the strength of God and faithfully discharge their duties, also until all preachers who claim to preach the gospel strive constantly indeed to build up the New Testament church in all of its parts.

The preacher who teaches that the majority ought to rule in the church in anything cannot build up the New Testament church, for this course proves that he does not understand the government of this church. Elders are to rule well, labor in word and teaching, tend the flock, feed the church, exercise the oversight of it, set a good example, *advise with others in the church* concerning the welfare, the best interest, the harmony and peace of the church; but they are not to take the vote of babes in Christ and of the frivolous and worldly-minded of whom Paul writes in 1 Cor. 3: 2, 3; Phil. 3: 18, 19; Heb. 5: 11-14.

There is not one command in the New Testament to take the vote in any way of a congregation in regard to any question; there is not one example of any congregation's doing so, and there is not a necessary inference that such a thing was ever done. So clear and strong a Bible teacher as Brother Lipscomb says this was never done. I know of no scholar and teacher in the church of any reputation who thinks that any question should be pressed to a vote in order to carry a point. A few think a vote may be taken in order to ascertain the sentiment of the congregation, but not by arguing different sides of a question and as votes are taken in political meetings or ordinary meetings of any kind. All urge consultation, the study of the Scriptures, prayer, *yielding of opinions*, surrender of preferences, forbearance, unity, peace, and love—all of which the Bible teaches. Since no teaching of the word of God can be settled or set aside by majority vote, and since no opinions, preferences, and prejudices of any one should be forced upon others, but should be held as private property, then how must questions of "expediency," as they are called, be settled? By God's rule. The "younger" in the church are commanded to "be subject unto the elder," or older and wiser ones, and all to gird themselves

"with humility" and to "serve one another: for God resisteth the proud, but giveth grace to the humble." In *doing this*, all humble themselves "*under the mighty hand of God.*" (1 Pet. 5: 5, 6.) Not doing this—*all of this*—is disobedience to God. How can church members, as well as those not church members, be saved in disobedience to God?

But some things, such as choosing elders and other teachers and preachers, are *matters of faith*, and not, as some now think, "matters of expediency." The qualifications of elders and of all other teachers (study Rom. 15: 14; 2 Tim. 2: 2) are given, and how to check and to stop all teachers of error is also given; hence, such most important matters cannot be left to the *preferences*, prejudices, whims, and lack of Bible knowledge of any number, small or great. In this, as in all other things, the will of God must be done.

In the light and spirit of these scriptures, there is no room for voting in the church in regard to the management of its affairs; but there is room for, and *great need* of, consulting, forbearance, gentleness, patience, surrendering of preferences and prejudices, too, and of continued prayer until all come to one mind and soul. In *contending for the faith, fighting the good fight*, preaching "the word," and knowing nothing, save Jesus Christ, and him crucified, it must not be forgotten that the gospel of the Prince of Peace teaches all these duties and virtues and graces. Without these, no one can have the Spirit of Christ.

From what we have learned, I suppose the brother who has asked these questions will see that he is justifiable in not supporting the woman preacher and in his effort to teach the congregation "the way of the Lord more accurately."

It is true, there are some counties in Tennessee in which there is no church of Christ only and simply, but that is not because there are no women preachers here; but to say that there are counties in Tennessee in which there are "no schools and churches" is a slander upon the school system, the intelligence, and the religion of the Volunteer State, which has furnished three Presidents of the United States. There were people in the days of the apostles who could not be reached by the gospel. We admit that not all has been done which should have been done to preach the gospel in every county in Tennessee, but in our humble judgment there are places in Tennessee where the New Testament church stands forth in its dignity and strength without additions of innovations or departure from the word of God in as clear light as any place on earth, and where there are in ratio to the population more people who are only Christians, discarding all denominational names, organizations, and machinery, than any place on the earth.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Since last week Washington City, as well as the entire country, has had a holiday in commemoration of February 22, the one hundred and ninety-third anniversary of the birth of George Washington, our first President. As the twenty-second was Sunday this year, Uncle Sam granted to his army of workers Monday as a holiday, and there were various and sundry meetings in honor of the day. Many went to Mount Vernon, Washington's home, and placed flowers on his tomb there, and boats passing on the Potomac River tolled their bells or whistled a salute.

Mrs. Larimore and I attended a memorial service held in the new Washington Auditorium, which is in process of completion. We were glad we went. The exercises were interesting and instructive, the music very fine, and the big audience itself well worth going to see. For an hour previous to the opening of the exercises, the Marine, Army, and Navy Bands discoursed sweet music, playing many of the old popular war-time pieces, including "Dixie" and "Yankee Doodle."

The meeting was called to order at 10:30 by the president of the Board of Commissioners of the District, followed by a prayer by Bishop William F. McDowell, of the Methodist Episcopal Church, and the presentation of the colors, while the Army Band played "The Stars and Stripes Forever."

An introductory address was delivered by John Barton Payne, of Illinois, who declared: "In the opinion of the world, George Washington stood alone—without a rival. Only Lincoln holds a place in popular esteem comparable to him. It is hardly too much to say George Washington was the Revolution."

The District Sons of the American Revolution offer every year a prize for the best essay on a given subject by a pupil of some public or private school in the District of Columbia. The subject selected this year was: "The Surrender of Yorktown, October 19, 1781—Its Influence on the Welfare of the British Empire." The contest was open to two hundred and fifty schools, about ten thousand pupils. The prize was won by Miss Katherine Parsons, seventeen years of age, a pupil of the Gunston Hall School, one of the private schools here. She read in a clear, distinct voice her views of the influence the Yorktown victory had on the ultimate welfare of the vanquished in that historic struggle. She handled the struggle well, showing, by citations from subsequent history, that the British Empire profited greatly by that decisive battle, in learning, by the loss of its American colonies, how better to govern its remaining possessions—seeking to do so by friendly, rather than coercive, measures.

The British Ambassador, Sir Esme Howard, presented the medal to Miss Parsons, that fact being a token, as he himself suggested in an appropriate presentation speech, that all bitterness engendered by the War of the Revolution between England and America has entirely passed away. The music that followed his speech was the national hymn of Great Britain: "God Save the King."

The principal address of the day was made by George W. Wickersham, of New York, a former Attorney-General of the United States. He presented George Washington "as a great human personality, instead of in the too austere, too perfect lines in which he is usually presented to posterity. His letters reveal him as strong, steadfast, controlled, it is true, but also passionate, fiercely attached to great causes, an intense lover of country, a hater of shams and pretenses; a man of warm human loves and friendships; a character lined in heroic proportions, yet tender at heart and tolerant of the faults and foibles of common humanity."

Quotations from the state papers of George Washington were read by Hampton Gary, of this city, showing that he foresaw many of the problems that confront the nation to-day. The exercises were interspersed throughout with music. Songs were rendered by Emilio de Gogorza and Charles Trowbridge Tittman, and the national hymn of France, the "Marseillaise," was sung by a Frenchman, Lieut. Jean Labat. The meeting closed about 12:30, with the singing of "America" by the audience, accompanied by the massed bands, and a benediction by Rector Edward L. Buckey.

We were interested, not only in the exercises, but also in the Auditorium in which they were held—a beautiful white concrete building not yet entirely completed, of which Washingtonians are justly appreciative. The capital city of our country is logically the Convention City of the entire country. It is a show place in which every

resident of the United States has an interest and should see, if possible. Its broad streets and avenues, well-paved and shaded; its beautiful parks; its statuary erected in memory of men who have served the nation in war or in peace, and have thereby contributed to the greatness and influence of our country; its display of magnificent public buildings—all serve to make it the natural Mecca for conventions. Heretofore, however, the city has lacked a suitable assembly hall to meet the demands of conventions, but in the Washington Auditorium this demand is fully met.

The building is well located, occupying a triangle formed by Nineteenth Street, New York Avenue, and E Street. It is within five or ten minutes' walk of the White House, the State, War, and Navy Building, the Treasury, and the leading hotels, and diagonally across the street from the three-million-dollar Interior Department building. Two street car lines pass the door, and parking facilities are excellent.

The building is fireproof, constructed of concrete and steel. The ground floor, which is partially below the ground on the E Street or north side is designed for an exhibit hall. It contains approximately twenty-eight thousand feet of floor space, and is well lighted and ventilated, as is the entire building. Occupying an entire block, the building has exceptional daylight advantages, and care has been taken to make its ventilation and artificial lighting facilities as good as the best.

The auditorium, like the entire building, is shaped like a flatiron. There is a stretch of one hundred and fifty-two feet from wall to wall at the entrance to the auditorium, and it narrows to a width of forty-three feet at the front of the stage. Notwithstanding the width of the room, only two columns appear in it. The roof is supported by huge steel trusses of railroad-bridge type, strength, and endurance, securely riveted to the steel columns encircling the building. The gallery is cantilevered with immense beams and trusses. The building as a whole is recognized as an unusual engineering success for strength, durability, and practical utility. Its seating capacity is six thousand; but, to accommodate small gatherings, the seating capacity of main floor and gallery combined can be reduced to half that number.

As the demands upon the Auditorium will be many and varied, space was allowed by the architects for thirty-five rooms, to be used as dressing rooms, committee rooms, and conference rooms; and on the top floor of the building a five-room apartment has been arranged for the superintendent and his family—an important addition to their comfort and convenience and to the efficiency of the service.

The building is said to be fireproof; but, to provide for emergencies, the architects provided twelve exits from the auditorium and two at the back of the stage; hence, the entire Auditorium can be emptied of a capacity audience in a few minutes.

The Washington Auditorium is not one of Uncle Sam's buildings, but is owned and controlled by a corporation composed of business men and women of the city. The grounds and buildings represent an outlay of approximately eight hundred thousand dollars.

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A REMARKABLE DOCUMENT.

BY F. W. SMITH.

Some documents are remarkable for some things, while others are remarkable on entirely different grounds. The following, which appeared in the Nashville Banner of February 7, belongs to the remarkable class:

STATE LEGISLATURE VS. TRUTH.

Some of our silly, incompetent, and bigoted legislators have stirred up the cosmic dust about evolution, Darwin's theory, and some have connected it all with the Christian religion. And let me say here that I am inclined to believe that the leaders in the escapade are about as much informed on the subject as Ingersoll was about "death" at the age of three, when his mother died, and he looked at her in quietness and asked, "Why doesn't mother move?" and was informed by a dressed-up man that she was dead.

No one needs better proof of the truthfulness of Darwin's theory than to visit Capitol Hill and view some of its occupants (I will not mention any in particular, as they need little, if any, free advertisement). Some one said they sprang from the monkey and that one would be forced to believe that they had not sprung very far. Now, don't misunderstand me. I said "some one else said this to me." But seriously, as men of reason, men who believe in the freedom of thought, action, and expression, and men who accept only facts, men who believe the human race has not lived and strived in vain and that we have advanced, these are the men who accept facts rather than miracles, who accept the known rather than the unknown, who accept the "I know" rather than the "I believe" theory.

There is little wonder that certain religious fanatics, through selfish bigotry, would force us to live under their rule and believe and accept their damnable creeds; they have made their living for the past twenty centuries by keeping us in ignorance; and when we throw off the yoke of superstition, discard myth and miracle, the supernatural and the scheme of redemption, and refuse to fill their coffers, they would raise a howl and try to force us to live, accept that which we do not believe, and to try to keep our children from being taught the facts and truths of science by means of placing such laws of force and crime on the statute books.

I don't think that a divine power needs any State Legislature to help solve its problems, nor to help keep the sons of man in ignorance for the benefit of the "self-appointed chosen few."

All the thinking men of the world to-day accept evolution as a proven fact, and they know that it does not conflict with the teachings of Christ, as some would have you believe.

Out with ignorance, superstitution, force, and fear! Facts, truths, and science are the things.

THOMAS PAGE GORE.

SWEEPING STATEMENTS.

The foregoing is remarkable for its sweeping statements unsupported by authentic documentary evidence. It is very easy for one who is himself *uninformed* to berate the men chosen by an intelligent constituency to represent them at the Capitol of their State as "silly, incompetent, and bigoted legislators." Such designating terms were used to make the impression on the public that their author is an exceedingly wise and profoundly *learned* man, but to all really thoughtful people who know a few things he has advertised himself as a dealer in secondhand, worm-eaten theories.

His effort to compare the men in the Legislature to a boy of the tender age of three years is a reflection upon the common sense of the voters of Tennessee; and while it was intended to be *funny*, it is, in fact, "silly."

In all "seriousness," has the author of the document before us ever read Darwin's writings on the subject of evolution? The suspicion is that he *has not*, else he would not rush into the public prints as he does in the article under review. Does he not know that Darwin himself *disclaimed* the theory of evolution as a proven fact and said it was a theory that *had not* and *could not* be demonstrated? No sensible person has ever connected the theory of evolution with the Christian religion, and the very fact that the legislators introduced a bill to prohibit the teaching of evolution in our public schools shows that

they regard such teaching as opposed to the Christian religion.

He who has the slightest conception of the Christian religion knows that the theory of "evolution" is diametrically opposed to the Bible. But since Mr. Gore is demanding the exercise of his "freedom of thought, action, and expression," he should not fall out with the legislators for doing the same. The taxpayers of this State who support the public schools most certainly have the right, or freedom, to say what shall be taught their children in these schools regarding their origin. If Mr. Gore or any other evolutionist wishes to conduct a school upon his or their own initiative, relying upon public patronage for support, let him or them go to it, and exercise all the "freedom of thought and action" desired, and I am sure the legislators (if they are "monkeys") will not interfere.

He informs us that he is of the class of "men who accept facts rather than miracles, who accept the known rather than the unknown, who accept the 'I know' rather than the 'I believe' theory." Wonderful statements coming from a man who terms the legislators a lot of "monkeys!" Does Mr. Gore *know* that he sprang from a monkey, or does he simply *believe* it from the theory of evolution? Does he even "know" that such a man as Darwin ever lived and wrote, or does he "believe" it because some one else has told him?

No, no, Mr. Gore, not any "religious fanatics, through selfish bigotry, would force" you "to live under their rule and believe and accept their damnable creeds." You can believe anything under the heavens you may wish, but you have no right to teach your infidel theory of evolution to the children of those who oppose it. God permits men to believe a lie and be damned if they so desire.

But really, does Mr. Gore reject miracles? The very fact that he accepts without question the miracle wrought through the grass in the same pasture causing wool to grow on a sheep's back, hair on a hog's back, and feathers on a goose's back, estops him in the denial of miracles.

His sweeping statement, "All the thinking men of the world to-day accept evolution as a proven fact, and they know that it does not conflict with the teachings of Christ as some would have you believe," shows how little he knows of the subject he attempts to handle.

None who believe the Bible accept any such thing, but are exceedingly emphatic in denying and combating the doctrine of evolution. Among these, who can be counted by the thousands, are some of the brightest intellects this world has ever known.

For man to deny the Bible account of miracles, while at the same time living, moving, and having his being in the midst of powers and forces as profoundly mysterious and inexplicable as that of any miracle recorded in the Bible, does not bespeak a very high order of candor.

Can Mr. Gore explain upon any rational grounds how the food upon which he subsists is transmuted into blood, bone, flesh, sinew, and every constituent element of his physical being? If not, why deny that the power thus working through such mysterious laws could not have wrought the miracles recorded in the Bible. Infidelity is the most *unreasonable* and *foolish* thing that was ever propagated by man.

CHARLES CHRISTOPHER KLINGMAN.

BY F. B. SRYGLEY.

When Brother Klingman was satisfied with "what is written," it was "C. C. Klingman;" but since, like our digressive brother, John Cowden, he has become broad-minded enough to do as he pleases, he writes himself down as "Charles Christopher Klingman." I confess I like "Charley" or "C. C." better than I do "Charles Christopher." This brother had an article in a recent issue of the Christian Standard, in which he went so far that the editor called him down. The article was labeled, "The Authority of Christ—Is It Fixed or Flexible?" I knew when I read that question at the head of the article, "Is it fixed or flexible?" that Brother Charley thought it was not "fixed" and that he was the very man that could fix it; and he certainly fixed it—fixed it so well that the editor of the Standard "fixed" him.

Brother Charley begins on "apostolic authority" in these words:

> Organic unity is possible only on the basis of doctrinal agreement, and doctrinal agreement is possible only on the basis of some fixed authority, something extraneous to or helpfully supplementing the authority of the individual conscience. In the first century of the Christian era the apostles of Christ furnished just such an authority. Their decisions were final because they were believed to be inspired men, supernaturally endowed by God's Holy Spirit.

If the apostles furnished just such authority as was needed in the first century, why would not that same authority meet the demands of the second century and of every succeeding century? Brother Klingman cannot argue that the change in conditions of the centuries that followed made a change of authority necessary; for Christianity is for the spirit of man, which is from God and changes not. The bodies of men and their needs change; but the body came from the earth, while the spirit came from God who gave it. It is evident that the Lord understood that the authority of the apostles would continue through all the centuries, for when he gave them the commission he said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Brother Klingman says that that authority was all right for the first century; but the Savior seemed to think it would do "always, even unto the end of the world." It will be noted that Christ declares here that all authority in heaven and upon the earth had been given to him, and he delegated that authority to the apostles for all time, even to the end of the world. Our erring brother has discovered that it was all right for the first century, but he seems to beg leave to differ with the Savior about its being sufficient for all time. He says: "Their decisions were final because they were believed to be inspired men, supernaturally endowed by God's Holy Spirit." Some of us still believe that "they were inspired men, supernaturally endowed by God's Holy Spirit;" and with those who believe that, their decisions are yet final. This would indicate that Charley does not believe that these men were inspired by God's Holy Spirit, and, therefore, he is hunting for some flexible authority that he can fix to suit himself. If this is the trouble with the gentleman, I have but one quotation that exactly fits the case, and it is this: "But he that disbelieveth shall be condemned."

The brother says: "When Christianity became the state religion of the Roman Empire, this apostolic authority was claimed by the papal hierarchy." What if it was claimed by the Catholic Pope? That does not give it to him. That authority is yet for every believer, and I do not propose to surrender it to the "papal hierarchy." The brother seems to think that because the Pope claims it he is compelled to give it to him and turn out and hunt up some other authority that is flexible and that he can fix to suit his broad-gauge machine. You had better cut your machine down, Brother Klingman, to fit the gospel track.

The brother then speaks of "Protestant authority" in these words:

> The authority of the apostles is also the theoretic authority for harmony in doctrine among Protestants. But

that authority rests with the sacred literature of the New Testament, rather than with the personal successor of the apostles.

The brother talks about "the personal successor of the apostles," as though there could be successors to the apostles. The apostles were witnesses, and a witness cannot have a successor. Besides, when their testimony was given and submitted to writing, it was not necessary that any further testimony be given. The brother says: "The authority of the apostles is also the theoretical authority for harmony in doctrine among Protestants." Why should I make the authority of the apostles only *theoretical* because the Protestants have done so? The authority of the apostles should not be *theoretical*, but *real* and *actual* in controlling the life and teaching of the Christian. The brother had better let the Protestant and the Catholic rest a while and try to save Charley Klingman.

The brother then speaks of the authority of silence, as though silence could bestow any authority. That point is too fine for me to get a bead on it, and so I pass it in silence. If silence has any authority, I hope to exercise it by being silent on this point.

The climax to the brother's article on authority is the authority of love, and he expresses himself in these words:

The fundamental principle of the Campbells is undoubtedly the only principle that will last, but the best things of earth are most easily ruined by extremists. For the most part, our editors do not want to be made our bishops. The Campbell principle is all right, but it must be made flexible by the authority of love. If it had been, "instrumental music in the worship" would never have been made a test of fellowship, editors or no editors.

"The authority of the silence of the Scriptures" might have forbidden its use, but the authority of love for one another, based on our individual worth to God, in the light of our blood-bought salvation, would surely have prevented us from letting it divide us into two hostile brotherhoods.

I am not as much concerned about "the fundamental principle of the Campbells" as I am about the fundamental principle of Christ and the apostles. I sometimes think it is a pity that some men ever knew that the Campbells lived. What right had these uninspired men to originate or arrange any principle that "must be made flexible" so our brother can have an instrument in his worship which was not authorized by Christ and his apostles? Whenever these fellows depart from the word of God, they begin to talk about "love," when the Bible says: "If ye love me, ye will keep my commandments." Why do not these digressive brethren practice some of this "love" for their brethren, if it is such a fine thing? The brother says that if the authority of love had been practiced, instrumental music never would have been made a test of fellowship. He may be right about this; for if these brethren loved God like they should, they would obey him and not do something in their attempt at worship which he has not commanded; and if they loved their brethren as they should, they would not introduce a thing into their worship which they can conscientiously leave out, when they know as good people as live cannot use it without sinning against God and their own consciences. There is no authority in the silence of the Scriptures; but one who worships God should worship by faith, and no man can have faith where there is no command.

Brother Klingman closes his article with the following:

We, the disciples of Christ, of all people on earth, ought to place "the authority of love"—the highest form of authority—above all others, and ought to remember that Christ said: "By this shall all men know that ye are my disciples, if ye love one another." We need to add to the slogan of the Campbells the slogan of the church of China: "We agree to differ, we resolve to love, we unite to serve." This makes it flexible and fruitful.

This, "the authority of love," is new only because it has not been practiced. It is as old as its author—the Christ. Until we practice it among ourselves, our eloquent pleas for Christian union will still fall on deaf ears.

I could answer this very easily, but the editor of the Standard did it so well that I here give his answer in his own words:

We unreservedly acknowledge Brother Klingman's authority for the statement, "By this shall all men know that ye are my disciples, if ye love one another;" but the same authority has also said, "If ye love me, ye will keep my commandments," and, "If ye abide in my word, then are ye truly my disciples." The commandment to love one another is only one of the many commandments that Jesus left for us. If we abide in his word, we will, of sheer necessity, love one another; but we will also do those things whatsoever he has commanded us to do, so that he may be with us even unto the ends of the earth. Therefore, Brother Klingman's "authority of love" by itself is hardly broad enough to carry out Christ's will.

We can regard the reference to the slogan adopted by the church of China in no other way than unfortunate. It may be a very pretty sentiment to "agree to differ, resolve to love, unite to serve," but no one familiar with the church of China and the New Testament church would be audacious enough to say they were identical in doctrine or in practice. That such a sentiment is "flexible" is perfectly obvious. The trouble is that it is too flexible. We regard it as at least debatable whether or not it is "fruitful," for what is it the China church has agreed to differ upon? That man's inner conscience is the authority in all moral and spiritual matters, and that, therefore, one can believe what he pleases and practice anything he chooses. On this principle the hope of any resemblance of cohesion can only be kept up by agreeing to differ, for there will be as many different doctrines as there are "inner consciences," whatever they are. The authority of Jesus Christ is set aside for the vagaries of the human mind. No one who understands the human hearts that have abiding convictions and loyalties will regard such a principle as a unifying force, and it makes little difference whether we call it "love" or any other name. You can perfume the thing with all the sweet odors of Arabia, but in essence it remains the same nauseating thing.

The editor of the Standard very naturally resents the allusion to the church in China, because that is the church supported by the United Christian Missionary Society, which has indorsed open membership, which means receiving members who have never been baptized. What will Brother Klingman contend for next? When one leaves the word of God, there is no stopping place. Good-by, Brother Charley; I feel for you, but I cannot go with you. I shall abide in the authority of Christ and his apostles.

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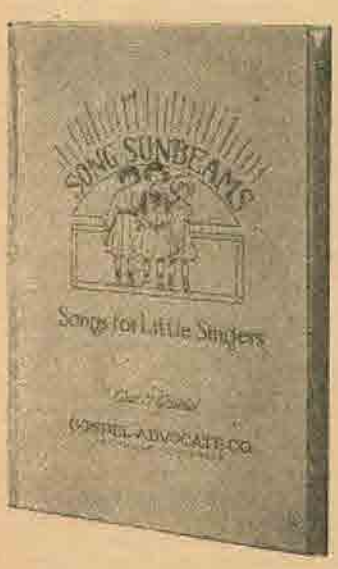

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This stirring statement Tyndale made to an opponent, probably early in the year 1522. It seems to illuminate the daring, courageous quality of his spirit, and reveals the fact that he realized what an influence his work was to have in the lives of individual men and women down through the centuries.

William Tyndale studied Greek at Oxford and Cambridge, in the early sixteenth century, and in the course of his preparation for the priesthood became acquainted with Erasmus' edition of the New Testament in Greek, which had first been printed in 1516.

After completing his studies, Tyndale became tutor and chaplain in the household of John Walsh in Gloucestershire, and it was there that he "perceived by experience how that it was impossible to establish the lay people in any truth, except the Scripture was plainly laid before their eyes in their mother tongue, which thing only moved me to translate the New Testament."

He hoped to find other scholars and priests willing to coöperate with him; but after vainly trying to interest the Bishop of London in his plans, he abandoned the idea of translating the Bible under English patronage and went to Hamburg and then to Wittenberg, where he visited Luther. Finally he began printing his translation in Cologne; but after ten sheets were completed, news of his work reached the authorities, and he was obliged to flee to Worms, where, with funds supplied by a number of English merchants, he completed an edition of his Bible in 1525.

Copies were bought eagerly and widely circulated in England, but the bishops publicly denounced the translation in 1526 and burned every copy they could find. Their work was so thorough that only one complete copy of the first printing of the translation remains. It is at Bristol, England.

During the following years efforts were made by Cardinal Wolsey and others to bring Tyndale back to England for punishment. For a time he was enabled to work in safety in Marburg and produced several important works there, which were discussed with great interest in England.

He lived in Antwerp for a time, working on a translation of the Hebrew Old Testament and bringing out revised editions of his New Testament, but eventually he was betrayed and imprisoned in Vilborde Castle, near Brussels. He was condemned

for heresy, and was strangled and burned on October 6, 1536.

One hundred and fifty years before Tyndale, in 1381, Wycliffe had produced a New Testament from the Latin, but his work was never published and exerted no influence, except upon a small group of people.

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HELPING OTHERS.

BY H. C. FLEMING.

Often many people need our help, and we frequently need the help of others. This cannot be questioned.

What is called the "Golden Rule" applies in this matter with great force. Much suffering has been in ages past and still continues. It matters not how this suffering came to pass, it is with us and needs our attention, and this calls for discretion in order to be of benefit to those we desire to help. There are often instances where a little help will enable some to help themselves; and this is very important, because if any who are able will not make any effort to do so, it is unwise to help them, lest we encourage them in idleness. There are also those who impose on the generosity of others; and these should be detected and rejected.

Again, we find others who are in distress through no fault of their own; but even if it is their own through mistakes, they need and should have help. There are none who do not make mistakes from which bad results follow. It is often heart-rending to those of a sympathetic nature to see suffering they cannot relieve. Such will do all that is in their power to do. This is their positive duty, trying to follow the actions of the Lord Jesus.

There are some instances where a child has been unfortunate in its parentage, and such a child is disdained because of the sins of its parents. This is very wrong. Such a child needs that much more sympathy and help, for it had no choice in its parentage; nor can any one have such a choice.

Of course, the widows and orphans should not be neglected. They call loudly for our sympathy and protection.

Our first duty is to provide for our own who are unable to do this for themselves, whether they are widows or others in suffering. (See 1 Tim. 5: 6.) Our next duty is to those of the household of faith. (See Gal. 6: 10.) Our next duty is to all men, beginning with those nearest to us and extending on as far as we are able, and to keep ourselves unspotted by sin in any of its forms. We find this last, because of the influence of sin, the hardest to do, even while helping others. (See James 1: 27.)

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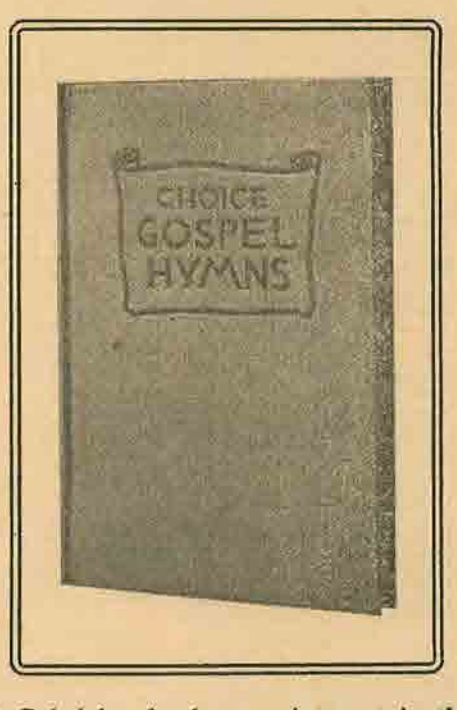

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OBITUARIES

LAMB.

On October 1, 1923, the angel of death came and bore away the spirit of my aunt, Mary Jane Lamb, who lived in West Tennessee. She was the oldest child of William Westbrooks, a true and faithful preacher of the gospel. About the age of twenty-one she became the wife of William Lamb. To this union were born six children, all of whom were left to mourn her loss, except one who died when small. Aunt Mary Jane had been in ill health for a number of years, but she bore it patiently. She had been a soldier of the cross, a follower of the Lamb, for something like fifty years. She lived in this world of sorrow and disappointments sixty-seven years. Let us all remember the example she left, and strive to so live in this world as to meet her in the sweet by and by. MABEL.

ARMS.

On September 2, 1924, little Christine Arms, daughter of Brother Roy Arms, of Celina, Tenn., was called from earth, lacking one month of being three years old. Her mother died when little Christine was only three weeks old, and she was placed in the home of her uncle and aunt, Brother Mark Hayes and wife, a better home than which no child could have. All of her childish needs were abundantly supplied there. Little Christine was the granddaughter of Brother John Arms, one of our preachers, who is doing a great work in this section of the country. Funeral services were conducted at the Bethany meetinghouse by the writer, in the presence of a number of sorrowing friends and relatives, and she was laid to rest in the family burying ground near by. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." WILLIE HUNTER.

BRANDON.

Mr. M. A. Brandon, of Huntingdon, Tenn., who had reached the ripe age of seventy-eight years or more, responded to the call of the death angel on November 26, 1924. He is survived by one daughter, Mrs. J. W. Jarrett, and two sons, Rowland Brandon and Sherman Brandon. Early in life he became a Christian, and continued faithful until the end came. With the passing of Brother Brandon, the town loses one of its finest citizens; the citizens, one of their best neighbors; the church, one of its most loyal and ardent supporters; and the Gospel Advocate, one of its oldest readers. Brother Brandon had been a reader of the Advocate for years, and always looked forward to its coming with great pleasure. He loved the church and its membership and never lost an opportunity to speak a word of encouragement. While he has gone from among us, yet his influence and the fatherly advice which he gave from time to time will continue to live, to encourage, strengthen, and edify the ones left to carry on the work. JOE L. NETHERLAND.

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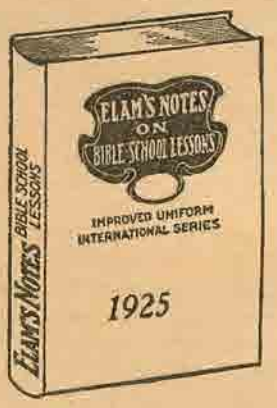

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SHELLEY.

Brother Isaac Robert Shelley was born, in Knoxville, Tenn., on October 26, 1850, and died, at his home in Rocky Comfort, Mo., on December 28, 1924. He was married to Fannie E. Morgan on April 27, 1887. Three daughters were born to this union—namely: Mrs. Wanda Carter, Stella, Mo.; Mrs. Ada McDonald and Mrs. Blanche Lamberson, Rocky Comfort, Mo. Besides these, he left behind three sisters and one brother. They are: Mrs. E. H. Goodner and Mrs. Hodge, Viola, Idaho; Mrs. Culp, Rocky Comfort, Mo.; and B. F. Shelley, Joplin, Mo. When six months old his parents moved from Tennessee to McDonald County, Mo., where he was a resident seventy-four years. For thirty-eight years he was a successful business man at Rocky Comfort. Brother John T. Hinds baptized him into the one body in 1905, and he was constantly at his post as an active worker. The writer officiated. W. T. HINES.

MOORE.

Brother M. J. Moore was born in Van Buren County, Tenn., on June 18, 1842. He was married to Miss Berilla Cooper, in Tennessee, on February 14, 1867. To this union five children were born—two sons and three daughters. The two sons and one daughter still survive. He was married the second time to Mrs. Lou Wilder, on February 9, 1924. He had not been able to do much preaching for the past two years. He was confined to his bed for two months, and on July 21, 1924, the death angel came and relieved his suffering. I was intimately associated with Brother Moore for the past thirty years, and for the past several years he made my home his headquarters. He was a fearless defender of the truth, and perhaps he did more preaching and went through more hardships for the cause of Christ, in territorial days and since Statehood, than any other man in Oklahoma. He fought a good fight, he kept the faith, and now he has gone to receive his reward. I pray that the loved ones left behind may so live in this world that they may be able to join him in the world to come. J. D. MATHEWS.

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THE CONVENTION AT FLORENCE.

BY C. A. NORRED.

Recently there came into my hands a copy of Truth in Love, in which Brother Lewis has something to say about the convention the "Christian Church" held this year in Florence, Ala. Inasmuch as I live in Florence and had the opportunity of attending the sessions of the convention, I am moved to submit to the readers of this paper a report of the proceedings. I did not attend some of the sessions. Further, it would be impossible to make this report comprehend everything which came under my observation. I shall, therefore, confine myself to what appeared to me as the outstanding features.

The first session included a report of the work done by the missionary society in Alabama during the year ending with the convention. Brother H. O. Bernard, of Birmingham, in making the report, stated there were about fifty contributing churches in this State. I think the exact number named was fifty-two. He reported that about seven thousand dollars had been expended by the society during the year. He reported that two churches had been planted and one lost.

When I heard the report, I felt sure that the gains reported were not commensurate with expenditures reported. Later in the convention I learned that some of the funds expended went to maintaining the Central Christian Church in this city. In fact, the pastor of the Central Church likened their work here to the work on Stone Mountain, near Atlanta, declaring that they who are carrying on the Central Christian Church have been chiseling on a mountain of "conservatism." He declared that what they had done here was due to the U. C. M. S. (United Christian Missionary Society).

In order to appreciate the meaning of what was said in the preceding paragraph, some elaboration is necessary. The pastor of the Central Christian Church declared before the convention that almost "every other" family in this county belonged to the "conservative branch of the Christian Church." I am informed that there are between thirty and forty churches of the New Testament type in this county. There are three white churches and one colored church in this city laboring after the apostolic order of things. Yet in this field the U. C. M. S. supports a mission work that is "chiseling on a mountain of conversatism." The work of the churches of the New Testament type is such that the Central Christian Church and its supporters could labor with them without doing anything

unscriptural. Further, the churches of the New Testament order are, the "society brethren" must admit, accomplishing the salvation of souls. Yet, among these churches laboring in this scriptural and effective work, the U. C. M. S. supports a man who spreads division. This one incident is enough to condemn the U. C. M. S. in the eyes of all who fear God. How a people can profess to love "unity" and at the same time contribute to a divisive institution such as the U. C. M. S. has shown itself to be is strange indeed! From this time on, when you find yourself thinking that the missionary society is not planting many churches, considering the funds she is expending, just remember that her poor showing is probably due to the fact that a considerable portion of those funds was needed to chisel the conservatives!

Another feature of the convention was an address on "The United Christian Missionary Society," delivered by Dr. George W. Muckley, of St. Louis, Mo. Brother Muckley first gave a history of the origin of the missionary society. Then, in explaining what he considered the advantages of the U. C. M. S., he called attention to the fact that while heretofore there had been different societies for the different phases of the work, one society for home mission work and another for work in foreign fields, under the U. C. M. S. all this work was intrusted into the hands of one society whose departments were all in one building in St. Louis. Then, passing to a discussion of the work of the society, the speaker recited figures concerning the missionaries supported, conversions claimed, hospital and benevolent services performed, and church buildings erected.

Brother Muckley revealed the fundamental fault of the U. C. M. S. when he referred to the fact that the work done by the contributing churches is under the supervision of one society. According to the New Testament, the work of the church is under the oversight of the elders of that church. (Acts 20: 28.) Under the U. C. M. S. the supervision of the missionary work of a church is exercised by the society. Let the friends of the U. C. M. S. take note of this point of disagreement. An intelligent opposition to the society is not based on any good the society may do, for the individuals and churches opposing engage in the same work; but the opposition is against the practice of taking the supervision of the missionary work done by a church out of the hands of the elders of that church, where the Holy Spirit placed it, and placing it in the hands of a society. Let those who would conciliate the opposers of the U. C. M. S. address themselves to this point of disagreement pointed out.

I cannot refrain from saying that during the convention I heard much said about "our people." The atmosphere was distinctly sectarian and denominational. When a group of Christians in different congregations come to think of themselves as a "church" among the "different churches" of Christendom, they have become sectarian; when a sect appropriates a distinctive name, it becomes a denomination. The convention here convinced me that the persons it represented had done both. The group of persons calling themselves the "Christian Church" is simply another denomination. When one of that persuasion seeks to fraternize with one who is laboring for New Testament things and insists "we are all brethren," he should be shown gently and clearly that his claim is simply that of a baptized believer in any other denomination.

Whatever may be said of the past, these are "times that try men's souls." Let all who love the Lord realize the enormous obligations and responsibilities the present time imposes, and let them "watch and pray." There is great need for persons who will shun everything human in religion and give themselves to the work and worship set forth in the New Testament.

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A strong worker was sawing wood, when suddenly his saw collapsed. The wooden frame fell to the ground in three pieces, together with the steel crosspiece and the saw blade. The sawyer wasted no time, but began peering about on the ground amid the sawdust. His search was at last rewarded by finding a steel pin about an inch long. This, when passed through holes in the saw blade and the wooden frame, held the whole together, and the work proceeded briskly. The saw and the sawyer depended for efficiency upon that inch of metal. Indeed, efficiency in any task is likely to depend upon some little, unnoticed factor, like politeness or promptness or neatness or health.—Selected.

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From the Brethren

Monterey, Tenn., March 2.—On the first Lord's day in this month I preached, morning and evening, at Monterey; on the second Lord's day, morning and evening, and on Thursday night before, I preached at Crossville, and baptized one lady; on the third Lord's day I preached at Monterey, both morning and evening; and on the fourth Lord's day I preached twice at Algood and once at Netherland. We are having midweek prayer meetings and Bible study at two of these places. May God help us to teach "publicly, and from house to house," the things of the Lord.—J. D. Jones.

Union, S. C., February 24.—We had to close our meeting for a few days because so many took the "flu." Our song leader and Brother Burton and my wife took sick. All are about able to go again, except Brother Burton, and he is improving fast. We baptized fifteen while the meeting lasted. Others are expected later. Brother Burton says that this makes twenty-nine baptisms since January 1. This is certainly a good church—no divisions, no strife, no quarreling, no hatred that can be seen. They contributed about eleven hundred dollars last year, and they are trying to increase the amount this year, so they will soon have three church houses paid for, and they are good ones.—J. C. Mosley.

San Francisco, Cal., February 28.—I was called to Oakland on February 4 to assist in conducting the funeral of Sister D. C. Allen, the wife of our colored preacher in Oakland. She was a good woman, and she will be greatly missed by her husband and the little band of colored brethren in that city. I also had an appointment to preach for these brethren on Sunday night, February 22, but we were rained out. They invited me to return later when the weather becomes more favorable, and, the Lord willing, I shall accept the invitation. The work moves along very nicely at Fourth Avenue and Clement Street. Brethren, if you have friends in this city that should be meeting with us, please write to me, and I will endeavor to see them and invite them out to our services. My address is 1281 Sixth Avenue.—W. Halliday Trice.

Livingston, Tenn., March 3.—We are much encouraged over the outlook in Livingston and vicinity. We had three good services yesterday, two in town and one at our mission eleven miles in the country. As stated before, the strongest opposition comes from our transgressive brethren, who are on the war path at times (I mean some of their preachers), but with an unfair mode of battle, that of bushwhacking, failing to come into the open and meet the issues, but steadfastly denying that they are guilty as charged, thinking, I suppose, that a denial proves them innocent. To those who think for themselves there is no more convincing proof of the guilt of an individual than pleading innocence and refusing to allow his case to be examined before the public. These are the tactics employed by a preacher in this part of the country who is under the direction of the missionary board.—Will J. Cullum.

Irving, Texas, February 23.—We had some five or six members at Paxton. I held a meeting for them last summer and baptized seven persons. The work was started for the first time, and regular Lord's-day meetings have been carried on since. Two men, Brethren Don and Jesse Hooper, paid me one hundred dollars. The other contributions made the meeting pay me more than any meeting I held last year, and I preached for some good churches. These two men also subscribed twelve hundred and fifty dollars toward a church building. The building is now under construction. These are all poor people financially. Brother Frank Grammer and I are to be there for a meeting this summer. They will support

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me and will pay Grammer for half time. I promised to raise the balance of the support for him. I always did like to help those who were doing their best to help themselves. These good people need some help to finish their house of worship. There is just one other church in the county, so far as I know. Brethren, if you find it in your heart to help them, send money to Jesse Hooper, Paxton, Texas.—Will W. Slater.

Santa Rosa, Cal., February 20.—Brother F. H. Stringham, of Caldwell, Idaho, preached here on the first Sunday in February, morning and evening, and also the following Wednesday and Thursday nights. He also visited the Santa Rosa Christian Academy and made a chapel talk. We now have five classes in our Sunday-morning Bible study, with an attendance of fifty or sixty. Brother O. W. Gardner, principal of our school, started a Japanese mission here on Sunday afternoon, February 15, with an attendance of about thirty-five at the first meeting. The Santa Rosa Christian Academy is moving along nicely. Our enrollment lacks only one of reaching the half-hundred mark. We have three devoted, whole-hearted, self-sacrificing Christian teachers. A goodly number of our pupils are orphans and children who need a little bit of love and personal attention, and I believe they are getting this attention. Our two schools are now preparing a joint literary program to be given about the first of March. The interest and fellow feeling that exists between the two schools is very gratifying. May the Lord bless and prosper those who are working and sacrificing to make these schools possible.—Felix G. Owen.

Santa Rosa, Cal., February 24.—When I came home from work this evening, Brother Kindig, one of our elders, had been here to know if I could attend to a baptism at half past seven o'clock. We had a short service, and I baptized the woman. She is an elderly lady who has been helping at Brother Sinclair's on account of sickness in his home. She made it known that she wanted to be baptized, and the service was attended to. This looks good to me. It shows the good influence of private teaching that has been done. The Santa Rosa Christian Academy is progressing nicely. The birthday of our primary teacher, Mrs. William T. Owen, comes the same day as Washington's birthday. This date being on Sunday, the Saturday before she gave a little party for her pupils. There were about thirty present, and they had a great time. A little work of this kind has a great influence for good. Brother O. W. Gardner's Japanese mission in Santa Rosa met for the second time, with good interest and attendance. This work, though just started, looks very promising. Brethren, when you visit California, remember Santa Rosa and the Santa Rosa Christian Academy, also Graton and the Pacific Christian Academy. We are expecting Brother N. B. Hardeman to do some preaching here in the summer of 1926.—Felix G. Owen.

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EVERY CHRISTIAN AN EVANGELIST.

We are slowly getting away from the idea that preachers and missionaries alone are included in our Lord's command to go forth and disciple. It is at last dawning upon the consciousness of some that every Christian is a potential missionary and evangelist, whether specially commissioned or not. Christian fathers and mothers who hold themselves responsible for the religious nurture and training of their children are such, whether conscious of it or not. All Bible-study teachers who lay to heart their task of seeking to influence and win their scholars for Christ are such. But how about men and women in their business and social relations? To what extent do they as Christians recognize their obligation to influence religiously those with whom they come in contact?

Recently a Christian philanthropist, for many years at the head of a large industry, passed away, mourned by a large circle of employees whose lives had been made richer because he was deeply interested in their spiritual welfare. He had been to them a constant and living sermon. Another employer, for years a foremost member in the church, had seldom approached his daily associates on the subject of religion. It happened that one of his trusted employees suddenly took sick, and he hastened to his bedside. Almost the first words that greeted him from the man who knew he was about to die were: "O, why is it that you, a Christian, never spoke to me about the needs of my soul? I am near death's door and am not prepared to meet my God." The employer was struck with a deep sense of remorse which clung to him throughout life. Even his later endeavors to atone for his past sins of omission could not wipe out that sense of remorse. How little do we as Christians think of witnessing for Christ in our daily contacts with men! —Lutheran.

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CURRENT COMMENT

By JAMES A. ALLEN

As this is an age of investigation, religiously as well as politically, we wish to draw a lesson from an article published in "The Searchlight on Congress," and entitled, "Let There Be Light," an extract of which reads thus:

"Why should we shut the Senate's doors?" Dill asked his colleagues. "Is it that we want to show our importance? Does not closing the doors have exactly the opposite effect?" Nobody answered, of course, and the young Senator went on:

"When the onlookers go scurrying from the galleries that we may meet in secret, our importance shrivels in the eyes of the people, no matter how it may appear to ourselves. We are defying the doctrine that public business should be performed in public and that public officials should vote and speak publicly on all of the activities of government in which they have a part.

"Mr. President, the idea of publicity is closely allied with the practical workings of democracy. Publicity and democracy are as closely joined as secrecy and tyranny. That is why that, regardless of Senate rules, secret sessions of the Senate are not secret, and they never will be except when the business transacted is so grave that all Senators believe the public interest demands it be kept confidential. In the face of these facts, what is the Senate going to do? Shall it go further in its efforts to compel secrecy by more rules, or shall it turn its face toward publicity by opening the doors?

We offer no comment on the *political* aspect of the Senate, either opening or closing its doors. The church is not in politics, but elevates and blesses politics by devoting all of its time to the propagation of the gospel; and the propagation of the gospel creates the public sentiment that compels politicians, in most cases against their will, to make and enforce better laws. The country loses when a Christian ceases to devote all of his time to Christianity. The country owes more to the people who manufacture a healthy public sentiment than it does to the politicians whom that sentiment compels to conform to it.

But it is a most important fact that, of all else, the light of publicity should be thrown, in the most unprejudiced and unreserved way, on all things religious. A man may be deceived in business, or in some of the fleeting and transitory affairs of this life, and yet not be ruined eternally. But a deception of a religious nature, causing him to either ignore or to refuse to obey the things that God commands, involves him in a ruin that is irreparable and eternal. Error and falsehood thrive only in the dark. The precepts of men, the dogmas of a dark age, lose their force and power the moment they are brought out into the pitiless light of investigation. Things long held as sacred by great religious denominations would be immediately repudiated and discarded if the rank and file of those great denominations were brought face to face with the fact that such things are neither authorized nor taught in the word of God. No man who hungers for truth would accept sprinkling for baptism if publicity revealed to him the fact that the whole religious world, from the days of the apostles until the thirteenth century, universally practiced immersion; and no man who seeks to do that which is pleasing to God would have water sprinkled on his baby if he were made aware of the fact that no inspired man ever taught or practiced such a thing. By all means, along with the political publicity, let the country have some religious publicity, and let the people know the truth as it was "once for all" taught by inspired men in New Testament times.

☼ ☼ ☼

The Christian Courier, giving an account of a conference recently held at Dallas, Texas, "between representatives of the United Missionary Society, St. Louis, Mo., and a number of ministers and other church leaders of the Christian Churches of North Texas, known as the Dallas District," the purpose of which conference was to raise the huge deficit that has been rolled up by the said United Missionary Society, says:

In his opening address Brother Booth stated the object of the conference, as would be the case in the other three conferences to be held in Texas, at Waco, Houston, and El Paso, respectively, and in similar ones over the nation, was to devise ways and means of paying off, or at least to very materially reduce, the deficit of $358,000 in the general fund of the United Society, which deficit is blocking the progress of our missionary and benevolent enterprises.

Further discussing the deficit which has been a millstone around the neck of the United Society, Brother Booth showed how it had come about. He said that the United Society, which was made up of the old boards, such as the Foreign Missionary Society, the American Missionary Society, Board of Church Extension, etc., started on its career in 1920, which was the best year in the history of the old boards, and when the country was at the peak of prosperity and the Men and Millions Movement was at the high point of its collections; that the budget for the new United Society was based upon that year's receipts; that this new society inherited the $600,000 deficit of the old boards because of the failure of the Interchurch World Movement, which had to be raised in cash and which was raised and paid before any other communion paid its share, much to the credit of our people; for while it was a bitter pill and our leaders sweat blood over it, there was no other honorable course open to us but to pay it.

That sort of a state of things could hardly be classed as the work of New Testament churches. The rolling up of such a deficit sounds more like the work of some worldly corporation or monopoly endeavoring to corner the missionary market of the world than it does like the work of those people we read of in the Scriptures who "went everywhere preaching the word." The talk about "its collections," "the budget," "receipts," "disbursements,"

and "overhead" is not the kind of talk New Testament churches heard from inspired men. A huge debt of $358,000 is quite a large "millstone;" and, as it is "around the neck of the United Society," the Gospel Advocate is inclined to think that the best thing to do, under the circumstances, is for the churches to keep their money in their own hands and let the "United Society" go where the "millstone" is taking it. Indeed, there is "no other honorable course open to us but to pay it;" but the point we are making is *that the ones who made the debt are the ones to do the paying*, even though it be "a bitter pill" and cause "our leaders" to "sweat blood over it."

But the United Society feeds upon the churches. It is itself "a millstone around the neck" of the churches; and while it now has "a millstone around" its own "neck," it is brazenly trying to transfer the said "millstone" to the "neck" of the churches. When churches cease to handle their own business, under their own elders and deacons, and permit themselves to become the prey of a missionary trust, they need not expect anything else than to get it in the "neck."

The Bible teaches that every church ought to be in the missionary business on its own account. To the church at Thessalonica, Paul wrote: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything." (1 Thess. 1: 8.) If a church not able financially to send an evangelist of its own into the field, it should send "once and again" directly to evangelists already there. The New Testament churches kept in direct contact with evangelists. They did not permit an outside organization to come between them and the workers in the field. An evangelist is a missionary.

But the United Missionary Society usurps all the functions of the church except to give the money. The only part the church has in missionary work under the society is to give the money. The church misses the blessing that would come from actually participating in the work, and the work loses the efficiency and high character it would have if done directly by the church. The paid officials of the society employ and discharge all workers. The elders of the churches have no part in it. The whole thing is put on a mercenary basis. The personal purity, individual piety, goodness, and activity that can be developed only in the church cease to be factors in the work. The individual is swallowed up in the institution. Without consulting the churches or their elders, the society employs and discharges whom it pleases. On its pay roll are persons doctrinally unfit for membership in the church, much less to go as missionaries to teach and preach the word of God. Among these have been men who teach open membership and who accept sprinkling for baptism.

Christian people contribute their money to what they think is the service of God, and only find out through the disclosures of some investigation that they have been contributing to the support of such men. Things like this would not occur if the elders of congregations, instead of the salaried officials of a worldly corporation, passed upon the fitness and qualifications of workers.

We cannot but feel that if the churches really understood the nature of the society they would cease pouring their money into it. Still, when a church becomes filled with the spirit of the world and is dominated by the women, it is difficult to tell just what it will do. The men who are mostly interested in promoting the society are men who draw salaries from it, or are men who are aided by those who do.

Christianity can be successfully propagated only by the church. When the work of teaching and preaching it is left to other hands, it becomes contaminated and corrupted. "And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3: 9, 10.) It can only "be made known *through the church*." Anything that interferes with, or that usurps the work of, the church, corrupts Christianity and hinders its spread. The churches should flee from the clutches of the missionary trust and do their own missionary work. Then they would truly be "the salt of the earth," and, as "the light of the world," their light would shine out as "a city set on a hill."

OUR CONTRIBUTORS

HOW UNITY IS OBTAINED AND KEPT.

BY S. H. HALL.

In connection with what has heretofore been said on the subject of Christian union, let us now study how unity is obtained and kept.

It is claimed by some that we cannot understand or see the teaching of the Bible alike. This thought is from God or the devil. If from the latter, we must give it no room in our hearts. "Neither give place to the devil." (Eph. 4: 27.)

Turning to 1 Cor. 1: 10, we have a very plain and positive command. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." There is one of two things that we must admit—viz., that we *can* or we *cannot* obey what we are here taught to do. If you say we cannot, then you have accused Paul of asking us to do something in the name of the Lord Jesus that is impossible. Are you ready to thus accuse the Holy Spirit of so leading him to speak? But if you say we can do what we are here commanded, down goes the contention that we cannot see the Bible alike, for this is exactly what we are commanded to do. The same is true of the command in Phil. 3: 16: "Let us walk by the same rule."

This rule by which we should walk is simple and can be given in three sentences. First, preach *only* what is *revealed* on each subject that you, as a teacher, handle; second, preach *all* that is *revealed* on that subject; and, third, be careful to make *no additions* to what God has revealed on that subject, and just as careful to *take nothing from the revelation*. Deut. 29: 29; Acts 20: 27; 2 Tim. 4: 2; Deut. 4: 2; and Rev. 22: 18, 19 abundantly sustain the rule here stated. This rule gives the teacher the right to teach on any subject upon which Jehovah has spoken; in fact, it demands this. If to *preach all that is revealed* on each subject you undertake to teach to the people is right (and this cannot be denied), then it is just as certainly true that we should speak upon all the subjects that God has used in talking to man about how to be saved and how to live the Christian's life, and all that God has said and done to deepen man's joy and brighten his hope. Whatever is *revealed belongs to us and our children*. The fact that it is revealed is proof enough that it should be taught. And it should be remembered that those

elders and preachers who teach the local church are coming dangerously near *taking from God's word* when they ride one or two subjects to death and leave the congregation untaught on many others. Give them all of God's will, or, as did Paul, "the whole counsel of God" and anything that is profitable unto the brethren. (See Acts 20: 20, 27.) The man that teaches *only* what is revealed and *all* that is revealed on each subject he handles is a faithful teacher, provided he takes all the subjects and so handles them.

Let us exemplify this rule and see how it works. Take any two preachers—or a dozen, for that matter—and let each of them speak on the same subject to the same audience, pledging themselves to give *only what is revealed, all that is revealed, without addition or subtraction*, on each subject upon which God has spoken. What will you hear? You will hear them speaking "the same thing," just as they are commanded to do in 1 Cor. 1: 10; and as long as they so continue to do, there will be no divisions among them. This is exactly how we obey the command named and let in us our Lord's prayer be answered. How gladly we should do this! When divisions arise, it is always due to some one one or more transgressing God's law and getting out of this rule instead of remaining in it by living by it. Read the following warnings and admonitions: (1) commands to stay with what is written—Gal. 1: 6-9; 1 Tim. 1: 3; 2 John 9, 10; (2) commands to leave out of your teaching foolish and unlearned questions—1 Tim. 1: 3-7; 6: 3-5; 2 Tim. 2: 14, 23; Tit. 1: 10; 3: 9, 10. We are commanded to try the spirits, or teachers, and see whether they are of God or not, and not to be tossed to and fro and carried about with every wind of doctrine. (See 1 John 4: 1; Eph. 4: 14.) Those who embrace and live by the rule named above are the only ones that can prove the spirits, whether they are of God. All others will be carried away with winds of doctrine.

It might be well to test the rule before we close. Baptism is said to be a question that we cannot see alike, and, hence, upon which we cannot speak the same thing. Let us put this rule to it and see.

We call for two preachers, I care not with what religious order they stand identified, and let each speak on what it takes to constitute the scriptural act of baptism, agreeing to give *only* what is revealed and *all* that is revealed, and make not a single addition or subtraction. What will you hear them teach? Open your Bible and let us read it together. (1) You will hear them teaching that John baptized *in* the river Jordan. (2) You will also learn that, while baptizing there, our Lord came and was baptized of John *in* the Jordan, and, *coming up out of the water*, the Spirit acknowledged him to be God's Son. (Mark 1: 5, 9.) (3) You will also learn that John baptized at other places where there was "much water" and because there was "much water" there, and that the people came unto him there and were baptized. (John 3: 23.) (4) You will hear them teach that the one baptized and the one doing the baptizing went down into the water together in order to attend to the act called "baptism." (Acts 8: 38.) (5) You will learn that the specific act itself is a burial, or planting, in the water, and a resurrection therefrom, and was followed by a coming up out of the water. (Rom. 6: 4, 5; Col. 2: 12.) (6) You will hear them speak of a birth of water in connection with baptism; and, knowing that when our Lord arose from the dead his resurrection was called a birth from the dead, you will have no trouble in seeing why this resurrection from the water is called a birth of water. (See Col. 1: 18; John 3: 5.) (7) And not one time will you hear them say anything about sprinkling or pouring a little water on a person's head being called "baptism." No two souls can follow the "same rule" and preach on baptism or any other Bible subject and fail to "speak the same thing." And, following this rule, they will certainly obey God in 1 Pet. 4: 11—viz.: "If any man speak, let him speak as the oracles of God." Here is loyalty to Christ; hence, absolutely safety. And it is well to say that all churches on earth admit that when the proper subject goes where there is much water, down into the water, and in the name of the Father, Son, and Holy Spirit is buried, planted, in the water, and then resurrected from the water, that that person undoubtedly has been baptized. And another thing: this soul will forever be satisfied that he is baptized, it makes no difference how much more he may study and pray over the question, and will be satisfied on the subject, living or dying.

And not only will such preaching on baptism establish and maintain unity, but such preaching and living will reconcile all brethren who are at war with each other. "Brethren, even if any man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) "And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." (Matt. 18: 15-17.) Many other scriptures on this duty could be given, but they are all just as plain and simple as those on baptism. But I had as soon try to get a prejudiced soul who wants to prove that sprinkling is baptism to love the simple teaching on baptism as to try to get some of my own hard-headed brethren to see, appreciate, love, and live the simple teaching on how to settle personal troubles. And when we let our own personal troubles slip away from home into other churches and communities and try to bring the whole brotherhood into them, we are as big sinners as the teacher of sprinkling and pouring for baptism is. So I close by asking the question again on unity: Are we who claim to speak where the Bible speaks and to stay silent where it is silent faithful here? I think the Book speaks of our telling our troubles to our home congregation and keeping them there; but if it says carry them all over the brotherhood, I have not read it. So let me beg that you stay silent here.

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WALKER-BREWER DEBATE.

BY H. LEO BOLES.

This debate was held at Columbia, Tenn., in the courthouse, beginning on March 4. J. J. Walker affirmed the proposition: "Instrumental music in church worship is scriptural." G. C. Brewer, of Sherman, Texas, denied this proposition. Five sessions of two hours each were held. Each speaker occupied thirty minutes. Walker made ten thirty-minutes' speeches on the affirmative side of this question, with a ten-minutes' speech as a rejoinder at the last session. Brother Brewer made ten thirty-minutes' speeches, with a five-minutes' rejoinder the last session.

Good audiences attended every session, the audiences increasing in size at each session. The last two nights the house was not sufficient to accommodate the audiences, and many were turned away. A keen interest was shown throughout the discussion by the audience. Local conditions at Columbia prevented many from hearing the discussion who ought to have heard it.

The debate was on a high plane. Both the speakers seemed anxious to keep the debate on a high plane. The Columbia Herald gave daily reports of the debate and commended the high-toned Christian conduct of the participants. It was demonstrated that a debate may be had without any disreputable things or conduct marring the discussion. Each speaker deplored the idea of any religious people not willing to encourage a full, earnest, Christian investigation of any Bible subject.

Brother Walker had nothing new to present. He used the same arguments and charts which had been used by him in four other debates. He has what he calls six arguments in favor of his proposition, "Instrumental music in church worship is scriptural." His first argument is based on the Hebrew word "zamar." His argument is that "zamar" was used in the Hebrew text to include instrumental music, and that the Septuagint Version translated "zamar" by the Greek word "psallo," and that "psallo" must mean the same thing or have as full a content as "zamar" has; and since "zamar" includes the instrument "psallo" must also include the instrument. Brother Brewer answered this argument by showing that the word "psallo" was employed to represent, not only the Hebrew word "zamar," but also "nagan" and "shir," and that these words were sometimes used without the instrumental idea, and, hence, "psallo" was employed to represent the idea of music without the instrument. Again, Brother Brewer met Walker's argument by showing that the translators translated "psallo" "to sing," and not to sing and play. He pressed Brother Walker to show that his proposition was *scriptural*.

Walker's second argument was based on what he called the "four dispensations." The patriarchal dispensation, Jewish dispensation, Christian dispensation, and heavenly dispensation were presented by a chart. He contended that God had authorized instrumental music in the patriarchal and Jewish dispensations. He turned to the book of Revelation and read where there would be harps in heaven. His contention was that, since instrumental music was found in the patriarchal and Jewish ages and that by prophecy it would be found in heaven, therefore it ought to be in the church to-day, or Christian age. Brother Brewer replied that his conclusion was not warranted from his premises. He pointed out many things which God authorized under the former dispensations which are not to be used in the church to-day. Such things as animal sacrifices and incense were authorized under the law of Moses, but these things are not to be used in the church. He also showed that there would be infants in heaven, and also read of incense in heaven. There will be things in heaven which are not authorized to be placed in the church. He demonstrated conclusively that Walker's argument was fallacious. Walker replied to the point of infants in heaven and boldly took the position that infants were in the "kingdom of innocence," or the church. Brother Brewer replied to this point by saying that it betrayed a woeful ignorance of what constitutes the church, and said that he wished that Brethren J. B. Briney and Z. T. Sweeney could know that Brother Walker was contending that infants are in the church. He entertained the hope that these brethren would severely castigate Brother Walker.

Brother Walker's third argument was based on what he called "the lexicons." He quoted, in part, a number of lexicons, showing that they defined "psallo" to mean to accompany with musical instruments. He claimed that all of the lexicons were on his side of the question, and that they all taught that "psallo" meant to include the instrument. Brother Brewer replied that Walker was "scrapping" the lexicons. Brother Brewer said that there was a difference to be observed between the classical meaning of "psallo" and the New Testament meaning. Walker confused the two and scrambled the two meanings. Brother Brewer claimed that not a one of the lexicons which Walker introduced sustained Walker's position. Walker got into the habit of saying that "psallo" meant to "sing with or without the instrument." Brother Brewer pressed him hard to find a single author that said that "psallo" meant "to sing with or without the instrument."

Brother Walker's fourth argument was based upon the "translations." He produced a number of translations which he claimed were for the use of the instrument in worship. Brother Brewer replied that every one of his translations, except one (Rotherham), translated the word "psallo" "to sing." He showed that the translations which Walker introduced were not standard translations; that they were translations of individuals and did not represent the profound scholarship of the age. Brother Brewer cited the Authorized Version and the American Standard Version as being standard authority, and that both these versions translated "psallo" "to sing." He pointed out that these versions represented the scholarship of about one hundred and one, and that these committees on translation represented all of the largest denominations. Brother Walker tried to reply that the committee on the Revision was hampered by the rules which governed the revisers of the King James Version. He further tried to offset the force of Brother Brewer's point by reading comments and letters from a number of the Revision Committee. The comments that he read from these revisers favored the use of the instrument. Brother Brewer replied that when their scholarship was at stake, they invariably translated the word "psallo" "to sing." He showed that in their comments they were expressing their theological bias and opinion. He contended that the integrity of their scholarship in translating the Revised Version should be respected more than their opinions as expressed in private letters.

Brother Walker's fifth argument was based on "apostolic examples." He claimed in this argument that there were musical instruments in the Jewish temple, and that Christ worshiped in the temple with these instruments. After the death of Christ, or after Pentecost, Brother Walker claimed that Peter and John and others worshiped in the temple, and worshiped with instruments of music. Brother Brewer replied that all that pertained to the Jewish worship was in the temple, and that, if they worshiped with musical instruments, does it not also follow that they also worshiped with the burning of incense and the offering of animal sacrifices? He asked: "Why should Brother Walker contend for the use of instrumental music in church worship now and not contend for the burning of incense now?" Walker failed to reply to this.

Brother Brewer pressed Walker hard on his proposition that "instrumental music in church worship is scrip-

tural." He called upon him to put his finger upon the scripture that authorizes the use of an instrument; he called upon him to name a scripture authorizing the use of instrumental music in church worship to-day—one that the auditor could go home and read from his Bible. He offered to lay aside all commentaries, lexicons, and inferior translations and settle the question with the Bibles which all could read in their own home. Of course this challenge was not met.

Brother Brewer ranks high among the best debaters. He is a rapid speaker, a clear thinker, a logical reasoner, a well-informed speaker, and a Christian gentleman. He is courteous toward his opponent and very considerate toward his audience. I commend him to any church as an able champion of the truth.

Of course, the debate did not close without the usual vaunting and boastful challenge from the advocates of instrumental music. The State Secretary of the Christian Church, Brother Clubb, issued a challenge to carry the debate into *every county in the State*. His challenge was met with counter challenge, and he was reminded that there were a number of places which were waiting for the discussion—places which had invited a debate more than two years ago, which had not been accepted by them. A challenge is hereby made to the advocates of instrumental music to have a written discussion on this question, this written discussion to be published in the Gospel Advocate and in the Christian Standard or any other paper that favors instrumental music in worship that has as large a circulation as does the Gospel Advocate. The proposition to be the same for the written discussion that it is for the oral discussion—namely, "Instrumental music in church worship is scriptural." Shall we have a written discussion?

DR. G. F. CULLUM.

BY J. A.

Solomon declares that "the day of death" is better "than the day of one's birth." (Eccles. 7: 1.) "Precious in the sight of Jehovah is the death of his saints." (Ps. 116: 15.)

After a long and useful life, in a good old age, and at peace with God and man, on August 22, 1924, Dr. G. F. Cullum, a devoted servant of our Lord and Savior Jesus Christ, resigned his spirit into the hands of his Redeemer and passed into the great beyond.

Dr. Cullum was born on August 10, 1844. He was baptized in 1867, at South Harper, Tenn., by R. B. Trimble. On December 30, 1874, he was married to Miss Mollie Lovell, who survives him and remains to mourn his loss. The ceremony was performed by the venerable and lamented E. G. Sewell. To this union were born five sons—viz., Edward, Luther, Duncan, Eugene, and Frank—upon whom he, together with his noble wife, betowed the care and thought incident to bringing them up in the "nurture and admonition of the Lord."

For many years Dr. Cullum was one of the most active members of the church of Christ at Watkins. I had the pleasure of stopping in his home through two protracted meetings held at Watkins, and thus, through intimate acquaintance, was enabled to form a very high opinion of his integrity and character. The cause of Christ was near and dear to him and was ever cherished in the inner recesses of his heart.

Funeral services were conducted at the Watkins meetinghouse and were attended by a large concourse of neighbors and friends. We rejoice to believe that Dr. Cullum so lived as to enable Sister Cullum and her sons to receive that comfort and consolation from the word of God that robs grief of its venomed sting, and that commingles with their sorrow an inexpressible joy that shall ultimately find its fullest fruition in a blessed immortality.

WHAT YOU MAY DO.

Just a smile when the road seems hard,
Just a laugh in the gloom;
Just a hope when the soul seems scarred,
Like a light in a darkened room.
Just the touch of a tender hand,
And a song and a bit of prayer;
Just the courage to understand;
And the heart to truly care!

Just these things, and your life may be
A perfect poem to the world;
Just these things, and the earth can see
Your mind like a flag unfurled.
Just the touch of a tender hand,
And a message from God above;
Just the courage to understand,
And the heart to truly love!

Never a man will pass you by
That does not take of your cheer;
Never a woman will meet your eye
That does not hold you dear.
Poets and artists, they do their best;
But yours is the better part;
For you give of a friendship Christ has blessed,
And the love of a helping heart! —Selected.

FALLEN ASLEEP.

On Sunday, February 1, during my sermon at Seymour, Texas, I received a telegram from Sister Wilkinson calling me to Comanche, Okla., to conduct the funeral of Brother U. G. Wilkinson, who fell asleep in death, Saturday evening, January 31. He died at Dallas, and before sending the body home he was carried to Pearl and Bryan Streets church of Christ and a suitable memorial service was held there for him by Brethren Oliphant, Colley, and others.

But it was at his home town and home church that the grandest tribute ever received by man was paid to him. I mean the tribute was of the grandest sort—that hundreds of his neighbors who had known him twenty-four years as a resident of that town turned out to pay him their last respects.

The house was packed, many could not get inside, and there was grief beyond words in every heart, it seemed, for truly did those people know him and love him. The writer, assisted by Brother J. M. Childress, of Bowie, Texas, spoke such words as were best calculated to comfort sorrowing ones and point others to the home to which Brother Wilkinson has gone. Brother W. H. George, of Marlow, Okla., led the opening prayer; and Brother C. L. Taylor and Brethren Armstrong and Duncan were with us.

Brother Wilkinson left his faithful wife, his aged mother, four brothers and two sisters, with hosts of brethren and sisters, friends and neighbors, to mourn his departure, and yet to rejoice that his suffering is over. In all my life I never felt so keenly the loss of any one who was not related to me in the flesh, for Brother Wilkinson was one of the truest and best friends I ever had. I loved him as a child does his father, and I love his memory.

But he rests from his labors and his works will follow him. The church has lost a hero, whose back was never turned to the foe of the gospel. God give us more men like him!

He was sixty-one years old and had been a preacher of the gospel for thirty years. A record of honor is his.—Tice Elkins, in the Firm Foundation.

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COMMENTARY ON FIRST CORINTHIANS. No. 12.

BY C. E. W. DORRIS.

Chapter II.—Continued.

THE POWER OF THE SPIRIT, AND NOT ELOQUENCE OR HUMAN WISDOM, NEEDED. (Verses 6-9.)

6. *We speak wisdom.* "We" includes Paul and the other apostles. They preached the whole doctrine or scheme of redemption planned by the wisdom of God, which is here called "wisdom," and elsewhere "the word of wisdom" and "wisdom of God" (1 Cor. 12: 8; 1: 24). *Among them that are perfect.* Those who are fully initiated into the service of God and fully instructed in the teaching of the gospel; experienced Christians, instead of babes in Christ; those sufficiently developed spiritually to eat and digest the strong meat of the gospel. For such there is a depth of wisdom revealed in the gospel, *yet not the wisdom of this world.* The wisdom admired and taught by the men of this world. *Nor of the princes of this world.* Political rulers, Jewish or heathen. These come to *naught.*

7. *But we speak the wisdom of God in a mystery.* The teaching of the gospel, called "the wisdom of God," lay long hidden in the types and figures of the law of Moses and in the Old Testament prophecies. These, therefore, constituted the mystery of which Paul speaks—that is, the salvation which was hidden or kept secret until revealed through Christ and the apostles. The wisdom of God concerning the redemption of man was kept hidden during the Mosaic dispensation. The thought is, we speak the mysterious wisdom of God, which was hidden for many ages from all the world. The wisdom of God in the gospel was a mystery hidden until Christ, but now fully revealed in the gospel. A mystery is a secret as yet not made known, but God revealed his secret through Christ and the apostles. *Even the hidden wisdom.* God's wisdom which lay hidden in the types and shadows in the Old Testament prophets. The apostles also revealed God's wisdom not hidden in these types and shadows. The things hidden in the types, shadows, and prophecies of the Old Testament were ordered, or foreordained, by God *before the world unto our glory.* There are two views held relative to "our glory." (1) To the future glory and happiness of the saints. (2) That Paul's design is to show that none but the apostles enjoyed the glory of revealing the doctrine of the gospel in an infallible manner, and that the false teacher and all others who set themselves in opposition to the apostles were impostors not to be gloried in. The wisdom of God spoken by the apostles was ordained of God "before the world"—that is, before the new, or Christian, dispensation came. The old dispensation is one world and the new dispensation is another. (Heb. 9: 24-26.) The cross is between the two, and is the ending of the one and the beginning or foundation of the other. The preaching of the ablest ministers may seem dry to carnal hearts because of the lack of human wisdom and eloquence, yet it has an excellency of wisdom and depth of judgment in it to the truly converted. The message delivered by the apostle is "the wisdom of God" because it makes men truly wise—wise unto salvation—directing them to use the best means in order to the best and highest end. It is the "hidden wisdom" of God because it first lay hidden in the secret counsel of God, and afterwards lay hidden in the Jewish types and shadows, but is now revealed by the preaching of Christ and the apostles in due time to "our glory"—that is, to be the means of our happiness and glory. The purpose and design of God in redeeming lost man to happiness and glory by the sufferings and death of his Son was so mysterious and surprising that it could never have entered the thoughts of men or angels, had not God himself revealed it by the gospel. The learning of all the admired philosophers shall "come to naught"—that is, it is of no use at all in order to the best and highest end, the salvation of the soul. Christianity, or the knowledge of the gospel, is the best knowledge of the truest and highest wisdom, because it contains the knowledge of God and our duty, which is the most excellent, the most necessary, and the most useful. It is the truest wisdom, because it is to be wise for ourselves and to our chief interest. It propounds to us the noblest end—to wit, the glory of God and our soul's salvation; and it directs us to use the best, the surest, and the wisest means for the certain obtaining of that end.

8. *Which none of the princes of this world knew,* etc. The political rulers were perfectly ignorant of God's wisdom revealed through Christ; *for had they known it, they would not have crucified the Lord of glory.* Neither Caiaphas, Herod, Pontius Pilate, nor any of the Jewish or Gentile rulers understood the divine wisdom. The learned rabbis, the admired philosophers among the heathen, and the celebrated doctors among the Jews are here called the "princes;" but Paul adds a diminutive term which darkens all their glory—namely, "the princes of this world." They were wholly unacquainted with the other world. He proceeds and gives proof of their ignorance of the divine wisdom by saying: "Had they known it"—that is, practically known it, so as to believe it, to be influenced and persuaded by it—"they would not have crucified the Lord of glory." This puts a seal of ignorance upon them. They crucified him, they nailed him to the cross and put him to death, as the vilest criminal, as the greatest malefactor. This crime was based upon ignorance. Their ignorance was not a sufficient excuse for crucifying him, for it was a willful ignorance. They had sufficient means of instruction by which they might have come to the knowledge of the truth relative to Christ and of their duty to him; but they closed their eyes and would not see. Thus many act to-day relative to rejecting the church, the blood-bought institution, and the direction of the Lord that leads from earth to heaven.

9. *As it is written,* etc. (Isa. 54: 4.) The meaning of the prophet's words, as applied by Paul, is that those blessings which God prepared for them who love him, and which in the gospel he has revealed and promised to bestow on them, are so great that nothing like them has ever been beheld by men or reported to them under the old covenant. The mind of man, by its own powers, was not able to form the faintest idea of them until revealed through the gospel.

MR. BRYAN'S "BIBLE TALKS."

BY A. M'GARY.

I read, regularly, William Jennings Bryan's "Weekly Bible Talks" in a Houston paper. I never read after his facile, fluent pen that I don't say to myself: What a wonderful man he is! And how regrettable it is for him, and for the cause of Christ, and for the entire world of lost sinners, that his mind and heart and soul are shackeled by the chains of delusion to the false gods of the gigantic system of sectarianism, whose doctrines are "the doctrines and commandments of men," which are making "the commandment of God of none effect" to the confused millions of earth!

No reasonable mind that has read after Mr. Bryan as much as mine has can entertain a doubt as to his sincerity and warmth of heart and benevolence of purpose. If he could shake off the fetters of delusion, unbolt the door of his sectarian prison house, and walk out into the beaming effulgence of the "marvelous light" of the unperverted gospel of Christ, and from the hilltop of Christ's authority and God's grace teach and "contend for the faith" which Christ "once for all delivered unto the saints," in the affable, enchanting, and winsome style that he is now devoting to the Christ-hindering, world-"blinding," "key-of-knowledge"-hiding, kingdom-shutting cause of

sectarianism, what a wonderful, God-glorifying, and Christ-helping work he could accomplish! To find teaching that would surpass what he could do for the Master's cause, if he could divest himself of his sectarian preconceptions and environment and receive into his heart the full measure of the gospel of Christ, one would have to look back beyond the days and ages of theologians to Paul's time and teachings, and to that incomparable "Sermon on the Mount."

I've often wished in my heart, when reading after Mr. Bryan's pen, that I could swap my rugged, inelegant, ungraceful style of delivery for one fashioned in some degree after his simple, fluent, elegant, and charming style, which fills the minds and hearts and very souls of his sectarianized readers with a benison of ecstatic delight; but I know that such wish on my part is vain, for I realize that I'm "not built that way." But I would not, as much as I admire Mr. Bryan's style of deliverance, swap my style for his, if my faith in the unadulterated gospel of Christ had to go with my style, in the swap, in exchange for his adulterated faith.

The history of Mr. Bryan's political career bespeaks his natural greatness and towering courage, indisputably. His superabounding political ambition has ever been to become President of this nation—a quite worthy ambition. But thrice has his ardent and enthusiastic expectation of gratifying this craving ambition been dashed to the ground and ruthlessly and pitilessly and gloatingly trampled under foot by his political enemies. Yet, each time and all the while, Mr. Bryan's splendid and supreme degree of courage has enabled him to possess his soul with patience and pursue the even tenor of his course sedately, complacently, pleasantly, smilingly, and optimistically, facing both friends and foes in a spirit of good cheer. And besides these undeniable evidences of greatness, Mr. Bryan passed through that most trying crucible of twenty-nine years of acrimonious, political turmoil, and came out of it all with an absolutely stainless character and reputation! In view of these facts, so well known by all Americans—and, I might add, all the world—I can't refrain from repeating my exclamation: What a great man, as the world counts greatness, he is!

After having said all the complimentary things I have about Mr. Bryan—which I've said as sincerely as I ever said anything in all my life—doubtless some readers will accuse me of gross inconsistency, if not insincerity, when I shall condemnatorily criticize some of his teachings in his "Weekly Bible Talks." If so, it will be so, because such readers have no acquaintance with the spirit of Christ, the spirit of real Christianity.

Just at this point I'll say that when I began this writing it was my purpose to herein quote some from Mr. Bryan's "Weekly Bible Talks" and criticize the same at some length. But since I have said what I have about the lack of "acquaintance with the spirit of Christ"—which fact is, I think, getting to be quite prevalent in the church—I'll devote the remainder of this article to the consideration of this fact, asking the editor of the Gospel Advocate to grant me space in a subsequent issue in which to make my intended criticism of some of Mr. Bryan's "Talkings."

To get "acquainted with the spirit of Christ," one must get acquainted with Christ, with his teachings, his words. He said: "The words that I speak unto you, they are spirit, and they are life." When he said to the scribes and Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation," his "spirit" was in those words. Brethren, while "the spirit of Christ" is a loving "spirit," it is in no sense of the word a flattering "spirit," but is always as candid as it is loving.

Christ loved Peter—in fact, everybody; yet, on one occasion he said to Peter: "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." Christ's "spirit" was in those very words—don't you know it, brother? If you don't, you'll never know the truth, as you ought to know it, till you do.

Paul and Peter loved each other; yet, on one occasion Paul charged Peter with dissimulation, hypocrisy, to his face. "The spirit of Christ" was in those words with which Paul reprehended Peter's action. And Peter received Paul's reprehension in "the spirit of Christ," writing of Paul afterwards as "our dearly beloved Brother Paul."

While I know I'm too weak and faulty and fallible in every way to be comparable in any sense to Paul, yet I do say that when I write criticisms of false teachings by my brethren, if I am not woefully self-deceived, I'm prompted in such criticisms by the very same spirit that prompted Paul to criticize Peter on the occasion referred to.

I've been criticized for the style in which I replied to Brother Harper with reference to the Sunday school. At the time I wrote that reply I was his warm friend, had been for several years, and am yet. I admire him for his ability and courage. He and I have kept up a mutual correspondence with each other for many years. He took no offense at my reply to him; he was too big of mind and heart and courage to do so.

One brother has expressed disapproval of some things I said in my recent discussion with Brother Smith. I've admired and loved Brother Smith for many years, and think none the less of him since our controversy, though I think he said worse things to me than I did to him. I'm sure he believed what he said, and felt that what he conceived to be the truth in the premises demanded his saying what he did.

Now, in conclusion, I'll say that if I ever had a political idol, William Jennings Bryan was it. I followed his banner with unfaltering fidelity through all three of his campaigns for the Presidency. And to-day I regard him as one of the most conscientious and trustworthy politicians this nation has ever known. So I trust that the readers of the Gospel Advocate who may read my contemplated criticisms of some of Mr. Bryan's teachings in his "Weekly Bible Talks" may keep in mind the fact that I'm criticizing the teachings of one whom I greatly admire.

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Send us a new subscriber to-day for the Gospel Advocate. Price, $2 a year, in advance.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

Brother McQuiddy's book, "The Profitable Word," is a gem. It contains the cream of Brother McQuiddy's writings, and will be ready for distribution in the near future. Price, $1.50. Send in your order at once.

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OUR MESSAGES

"Preach the word."

Send us a subscriber.

"Repent, and be baptized."

"He that believeth and is immersed shall be saved."

"Many of the Corinthians hearing believed, and were baptized."

"For the time will come when they will not endure sound doctrine."

One person united with the congregation at Lindsley Avenue, this city, last Lord's day.

Herbert E. Winkler preached at Green Street, this city, last Lord's day, morning and night.

Lytton Alley began a meeting with the congregation on Twenty-second Avenue, North, this city, last Lord's day.

S. H. Hall preached at Russell Street, this city, last Sunday, morning and night. One was added by statement.

Price Billingsley recently closed a splendid meeting at Jackson, Tenn. He began at Frankston, Texas, last Lord's day.

G. W. Jarrett, Ackerman, Miss., March 13: "I recently held a good meeting at Shady Grove. I am to preach at Reform next Lord's day."

Leslie G. Thomas preached twice at Lawrence Avenue, this city, last Lord's day. On the Sunday before he preached at Green Street.

If some belligerent brethren would devote their time to the finding of the good in each other, they would soon be smoking the pipe of peace.

Married, at the home of W. R. Hassell, near Trenton, Tenn., on Friday, February 20, Robert L. Hammond and Ira Gill, Brother Hassell officiating.

Americans spent half a billion dollars for candy and ice cream during the past year. How much did the same people spend for preaching the gospel?

L. L. Brigance, Henderson, Tenn., March 11: "It seems to be the general opinion that the Gospel Advocate was never better nor more ably edited than now."

By special request, A. B. Lipscomb will preach on the theme, "Shall We Know Each Other in Heaven?" at the Charlotte Avenue church of Christ, next Sunday night.

F. B. Shepherd, Abilene, Texas, March 13, to F. W. Smith: "I like your article, 'On what does acceptable obedience depend?' It looks like you are hitting true to the line."

A. A. Bunner recently preached at Akron, Ohio, and reports the church there as being in a splendid condition. Next week we will publish a short article from Brother Bunner about the work in Akron.

E. A. Elam preached at Chapel Avenue, this city, last Lord's day. Brother Elam preached on the subject, "Heaven is a Prepared Place for a Prepared People," at both the morning and night services.

J. A. Hall, Schoolfield, Va., March 9: "J. A. Oneal, of Covington, Ind., will begin his work here about May 15. We have not secured a tent as yet. I am trying to get the one W. S. Long, Jr., used last fall."

W. G. Wilson, Daylight, Tenn., March 11: "I recently preached in McMinnville, Tenn., and will preach at Bluff Springs next Lord's day. I am preaching all of the time. I want the brethren everywhere to write for me to hold meetings."

R. L. Colley, Union City, Tenn., March 12: "The church is doing some fine work here. Our crowds are increasing almost every week. Charlie Taylor, of Paducah, Ky., will begin a series of meetings here on the fourth Sunday in this month."

J. Fairs Nichols, South Sixth Street, Murray, Ky., March 9: "I spent yesterday with the church at Dexter, Ky. We had two splendid services. The Lord willing, I shall go next Lord's day to Antioch, Ill., and to Friendship on the fourth. Brethren, I want your prayers to accompany me."

E. N. Glenn, San Diego, Cal., March 9: "We have had a pleasant winter in San Diego. Interest in the church is on the increase. We had preaching service at El Cajon, ten miles out, yesterday, and will conduct this service each alternate Sunday afternoon till we 'lose out' or establish a church. We need a song leader."

George W. Miller, Chandler, Okla., March 12: "I closed my last meeting at Granby, Mo., with two confessions and good interest. I am expecting a call at Stella, Mo., the last of this month. I am giving all my time to the ministry of the word. I have some time not taken. I would be glad to hear from any congregation."

H. S. Lipscomb preached to two large congregations at the Twelfth Avenue Church, this city, last Lord's day, morning and night. V. E. Gregory is scheduled to preach there next Lord's day and F. B. Srygley on the following Sunday. There is a steady growth in interest and attendance at the Bible study on Sunday mornings.

Telegram from E. C. Fuqua, Pasadena, Cal., March 12: "Twelve years ago Mrs. Fuqua had a nervous collapse, and I requested the prayers of the churches. Scores responded. She was restored again. She has suffered a similar collapse. I earnestly ask the prayers of all for her recovery again. Pray earnestly; it is urgent."

The meeting at Woodsfield, Ohio, conducted by F. B. Srygley, resulted in nine baptisms. The audiences were good throughout the meeting. The congregation at Woodsfield will stand nobly behind a man who preaches the plain word of God. This is the home of our good brother, H. H. Adamson, who for several years made his home at Lewisburg, Tenn.

Vernon M. Spivey, of David Lipscomb College, Nashville, Tenn., will be ready, if the Lord wills, to lead singing in protracted meetings, beginning in the early summer. Brother Spivey has been studying singing for some time in David Lipscomb College and has been leading singing in and around Nashville for quite a while, and is deeply interested in this work.

From the time the first part of the Bible was written till the time the last part of it was written was a period of more than fifteen centuries. There is one line of thought and one chain of ideas running through the entire work of more than forty men who lived in different parts of the world and who wrote in different languages. Does any sensible man think that mere, fallible, uninspired men could do that?

F. L. Paisley, Louisville, Ky., March 14: "After May 1 I shall do what I have wanted to do for some time—that is, give up local work and enter 'the field' for meetings. During all my efforts to preach I have been obligated to some local work, so that I held fewer meetings than called for. I hope to be able to go anywhere needed, regardless of the weakness of the cause in the place to which I may be called. My address will be 1126 Jefferson Street, Paducah, Ky."

Ernest D. Shelton, Indiahoma, Okla., March 11, sends two subscribers and says: "I am glad to help along with the good work. I certainly enjoy reading the Gospel Advocate, and find a peculiar pleasure in passing it on to the other fellow. Last Sunday I filled my regular appointment at Otter Creek Schoolhouse. Two lessons were given to large and attentive audiences. Next Sunday I am to go to Deep Red Schoolhouse, and so on to my various appointments throughout the month."

J. B. Nelson, Dallas, Texas, March 10: "A. O. Colley has been appointed superintendent of the Boles Orphan Home, near Greenville, Texas, and will also act as the regular minister for the Greenville church. I will give up the work that I have been going from Dallas and doing, in order that Greenville may have Brother Colley to live there. I am to take Brother Colley's place with the Pearl and Bryan Streets Church in Dallas until June, in order that the church may have time to secure a man. A better man than Brother Colley could not have been chosen to serve the Home."

Horace W. Busby, Fort Worth, Texas, March 11: "Tillet S. Teddlie and I have just closed an eight-days' meeting at Italy, Texas, with about twenty added to the congregation—thirteen by baptism. Ira D. Brister and I are to spend the month of June in Fort Worth, with the North Side and the Polytechnic congregations. I am to be at Chillicothe, Texas, the third and fourth Lord's days in March; at Waxahachie, Texas, the fifth Lord's day in March and the first in April; at Brownwood, Texas, the second and third Lord's days in April; and at Burnet, Georgetown, and Lometa, in May. The work is unusually good at all places visited so far this year."

The wise thing to do is to do the right thing.

A loose man is nearly always in a tight place.

No man can overestimate the value of good books.

The apostles *did not teach nor practice sprinkling.*

It is never right to do wrong, and never wrong to do right.

Every time a man tries to justify a bad act, he exposes a mean principle.

A man who is depending on sprinkling for baptism can get no comfort from the Bible.

A man who finds no pleasure in reading good books does not realize what he misses.

For nearly three-quarters of a century the Gospel Advocate has been in the midst of the battle.

There are only two classes of people in the world—the good and the bad. To which class do you belong?

It is wonderful how wicked a race for money becomes when the other fellow is in a fair way to win the prize.

The man should talk less whose expenditure of speech is too great for his income of ideas. Think more, say less.

The man who adopts an orphan in order to make it a slave is a very depraved being. Such conduct is criminal.

W. Silas Moody closed a splendid meeting at Joseph Avenue, this city, last Lord's-day night, with four baptisms. T. B. Simpkins led the song service.

Some are complaining of the fact that the Bible is being left out of the schools. They ought not to overlook the fact that the Bible is being left out of the churches.

Brother McQuiddy's book, "The Profitable Word," should be in every library. It contains some of his best writings, carefully compiled by A. B. Lipscomb. The book has three hundred pages and is neatly bound. Price, $1.50. Send us your order.

M. C. Cuthbertson, Dallas, Texas, March 10: "The work at Garrett Avenue, this city, is doing fine. We have almost a one-hundred-per-cent attendance of our membership on Lord's days. Fourteen have been added to our local congregation since February 1."

R. D. Smith, Terrell, Texas, March 11: "The meetings last Sunday were well attended and interest generally good. Three were added to the local body by membership. We are to begin a meeting on the last Sunday in the month, to run about two weeks."

A. F. Thurman, Austin, Texas, March 13: "I am working with the University church of Christ full time. Yesterday was for us a good day. Brother Straiton was with us and preached two splendid sermons. My address is Austin, Texas, P. O. Box 963; house, 2803 East Avenue; telephone 2088."

Samuel H. Austin, Munfordville, Ky., March 16: "I preached at Summit, Ky., Saturday night and yesterday. By request of the brethren there, I will visit them on the second Lord's day in each month. These are fine, loyal people, contending earnestly for the faith. I have some time not taken for meetings during the summer and fall. Write me at Munfordville, if you need my services."

A young preacher, who has had several years of experience as a school-teacher, would like to locate in a town where there is an active church of Christ. He is at present superintendent of a school with an enrollment of three hundred and fifty students. He is active and full of energy. Recommendations will be gladly furnished. If there is an opening in your school, write this office at once.

F. L. Young, Oklahoma City, Okla., March 12: "The meeting is very fine. This is a great church to work with. You notice that my name in the 'Preachers' List' is 'Floyd L. Young.' That is a mistake. I have not changed my name. My mother named me 'Fountain Livingston Young,' and I am satisfied." We regret that Brethren Shepherd, Rowe, and Showalter, who compile the "Preachers' List," got Brother Young's name wrong.

Joe Ratcliffe, Bardwell, Ky., March 12: "I have been reading the Gospel Advocate for more than thirty years. I think it gets better every year. I think it should be in every Christian home. I preached for the church in Cairo, Ill., last Lord's day, morning and evening. I know of no church that is more zealous and liberal than this one. I have some time for meetings in the summer and fall. Brethren, if you need me, address me at Bardwell, Ky. I would like to be kept busy to the end of life."

G. A. Dunn, Jr., Gainesville, Texas, March 11: "Last Sunday was a great one for the Central congregation here. There were five additions—one restoration, two by letter, and two baptisms. Yesterday our concrete side walls were poured, and on Monday we will begin the bricklaying on our new building. The last five Sundays that I have preached here we have had additions, there being thirteen during the time. The congregation has asked me to hold a meeting for them before I leave for my evangelistic campaign."

B. M. Taylor, Irving, Texas, March 10: "We are in the second week of our meeting at Roland, Okla. Large crowds at every service. This is a missionary effort upon our part. We have a few members at Roland. Brother Slater is giving a series of powerful lessons, making the plan of salvation very plain and easy to be understood. We have had one confession to date. The meeting will continue several days yet. I have some time open in April and May, also the last half of July, in which I would be glad to sing for meetings or teach singing schools."

J. O. Barnes, Lake City, Fla., March 10: "I am to do some real mission work on the East Coast during the month of April, also to assist the church at Mims in a meeting. In my work I use many religious tracts, distributing them among the people. I believe this to be one of the most effective ways to spread the gospel. In my last meeting I distributed more than one thousand tracts. If any one wants to have fellowship with me in this work by sending me some tracts for free distribution or more substantial support, it will be greatly appreciated."

Clark Burns, Bishop, Ala., March 15: "While talking with a brother to-day, who is a strict believer in the teaching and practicing of the 'old Jerusalem gospel,' I learned that it was very hard for him to break loose from sectarianism and follow Christ. I asked him from what source, or in what way, he received the first light of the true gospel. His reply came quickly: 'I was first influenced by reading the Gospel Advocate.' He further added: 'I have been a subscriber for that paper for fourteen years and haven't missed a copy of it. I believe that it should be in the home of every person.'"

G. W. O'Neal, Clarita, Okla., March 10: "The church of Christ at Clarita, Okla., and at Paxton, Texas, have contracted with Frank Grammer to teach them an eighteen-days' vocal-music school at each place. The school will begin at Clarita on April 13 and at Paxton on June 29. Will W. Slater will be one of the teachers in the Paxton school. Several teachers are expected to attend both schools and assist in the work. The brethren throughout the country could do no better work than to send one or more young men from their respective congregations to those schools. I am the secretary for the Clarita school, and Don Hooper, Joaquin, Texas, is secretary for the Paxton school."

L. L. Brigance, Henderson, Tenn., March 11, to F. W. Smith: "I just want to thank you for that masterly article you wrote in reply to the Christian Standard's comment about Brother Calhoun. I do not know when I ever read anything I enjoyed more than that. You hit the nail square on the head every lick until you drove it up and clinched it. It is hard to believe that the Standard can fail to see its inconsistency and, as you said, 'its downright wickedness.' In every skirmish or battle their last line of defense is 'liberty in Christ.' You certainly shot it full of holes in that article, but I suggest that the next time the opportunity comes you 'swat it' again. I doubt if enough attention has been paid this great hobby of theirs. I want to congratulate you, Brother Allen, and Brother Srygley on the great work you are doing, and to say to you, 'Lay on, McDuff.'"

H. D. Jeffcoat, Ackerman, Miss., March 12: "I assisted the little congregation near Brewer, Miss., in a meeting Christmas week. We had with us a Baptist preacher. He was interested. I spent one night in his home. He asked some questions about the name and the Supper. I told him the church was the bride, the Lamb's wife, and that no true wife would want to wear any name save that of her husband. I also told him that when the Supper was observed just as the Lord directed, it was the Lord's Supper; but if we changed his order, it ceased to be the Lord's. Therefore, the Baptists do not have the Lord's Supper, but a Baptist supper. I was called back there the first Lord's day in March to baptize him. He made us a good talk at three o'clock that afternoon, and promised to be with me at Duffee the first week in April. I believe he will be a useful man in the church. I was with the mission at Nile last Lord's day, with a large crowd. May God bless his true workers."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

"We Washingtonians" have had another holiday, this to inaugurate the President and give him a running start on his work for the next four years, and, incidentally, to "swear in" a Vice President. I shall not attempt to tell you of the proceedings of Inauguration Day, as that subject has, of course, been fully set forth in the newspapers all over this fair land of ours, as well as elsewhere. Indeed, I saw so little of the proceedings of that day that I could give you only a faint idea of the various incidents that enlivened it. I did not see the President or the Vice President take the oath of office; but in the afternoon I saw, from an upper window of a building on Pennsylvania Avenue, the Presidential party returning from the Capitol to the White House, and saw the parade that passed up the Avenue shortly thereafter—a brave show of soldiers, sailors, marines, visiting governors, and others, with the accompanying bands in their gay uniforms.

Among the bands was the justly celebrated Marine Band, which, no doubt, many of you have heard over the radio, and are, therefore, already well acquainted with. This band is said to be the best military band in the world—you remember Washingtonians are fond of the superlative degree—and it has a history in which all lovers of music will be interested, I am sure. I have obtained the information herein given concerning the Marine Band from an article written by Major Edwin North McClellan, historian of the Marine Corps, and have used in some portions of this article the language of the historian.

There is a false tradition that the Marine Band had its origin in a group of kidnaped Italian musicians, and this tradition has robbed the band of a small degree of its glory as an American musical organization. "The music of a nation expresses its soul and interprets its history, its religion, its patriotism, and its social customs as do few single mediums;" and in America the Marine Band has most aptly illustrated this. The foundation of the Marine Band is American—not transplated Italian—an American growth in root as well as in branch.

In November, 1775, when the Continental Congress said, "Let there be marines," on the drums of those marines in Philadelphia appeared a rattlesnake, and under it the motto: "Don't tread on me!" That motto appears to-day on the drums of the Marine Corps, and those drummers and their fifers were the forerunners of the now famous Marine Band.

Fifes and drums were the only musical instruments used by the military in the Revolution. A group of ten of them was called a band, and the marines had as fine a band as any other military organization of that day. But with the close of the Revolutionary War came the end of all things military in our country, and not till 1794 were there marines and "musics" serving on the frigates of the new navy Congress had that year authorized. In 1798, President John Adams approved a bill that brought into being the New Marine Corps, authorizing a drum major, a fife major, and thirty-two drums and fifes, and a fife and drum corps was formed under Drum Major William Farr, in Philadelphia.

When the capital was moved to Washington in 1800, the fife and drum corps came also, and in July of that year was camped on "a beautiful hill overlooking the Potomac," the hill on which the Naval Hospital now stands. The capital city was then aptly described as a "barren desert;" and with a view to dispel the monotony, the first commandant, William Ward Burrows, determined to organize a real military band. The first record of an open-air concert by the Marine Band in Washington City was August 21, 1800, when all the city thronged the camp on the hill to hear the band, led by William Farr. The band then consisted of two oboes, two clarinets, two French horns, a bassoon, and a drum. Efforts to secure a bass drum were unsuccessful for several months.

The Marine Band made its official début when President Adams received at the White House on New Year's Day, 1801, and from the time of John Adams to that of Calvin Coolidge it has played at White House receptions and other functions at the Executive Mansion. It was the only band of a public nature in Washington till about 1830.

It played at the first inaugural ball, March 4, 1809, in Long's Hotel. The ball opened at seven o'clock; and when Thomas Jefferson, whose term as President had that day expired, entered the room, the band played "Jefferson's March." As the newly inaugurated President, James Madison, entered with "sweet Dolly" on his arm, the band struck up "Madison's March."

During the second war with Great Britain, the Marine Band, with its martial strains and national airs, did good work in maintaining the national morale in the capital; and some of the bandsmen fought in the battle of Bladensburg, while others helped to save the records of the corps when the British burned the city.

It played several times for Lafayette in 1824 and 1825. On September 6, 1825, the birthday of Lafayette, at a dinner in his honor, when President John Quincy Adams rose and proposed the first toast ever drunk at a dinner in the President's house, "The twenty-second of February and the sixth of September," the Marine Band played "The Marseillaise," and played also an appropriate air after Lafayette's happy response: "The Fourth of July, the birthday of liberty in both hemispheres."

The Marine Band often played for President Andrew Jackson his favorite air, "Auld Lang Syne," and played for President Polk and the nation during the Mexican War, buoying national spirit and assisting in recruiting. It played frequently for Lincoln during the Civil War; and he insisted that it continue its outdoor concerts, and often called for it to play at the White House, and it was at Gettysburg when he made his famous speech there. It played at the first egg rolling on the White House grounds, for the first children's party at the White House, when Andrew Johnson was President, and for many important weddings at the Executive Mansion.

Not only on gala days has the band played for the President and "the lady of the White House," but also in times of bereavement. It led the long funeral procession that mourned for William Henry Harrison, played the funeral dirge for Zachary Taylor, for Abraham Lincoln, and for James A. Garfield. It played at the funeral of William McKinley the hymns he loved, "Lead, Kindly Light," and "Nearer, My God, to Thee." It played for President Harding in life his favorite air, "Perfect Day," and played at his funeral the hymn he liked best, "Lead, Kindly Light."

The Marine Band has visited in its annual tours practically every State in the Union. It has never gone abroad to play, but many noted foreigners have heard it. When President Buchanan entertained the Prince of Wales—afterwards Edward VII.—the band almost lived at the White House that week.

Every President of the United States, except George Washington, has heard the music of the Marine Band; and he, no doubt, listened to the music of its forerunner, the old fife and drum corps, in Philadelphia. John Adams was the first President to hear it play at the White House; Thomas Jefferson was its "godfather" and greatest friend; President Van Buren instituted the formal outdoor concerts at the Capitol, and President Tyler, the concerts on the White House grounds. President Pierce, in 1856, approved legislation giving the band extra pay for playing at the White House and the Capitol; in 1861, Abraham Lincoln signed an act of Congress that gave the band the official status it deserved; in 1899, President McKinley approved an act that doubled the strength of the band, authorized that the leader should have the pay of a first lieutenant and provided a second leader; and in 1916, President Wilson signed an act that established the strength of the band at sixty-five musicians and provided that the leader should have the pay and allowances of a captain in the Marine Corps.

During its one hundred and twenty-five years of existence the Marine Band has had fifteen leaders, one of whom was John Philip Sousa, the "March King," and under his leadership it rose to heights never before reached by an American military band. In 1889, under its present leader, Captain William H. Santelmann, the development of the band as a symphony orchestra was begun and has steadily advanced till it now compares favorably with the best symphony orchestras of the country.

Every Wednesday evening the Marine Band Orchestra gives a concert of classical music at the Marine Barracks, and those concerts are a treat to all lovers of music. Washington throngs gather wherever the Marine Band plays.

THE SIN OF MISREPRESENTATION.

BY F. W. SMITH.

One of the most unenviable failings of humanity is the proneness to distort, magnify, color, and misrepresent persons and things. Sometimes this is done *deliberately* and with the intention to injure the reputation of others, and sometimes it is done from a misunderstanding of what is said or done by another.

No matter from what *cause* the misrepresentation emanates, the effect is the same; and often innocent persons who have become the victims of this injustice have no way, even if made known to them, of correcting the *false* reports. The saddest part of it all is the fact that God himself is misrepresented many times by those who really think they are honoring him.

False Teachers of Religion.

The Jews who crucified the Son of God labored under the delusion that they were putting to death a blasphemer, and the Savior charged it up to their ignorance, as follows: "Father, forgive them; for they know not what they do." (Luke 23: 34.) The apostle Peter also laid the crime of crucifying Jesus at the door of ignorance: "And now, brethren, I know that in ignorance ye did it, as did also your rulers." (Acts 3: 17.) Saul of Tarsus misrepresented the Lord Jesus Christ before the world to the extent of murdering Christians, and tells us why he obtained forgiveness for it: "I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 13.)

Jude tells us of religious teachers who so misrepresented the "goodness" of God by making the impression that God was too good to punish sinners that they turned the grace of God into lasciviousness, thus denying the Lord who bought them. (Jude 4.) To counteract this false representation of God, the apostle cites God's punishment of angels, the Israelites, and the cities of Sodom and Gomorrah. (Jude 5-7.)

The apostle Peter misrepresented the truth of God to the extent of acting a hypocrite, for which Paul rebuked him to his face. "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation." (Gal. 2: 11-13.) Peter knew better, for God had shown him that he was no respecter of persons. (Acts 10: 34, 35.) But because of the religious prejudices of the Christianized Jews against Gentile Christians, Peter misrepresented the truth, and acted a hypocrite by *dissembling*.

Every false teacher of religion in the world to-day is engaged in misrepresenting God, whether he so intends it or not, and the effect of such misrepresentation is the same as if deliberately done. "Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit." (Matt. 15: 14.) When we read such passages of holy writ, we shudder at the consequences, but seem to lay no great stress on the same sin so patently manifest in our own day and lives.

Very few indeed there are who have not at some time and in some way been made the victim of either *willful* or *ignorant* misrepresentation.

The Misrepresentation of Christ.

Jesus was the most misrepresented character that ever lived on the earth. He was accused of being a winebibber and a glutton—"Behold, a gluttonous man and a winebibber" (Matt. 11: 19); and he was represented as working in conjunction with the prince of demons—"But the Pharisees said, By the prince of the demons casteth he out demons." (Matt. 9: 34.) He was accused of teaching contrary to Moses and the law, and charged as being a sinner: "We know that this man is a sinner." (John 9: 24.) Now, men can see the great wrong and wickedness in these misrepresentations of our Lord, and in their righteous (?) judgment pass the sentence of condemnation on the guilty parties, while at the same time engaged in the *ugly* and *sinful* conduct of misrepresenting both the "living" and the "dead" either *knowingly* or from ignorance of the facts in the case.

An Untruthful Statement.

A certain preacher was represented by another preacher in public print as teaching "that if a person believed Heb. 10: 22 and other scriptures taught sprinkling for baptism and acted accordingly, he would be safe in taking this course." Never did anything further from the truth find its way into public print or fall from the tongue or pen of man. I am writing this, not from *hearsay*, but from *absolute knowledge*.

What the preacher *did say* was this: "That if a person believed Heb. 10: 22 and other scriptures in which sprin-

kling is mentioned taught sprinkling only for baptism, he would have to be sprinkled or *violate* his conscience." The preacher that rushed into print with his *misrepresentation* put into the mouth of the other preacher the words, "he would be safe in taking this course." The preacher misrepresented never believed for one moment that any one would be "safe" in practicing a substitute for what God commanded. I place the above misrepresentation on the ground of *ignorance*—that is, a misunderstanding of what was really said; and yet it seems almost a mystery that it could have been misunderstood.

During the World War the same brother, who became so critical of others he charged as being in favor of the war, positively *violated* the law of the land by procuring and reading a book censored by the government. But all at once his "bravado" and "defiance" of the government vanished into *thin air* when he thought he was in danger of being apprehended, and he *quickly hid* the book. Now, while he was severely criticizing others for their "cowardice" during the war in not openly and unnecessarily defying the government, he was *pressed* to tell *why* he hid the book, and he seems now to take delight in *misrepresenting* the matter by saying he was "abused" by this questioning.

Another palpable *misrepresentation* of one whose lips are sealed in death has, within the last few months, been broadcasted through several religious papers. The victim of this great *injustice* to his sincerity and Christian character was sleeping the sleep of death when this was done. The statement was made by one who is an editor, college professor, and preacher, and is as follows: "One of Boll's severest critics is known to have encouraged the putting of this teaching [speculative teaching that caused division] in book form by telling Boll that he would advertise and sell the book through his paper."

Repeated efforts have been made to get the author of the above statement to publicly correct the wrong he has done in holding up before the public one who cannot speak for himself as a man guilty of "insincerity" and a gross "inconsistency," for the one thus accused *did no such thing.*

It is bad, even in our ignorance and with no intention of doing an injustice to others, to make statements either privately or publicly which misrepresent the facts in the case, but still worse, when our attention is called to such misrepresentation, to refuse or make no effort to right the wrong.

CHRISTIAN UNITY.

BY F. B. SRYGLEY.

The Christian Standard and other papers of our transgressive brethren make much ado over Christian union and Christian unity, and seem tol ose sight of the fact that the only way to bring about scriptural unity is to cease to teach or practice anything except what the Bible teaches. The Standard seems to think that some kind of a unity which appears to be very desirable to it can be brought about in some way by some kind of amalgamation, and still all have about anything they want under the guise of "Christian liberty." In commenting on the step which Brother Calhoun took in leaving these would-be liberal brethren—liberal not especially with what is their own, but liberal with that which belongs to God—the Standard says:

With Professor Calhoun our hearts have ached over the evil and insidious abuses that are clothed under the cloak of "Christian liberty," but any one ordinarily intelligent is capable of distinguishing between liberty and license. Without the least intention of giving offense, we can truthfully say that there are very few intolerances greater than some to be found among those who insist that the organ or missionary society is an evil. On his own account Professor Calhoun has never been hampered in his message or his beliefs in the years he has been associating with the people he now regards himself as leaving. Of course, Professor Calhoun is within his full rights in the action he has taken, and his manly stand in publicly announcing his decision sustains the high admiration in which we have always held him. We cannot avoid the conviction, however, that the Professor, in his change, if it can actually be regarded as a change, is hampering his usefulness. He has a full New Testament right if he lifts up his voice against the organ or the missionary organization, but, when he makes either of these issues a test of fellowship, then he is, in our humble judgment, violating the spirit of the New Testament church, and delaying that much the answer to the Savior's prayer, that his followers might be one even as he and his Father were one. This, we know, Professor Calhoun would not intentionally do.

I would not claim that those who have opposed the use of the organ in Christian worship have always done so in the right spirit, or that they have been as wise in their opposition to it as they should have been. I cannot claim for myself that my *manner* has been perfect; in fact, I have never been entirely satisfied with my way of preaching the truth or opposing error, and I am perfectly willing to make confession for my manner; but I cannot confess to an error in *matter*, neither should I quit preaching the truth or opposing error because my "manner" of doing both is not perfect. But, for the benefit of the Standard and others, I must say that it is easy to complain of the "manner" when it is impossible to answer the position. My Methodist friends make the same complaint at me when I preach the truth and oppose their error on sprinkling for baptism, but none of these things move me. These good Methodists think we are intolerant when we oppose their infant sprinkling and other unscriptural practices. But what can we do but preach the truth and oppose the error as best we can and let them complain? They, like the Standard, believe that we are standing in the way of Christian unity, when, as a matter of fact, we are contending for the only way it can be scripturally brought about.

The Standard says: "On his own account Professor Calhoun has never been hampered in his message on his beliefs in the years he has been associating with the people he now regards himself as leaving." I would prefer Brother Calhoun's statement on that point to the Standard's, as he knows more about his work and the conditions surrounding it than the Standard does. The difference is, the Standard has no convictions on the matter of adding to the worship, while Brother Calhoun has; and that is the reason the Standard does not feel hampered when the worship is corrupted, while Calhoun does. Some people would not feel hampered if the church burned incense in the worship. Nothing can hamper some people, because they are not bothered with convictions; but a good man will always feel hampered when he is forced to become a party to a thing which he does not believe. But the Standard seems to think that Brother Calhoun could have stayed where he was and preached against these things. He might have done so, if he had touched lightly on these things; but what effect would his preaching have had, if he had continued to practice the error against which he was slightly objecting? No doubt it would have been very pleasing to those who are using these unscriptural things to have had the "minister" lamely object to them, and then go on and use them. I have no doubt the Standard feels that Brother Calhoun has made a mistake; but why does it feel that way? Simply because it pursues a different course. But what good is the Standard doing in mildly objecting to the United Christian Missionary Society and pointing out the abuses in the use of the organ, and still trying to go on with the crowd and giving its influence to the building up of the things to which it objects? No, Brother Calhoun has taken the only course that a man of deep convictions could have taken and be true to his convictions. It is not only his duty to sever his connection with those who have corrupted the worship, but he should make every effort which he can to correct the evil influence which his association with these breth-

ren has caused. By his association with them he may have led others into these errors; and if so, he owes it to them, to himself, and to his God to do all that he can to correct it.

The Standard further says: "He [Calhoun] has a full New Testament right if he lifts up his voice against the organ or the missionary organization; but when he makes either of these issues a test of fellowship, then he is, in our humble judgment, violating the spirit of the New Testament church, and delaying that much the answer to the Savior's prayer." What good does it do for one to raise his voice against a thing and then go right on and indorse it by using it? Under such conditions the voice is never heard. Brother Calhoun does not have to make the organ a test of fellowship by refusing to use it or refusing to worship with those who do use it, for they did that when they introduced it into the worship. They knew it would debar good men and women from their worship, and they were implored not to do it, but they thought more of their unscriptural instrument than they did of the fellowship of those who could not use it. Now they want to shift the responsibility upon those who could not follow them in their wicked course. All this effort to cast odium upon those who remained true to the New Testament is a complete failure. We who oppose the use of the organ and human organizations are standing where they all stood fifty years ago; and because we will not indorse their departures they want the world and themselves to believe that we are in some way responsible for the division.

But the weakest thing in the quotation from the Standard is the charge that Brother Calhoun by his course is delaying the answer of the prayer of the Savior that his disciples might be one. He never prayed that they might be one in error, but that they might be one in the truth. In that same prayer the Savior said: "Sanctify them in the truth: thy word is truth." When the apostles found people in error, instead of trying to unite them in error, they always tried to get them out of the error and unite them on the truth. Error is the only thing that causes division. Then why try to unite the world on the only cause of division? If the religious world were to get together with all their error, they would still all be wrong. The Standard needs to be called back to the New Testament, and to it alone, as the basis of Christian unity as badly as the denominational world did in Alexander Campbell's day. Brother Calhoun is now back where he can preach the Bible, and the Bible alone, as the basis of Christian union.

THE "SHOOT" OR "BRANCH." No. 1.

BY E. A. ELAM.

(Read Isa. 11, 12.)

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit." (Isa. 11: 1.)

In the preceding chapter (Isa. 10) Isaiah foretells the invasion of the Assyrian army, the chastisement of God's people for their sins, the impious vaunting of Sennacherib, and the destruction of the great Assyrian host as a vast forest cut down. In contrast with this forest, the "shoot," or "branch," of this verse is represented as coming forth from the stump and roots of an old tree, which represents the remnant of God's people at the time; but, a twig and tender plant to begin with, it will become fruitful.

This "shoot" will come from "the stock of Jesse," and this "branch" from "his roots."

There can be no doubt that this refers to Jesus Christ and his work in seeking to save sinners, both Jews and Gentiles, in his church; for Paul says: "And again, Isaiah saith, There shall be the root of Jesse, and he that ariseth to rule over the Gentiles; on him shall the Gentiles hope." (Rom. 15: 12.) Let us note that he is to rule over the Gentiles as well as the Jews.

We know that David was the son of Jesse (Ruth 4: 18-22), and Jesus was "of the seed of David." (2 Tim. 2: 8; see, also, Matt. 1: 1.) He says of himself: "I am the root and the offspring of David, the bright, the morning star." (Rev. 5: 5; Rev. 22: 16.) He is the "tender plant" and "root out of a dry ground" mentioned in Isa. 53: 2. Jeremiah (23: 5) says: "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land." Let us study Jer. 33: 15, 16; Isa. 4: 2; Zech. 3: 8; 6: 12, 13. In his speech in Antioch of Pisidia, Paul declares that these promises concerning this "tender plant," this "root out of a dry ground," this "shoot out of the stock of Jesse," this "seed" or "offspring of David," are fulfilled in Jesus.

> And when he had removed him [Saul], he raised up David to be their king; to whom also he bare witness and said, I have found David, the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed hath God according to promise brought unto Israel a Savior, Jesus. . . . I will give you the holy and sure blessings of David.

Read Paul's entire speech in Acts 13: 16-41. The one point reached in Paul's argument is that Jesus is the fulfillment of these promises to David, is therefore the Christ and Savior, and all should accept him as such and obey him in order to be saved.

To preach that this "Shoot" or "Branch" from the stem of Jesse is yet to come and this righteous reign of peace and good will is yet to begin was to preach nothing which the Jews did not already believe; they crucified Jesus believing that, and they still believe that at this time. If they had been told that *Jesus* was yet to fulfill all this in the distant future, would they not have said: "We will wait and see; and if so, we will then accept him?" But the apostles preached as follows:

> Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus [not some other man, whose name was Jesus, but Jesus of Nazareth] did God raise up, whereof we all are witnesses. Being [now is] therefore by the right hand of God exalted, and having received [now has] of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him [this has been done] both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. (Acts 2: 29-38.)

This promise, too, was to both Jews and Gentiles, "even as many as the Lord our God shall call unto him."

Kind reader, let me insist upon your reading this and all other passages which this article points out, together with all others relative to this matter under consideration. And let me say, too, that when the Holy Spirit says certain promises and prophecies have been fulfilled in certain ways, they have in this way been fulfilled and there can be no controversy about their fulfillment.

Let it be understood that sometimes, on account of sin, the people of God were so reduced and scattered that they were represented by only the stump of a tree cut to the ground, or even a root in the dry dirt; but there was always a remnant. Out of this root or stem was to come forth this "shoot" or "branch," which the New Testament says abundantly is Jesus Christ.

On this prophecy Clarke's "Commentary" remarks:

We have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into this display of the spiritual deliverance of God's people by the Messiah; for that this prophecy relates to the Messiah we have the expressed authority of St. Paul. (See Rom. 15: 12.)

We must see this—that is, we cannot fail to see it. It is a great mistake to make these many references of the prophets to deliverance through Christ apply to some future temporal deliverance and restoration of the Jews—Israel after the flesh—to temporal blessings and power in Jerusalem in Palestine.

It is very necessary, too, to know that "they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called." (Rom. 9: 6, 7.)

For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise. (Gal. 3: 26-29.)

Gentiles as well as Jews, and all alike, are the children of God now in Christ; Gentiles as well as Jews are thus Abraham's seed and "heirs according to promise." And all to-day are, have been since Christ's reign began, and will be forever "the Israel of God." (Gal. 6: 15.) So many times, too, in regard to Gentiles and Jews, God declares that he is no respecter of persons, "but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Will God ever favor Israel after the flesh above Israel after the Spirit—the true Israel in Christ?

THE SPIRIT AND JUDGMENT OF CHRIST.

Verses 2-5 of this chapter (Isa. 11) give the Spirit and judgment of this One to come from the family of Jesse. His Spirit was to be "the Spirit of Jehovah," "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." God sent the Spirit upon Jesus when he was baptized, and by this John the Baptist knew that he was the Christ. (Matt. 3: 16; John 1: 32-34.) God gave the Spirit without measure to Jesus. (John 3: 34, 35.) Jesus was the power and wisdom of God, the righteousness and justice of God, the tenderness and mercy and love of God. His teaching and wonderful works on earth and his reign in heaven show his wisdom and power, his grace and godly fear. His delight was in "the fear of Jehovah." In his prayers, tears, and agony he was heard for his godly fear." (Heb. 5: 7-9.)

With the Spirit of Jehovah, delighting in the fear of Jehovah, this One, coming from the stem of Jesse, would judge according to the righteousness, equity, and faithfulness of Jehovah. He would not be partial, would not respect persons, would "not judge after the sight of his eyes" or "decide after the hearing of his ears."

Righteousness and faithfulness would be his girdle. The loose, flowing garments worn then made it necessary to wear a girdle in order to bind these garments about the body out of the way for action. To have the loins girded was to be ready for action. (Luke 13: 35.) Hence, the girdle represents activity and strength. This is a frequent figure of the Bible. Christians, as soldiers ready for action, are to have their loins girded with truth (Eph. 6: 13-15), the loins of their mind girded (1 Pet. 1: 13), and to gird themselves with humility (1 Pet. 5: 5.) Girded with righteousness and faithfulness, this Judge would be zealous and active and strong in executing justice and in doing all his righteous work.

In this judgment the earth will be smitten with "the rod" of the mouth of this Judge, and "the wicked will be slain with the breath of his lips." It is clearly seen that "the rod of his mouth" and "breath of his lips" represent his word, which pronounces the judgment and doom of the wicked.

Let us take the pains to read Isa. 42: 1-4 and to find its fulfillment in Jesus the Christ in Matt. 12: 18-21. Also, let us read Isa. 61: 1-4 and find its fulfillment in Luke 4: 18-20. Just as Jesus Christ is the fulfillment of these passages, as Luke and Matthew declare him to be, he is the fulfillment of Isa. 11, as Paul and others say he is.

A LESSON OR TWO.

Since the delight of this Judge was "in the fear of Jehovah," all Christians should endeavor to "offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." (Heb. 12: 28, 29.) All who fear Jehovah, respect his word, honor his will, come into his presence with awe, are afraid to disobey him, and delight in his service.

There is to-day a widespread lack of the fear of God, even among his professed children—among preachers even.

It is encouraging and rejoicing to know that Christ, and not man, judges us; and he judges us, not in the prejudice and partiality, presumption and ignorance, of men, but in the equity, righteousness, and faithfulness of God. Both the poor and rich, the meek and arrogant, will be judged alike.

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QUERY DEPARTMENT

BY E. A. ELAM

Brother Elam: 1. I have been taught and understand that the church of Christ was set up on Pentecost. If this be correct, please harmonize the fact with Matt. 18: 17. Here Christ instructs his disciples to "tell it unto the church" before his crucifixion and before Pentecost.

2. If prophecies and their fulfillment are intended to convince and convict the unbeliever, the skeptic, and the infidel, and to confirm the believer, and you should know of fulfilled prophecies, and just how and when fulfilled, would you not be committing a sin not to make them known? Would you regard the teaching as "speculation?"

3. Do you know or believe that the words, "But of that day and hour knoweth no one," written nearly nineteen hundred years ago, are still in force and apply to all time?

4. Do the words "time shall be no more" convey a true idea?

I ask these last questions because I know that the usual interpretations are calculated to make men skeptical.

I am seventy years old, and have been reading the Gospel Advocate regularly since I was about sixteen, and have nearly always accepted as true and good its teachings. I think, however, I detect a tendency to "negative" some propositions before the "affirmatives" are understood. This seems to be a fault with everybody.

Now, dear brother, I will state a few things that I know to be facts, and I also know that you will recognize them as facts. For after use, I will number these facts in regard to occurrences beginning in 1914.

1. The Germans shot blazes of fire, mingled with hail (bullets and shells) and blood, into French trenches.

2. The U-boats made the sea blood and destroyed ships and lives.

3. The United States planted nets and mines in harbors and mouths of rivers.

4. Hindenburg made his drive from March 21 to July 18 (four months, or one-third of the time), so that the allies had no rest and gave no light by day or night. Then, after Hindenburg"s drive, the allies "scorched" the Germans.

5. There was a revolution in Russia—the people gnawed their tongues, and the United States sent supplies. Bolshevism is still spreading.

6. In the fall of 1923 nations met at Lausanne and made a treaty which was to go into effect when ratified by a third nation. The third nation ratified the treaty in the fall of 1924. Hence, in the fall of 1924 the treaty was put into effect. That treaty expressly stipulates that Turkey should give up her rule over Judea, Syria, and Mesopotamia. Thus was the Euphrates, or the power that controls the Euphrates, dried up.

Now, brother, I think I am not overly presumptuous when I say that you know these six statements are all new and unprecedented facts. I cannot conceive of any intelligent negation of these statements. Now, the book of Revelation, under the subjects of the seven vials of wrath and the seven trumpets, foretells these things, and numbers them just in the order in which they occurred.

Now, if I should go ahead and tell just what I think will occur when the following is fulfilled, one might have a right to cry out "speculation:" "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

I am sure I could give an intelligent explanation of the next things to occur as prophesied, but I might possibly make some slight mistake. Anyway, no use to venture on "speculation."

One of the best writers among our brotherhood assures me that his views coincide with mine. But that doesn't make them right. But they are right regardless of any or all others' opinions. They are the strongest possible evidence of the inspiration of the Bible, to combat the skepticism and infidelity that seems to be playing havoc with the world.

May God bless the whole Gospel Advocate force.

G. M. SCALES.

We publish this letter in order to show how uncertain speculations on unfulfilled prophecy are, and how certain those who indulge in such speculations are that their speculations are the very oracles of God.

No one can doubt any historical fact connected with the World War, or the whole thing as one stupendous and awful fact; but who outside of inspiration can tell that these facts are the veritable fulfillment of unfulfilled prophecy? Each man who undertakes it clearly figures it out to his own satisfaction; but the world moves on, and these prophecies have to be fulfilled over and over again. I do not doubt that in the vision of God they prefigured wonderful things to take place upon the earth in the great plan and purpose of God, and that in his love and grace they will come to pass according to his will, and that in the same love and grace he has not pointed out their fulfillment more plainly than he has seen fit to do. My great confidence and faith in him are such that I know that he will bring everything to pass according to his own counsel for his own glory and the salvation of his people. It occurs to me that anything more than this is a lack of faith and trust in him.

I appreciate Brother Scales' reference to the Gospel Advocate and his high regard for it, and take pleasure in trying to answer his questions, which I number so as to answer in order.

1. A few days before Jesus gave the advice of Matt. 18: 17, he said, "Upon this rock I will build my church," and, "I will give unto thee the keys of the kingdom of heaven." (See Matt. 16: 18, 19.) Between this and Matt. 18: 17 he certainly did not build his church. In Matt. 18: 17 he was directing his disciples how to act when the church should be established.

2. No. When God says a prophecy has been fulfilled, we know it has been, and in the way which God has pointed out. It is not speculation, therefore, to teach this fact, but the truth. If some brethren would spend more of their time in studying and teaching the many prophecies which God shows has been fulfilled and less time and talk about unfulfilled prophecy, they would much sooner convince skeptics and infidels. In this way the apostles proved that Jesus of Nazareth is the Christ. By diligent and prayerful study one may understand something about prophecies which God says have been fulfilled; but no mortal man, however learned and wise and great he is, can tell when and how God will fulfill unfulfilled prophecies. I prefer to walk by faith, knowing that God does all things well.

3. Yes, I believe these words mean now just what they meant nineteen hundred years ago.

4. I think so, or God would have used such words as he wished to convey "the true idea." The American Revised Version says "there shall be delay no longer," but the margin says "time" instead of "delay," which would be "there shall be time no longer."

✡ ✡ ✡

Brother Elam: We will greatly appreciate all the light you can give us on these questions. We are studying "Outlines of Bible Study," by G. Dallas Smith. Our lesson is No. 37, page 103. (1) Were any baptized in the Holy Spirit besides the apostles? If not, what is the meaning of Acts 1: 14, 15, 21, 22; also, Acts 2: 16-21, especially verse 18? (2) When and where did the Lord pour out his Spirit on his handmaidens? (3) Could any but the apostles impart the Spirit to others? If not, was Ananias an apostle? (See Acts 9: 17.) X.

1. None except Cornelius and his household. (See Acts 10: 44-48; 11: 15-18.) Acts 14: 15, 21, 22 and Acts 2: 16: 21 have no reference whatever to the baptism of the Holy Spirit.

2. There are different measures or gifts of the Spirit, which we learn from 1 Cor. 12 and Eph. 4: 11. All miraculous gifts of the Spirit were not baptisms of the Spirit. Baptism in the Holy Spirit was the fullest measure of the Spirit. God poured forth of his Spirit on his handmaidens when they prophesied, as in the case of the four daughters of Philip the evangelist. (See Acts 21: 9.)

3. Yes. Ananias was not an apostle.

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OBITUARIES

BALLARD.

On July 11, 1924, at the hospital in Centerville, Tenn., Brother Willie Ballard's earthly life went out and his spirit returned to God who gave it. His sufferings were intense, but he bore them with patience and resignation. Realizing that his time to go was near at hand, he told his wife he was not afraid to die, but regretted to leave her with the care and responsibility of raising their son, and to do the best she could. He was born on June 27, 1864. He was married to Ella B. Anderson on January 15, 1890. To this union two children were born, both having gone on before. On December 12, 1906, he was married to Earlie Baker, and to them one son was born. He obeyed the gospel in 1905, and was faithful until death. His intentions and desires were always to do good for humanity. He was firm in his convictions, positive in his manner of speaking, steadfast and unmovable for the right, and had many friends for being thus. He left a wife and one son, Euel. He was a useful man, and is missed both in the church and in the community in which he lived. MRS. W. R. THURMAN.

WYATT.

My brother, A. J. Wyatt (familiarly known as "Jake" Wyatt), died on June 29, 1924, from the effects of a pistol-shot wound inflicted by another man. Brother "Jake" had been working in the hayfield all day until about three o'clock in the afternoon, when he shaved himself and went about a quarter of a mile to a picnic. A short time after his arrival a man became enraged and was trying to kill his wife and nephew with a pistol. Brother Jake started to their rescue, when the man fired the fatal shot. We laid Brother Jake's body away in the Myres graveyard, in the Winesap neighborhood, in Bledsoe County, Tenn., in sight of his home, in the presence of a large assembly of relatives and friends, to await the resurrection morning. He left five children to mourn his loss, his wife, Lizzie, having passed away fourteen months before his death. He obeyed the gospel in 1917, being baptized by Brother J. C. Mosley. After their baptism, both he and his wife lived consecrated Christian lives until death. All the children are in Christian homes, save one. J. S. WYATT.

WALLACE.

Charley Wallace was born on May 12, 1890, and died on May 7, 1924, after an illness of more than twelve months. All that loving hands could do was done, but death came to relieve him of his suffering. He obeyed the gospel thirteen years ago under the preaching of Brother Joe Jones, and, like Paul, straightway he began to preach Christ, the Son of God. He left, to mourn his death, a heart-broken mother, a wife, three little children, and a host of relatives and friends. Brother Wallace was indeed a gospel preacher. He was honest, upright, and firm in his convictions of

right. He was a kind and loving husband and father and a friend to all. He told his loved ones not to grieve for him, for he was going to rest. Funeral services were conducted at the Charity cemetery. We sorrow, but not as those who have no hope, feeling confident that he is asleep in Jesus and will be among the ones whom God will bring with him. To Sister Wallace and the children I would say: Be true and faithful to the Lord until death, and you will have an eternal home with that loving husband and father where there will be no more toil and weariness, sickness and suffering, disappointment and sorrow, and sadness and grief of heart.

C. KNOWLES.

HOPE.

On July 29, 1924, the death angel visited our home and claimed for its victim our dear grandmother, Mrs. Amanda White Hope. She was born on December 26, 1837. She was married to John G. Hope on January 2, 1855. To this union eleven children were born, six of whom are still living to help comfort the sad father, who is over ninety-two years old. Grandmother's life was not a perfect one, but she was ever striving toward perfection. She was not unmindful of her duty to her God, her friends, and strangers who came to her door. She was a faithful, loving wife and mother, thoughtful and unselfish, keeping her home peaceful and happy through her unselfishness in the service of those about her. She accepted the gospel plan of salvation in early life, and to her there was no fear of death. Her passing was as quiet and peaceful as her life had been. Her death has made our home very sad and lonely, but we are comforted by the words of our Savior: "Sorrow not, even as others which have no hope." Funeral services were conducted by Brother Harvey W. Riggs, and the remains were laid to rest in the Mount Vernon Cemetery at Sulphur Lick, Ky. May God help us to live the Christian life, so that her heart will be filled with joy when we go to meet her in the home beyond.

TWO GRANDDAUGHTERS.

GEMS OF THOUGHT.

Each day a clean, white page, and we are artists whose duty it is to put something beautiful on the pages one by one; or we are historians, and must give to the page some record of work or duties or victories to enshrine and carry away.—Phillips Brooks.

There are many ways of thinking about the religious life, but only one way of living it, and that is doing good.—H. Durand Downword.

Christianity is a religion which expects you to do things.—Japanese saying.

CURING THE BLUES.

I have some little enemies;
They call themselves "the Blues;"
And, like all other kinds of foes,
They're splendid things to lose.
So, when I know they're planning
To come and spend the day,
I send the li.tle smiles out
To chase them all away.
—Christian Observer.

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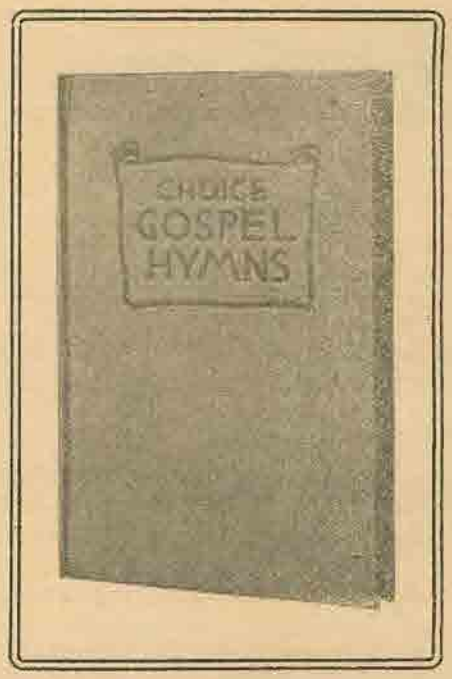

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THE COLUMBIA DEBATE.

(Compiled from three articles in the Columbia Herald.)

Unusual interest was manifested by the large crowd that heard the debate on music in the churches which commenced at the courthouse on Wednesday night (March 4). The crowd came from all parts of this county and many from other counties. There were also some here from other States. The crowd, while deeply interested in every word that was spoken, manifested the finest spirit, and there was no disposition whatever to heckle or annoy either of the distinguished speakers, who presented the question with exceptional power and force.

The affirmative for the use of instrumental music in the churches was ably presented by J. J. Walker, of the Woodland Street Christian Church, of Nashville, who is an accomplished speaker and an experienced debater. He argued the merits of music.

The negative side was ably sustained by Grover Cleveland Brewer, former minister of the First Christian Church, who presented with convincing power the arguments that are urged for that angle of the controversy. Mr. Brewer is a keen debater, and his quick wit and power of analysis proved him a foeman in the debate worthy of his distinguished competitor. In fact, both sides of this question were presented with every force possible to summon.

It was apparent that the partisans of both sides of the issue were well pleased with the manner in which their respective champions had handled the question. At all times the debate was conducted on the very highest plane of Christian fellowship.

Judge Washington C. Whitthorne presided as the moderator, and he admonished the crowd to give both speakers an attentive hearing. In the outset both of the debaters approached the subject by expressing the hope that out of this debate would come a common ground for Christian unity. In other words, the hope of those engaged in the debate is that it will bring Christians holding adverse views on the issue together and not set them further apart.

The instrumental-music side was represented as its moderator by Louis V. Vouse, of Shelbyville, and the other side had for its representative H. Leo Boles, of Nashville.

The crowd was so large and came from over such a wide territory that it was impossible for all of them to get into the building. Many were turned away. A large delegation came from Nashville, and others from as far South as towns in Alabama. Nothing held here in a long time has attracted so much interest.

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All of the parliamentary rules and the amenities of debate between Christian gentlemen were observed in the debate. The speakers were uniformly courteous to each other, and both Walker and Brewer made splendid impressions even upon those who do not agree with the views that they presented with such force and eloquence.

After three days and nights of debate, the clash over the use of instrumental music in the churches came to a close on Friday night, the interest continuing unabated to the end. The circuit court room was again packed to hear the arguments advanced for and against the use of the instrument in the worship of God.

On such a high plane was the debate conducted, and so splendidly did the debaters demean themselves, that there was never an appeal to the moderator to decide any point or make any sort of ruling. Both of the debaters manifested a spirit of Christian forbearance toward the position that was very highly commended by all.

While it is doubtful if there were many changes in the views of those who heard the debate on the question controverted, it is certain that the followers of each side have a clearer understanding of the faith that is in them than they had before. A mass of testimony was presented on both sides of the issue.

The crowd on the last night was just as large as the size of the house would permit. It would have been impossible to have crowded any others into the building, and many who came a long distance to hear the debate were disappointed because they could not get into the building.

Make us good soldiers in the army of the followers of Christ, our Father, that we may have our portion also in his joy of victory. In all the companionship of his suffering may we feel the beating of his great heart of love. Give us courage to go on through difficult ways and painful experiences; and may we never make our brother's lot more hard to bear by our complaining. In this fellowship of endurance make us one with all our brothers of trial, kin to all strong and patient souls on earth. And in our darkest hour forsake us not; but bring us, even by the road of the cross, to our place in thy house at last. In the name of Christ. Amen.—Isaac Ogden Rankin.

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From the Brethren

Henderson, Tenn., March 3.—Our services, which were held in homes, schoolhouses, and church houses, in Benton County, Miss., were very well attended. The weather was very unfavorable, yet we had a service at each appointment for about eight days. I was at Hamilton, Miss., on Sunday. One was restored to the fellowship at that place. The Lord willing, I shall be in the Mississippi field throughout 1925, and I want to be busy as nearly all the time as possible. Any church desiring my services in the way of holding a meeting for them or a mission meeting may write me at Henderson, Tenn., and I will gladly arrange for such work. I would like to arrange for meetings from the first of April on through the year. I request those who are expecting me to hold their meetings to let me hear from them as soon as convenient, as I want to arrange my work as soon as possible. I hope to be able to do much good this year.—T. C. Fox.

Detroit, Mich., March 10.—I will here give a report of the work done by the St. Antoine Street Church of Christ during the past year. The total amount of money raised, exclusive of special collections for the sick, mission work, and to complete the payment on the church property, was $1,567.36, and the disbursements from the same fund amounted to $1,509.27, leaving a balance in the church treasury of $58.09. Special collections for the sick and to carry on mission work amounted to $183.46. During the year fifty members were added—twenty-seven by baptism and twenty-three by commendation—and five returned to the fold. We lost three members by death. The church now has a membership of one hundred and thirty. Besides this, at the beginning of the year there was a note of $1,500 against the church property. This note has been reduced to $150, which we expect to wipe out within the next month. The Lord's-day Bible school is one of the lively parts of the church. It has a very large attendance, and the interest shown in punctuality, attendance, and spiritual growth is worthy of all consideration. The mission at Jackson, under the direction of Brother Echols, has done splendidly. Their collections for the year were $210.98, and the disbursements, including the financing of the revival services held there during the summer months, were $191.58, leaving them a balance in the treasury of $19.40. They have also made payments on the church property there until the present time. Three members were added to the body by baptism and two were restored. They now have a membership of twenty-two. Brother Echols, who has labored there so faithfully for the past three years, has given up the work there, and now I will take up the work. The work at River Rouge, under the direction of Brother Mann, has progressed favorably, and there is a bright prospect for the establishing of a great work out there. Three were added to their membership by baptism, giving them a total membership of thirteen. Their collections were $63.25, and disbursements from the same funds were $45.90, leaving them a balance in the treasury of $17.35. The work at Highland Park is also a progressive one and gives promise of developing into even a greater work than the mother church.—T. H. York.

THE DIVINE MISSIONARY POLICY.

BY E. E. SHOULDERS.

The New Testament is the divine missionary record. The inspired apostles were the first missionaries, divinely selected and guided into all truth. The church is the divine missionary agency to-day for the preaching of the gospel to the whole world. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations" (Matt. 24: 14), a work which must be accomplished before we can expect the return of the Lord (Rev. 11: 15; 1 Cor. 15: 24-26).

As the New Testament is the divine missionary textbook, to it we go to ascertain the divine missionary policy. Every movement must have a definite time and place of beginning, and the church was no exception to the rule. Human institutions may have originated in other regions of the world, as in Italy, Germany, France, England, or America, but the church of the living God was established in Jerusalem. Human institutions may have originated during all the centuries of the past, but the church of the living God came into actual existence on Pentecost, A.D. 29.

Pentecost was the day when world-wide evangelism for Christ was begun, and Jerusalem was the place. The wise general, in planning a military campaign, first selects the base of operations. Jesus selected Jerusalem as his base of operations in planning the great work against the forces of evil. The Holy Spirit came on the day of Pentecost at Jerusalem to guide the apostles into all truth and to abide with the church forever. (John 14: 16; 16: 13; 14: 26.)

At the time of Christ the Jews were scattered among all the civilized nations; for on this memorable day of Pentecost, at which time the plan of work was definitely revealed (Acts 2: 1-11), these Jews had returned to Jerusalem to keep the feast of the Passover. There were seventeen different nationalities, and probably more, that were represented in the gathering that listened to Peter's sermon, and every Jew present heard and understood the gospel in his own language; for the Holy Spirit endowed the apostles with power to preach so that they could be understood by all nationalities represented.

Does not this incident have a re-

markable significance? These Jews who heard and obeyed the gospel represented every nation of the ancient world. No doubt they returned and told the story of Christ to their own peoples in their respective languages. No wonder that Christianity spread over the entire ancient world in less than half a century.

In Acts 8: 26-40 we have the story of the conversion of the eunuch. From this we learn that the eunuch was a man of importance in Ethiopia. Hence, it is significant that the Lord brought Philip and the eunuch together, so that the latter might hear and obey the gospel. No doubt the eunuch took the gospel back to his own people in his own language. It was a more practical plan to send the gospel to Ethiopia through a native son, in the native language, than to send Philip, or any of the apostles, into this foreign country, without any knowledge of its language or customs.

Saul was an orthodox Jew, a Pharisee of the strictest sect (2 Cor. 11: 22); but it was in accordance with the divine missionary policy when Jesus spoke to him in Hebrew, although Greek had long been the established language. It is only natural that a man's heart can be reached through the medium of his native language more easily than through a language of alien origin. The introduction of Christianity upon the European continent, where it was destined to win its chief triumphs, began with the conversion of a handful of women on the river bank at Philippi. (Acts 16: 11-15.) Lydia was one of these women; but she was a native of Thyatira, and we know that later a church was established in that city. So, who knows but that Lydia might have figured in taking the gospel to Thyatira?

I am heartily in accord with every missionary policy that is loyal to the truth as revealed through Jesus Christ. Yet it is a very well-known fact that at least one-half of the present population of the United States is of foreign extraction. Instead of sending brethren to the foreign nations, without any knowledge of the languages and customs of those nations, I feel that it would be more practical to reach the foreign population of this country with the gospel of Christ. It occurs to me that this could be done more easily here in the homeland, and after a while the educated sons of the various foreign nationalities can take the gospel back to their respective peoples in their native languages. Then Jew can preach the gospel to the Jews, Syrian to the Syrians, Swede to the Swedes, Russian to the Russians, and so on, until this policy would soon hasten the evangelization of the world.

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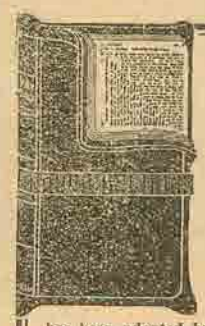

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The Apostle Paul's heart was set on winning the "Men of Athens." If he had really told them they were "too superstitious" which other versions of the Bible quote him as doing, would he have enlisted their interest in this new faith that was turning the civilized world upside down? The fact is he told them, as **The American Standard Version** renders it, that they were "very religious." How important it is, therefore, to use the supremely accurate rendering of Holy Scriptures as found in the

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FROM EAST TENNESSEE.

BY GEORGE W. FARMER.

On account of poor health conditions, I have been away from the church at Cleveland quite a good deal this winter. The attendance and interest have been good all winter. Much interest has been manifested in all of our Bible study.

Brother W. C. Phillips is administering to the Cowart Street congregation in Chattanooga this winter. He informs me that the interest in that congregation is picking up decidedly.

Brother Charles Holder has recently held a meeting at Englewood. He is preaching monthly for Athens, Etowah, and Englewood, and I am informed that the work is doing well at those places.

We have made no headway at Niota this winter. We had thought when the house was so we could go into it, we would be able to carry the work right on; but sickness and bad roads have put us out. The building of the Lee Highway through there has caused the roads to be torn up, and much rain has made them impassable. We hope do to better now soon. We are planning to complete the house this spring and early summer. A baptistery, cupola, and front concrete steps are to be built, and the painting is to be done; but before we can do this, the money has to be raised.

Niota is in McMinn County, on the Southern Railroad, and is on the Lee Highway. It is in a beautiful little valley of fine farming lands, and the interspersing ridge lands are well adapted to the growing of apples, peaches, pears, and strawberries.

We desire to locate a good medical doctor there who will put in a stock of drugs. We think there is a good opening there for that, and a good location for a produce and feed man. We would like to find men who are members of the church and would take an interest and feel a responsibility, and also would be dependable. Will somebody help us to find these men? We certainly believe it will be mutually good both for the men and also for the cause. I shall be glad to give any information and render any other assistance that I can to that end.

I observe that up in this section, in many places, the brethren and sisters have become discouraged and are disposed to give up and quit trying, and in some instances they have already given up and quit. That will never do. That is precisely what the devil and sectarians would have us do. From time immemorial they have been wanting God's people to become discouraged and give up. Shall we give up? *No, no, no*—a thousand times *no*. Then, as we cannot afford to give up, let us hang together

work on, pray on, hope on. If we will be true to God, he will be true to us, and give us the victory by and by.

Since my suggestion that we put two men—one a preacher and the other a singer—in the field in upper East Tennessee, four or five preaching brethren have written me, asking about the work, and would like to take up such work. I have no doubt but each of them is well fitted and would do fine work, but we have not the necessary support. I cannot encourage any one to come up here to spend all of his time preaching in this destitute field until I can have the assurance of the support. This has been tried out, and brethren have been caught in hard circumstances. Now, let me still insist that we give this matter a very thoughtful and prayerful consideration, and yet see if we cannot get this plan to working. Some few are sending contributions occasionally and others have promised, and we are thankful for all, but we have not enough coming in and promised to be able to do much. The church at Fayetteville has promised to send Brother A. B. Barret and Brother Andy Largen, each for a month's work up in this country. Now that is fine. Will not some other churches emulate their example?

Let me insist that all scattered brethren and sisters, regardless of whether you have a church with which to meet—the responsibility is the same, anyway—I say, let me insist that each one "lay by him in store" as he is prospered. Let your money be helping to preach to the people up here. Also, let each one help in the dissemination of good books, papers, tracts, and leaflets that teach the truth. Each one, by doing so, can be teaching the gospel.

Now, I am no pope, bishop, priest, presiding elder, or circuit rider. I am just trying to be a plain and simple kind of Christian and humble servant of the church, and all the interest I have in this is to have the gospel preached and lost souls saved. May we not all work and pray for the same?

An eminent surgeon says: "Encourage your child to be merry and to laugh aloud. A good, hearty laugh expands the chest and makes the blood bound merrily along. Commend me to a good laugh, but to one that will sound right through the house; it will not only do your child good, but will be a benefit to all who hear, and be an important means of driving the blues away from a dwelling. Merriment is very catching, and spreads in a remarkable manner, few being able to resist the contagion."

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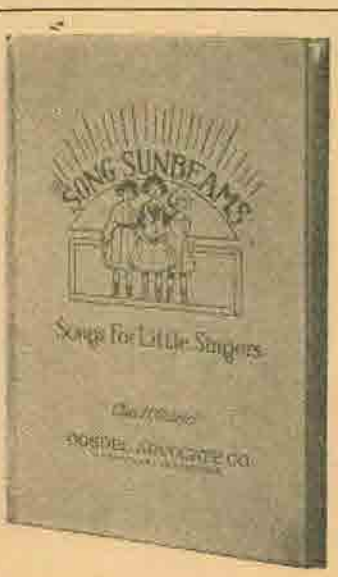

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

The editor of the Christian-Evangelist, writing on "The Battle Against Unclean Books," says:

Up in New York the forces of good and evil are in gigantic battle before the Legislature over two great issues. One is to get a State enforcement law, which will save New York from being a secession and a bootleg institution. The other is to check the floods of unclean books that convert the United States mails into sewers in order that certain publishers in New York and elsewhere may profit financially. We are concerned in this article with the question of unclean books and of opening the mail to their distribution.

Here is a situation that makes one pray that another Anthony Comstock may arise to visualize and make effective the moral sentiment of a whole nation. He was the great champion of the reform to keep the mails free from evil literature in his day, and was as thoroughly hated as are the prohibition leaders of to-day. Those who hated him were the same men and women who fostered the saloon with its degrading output. *It is our conviction that a saloon is an innocent, high-toned place compared to a publishing house that issues unclean books from its presses.* The poison potion of sparkling alcohol affects the body, chiefly, though it carries with it certain warnings. In the end it marks its victim with a loathsomeness people abhor. But the bad book quietly and unseen instills morbid and low ideas into heart and soul that debase them in the most revolting way, and leave them morally stranded in the sordid slime.

The mind, like the body, grows upon that upon which it feeds. It is a shame that Christian people will patronize publications that reek with a filth that pagan nations would not endure. Floods of injurious, poisonous, but *attractive*, books and magazines are being daily poured upon the public, and are confessedly working the ruin of both youth and age by a witty, brilliant, and *suggestive indecency* that is tolerated for the sake of its genius.

Reformation must begin in the church. Christian parents must take such *stuff* from the hands of their sons and daughters as they would snatch poison from the hands of a baby. Even our schools and colleges are filled with the *veriest* trash because it is *classical* and are polluting and incapacitating the youth of the land with things a Christian publisher would refuse to handle. Many of the great libraries have become merely clearing houses for that which is licentious and frivolous and are putting into the hands of children things nobody should read.

☼ ☼ ☼

The Evangelist further says:

Not long since we saw a young girl going into the recitation room of a college carrying a magazine upon her left arm in quite an affectionate way. We will not mention the name of the publication, but it is a favorite with atheists, roués, anarchists, and those who skim around the fringes of a world created by insurgents against decency and order. The sight was startling to us, and we were sure we saw the explanation of why some young people lose their poise, their purpose, and their whiteness.

The colleges and universities have come in for their share of criticism in connection with the morals and manners of the times. For the most part, and certainly in the church schools, the best ideals have been held up. We believe in the colleges and do not think they are guilty of maladministration of moral and religious ideals. But we have no doubt that one of the chief sources of corruption in modern life is bad books. They are read largely for entertainment, to while away the time, to save lazy voluptuaries from despair, to satisfy and gratify prurient curiosity, and the result is to change even pure hearts to moral cesspools and holy homes to unclean slums. Those who admit such books into the hands of the young are guilty of criminal conduct.

This question takes on another aspect. One is amazed when he sees the kind of books read with avidity by a good many ministers of the gospel. Some of them blandly wave away the supernatural and class miracle with superstition and folklore stories; some lash out at the church as if it were an evil institution; some contain the most adroit and insidious attacks upon the Bible; some question the existence of God himself. Why should a preacher waste his strength over such driveling and worthless stuff? It is not that one is "narrow-minded," but that one should prize his time and mind too highly to occupy them with unworthy literature.

No one could see the "liberality" or "progress" of it, if one were to listen to slanderous denunciation of his mother, nor or we able to appreciate the intelligence of a man who spends his energies and hours studying books that foster doubt, advocate contumacy, destroy friendship and fellowship, corrupt the home, throw aspersion upon good and great leaders, exalt unfaithfulness and moral delinquency in men and women, and encourage pessimism in general. To make such wretched compositions companions and counselors is as great a mistake as a reader can make.

The Gospel Advocate very heartily indorses the above. What a person *reads* largely determines *what he is and is going to be*. More than one preacher has been *ruined* by reading bad books. To read the writings of a man is to associate with that man; and, "Be not deceived: evil companionships corrupt good morals." (1 Cor. 15: 33.) Show me the books a preacher *loves*, and I will tell what kind of preacher he is. When I see a preacher who does not *love* the books of D. Lipscomb, Benjamin Franklin, A. Campbell, E. G. Sewell, F. D. Srygley, T. W. Brents, T. B. Larimore, and kindred minds, I am aware that something is wrong. There is a difference between *reading* a book and *loving* a book. When I see a preacher who *loves* the writings of Blackstone, Mauro, Russell, or Mrs. White, I realize there is unsoundness somewhere.

The Bible is the fountain source of all good reading. The word of God is "the seed" of every good thought and action. Bad books are a poison that takes away the

taste for reading the word of God. They fill the mind with disease and make it unhealthy. The nearer to perfect health a mind is, the greater delight it finds in reading the word of God.

☼ ☼ ☼

The Christian Advocate, "General Organ of the Methodist Episcopal Church, South," under the heading, "Awake to the Task," endeavors to "collect the pledges that are long past due" for "the Advance World Program" in a prominent article, an extract of which says:

When Jesus Christ went back to God and left his infant church to continue the conquest of the world, he issued a definite charter for the guidance of its operations. That charter we have called the "great commission:"

"Go ye into all the world, and preach the gospel to every creature. Teach them. And as ye go, heal the sick. And I will be with you always, even to the end of the world."

This is the charter of the church. The promise to be with his disciples always was only on the condition that they went into all the world to preach the gospel, teach the ignorant, and heal the suffering. When disciples abandon that program, they are no longer fulfilling the conditions necessary to Christ's presence and blessing. They are no longer operating under the charter; hence, they do not secure God's favor.

This is not only good scripture and good theology; it is history. God's blessing has never yet rested upon any church that slighted its missionary obligation. The record is uniform from the first century to the twentieth. Churches that are not missionary shrivel up, become "hard-shell," lose their influence and leadership, and eventually die.

We refer particularly to the Christian Advocate's quotation of the language of Jesus in the commission. The Christian Advocate is a great paper, one of the greatest in the world, and we feel an admiration for its industry and thrift. But why does it have an aversion for quoting all the language of Jesus?

It says, "This is the charter of the church," and quotes thus: "Go ye into all the world, and preach the gospel to every creature. Teach them. And as ye go, heal the sick. And I will be with you always, even to the end of the world." It may claim that it was merely quoting the words that emphasized the points it was making. But an explanation of that kind does not suffice. It steadily and persistently minimizes a part of the language of Jesus. The command for "every creature" to "be baptized" is as much a command of Jesus as the command of Jesus to the apostles to "go" and "teach." Why does a great paper *taboo* a command of Jesus?

The Gospel Advocate has no *prejudice* or *bias* in favor of baptism. Nobody need charge us with wanting people to "go down into the water" because we think there is virtue in the water. But we believe *all* of the Bible, and the same verse that says, "Go ye into all the world, and preach the gospel to every creature," as quoted by the Christian Advocate, also says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," as *was not* quoted by the Christian Advocate. We cannot see that it does a man any good to accept *a part* of the language of Jesus, if he is going to insult Jesus by not accepting it all. We urge the Christian Advocate to teach *all* that Jesus commanded, and *nothing else*, by "not going beyond the things which are written." Then it will teach that a man should be "a Christian" and "glorify God in his name." (1 Pet. 4: 16.)

Why should not great papers and learned preachers tell sinners what Jesus and the apostles command them to do to be saved? Why should they never quote the language of Jesus and the apostles in their columns or in their pulpits? Why? What is the public to think of great papers or great preachers that have absolutely no respect for the language of Jesus? The careless, thoughtless public seems ignorant of the awful fact that most of the preachers and papers reject a part of the Bible. And it devolves upon true, Christian people to carry the matter before the general public, before all the people, that they may really hear the gospel, which "is the power of God unto salvation to every one that believeth." Every congregation, like leaven in a measure of meal, should go up and down the streets of its neighborhood, and tracts and leaflets should go into every home. Will not the churches "awake to righteousness, and sin not," by earnestly and zealously doing the work that God has put upon them?

OUR CONTRIBUTORS

HOPE OF THE SECOND COMING OF CHRIST.

BY R. L. WHITESIDE.

The hope of the second coming of Christ, with Brother Boll, is a desire and expectancy of his coming momentarily. Hence, according to Brother Boll, if we do not desire and expect him to come to-day, even this moment, we do not hope for his coming. If he is right in thus contending, then the "national restoration of Israel" and the reign of Christ in the millennium, the sum and substance of his theory, are not matters of hope; for in his program these must follow the "great tribulation," and cannot, therefore, be momentarily expected. What, then, becomes of the much-vaunted hope of Israel and of his hope of being a ruler in the kingdom of Christ in the millennium?

If he is right as to what hope is, his program kills his hope of ruling the nations with a rod of iron and also whatever hope a pious Jew might have of "national supremacy;" for, if expectation always carries with it the idea of imminency, how can he hope to rule anybody in the millennium, and how can Israel hope for national sovereignty, seeing that neither is imminent? For be it remembered that Brother Boll holds that the dead saints must be raised and, together ith the living saints, be caught up to heaven, the world power developed, the "great tribulation" come, Christ come with his saints, and the battle of Armageddon occur, before he can rule anybody with a rod of iron and before the Jews can have "national supremacy." If he is correct as to hope and as to his program, he cannot have any hopes of that for which he longs; and a proper understanding on the part of the Jews will remove the "national supremacy of Israel" from the domain of imminency, and, therefore, destroy hope.

But he is wrong as to expectancy. True it is that it is an element of hope, but does not necessarily carry with it the idea of imminency. We may hope for a thing when we know that it cannot come at the moment. (See 1 Cor. 16: 10, 11.) Paul says we should plow in hope. (1 Cor. 9: 10.) Certainly one who sows and plows in hope does not expect the harvest to come at the moment. He knows the harvest is months ahead, yet he sows and plows in hope. We may lend, hoping to receive. (See Luke 6: 34.) Certainly no one makes a loan expecting the return at the moment. According to Boll, if the payment is deferred to some future time, the hope is gone.

Paul says he hoped for a resurrection of the just and the unjust. (See Acts 24: 15.) If the unjust are to be raised at the end of the millennium, a thousand years

after the resurrection of the just, as Boll teaches, and if, as he says, hope includes the idea of momentary expectancy, how could Paul hope for their resurrection?

Paul wrote to Timothy: "Hoping to come unto thee shortly." (1 Tim. 3: 14.) Certainly, Paul did not mean to say that there was such an uncertainty about the time of his going that he was likely to start the moment he wrote. He hoped "to send Timothy shortly" to the Phillippians—"so soon as I shall see how it will go with me." (See Phil. 2: 19-23.) Here is hope, yet a period of time, described by Paul as "shortly" and "so soon as I shall see how it will go with me," intervening between the hope and the thing hoped for. Evidently he was waiting to see how his trial in Rome would terminate. Here was hope without any expectancy of immediate realization. Hoping for a thing, then, does not mean we must be expecting our hopes to be realized any moment. Indeed, we may do a thing hoping to benefit generations unborn.

To prove that the apostles and early Christians hoped for the coming of Christ is far from proving that they expected him at any moment. The passages, therefore, that Boll quotes, that because they hoped for his coming, therefore, they expected him momentarily, are wide of the mark. They simply prove what we all believe—namely, that Christ is coming again. For a person to so twist the word "hope" in order to make it do service in his theory is enough to make any thoughtful person suspicious as to any argument he makes.

Brother Boll puts stress on the fact that the early church was looking for the coming of Christ. (See Tit. 3: 11-13.) But that by no means proves that they were momentarily expecting him. Peter says: "We look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13.) Now, this new heavens and new earth, according to Boll, is to come sometime after the millennium. Yet, Peter says, "We look"—they were looking for something, which, according to Boll, could not come till more than a thousand years had rolled round. We trust that even Brother Boll is hoping and looking "for new heavens and a new earth," though, if he is right, they are at least more than a thousand years in the future. In his tract, "The Second Coming," page 10, he says: "If I have to wait till the world is converted, and then another thousand years till Christ comes, I might as well stop teaching about his coming." Well, according to his theory, he will have to wait more than a thousand years "for the new heavens and a new earth;" but we observe that he has not quit teaching about them. But he cannot say that he hopes "for new heavens and a new earth" without destroying all the arguments he makes on "hoping" and "looking" to prove the early Christians momentarily expected Christ to come, because the Scriptures say they hoped and looked for his coming.

It seems that his theory concerning the restoration of Israel to Palestine makes it impossible for him, with his idea of hope, to hope for the second coming of Christ. In his diagram in his tract, "The Second Coming," he has the "great tribulation" immediately following the "first stage" of Christ's second coming, at which time he says the saints, both the living and the dead, will be caught up with the Lord. But at the beginning of this "great tribulation," consequently at the time Jesus comes for his saints, Boll has unbelieving, rebellious Israel in Jerusalem and their temple rebuilded. The return of the Jews to Jerusalem and their rebuilding the temple must, therefore, according to Boll, precede the "first stage" of the second coming of Christ. Should the Jews now begin their return to Jerusalem, it would require several years for them to consummate this and the rebuilding of the temple. At best, then, if he is correct, Christ will not come for several years; and the events that, according to his theory, must come first are not even in prospect now. With him, hope in the second coming of Christ includes expectancy of his appearing at any moment; but his theory concerning the coming of Christ after the Jews get back to Jerusalem makes it impossible to expect his return at any moment, and, therefore, makes it impossible for him to hope for his coming. It is bad when a man's theory about a much-desired thing makes it impossible for him to hope for that thing. When a man advocates a false theory, he is certain to involve himself in difficulties from which he is unable to extricate himself.

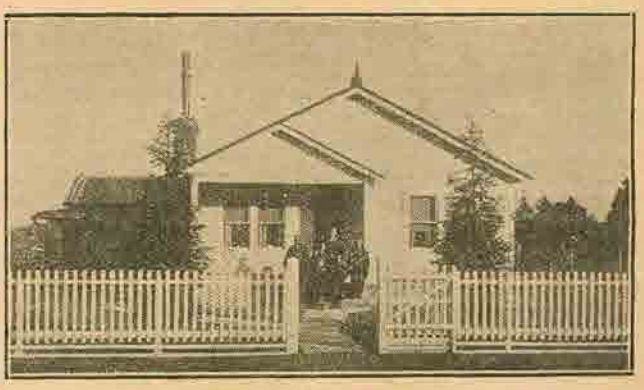
Note.—A "Review of R. H. Boll," by R. L. Whiteside and C. R. Nichol, is now in the hands of the printer, and should be ready by the time this reaches the reader. It may be had by sending fifty cents to Mrs. C. R. Nichol, Clifton, Texas, or to the writer, Box 901, Beaumont, Texas.

THE FIRST MISSIONARY HOME IN SHIZUOKA PREFECTURE, JAPAN.

BY ROBERT S. KING.

Two years ago a movement was started toward supplying a home for Sister Andrews, our missionary in Japan, who has done such excellent work in the Master's vineyard and who has made so many sacrifices and gone through so many hardships for the cause. How well we succeeded will be seen by taking a look at the picture.

This house was bought from the Alladin Company, of Portland, Oregon, and is catalogued by them as the



From left to right: Brother Sato, Oeki Naemura (helper), orphan girl, Mrs. Naemura (housekeeper), and Sister Sarah Andrews.

"Victory;" and Sister Andrews has decided to retain the name for the new home, as it was such a long, hard struggle to get it, and so many situations had to be met before it was completed. You must remember that these houses are all cut and each piece named and numbered, and plans are sent with each house so any carpenter can put one together; but when your carpenter can't read English, somebody has to interpret it to him, and this was Sister Andrews' job. Many difficulties had to be met and overcome from the time this house reached the port of Yokohama and was taken from the ship until it was painted and made ready for occupancy.

When you read how grateful she is for the comforts of this new home, you will be glad you did what you "could" toward supplying it.

It was at first planned to make this a two-story house, and to use the ground floor for the kindergarten mission work, etc., and the upstairs for living rooms, but the great earthquake of September 1, 1923, caused a change to be made; and we feel, as Japan is subject to such spells often, that no mistake was made in making the change.

Now, that we have have taken care of our missionary, we must also provide a suitable place to carry forward the work and not suffer Sister Andrews to carry this on in her own dwelling. The lot is large enough for a building of this kind, and the residence was placed so that this could be done. One thousand dollars will put this mission where it will do good. One-half of this has al-

ready been raised. Who wants a part in this great work of saving souls?

Shizuoka prefecture is one of the largest in Japan, and one of the most progressive, and Shizuoka is the largest city in the prefecture. Population, eighty thousand.

This is the first missionary home to be built in this prefecture. It is said that a missionary can reach fifty-two thousand in a generation, so you see it is something to be a missionary. Here is your opportunity. Send contributions to Robert S. King, care of David Lipscomb College, Nashville, Tenn.

Here follows a letter written by Sister Andrews before the beginning of this year:

Dear Friends: I wish I had time and words to express to you how very much I appreciate your interest and help in this work, but I know the Lord will reward you. May we all come together with Him in that great day with many souls rescued and saved to his glory.

I rejoice to say to all interested that I am feeling much better since moving over here, where we are not crowded in on all sides, and have good, fresh air and quiet nights to rest, and a fire these snappy mornings and evenings instead of the shivers. I am so thankful for all my blessings I cannot halfway express myself. I wrote mother the other day not to worry any more about me, for I am comfortably fixed. All I lack is being worthy of it all. With these comfortable surroundings, I hope to get real strong and well, with the fervent desire that my life may be more useful in the Master's cause. My heart just overflows with thanksgiving and praise all the day long, and at eventide we come about the fire and lift up our hearts in gratitude to the throne of grace for all the blessings we enjoy.

Nobody can appreciate the sensations which come over me still since moving, except tall folks who have lived in a Japanese house for six years. I feel now that I can stand my full height without fear of getting my head bumped. (Japanese rooms are 6x6x6.) The house was so long being built and took so much of my time, which seemed unavoidable, and I often regretted losing so much time from my work, but it may not have been lost in the long run. I am settled now for a life of service, and, having more comfortable surroundings, I will perhaps live longer than I would have otherwise.

The weather has turned real cold. Our well was frozen this morning. I can never cease to be thankful for the comforts of this house. I didn't realize there was such a difference in comforts until we made the change after so long in a Japanese house. [Paper windows, paper partitions, weatherboarding one-fourth inch thick.—R. S. K.] I wonder, in my state of health, if I could have stood another winter their way of living. Truly thankful I am that I didn't have to.

I had some pictures made of the house with us on the front steps Thanksgiving Day. Brother Sato, aged seventy-five, happened to call that afternoon, so we persuaded him to join us in the picture. He is a man of deep faith and consecration and means much to the cause at Okitsu. The white fence divides the lot, on the front part of which we hope some day to have a building for the work. Won't that be great? I don't want to be greedy, but joy and rejoice over the prospects.

I plan to build a kindergarten and use it in general work—that is, the Sunday school and other church meetings on Sunday—kindergarten in the mornings, a night school in the evenings, Bible classes, etc.

Sorry I cannot write more at this time. I hope this will find you all well and happy, and wish you all success and happiness throughout the coming year.

Yours in hope of world-wide missions,

SARAH ANDREWS.

THE GOSPEL SONG. No. 1.

BY CHARLES H. GABRIEL.

Fifty years ago such men as George F. Root, L. O. Emerson, John R. Sweney, William J. Kirkpatrick, H. R. Palmer, Robert Lowry, W. H. Doane, William G. Fischer, Ira D. Sankey, E. O. Excell, P. P. Bliss, James McGranahan, W. F. Sherwin, Philip Phillips, T. C. O'Kane, George C. Stebbins, and many others, were successfully writing and promoting sacred music.

Among the hymn writers of that period were Fanny J. Crosby, W. A. Cushing, Major Whittle ("El Nathan"), Annie Wittenmeyer, J. B. Atchinson, Kate Hankey, S. Baring-Gould, Annie S. Hawks, Lydia Baxter, E. E. Hewett, E. A. Hoffman, E. E. Rexford, and others—a noble, Christian army of poets whose lives proved to all the world about them that they labored unselfishly and without thought of financial return. All these (poet and composer), save two, have gone to their reward, and their successors—where are they?

Make a complete list of all who are at work in the field of gospel or sacred song to-day, compare it with the incomplete roster given above, and the most optimistically inclined will be startled.

Commercialism has entered into the writing and publishing of sacred music to a degree that threatens the extermination of this marvelous agent in divine worship. Must the church, because of this, go back into the past for its music, when the entire world of art, craft, science, and mechanics is advancing with such wonderful strides?

Music colleges and conservatories are much better equipped than were those of yesterday, and technical music is improving in quality and quantity as never before in our history, yet in all the land there is not one school, worthy of mention, where a systematic course of training may be had in the art of writing sacred music—the music of the church and the entire Christian world.

In the old days composers assisted each other with advice and practical illustration in the construction of this class of song which so strongly appeals to the spiritual life of humanity and that is within the ability of the great masses of the people to sing.

These words of possible help have been written with the hope of encouraging and stimulating young authors, that the church of to-morrow may have an adequate supply and better quality of sacred music than we enjoy to-day.

The subject of song writing is as vague as it is fascinating. Were I prepared to explain the phenomenal coloring of the rose and the source of its fragrance, or exemplify the potency of the nightingale to sing so incomparably without having had training, then you might expect of me to tell you how to write a gospel song. Had the great music masters of the past been able to disseminate such knowledge, what a concert hall of music this old world would have been long ago!

There is no royal road to gospel song writing. One must have talent for composition, must possess a reasonable knowledge of musical theory, and must be endowed with an acute sense of observation, for that is the greatest teacher of all. Will power, decision, resourcefulness, imagination, and originality must be combined with purpose, courage, and a determination to succeed. Patience, endurance, self-sacrifice, and a willingness to labor without great prospect of an early monetary return are also essentials that must not be lost to sight.

The ability for evolving that which human ear has never heard is inherent, perhaps, yet there are those endowed with ample talent for its transcription who, because of exigencies to be overcome, or unappraisement, indolently fail to force the opportunity for its development. Others are not willing to pay the price required to amplify their talent for such usefulness, while many are content to do as did the servant of old—hide their talent in a napkin.

The great instructor taught the insect its tuneless chirr and the bird its minstrelsy, and to-day they continue to give forth the same genetic notes of their respective ancestors; yet, when he made man in his own image, God endowed him with a talent through which he may sing a new song in praise of his Creator.

Often the question is asked: "What book on harmony and composition will teach me to write and arrange gospel songs correctly?" To the best of my knowledge, such a book has not been written, and never will be. There are

many good works on theory, harmony, composition, counterpoint, and so on; but a thorough knowledge of all these combined will not, of themselves, empower one to write gospel music successfully, or make him a proficient arranger of its voice parts. Not all the celebrated teachers of these subjects were composers. Do not conclude that I deprecate or minimize in the least the great advantage possessed by one who has a clear understanding of these efficacious arts; but the composer must know *more* than these can teach him. Ours is a type of music apart from every other class; it is for the masses of the people—that great congregation of untrained singers the majority of whom sing the melody.

There are three cardinal factors that enter into the construction of a gospel hymn or song. First, it must have judgment and wisdom in its conception; second, it must display strength to support it; third, it must have beauty to promote it.

In the first place, a song must be built upon a subject that is practical and generally useful, and on a text with but a single thought or theme, and its music must be in sympathy therewith. For instance, if the theme be the love of Christ, that must be its integral thought, exemplified in the simplicity of fervency and devotion, and its music must be in perfect accord. "Lead, Kindly Light" is a perfect example of what I would impress upon you. It is a simple prayer, and no other element enters into its content, while its music is admirably adapted. "Hold the Fort" is another model of harmony in words and music.

In the second place, a song must display strength in its scriptural homogeneity, in its theoretical construction, and by its feasibility to the masses of the people.

In the third place, a song must have pleasing melody and rhythm—melody that lingers, that emphasizes the text by its concordant fitness; not merely a tune to sing, but a vehicle strong enough to deliver a message. Melody does not imply jazz or freak movement and accent, neither does it demand dance tempo or syncopation; but it does mean a tune that progresses naturally, smoothly, musically, and spontaneously, and characteristic of the text to which it is written. A "Sunshine in the Soul" melody would be entirely out of place with a "Nearer, My God, to Thee" text, as would a "Scatter Sunshine" movement be a farce with a "The Son of God Goes Forth to War" sentiment. The hymn under consideration must be the sole dictator of melody and movement.

The composer of gospel music must bear in mind that few churches, Sunday schools, or evangelistic congregations have skillful song leaders or trained singers, nor do they have necessary rehearsal; therefore, perplexities of all kinds must be avoided. One unnatural or intricate progression will destroy a song that otherwise would have been useful.

As stated before, the first requisite—given a good hymn—is a strong, enticing melody such as has already been described, to which add an alto so arranged as to make those two parts—as nearly as possible—complete in themselves, since those two voices are largely in the majority. Next, the bass part will require careful treatment, as a song without a strong foundation is faulty and weak. Make the part substantial, but not difficult, as the majority of bass singers "sing with the spirit," but not "with the understanding." The tenor might be termed a filler," and yet it is a most important part, and essential to the harmony. Sometimes, in harmonizing, the writer will find it advisible, when arranging his tenor, to change the alto part in order to get the effect desired in the tenor or the bass.

Observation, experience, and a knowledge of the musical abilities and song mannerisms of those who sing the gospel are qualifications a writer of this class of music must possess, or his arrangements are liable to assume an unnatural unfolding of the different voices.

The best method of learning voice-part arranging is a study of the works of authors of experience and ability. Analyze the progressions and voice balancing of which they make use; notice the figure and form carried out, which adds symmetry and beauty to their composition. I do not say that the work of any one man is perfect merely because *he* did it, but his treatment demonstrates the fact that he has sought and found some of the secrets of success. The laws of our country are not right simply because they are our laws, but they are our laws because they are right. So, it is safe to follow the pattern made through learning and experience.

Arrangements of music are written by rule, largely, although it is said that Beethoven, Tschaikowsky, and others sketched out the continuity of melody, scoring first the melodic outline with four-part harmony. Sometimes they visualized the entire work before writing a note.

Orchestral music is sometimes built around a very short theme which is embellished differently each time it is repeated; but such treatment will not avail in our style of music, from the very nature and manner of its use. It is sometimes an advantage—dependent upon the text—for the first and third lines of the verse, as did Dr. Doane in "Savior, More Than Life to Me;" or, when the stanza is of eight lines, the same theme may be applied to the first, third, and seventh lines, as in "Jesus, I My Cross Have Taken." "Jesus, Savior, Pilot Me" is largely repetition, while "I Love to Tell the Story" has a different theme for each respective line of the stanza and throughout the chorus.

In our hymn books may be found many tunes imperfectly represented, such as "Sessions," "Blest Be the Tie That Binds," and others. They were originally written correctly, but were printed in their imperfect form by ignorant editors and so used until their imperfections became our inheritance. The very nature of music demands a multiple of sight measures.

Long tones at the ends of the lines of poetry are not conducive to good results. Therefore, when a hymn demands such treatment, it is wise, sometimes, to interpolate into the text at points of vantage one, two, or more additional words, that the flow of melody may not be interrupted.

Every popular gospel song we sing to-day is of the very simplest construction. Going back to the old church tunes, we instance, "Martyn," "Dennis," "Nearer, My God, to Thee," and others. It was their simplicity and melody that gave them life. "Sweet Hour of Prayer," "More Love to Thee," "I Need Thee Every Hour"—each one feasible and appealing. "The Ninety and Nine," "Man of Sorrows," "Showers of Blessings," "Let Him In," "Saved by Grace," and even "O, That Will Be Glory for Me"—each a model of feasibility. "Master, the Tempest is Raging" is an example of song elegance, with which might be classed the "Awakening Chorus." Had either of these songs been made difficult, neither would have survived.

I have known but one composer of the so-called "classic" music who also wrote gospel songs. That man's compositions were used on both sides of the Atlantic; yet C. C. Converse lives to-day through his simple "What a Friend We Have in Jesus!"

Music must be written *for the words*, otherwise the composer has nothing to interpret.

There are also those who, like Peter of old, deny our song while among their musical associates, but enjoy it in the Sunday service.

The real singer, the one who has music in his soul, the artist whose name is carved on the monuments of song and religion, is not captious, and has only pity and regret for the improvident scoffer who would destroy that which goes so far in making this a better world to live in, or would take from the earnest Christian that which he loves to sing.

THE BLESSED MAN.

[Sermon preached by S. H. Hall over Radio KHJ, The Times, Los Angeles, Cal.]

That Christ, without any doubt, is the One to whom we must now go for the secret of blessedness must be admitted; hence, we, as it were, shall sit at his feet for a short while this morning, and let him give us the key that unlocks the door and leads us into the way of joy divine.

In the first paragraph of the Sermon on the Mount, found in Matthew's Gospel, chapter 5, we have what has been correctly called "the Beatitudes." The word "blessed" occurs nine times in the same number of verses of that paragraph, and each time it is applied to souls for what they have done, are doing, or really are; hence, there is not the shadow of a chance for people who have merely good intentions to come into the blessedness here promised. In hunting for the "blessed" or "truly happy" man, you must look for that soul that goes beyond possessing merely good intentions. Good intentions must be crystallized into character before they can give us the blessedness of the Sermon on the Mount.

The original Greek word here that lies behind our English word "blessed" is sometimes translated by our word "happy," and correctly so. The original word is "makarioi," and when literally rendered it means "ma" or "me," equivalent to "not" in English, and "ker" or "karioi," which in English means "fate," "chance," etc. What our Lord, therefore, literally said was that the characters about whom he spoke were not subject to chance, fate, or accident, but that these souls are in the hands of the eternal Father and their lives superintended and providentially protected by him. Nothing comes into such a life except as permitted by the Father. This is the "blessed" or "happy" man. Now I want you to see this. This man lives as long as God thinks best for him to live, and God is as much in the ending of his journey here, so far as providence is concerned, as he was along life's way. I wish I could get every soul on this old earth to become and remain the truly "happy" or "blessed" man. Such souls put their all into the hands of God to be used in continuous service to him until he permits or allows our work to terminate. I am wondering how many of us have really learned what David meant when he said: "My times are in thy hand." (Ps. 31: 15.) You know the Bible speaks of the "blessed dead." In Rev. 14: 13, our Lord, through John on the Isle of Patmos, tells us clearly who the blessed dead are: "Blessed are the dead who die in the Lord." These happy, blessed souls are those who are *in* the Lord, with all that they are and possess. These souls live in a continued state of consciousness that they have sold themselves wholly to the Lord; hence, they are not their own. And when we think of the price our Lord paid, it does seem that we should know that nothing can we justly hold back and call it our own. This is the sore need of the church to-day. Here it would be well to listen to Paul as he writes to the church at Corinth: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6: 19, 20.) And this same matchless apostle so felt about life and death. Listen to him as he speaks to the church at Philippi: "For me to live is Christ, and to die is gain." Paul believed in death as well as life, all of the modern teaching that death and physical suffering come from a diseased mind or imagination to the contrary notwithstanding. "But if I live in the flesh," said he, "this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." (Phil. 1: 21-25.) Yes, indeed, Paul's times were in his Lord's hands, and his prayer was: Father, keep me and continue me in the flesh just so long as it is your will, just so long as my staying here will bless and help others. But Paul was just as glad to go as to stay, when it was the Father's will to let life's work with him end.

But there is another scripture to which your attention is here called, and it more fully describes the character under consideration. You will find it in Rom. 8: 28: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." Will you now imagine it? Here is a soul into whose life nothing can come without bringing its blessing. All of your experiences in sickness and health, among friends and foes, and even in death, bring good to your soul. There is such a thing as poor fallen man's holding such a position in life. Those who hold it are "blessed," happy indeed!

And may I not here remind you of the fact that the salt of the earth and the light of the world of which our Lord speaks in the second paragraph of this wonderful sermon are nothing else than the souls named in the first paragraph who have these beatitudes?

But, before closing this address, let us look into just one of the beatitudes to get a glimpse of the secret of how we get into this blessed, happy state into which we are privileged to come even in this life.

Please note that the opening words of our Lord in pointing us to the way of blessedness are these: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The beatitudes are given in their natural order —that is, the first comes first. There is no such thing as having the beatitudes that are further stated without first having poverty of spirit. We must first become "poor in spirit" before Heaven's blessings can flow into our souls and out through us into the lives of others.

But what is it to be poor in spirit? Nothing is more sorely needed to-day. We have no poor in spirit except those souls keenly conscious of their spiritual poverty, their extreme wretchedness, their absolute bankruptcy before God. You see it fully exemplified in the prodigal son. The besetting sin of this age is our inability to get even preachers to fall before God and confess their utter nothingness in his sight when it comes to ability to guide and teach men. Will you now listen as I read a few scriptures? Jeremiah (10: 23) says: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." How many have learned this lesson? And more: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8, 9.) In Prov. 14: 12 it is said: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." In Deut. 12: 8, Moses says: "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." "Seeming religion," doing things just because it looks right in our own eyes, is the sin that curses the church to-day and has torn it asunder into warring factions. How sorely we need to learn the lesson that unless we "be converted, and become as little children," the kingdom, in the true sense, we cannot enter! (See Matt. 18: 3.) And here it would be well to listen to the Spirit-guided Paul as he speaks along this same line: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." Some church members need this lesson. This statement was made directly to those who wanted to form parties around Paul, Cephas, and Apollos; hence, Paul commanded such to "let no man glory in men." (See 1 Cor. 3: 18, 21.) Every man that starts a

way of his own does his best to justify or defend self. All such need to become "poor in spirit," that the kingdom of our Lord they may once see. In 1 Cor. 8: 2, 3, Paul says: "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him." This teaches, beyond question, that those of us who truly love God are the ones who want not our own ways in religion, but surrender wholly to God and let him guide all the way. David says: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. 34: 18.) He also says: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. 51: 17.) And in Isa. 66: 2 we have this statement: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Yes, the poor in spirit never make laws for God. The poor in spirit want not their own ways in religion. The poor in spirit know that it is not in man that walketh to direct his steps; hence, fall before Jehovah's teaching with the determination to speak where Jehovah speaks and stay silent where Jehovah is silent. Do you wonder, then, that our Lord says, "For theirs is the kingdom of heaven?" This spirit can lead them nowhere else. In their hearts our Lord reigns and rules in the supreme sense. And what if all teachers among us to-day would thus be "poor in spirit?" Would it not bring us together in the one body as our Lord's disciples once were in the days of the apostles, and would we not obey the pleading words of the Spirit in 1 Cor. 1: 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment?" How could it be otherwise, if indeed we were all "poor in spirit," hence letting only God's will and way by us be taught and lived? We would be of the same mind, because we would have *no* mind but *his*. We would speak the same thing, because we would speak only what his word says, and the doctrines and commandments of men to the winds we would let go. And our Lord's prayer in us would be answered when he prayed for us to be one as he and the Father are one. But, instead of this happy state among us, our Lord still has to do as he did in the days of Isaiah: "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts."

Let others do as they may, but as for me, may God keep me in a state of absolute surrender to him, and my body sufficiently crucified by the cross that in not *one thing* in my teaching to aliens shall I have my own way, but tell them, as did the apostles, what our Lord says for them to do to be saved, and in not one thing in the work and worship of the church shall my will be done, but may his will, and only his, *organize*, *regulate*, and *run* every congregation with which I have to do. There is a joy that is unspeakable, and there is a peace that goes beyond even your own understanding; but have it you cannot until that poverty of spirit you possess that makes you flee to Christ for directions along life's way. And this joy I never knew until to Christ I thus surrendered.

If just one of the listeners *in* has been made to desire such a life, the moments I have spent in talking to you have not been spent in vain. May God's grace ever abide with all of you.

ONE BY ONE THEY LEAVE US.

BY PRICE BILLINGSLEY.

Mid-January last, while in Florida, word reached me that our beloved Brother John T. Underwood, of Spruce Pine, Ala., had quietly laid his burdens down and gone home to rewards eternal. Doubtless a more fitting appraisal of his life will be written by others. I have been very closely associated with him for many years, and would here record some outstanding facts of his life and labors. During the summer of 1891, while he was in a meeting near my childhood home in Mississippi, I was instructed in the way of the Lord, and he baptized me. He has been a great inspiration to me through all these intervening years. Let some record of him be preserved.

He was the son of William and Nancy Gressem Underwood, and was born in Tishomingo County, Miss., on March 16, 1854. There, of a family of fourteen children, he grew up on a farm with almost no public schooling. He learned the gospel through the preaching of Brother John Taylor, and entered the famous Larimore school at Mars' Hill, Ala., when he was twenty-three. In that institution he remained through three successive terms, working his way. He was a vocal-music teacher of no inconsiderable ability, but was inspired to preach the gospel and give his life thereto by his great friend and mentor, T. B. Larimore.

While still a young man he was married to Miss Arrie Gresham, of Belgreen, Ala., who has been his faithful wife through all these years. She bore him eight children, and she and they survive him and seek to carry on the work of the Lord. At first, Brother Underwood confined his labors in the gospel to the country around Florence, Ala. But it was not long till this finely-mannered, upstanding, and winsome young man made himself so felt with the gospel that he was called to neighboring sections, and finally to many other States, both for meetings and debates; and for more than forty years he has gallantly kept up the fight, faithfully living and preaching the unmixed word of the Lord. Always dignified and kindly in manner, yet his unswerving devotion to the gospel often brought him into violent opposition with sectarians, which he accepted in good will and continued unflinchingly to expose all error and exalt the way of the Lord.

The most of his life has been lived in Northern Alabama; but through all the labor-filled years, working in several Southern States, he commanded the respect and confidence of everybody. There has never been a breath or whisper against him. By no unholy living did he bring reproach upon the church of the Lord. Men from every walk of life who knew him spoke well of him. His was a life of sacrifice, willingly made for the truth. He told me he preferred to preach in out-of-the-way, neglected places. He established many congregations, and was signally successful in leading people to obey the gospel.

While in a meeting four years ago, he was stricken with paralysis. With becoming fortitude he accepted enforced confinement at home; yet he often spoke of his great desire once more to be in the field preaching. Finally, the tired, worn-out frame gave way; and do we not know he is now safe in the arms of his Lord? How far his influence has gone, the ultimate of his service for good, will be revealed only in eternity. Rest sweetly, dear man; the fight will soon be over for us all.

LIGHT ON FARTHER HILLS.

The clouds upon the mountain rest,
A gloom is on the autumn day;
But down the valley, in the west,
The hidden sunlight breaks its way—
A light lies on the farther hills.

Forget thy sorrow, heart of mine!
Though shadows fall and fades the leaf,
Somewhere is joy, though 'tis not thine.
The Power that sent can heal thy grief—
A light on the farther hills.

Thou wouldst not with the world be one,
If ne'er thou knewest hurt and wrong;
Take comfort, though the darkened sun
Never again bring gleam or song—
The light lies on the farther hills.

—Richard Watson Gilder.

OUR MESSAGES

Ignorance is a crime.

Educated mind controls the universe.

The man who rides a hobby is on a high horse.

Don't call a preacher and then fail to support him.

The meeting at Twenty-second Avenue, North, this city, will continue through this week, with Lytton Alley doing the preaching.

Don't talk about a preacher if he is poorly dressed or in debt. While you had your pocketbook hid you became partly responsible.

C. H. Smithson, Hatfield, Ark., March 18: "Last Sunday I was at Locust Bayou, Ark., and preached three times for the saints there."

W. M. Behel, Rogersville, Ala., March 1: "The Gospel Advocate has the right sound. It is food to the soul to read it. May God's blessings be on the entire Advocate force."

Hal P. McDonald, Oakman, Ala., March 16: "Please say in the Gospel Advocate that three or more families of faithful Christians who have practical experience in the manufacture of lumber may find regular work by writing me at once."

C. C. Brown, Daytona, Fla., March 16: "One young lady made the good confession at the evening services yesterday. The Lord has certainly blessed our labors so far this year, for which we are very thankful and praise his holy name."

B. C. Goodpasture, Atlanta, Ga., March 16: "I am sending you six renewals and one new subscriber. One was baptized and one added by statement at West End Avenue yesterday. Brother Hardeman will begin our meeting next Sunday."

The Tennessee Orphan Home has more applications to receive children into the Home now than ever before, and fewer applications by Christian families wanting to take orphan and dependent children into their homes to develop into Christian men and women.

A lumber manufacturing business with a great future requires the services of a few Christians who are practical millmen and who could take some stock in the company. Will bear rigid investigation. Give full particulars and references. Address Hal P. McDonald, Oakman, Ala.

Frank Baker, Berry, Ala., March 16: "I was with the few faithful brethren at Gorgas Power Plant on the second Lord's day in this month. Yesterday I was at Old Bethel, near Vernon, Ala. This is the home place of our beloved and aged brother, C. A. Wheeler, now of Jasper, Ala."

A. R. Hill, Avon Park, Fla., March 16: "I preached for the Sweetwater congregation yesterday. The attendance was good and the interest was the very best. I shall assist them in a Bible study each Thursday evening. H. C. Hinton preached here at home to two splendid audiences. I am sending two more new subscribers for the Gospel Advocate."

J. C. Hollis, Bonham, Texas, March 16: "Our meeting will begin on the second Sunday in June and will continue three full weeks, including four Sundays. J. E. Thornberry, of Lawrenceburg, Tenn., will do the preaching, and B. M. Taylor, of Irving, Texas, will direct the singing. Brother Thornberry is to assist in the meeting at Leonard while he is in this section."

R. D. Smith, Terrell, Texas, March 16: "On yesterday the Bible classes were well attended. The preacher preached three times—twice at the church in Terrell and once at Peotry, eight miles from Terrell. At the morning hour there were six to identify themselves with the congregation in Terrell. We aim to begin a meeting the last Sunday in the month, to last two weeks."

V. E. Gregory preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. There were four hundred and eighty-nine present in the Bible study, and it is expected that the five-hundred-mark will be reached next Lord's day, at which time a review of the lessons for the quarter will be given by F. B. Srygley, who will also preach at eleven o'clock and at night.

Jesse P. Sewell, Fort Worth, Texas, March 3: "Our work with the Southside Church is going on very nicely. The audiences are increasing at all services. The interest is good in all of the work. There are some additions to the congregation all along. There are fifteen congregations in the city, and the work as a whole is going forward. The Gospel Advocate is fine. Keep pushing ahead. Only the pure gospel can save the world."

C. W. De Armond, Drakesboro, Ky., March 17: "I preached at Shiloh last Lord's-day morning and at Cane Rock at night. A man sixty-nine years old made the good confession and was baptized. He came from the Baptist Church after having been a member for forty-four years. This brings the number of additions up to forty-nine in that section since I have been working with them, a little over three months. Prospects are good for several more additions during the year."

David Thompson, Mayfield, Ky., March 15: "The work in this part of the Master's vineyard has been hindered somewhat by the 'flu,' but it seems to be on the up grade again. I made my monthly visit to the Spring Creek congregation on March 7, 8. I held two services at the church building, preached once in a private home and once in a schoolhouse in a neighboring community. This congregation not only sends its preacher out to these places, but goes with him and backs him up in the work. Two good services here at home yesterday."

F. O. Howell, Jackson, Tenn.: "Our meeting closed here, after fifteen days' duration, with seven baptized and the church edified and encouraged. Price Billingsley, of McMinnville, Tenn., did the preaching, and it is useless to say he did it well. Brother Billingsley is neither afraid nor ashamed to declare the whole counsel of God to saint and sinner alike, but has the courage of his convictions to tell the truth as it appears to him, regardless of his personal interests. May God give us more men with unselfish hearts to preach the gospel of his Son."

T. C. Little, Fayetteville, Tenn., March 17: "I will celebrate my seventy-seventh birthday by reporting to the Gospel Advocate some of my work. I preached last Sunday at Fayetteville, my home congregation, to a large audience. There was one confession and baptism. My regular appointments are: First Sunday, at Howell Hill; second Sunday, Corder's Crossroads; fourth Sunday, Harms—all in Lincoln County. I will hold protracted meetings at all of these places this year, the Lord willing. Congratulations to the dear old Advocate for the work it is doing for the Master."

J. A. Hudson, Memphis, Tenn., March 10: "The report of the treasurer of the Harbert Avenue Church for the year 1924 revealed that the five hundred members of this church contributed $16,625.24. This amount included missionary work, charity, burial of the indigent dead, church advertisements, and numerous other things. Our budget for 1925 calls for equally as much. The business that is placed on the financial side of the Harbert Avenue Church I have never seen equaled. Its operation is silent, precise, clocklike. It is reduced to methods that are at no point unscriptural. Our new building is nearing completion. Brother Hardeman will conduct a meeting in it as soon as it is ready."

Frank Grammer, Mena, Ark., March 2: "I met with the church at Cave Springs yesterday. Brother Martin, of Rogers, Ark., preached. Two made the good confession and were baptized 'the same hour.' This was my second time to meet with the brethren at Cave Springs. I find some very loyal brethren there. They are planning now for me to teach a vocal-music school for them. I will also teach an eighteen-days' normal music school for the church at Clarita, Okla., beginning on April 13, and one at Paxton, Texas, assisted by Will W. Slater. Ample arrangements will be made for boarding students. Brethren, write me at Mena, Ark., if you want me to sing in your meetings or to teach a school."

W. F. Lemons writes, March 9: "Please announce that my post-office address is changed from Nashville, Tenn., General Delivery, to Pecan Gap, Texas, Box 245. Arrangements have been made by which I am to work with the church here at least half time. We have just closed a meeting of one week's duration. Good interest, but no additions. We shall work hard to build up the cause in this section. Those interested in the Montana mission work will remember this change. About thirty-five dollars of the one hundred dollars necessary to get Brother Sherdee back to Montana from Abilene Christian College has been contributed. Brethren, help us with this fund, so we can get him back to his field to work among his race as soon as he graduates, which is close at hand. Act now. Send your check to me at once."

Send us a subscriber to the Gospel Advocate.

R. V. Cawthon began a meeting at Fort Pierce, Fla., last Sunday.

C. E. W. Dorris preached at Joe Johnston Avenue, this city, last Sunday.

E. A. Elam preached at Old Union, in Sumner County, Tenn., last Lord's day.

F. W. Smith preached two splendid sermons at Franklin, Tenn., last Lord's day.

George W. Graves preached at Lewisburg, Tenn., last Lord's day, and had a good hearing.

Leslie G. Thomas preached last Lord's day, morning and evening, at Pilcher Avenue, this city.

H. Leo Boles preached at Foster Street, this city, last Sunday. Two were baptized Sunday night.

W. N. Ridge preached last Saturday night at Shroptown and on Sunday morning at Olivet, both near McEwen, Tenn.

F. B. Srygley preached to two splendid audiences at Smyrna, Tenn., last Lord's day. Brother Srygley is doing some of the best preaching of his life.

Married, at the home of the bride, on the Murfreesboro Road, Tuesday, March 17, 1925, Lawrence Alvin Wright and Ruth Blair, James A. Allen officiating.

John W. Kurfees, Winston-Salem, N. C., March 13, to F. W. Smith: "I enjoy all of your articles in the Gospel Advocate, but especially did I enjoy the one last week on 'Evolution.'"

W. A. Record, of Paducah, Ky., is representing the Gospel Advocate among the churches in Union County, Ky. We will appreciate any courtesies the brethren show Brother Record.

J. E. Wainwright. Corpus Christi, Texas, March 16: "Four confessions, four identifications, and four restorations during the Corpus Christi meeting. Foy E. Wallace, Sr., did the preaching."

H. M. Phillips began a meeting last Lord's day with the Lischey Avenue congregation, this city. The meeting-house is located at 1310 Lischey Avenue. Take a Meridian car. All are cordially invited.

J. C. Mosley, Moore, S. C., March 17: "I am now in a meeting at this place. There is a Baptist church near here claiming nine hundred members, but we are getting some of them to be Christians only."

C. A. Buchanan, Venus, Texas, March 17: "The work here grows continuously. Our attendance now is three times what it was a year ago. We are trying to teach and practice the complete will of God."

A. S. Landis, Macon, Ga., March 16: "Two interesting services yesterday. One addition from the Christian Church. We will begin a tent meeting here, the Lord willing, the third Lord's day in April."

S. H. Biggerstaff, Antlers, Okla., March 17: "Last Lord's day I closed a good meeting at Caddo, Okla., with thirteen additions to the one body—nine by baptism and four restorations. I go next to Darwin, near this place."

W. A. Watson, Hope, New Mexico, March 16: "I have just finished reading F. W. Smith's comment on T. P. Gore. I shall see that several of my neighbors read it. Our country here is full of just such stuff. More of such writings by Brother Smith would do good."

H. N. Rutherford, Jacksonville, Fla., March 20: "N. B. Hardeman preached two weeks, beginning on March 1 and closing on March 15. These were the first services held in our new church building, located at Margaret and Myra Streets, facing Riverside Park. Nine were added during the meeting."

Ben West, Sinton, Texas, March 18: "I have just closed a great meeting in Galveston, with nineteen added—nine baptized. My wife taught large Bible classes of women at day services, and at night we had large crowds. I spoke at the medical college of the State University, John Sealy Hospital, Y. W. C. A., department stores, and offices. The work in Sinton is fine."

R. E. L. Taylor, Decherd, Tenn., March 21: "I closed a nine-days' meeting at Lecanto, Fla., with twenty-two additions. Of this number, twenty-one were baptized. Three had been members of the Baptist Church; one, a member of the Methodist Church. One of the elders, who also is a charter member, told me that this congregation is forty years old and has never had a single word of discord or division since its beginning."

The congregation at Old Hickory, Jacksonville, Tenn., commonly known as the Powder Plant, cordially invites all members of the church who move to Old Hickory to meet and worship with them. The church meets on the main boulevard opposite the Fire Hall. Services every Lord's day, with Bible study at 10 A.M. and preaching at 11 A.M. and 7:30 P.M. For further information, address T. J. Warden, Williams Printing Company, Nashville, Tenn.

C. E. Holt, Florence, Ala., March 17: "The debate at Columbia, Tenn., between J. J. Walker and G. C. Brewer on the use of instrumental music in Christian worship was conducted in a very fine spirit and was greatly enjoyed by the writer, who attended every session. Brother Brewer is a man of power and courage and unbounded faith in the word of God. Brother Walker is a strong man on his side of the question. There should be good results from the debate."

Miss Emma L. Martin, Wilmington, N. C., March 1: "We are thirteen in number, and all faithful. Three young girls are among our number. But there are four heads of families, and all but one of them are taking the Gospel Advocate. I have read it from childhood, a fact for which I often thank God. I am so glad you publish selections from Brother David Lipscomb's pen. He was a grand man of God, and his influence only eternity can reveal. I pray that all succeeding generations may have as good instruction through the pages of the Advocate as we are getting now."

L. D. Perkins, Armona, Cal., March 18: "On the third Lord's day in February I was at Bakersfield, Cal., and spoke in the morning and afternoon. I was with the congregation at Tulare recently, and a nice audience greeted me. I also had the pleasure of hearing F. H. Stringham at Tulare. He preached two splendid sermons. On the second Lord's day I was with the Nevada Avenue congregation at Fresno. Last Lord's day I was with them and listened to a splendid sermon by J. A. Craig, who lives at Fresno. A letter from E. C. Fuqua, Los Angeles, conveys the sad news of Sister Fuqua's sick condition, and he will appreciate the prayers of all for her recovery."

Sarah M. Bennett, Leland, Miss., March 18, to E. A. Elam: "I feel that I should write you, telling you how much we appreciate your Bible Lessons—that is, 'Elam's Notes;' also how much help they are to us in our worship in this place. We meet in the City Hall. I have said numbers of times that we did not appreciate your writing as we should. We now have your third book; and since we have Bible lessons on Sunday nights, I wish to say the references you give are very helpful. I would not part with one of these books. Your 'Notes' and the dear old Gospel Advocate mean so much to me here, where I seldom hear a true gospel sermon. On the first Lord's day in March our little band passed its second anniversary in its efforts to worship God as 'it is written.' We need your assistance in your writing as well as your prayers for our success."

R. E. Griffith, Lott, Texas, March 16: "The churches of Christ in this country are coming to the front in their work. My home congregation (Lott) has just completed its new and commodious place of worship. The congregation at Rosebud, twelve miles south of us, has also increased its usefulness by enlarging its house. The Liberty congregation, seven miles southeast, recently moved to Travis, where there is a good house, built by our brethren years ago, but which, because all the faithful workers moved away, has been standing idle. It will now serve these brethren to good advantage. The church at Marlin, the county seat of Falls County, has also made rapid growth. There are only a few brethren there, but they are faithful and worthy. R. S. Stanley, a faithful man and preacher, is helping the Marlin brethren by preaching for them occasionally."

BROTHER McQUIDDY'S BOOK.

"The Profitable Word" contains a choice selection of the writings of J C. McQuiddy, editor and publisher of the Gospel Advocate for over forty years, carefully compiled by A. B. Lipscomb. It is a gem and contains some of the best thoughts of a great mind. The book contains 196 pages, and is neatly bound in silk and stamped in gold and white metal. Send $1.50 and get a copy.

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EDITORIAL

DENOMINATIONALISM.

BY F. B. SRYGLEY.

The Florida Baptist Witness takes the Christian Standard to task in a recent issue for making something like the following statement:

A CONTRADICTION IN TERMS.

"Denominationalism is apostasy. Falling away from the purity and unity of the New Testament church is falling away from Christ. Those who are engaged in gathering up on Bible grounds the wanderers of the dispersion are ministers of reconciliation." Think of it! All this from the Christian Standard, a Campbellite paper. Then the writer of the above statement proceeds to give an illustration. He tells us that a certain business man, a Baptist deacon in a certain city which he names, found out that denominationalism is an enigma and a stumblingblock; that he searched the Scriptures and discovered that sectarianism is not of God, and made up his mind to abandon man-made churches and get back to the church of Christ.

It will be noted that the Baptist Witness quotes about four lines from the Standard and proceeds to tell something like what that paper said. Why did not the Baptist Witness allow the Standard to tell it in its own words? It looks like the Baptist Witness was trying to hide something from its readers. "Then the writer of the above statement proceeds to give an illustration." Why was it necessary to say that he *proceeds* to give an illustration? I judge, if he gave an illustration, we would know he *proceeded* without his telling us that he did. This editor has evidently learned to write to fill space. "He tells us that a certain business man, a Baptist deacon in a certain city which he names." If the Standard named the city, why did not the Baptist Witness give the name? He certainly was not trying to save space, because he could have given the name of the city with fewer words. As I remember the matter, the Standard gave the name of the Baptist deacon and the city. Why did not the Witness give both? This may be a good Baptist witness, but I like a witness that will tell the truth, the whole truth, and nothing but the truth. I confess I like the Baptist deacon on this point better than I do the Baptist Witness. This deacon "found out that denominationalism is an enigma and a stumblingblock," and by so doing I believe he outstripped both the Baptist Witness and the Christian Standard; for, as a matter of fact, it seems to me that both are using the enigma and the stumblingblock. These two papers remind me of the man who got drunk and decided that he was sober and all the rest were drunk. I know the deacon was right when he decided to give up "man-made churches and get back to the church of Christ." That is exactly what every one should do, and why the Baptist Witness should object to this is more than I can see. But it does object to it in very brisk language. Hear the gentleman on this point:

More fallacies could hardly be perpetrated in the same space than is found in the statement referred to above. We quite agree with the writer that "falling away from the purity and unity of the New Testament church is falling away from Christ." But never to our dying day do we expect to admit that the Campbellites constitute the church of Christ. If so, to say the least, there was a long interim when there was no church of Christ. We all believe that the church of Christ, or rather the churches of Christ, were established now well-nigh two thousand years ago. It is a well-known fact that there was no such sect as Campbellites, or "Christians" as they style themselves, until the days of Alexander Campbell, who was born in 1788 and died in 1866. We haven't the exact date before us of the beginning of his ministry or of his founding of this organization, but it must have been one hundred years ago. Thus it is apparent, if there was no church of Christ until the days of Alexander Campbell, that a long interim intervened. And think of it: "Those who are engaged in gathering back the wanderers of the dispersion are ministers of reconciliation." In other words, the men who enter in and disrupt and drag people out of other churches and into the Campbellite church are "ministers of reconciliation." Be that as it may, it must be said for them that they are adepts at this business.

The brother says: "Never till our dying day do we expect to admit that the Campbellites constitute the church of Christ." This would indicate that he might admit it on his dying day. If not, what does his dying day have to do with it? I judge, though, that "our dying day" was put in purely as a filler and that the gentleman means he never will do it. Well, no one asks him to make any such admission. He says: "We all believe that the church of Christ, or rather the churches of Christ, were established now well-nigh two thousand years ago?" Why say "the church of Christ, or *rather the churches of Christ?*" Would he try to make people believe that the church of Christ was never used in the singular? Jesus said, "Upon this rock I will build my church;" but he did not say, "Upon this rock I will build my church, or rather my churches." Does he not know that Christ built only one church? "But now they are many members, but one body." (1 Cor. 12: 20.) That one body is the church. "And gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) Christ built only one church; and wherever the plural is used, it means a plurality of places where the church manifests itself rather than a plurality of churches. The seven churches in Asia are the seven localities where the church manifested itself. If the Baptist Church cannot be described by the singular number, it is not the church of the New Testament, for that church has been so described.

The brother says: "It is a well-known fact that there was no such sect as Campbellites, or 'Christians' as they style themselves, until the days of Alexander Campbell." The gentleman surely does not mean that there were no Christians till the days of Alexander Campbell. "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch." (Acts 11: 26.) This was long before Alexander Campbell lived, even if the brother has not "the exact date before us." "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 16.) The brother further says:

"Thus it is apparent, if there was no church of Christ until the days of Alexander Campbell, that a long interim intervened." I do not suppose that any well-informed man says that there was no church of Christ till the days of Alexander Campbell. There may have been a few men all along the ages like that Baptist deacon, that the Baptist Witness did not name, who searched the Scriptures and discovered that sectarianism is not of God and abandoned it and got back to the church of Christ. If there were any Christians back there, they were evidently in the church of Christ, because that church is composed of Christians. But if there were no Christians and they had the New Testament, they could have grown some. "Now the parable is this: the seed is the word of God." (Luke 8: 11.) If there were any good and honest hearts, they could have heard the word, which is the seed, and they could have held it fast and brought forth fruit with patience. The result would have been the church of Christ. All this cry about people's having to be in the Baptist Church in order to be in the church of Christ before Alexander Campbell's day can have no influence over one who knows the Scriptures. It was no more necessary for one to be a Baptist in order to be in the church of Christ before Campbell's day than it is now. It is not necessary now to be a Baptist in order to be a Christian, and it never has been. Even if a man could be both a Baptist and a Christian at the same time, it would be unnecessary to be both. No one can be saved unless he is a Christian, but one can be saved and not be a Baptist. Then why be a Baptist? John was called *the* Baptist, but no one was ever called *a* Baptist in the New Testament. "Baptist" was not John's name, but only a title given him because he baptized, but now even women are called "Baptists" that never baptized any one.

I hope the Baptist Witness will stop worrying over the deacon that gave up his sectarianism and became only a Christian and go and do likewise. It is bad for people to enter in and disrupt other churches and drag them into the Campbellite church, but it seems to me it would be all right to drag them out of the Baptist Church, or drag the Baptist Church off of them, and allow them to be only Christians and belong to the body of Christ.

The Baptist Witness, still smarting over the loss of the deacon, further says:

> In the illustration referred to above, about that Baptist deacon who found denominationalism an enigma and a stumblingblock and discovered that sectarianism is not of God, and made up his mind to abandon man-made churches and get back to the church of Christ, to this brother we extend our profound sympathy. Judging from what he said, we wonder how it happened he was so long in finding out that denominationalism is an enigma and a stumblingblock.
>
> I do not believe that the deacon needs any sympathy for taking the course he has, but it seems to me he deserves encouragement in his laudable undertaking. It is a hard matter to live free from sectarianism, surrounded as the brother is by such sectarians as the Baptist Witness. It does seem strange that the brother was so long in finding out that denominationalism is "an enigma and a stumblingblock," but the Baptist Witness should remember that the deacon found it out before it did. That paper is still trying to use the "enigma and stumblingblock." If the Baptist Witness and the Christian Standard will both give up everything for which they have no scriptural authority and both do like the Baptist deacon claims he has done, it will be better for them, and a lot of enigmas and stumblingblocks will be cast into the dump heap and the world will be better off.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

WHAT MUST BE BELIEVED IN ORDER TO BE SCRIPTURALLY BAPTIZED?

BY E. A. ELAM.

Nashville, Tenn., March 9, 1925.—Kind Brother: Please answer, in the Gospel Advocate, giving the scripture for baptizing any one upon the human confession, "God for Christ's sake hath pardoned my sins," as in the Gospel Advocate you said lately you would do this. I am afraid you are drifting, brother, from where you were twenty-five years ago when you and I lived in Wilson County.

Yours for *one* way, J. P. LANIER.

In a recent talk to our school I said it is sin to misrepresent Satan, as much so as to misrepresent any one else. The sin is in misrepresenting another, whether a good man or a bad one. I added that Satan is mean enough without any attempt to make him appear worse by misrepresentation. To this I wish to add, that I make enough mistakes, at best, which may be clearly seen by all, without any added misrepresentations by any one. I wish I had never made any mistakes in teaching or in practice. But all I can do now is to regret them, repent of them, repair so far as possible any harm they have done, ask God and man to forgive me, and strive by the Lord's help to do better in the future.

But our good brother has made the mistake this time in what he says I wrote. He asks me to give "the scripture for baptizing any one upon the human confession, 'God for Christ's sake hath pardoned my sins;'" then adds, "as in the Gospel Advocate you said lately you would do this." There is no such scripture, and I regret to have to say I never said there is or that I would baptize one upon any such confession. I said: "If one should *confess faith* in Christ, turning in godly sorrow from sin, and demand baptism at my hand, saying that he believed God for Christ's sake had forgiven his sins, I would make an effort to teach him the truth, but would baptize him and teach him still further the truth. This is far from what our brother *thinks* and *says* I wrote. And he asks that his mistake be published to the world. Also, what I said was preceded by about one-half column on "the necessary prerequisites to baptism" and on "scriptural baptism," giving scriptural teaching on these subjects. With these "necessary prerequisites to baptism" and what was said on "scriptural baptism" before me and before our readers also, I said what I did in regard to the one who has "*confessed faith in Christ*," who has repented of all sin, and who demands baptism at my hands, but who has not learned yet just at what point God pardons sins or bestows other blessings in continued obedience to him. I said, too, that before baptizing such a person I would make an effort to teach that one the truth and continue this effort after baptism.

To say the least, it is a misunderstanding of what I did say to take one expression of a sentence out of the sentence, or to take the whole sentence out of the connection in which I used it, and represent me as saying I would baptize one upon a *human confession*. What did I say? I said "if one should *confess faith in Christ*," which is to believe and confess all that Christ is in heaven to-day, all that he did on earth for mankind—all the facts, commandments, promises, and hope of the gospel—that he will come again, and all that he requires people to do to be saved. One does not learn all this in a day, and *some* may never learn it all; and one does not know all this when beginning the Christian life; if so, there would be no reason or room for longing "for the spiritual milk" in order to "grow thereby unto salvation" (1 Pet. 2: 1-3), or for growth "in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3: 18). If one confesses faith in Jesus as the Christ, the Son of the living God, turns in godly sorrow from sin, realizes that God commands baptism in the name of Christ, is anxious to render this obedience in following Christ—not through any *human opinions* or *confession*—and promises to con-

tinue to study and obey the word of God as fast as it is learned, at what point in this one's failure to understand just all the teaching of God on any subject, or to understand at what place in this obedience God bestows certain blessings, am I justifiable in refusing to baptize that one? Others may know all this to a *hair's breadth;* but I cannot decline to baptize such a person or teach such a person more fully the truth, or to continue my study of it and my prayers and effort to learn more and more of it myself. This is no departure from the truth, but the only way to learn it.

About forty years ago, in taking a lady's confession with that of others, Brother T. J. Shaw being present, she said *to me,* after confessing her faith in Christ, that she believed God had pardoned her sins. I spoke of this to Brother Shaw at the moment, and he made a short explanation in regard to pardon and when it was done, but we both went on with her baptism "the same hour of the night." I was young then, but Brother Shaw was not and was a most faithful, solid, true, and loyal gospel preacher.

Let me add one word more: it is too common now for some brethren to say, when one does not accept their notions or theories, that that one is *drifting* from the truth or has turned entirely away from it. Some may persuade themselves that they are the only defenders of *the truth,* when they are simply partisans and are only trying to defend their own notions. Truth is, the word of God requires one to refuse to accept the theories which some preach as the very truth of God.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Yesterday, February 12, we—Mrs. Larimore and I—witnessed the unveiling of a statue of Gen. Joseph Wheeler—"little old fighting Joe," as he has long been affectionately called—in Statuary Hall, in the Capitol, in Washington City.

I have attempted no description of the Capitol yet, that being a larger task than I have cared to undertake in these articles; but in that great building is a large, semicircular room, ninety-five feet at its greatest width, its ceiling a half dome sixty feet in height, which is used as a hall of memorial statuary. Until 1858 this hall was occupied by the House of Representatives, and its walls have echoed with the fiery eloquence of many statesmen whose names are familiar to all students of American history. In that room ex-President John Quincy Adams, then a Representative for Massachusetts, was prostrated at his desk in February, 1848, by paralysis, resulting in his death two days later. A star set in the floor marks the position of his desk.

In 1864, Congress set this hall apart as a National Statuary Hall, somewhat similar to the Hall of Fame in New York City, and requested each State to send marble or bronze statues of two of its distinguished citizens, to be placed therein. Many of the States have responded, and there are now in Statuary Hall more than fifty statues of great men our country has produced, and one statue of a woman, Miss Frances E. Willard, presented by Illinois.

Chairs were placed in the hall, and about five hundred persons gathered to do honor to the memory of the great cavalry leader and noted statesman. About fifty members of Congress were present, including practically the entire delegation from Alabama and Georgia. General Wheeler was born in Georgia, and his son-in-law, William J. Harris, is now a Senator from that State. Miss Julia Wheeler Harris, daughter of the Senator from Georgia and granddaughter of General Wheeler, released the large United States flag that draped the statue. The flag was then drawn up and formed a background for the statue during the services. The bronze statue, representing General Wheeler in the uniform of a lieutenant-general of the Confederate Army, is a fine piece of work, setting forth very correctly the form and features of "Little Joe." It is the third statue in Confederate uniform placed in Statuary Hall, the others being those of Gen. Robert E. Lee, presented by Virginia, and Gen. Kirby Smith, presented by Florida.

Alabama, in 1906, selected J. L. M. Curry, an educator and at one time Ambassador to Spain, for a place in Statuary Hall; and, as suggested by Representative Edward B. Almon, who presided over the exercises, the State had not hurriedly made selection of a statue to fill the second and last place assigned to her in that historic hall, but had taken time "to consider with justice all her distinguished citizens, many of whom could have stood there as peers among the foremost of the republic." Mr. Almon, who represents in Congress the same district that General Wheeler represented there more than twenty years, presided at the request of Governor Brandon, of Alabama, who could not be present. He paid high tribute to General Wheeler, saying he was trusted, honored, and loved by the people of Alabama for his splendid character and distinguished service as a citizen and a soldier, and cited his military record, first as an officer of the United States Army, then as a cavalry leader in the Confederate Army, and afterwards as a major general in the United States volunteers in the Spanish-American War. His last service being for the Union contributed much, Mr. Almon said, to the healing of the breach between the North and the South. He read tributes to General Wheeler by General Sherman and President Roosevelt.

Representatives Stegall, McDuffie, Oliver, Jeffers, and Allgood, all of Alabama, and Senator Tyson, of Tennessee, a personal friend of General Wheeler, eulogized his services as statesman and soldier, and a poem on that subject was read by its author, Hollis Carlisle.

Of course, I was interested in these exercises. Though scarcely seven years my senior, "Little Joe" was my commander in the Confederate Army, after Zollicoffer and Albert Sidney Johnston fell. After the war—the war that President Roosevelt called "the great war"—General Wheeler and I were friends, and we were neighbors as well as friends, at Mountain Home, Ala., when we lived there. A great warrior—Napoleonic in many respects—I doubt whether a better neighbor or truer friend has ever lived. I was glad to see his granddaughter, bright and pretty, who unveiled the statue, and others of his descendants who revere his memory. So far as I know, I was the only one of his old soldiers present.

The speakers of the occasion portrayed to the limit of their ability the marvelous career of the brave, brilliant, fearless commander of finally all the cavalry of the Confederacy, the audience listened attentively, and the exercises closed without the slightest semblance of formality. Now the last commemorative service has been held, the last word spoken, and General Wheeler's life is an open book—simply history. His body sleeps at the foot of an appropriate monument in Arlington, the National Cemetery here, and his statue will probably be seen by admiring throngs as the years come and go. So mote it be.

Of course, it was not the province of the speakers at the unveiling ceremonies to mention Christianity in that connection, nor am I informed as to General Wheeler's religious convictions; but I know he had a tender, loving heart that sympathized with the sorrows and infirmities of humanity. As I now remember him in private life, his favorite mount was a mule about seventeen hands high. Once I saw him dismount from that mule, help a negro woman with a sick baby into the place he had just vacated, hand her the baby, and then continue his service till he saw both mother and child as comfortably situated as they could conveniently be in their humble home.

A promising son who was especially near and dear to

General Wheeler was drowned many years ago. Hearing of that distressing event almost immediately after it occurred, I wrote the bereaved father without delay. Of course, I did not expect a reply, but, by return mail, I received one of the sweetest letters I have ever read.

A somewhat amusing incident concerning "Little Joe" was published when he was a Congressman here from Alabama. As the story goes, one rainy day a lady left the street car in which General Wheeler was riding. Just then he saw an umbrella at the seat she had left. Thinking it was hers, of course, the gallant General snatched it up, stepped off the car, and ran after her, spreading the umbrella as he ran. The owner of the umbrella, knowing neither General Wheeler nor the lady, brought up the rear in the race, to recover his property. Finally, the three faced each other, explanations followed, General Wheeler, with his accustomed suavity, apologizing, claiming to be entirely and alone at fault, and the incident was thus closed. That was "Little Joe."

"And Jesus said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10: 41, 42.) All the gold and transient glory of all this wide, wide world fade into insignificance in comparison with "the one thing needful."

THE CHRISTIAN MINISTRY.

BY F. W. SMITH.

While "Christian ministry" is not in the New Testament Scriptures limited to one class of Christians, but includes all service rendered by Christians according to the will of God, yet the world has come to regard only public proclaimers of the gospel as those who constitute "the Christian ministry." Hence, it is in this accommodated sense the matter will here be considered, and special attention will be directed to that class of men called "preachers," or "ministers."

Divine Directions to Preachers.

1. God has not left men to choose *what* they shall preach, but has laid upon them the divine obligation to "preach the word." Hence the following solemn charge: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." (2 Tim. 4: 1, 2.) Thus men who assume to be the ministers of God are *absolutely* shut up to the proclamation of but one thing—viz., *the word of God*. Of course, each one is left to exercise his own personality and to use apt illustrations in the unfolding of the truth to the comprehension of mankind. But in all instances and under all circumstances everything must be made subservient to the clearest presentation of the word of God. Neither the personality of the speaker nor the illustrations used must in any way obscure the power and the beauty of God's word, so that whatever lasting impressions that are made may be done by the word of the living God. The hearers should be made to feel that God had spoken to them, and not simply a man. On the point of illustrating God's teaching regarding the unruly member of the body called "the tongue," James says: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth." (James 3: 3, 4.) Now, these are very plain and simple illustrations that bring out the lesson God teaches regarding the tongue, and in no way obscure the main thought.

2. God has not only not left men to choose *what* they shall preach, but he *has not* left them to chose *how* they shall live—that is, what shall be the character of their daily deportment. He has given *specific* directions regarding the manner of life they shall live. And on this phase of the subject two passages of holy writ will be submitted. "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 14, 15.) While this passage is of general application, and, hence, most certainly includes preachers, we cannot but see that in it preachers, as well as other members of the church, are taught to behave themselves as becometh Christians. But again, and more *specifically*, we have this: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4: 12.) It will at once be observed that the above items cover the whole ground of Christian character and living. And since these directions were given to govern one preacher in his course of life, they are, of course, binding upon all preachers alike. What was true of Timothy in this respect must be true of all preachers, both old and young.

A Vivid Contrast.

As a very vivid and striking contrast to the teaching of God's word regarding the life and conduct of preachers of the gospel, I submit the following:

I am not an old crank or fanatic, but I am constrained to believe—in fact, I know—the conduct of some of our young preachers is not as it should be.

I have in mind a special case of a young man who is an able preacher, a good mixer, and usually is pretty well thought of; but his conduct is not as it should be many times. I have talked to him some about it, but thought that perhaps an article from an older man would cause him to think more seriously of his course. He is a habitual picture-show attendant. I have known of his saying he did not have time to go to prayer meeting, yet he could always find time to go to the show. Last, but the more noticeable, is his conduct with women. He can scarcely be around a woman but that he must be talking with her, and he often tells "yarns" in the presence of women that ought not to be told in an assembly of men only. Besides, he can hardly keep his hands off of a girl that is with him. He will tell other boys of the more than a score of girls that he has hugged, kissed, and handled in ways of which it is not decent to speak. Furthermore, he tells of the number of girls to whom he has been engaged that he never intended to marry. Even still worse, he has carried things so far that he has asked the parents for their daughters, and later confessed to other boys that he never intended to marry the girls even at the time he asked for them. In these flirtations he has not confined himself to the "flapper" class, but at least some of them were nice, quiet girls before meeting him.

The foregoing was sent to the writer with the request that he write something along the line of conduct that should characterize preachers. When I read the above, I wondered *where* and *what* the elders of the church or churches where such a young man preaches could be, or could be doing, to permit such a young man to get into a pulpit. The truth is, instead of permitting him to preach, he should be dealt with as a "*disorderly walker*," and should be withdrawn from unless he *repents* and *confesses* his sins. I have not the remotest ideas as to the young man's name or his place of residence. But of one thing I am positively certain—namely, if the things charged up to him in the communication here published are true, he is *unfit* to pose as a preacher of the gospel; and unless he changes his manner of living, he should seek some other calling. Such conduct brings reproach upon the cause of Christ and damns the soul of him who thus acts.

THE "SHOOT" OR "BRANCH." No. 2.

BY E. A. ELAM.

Continuing from last week our study of Isa. 11: 1-10, let us first read verses 6-10:

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious.

THE REIGN OF PEACE.

It detracts from Christ and helps to destroy the power of his gospel to look beyond his glorious work in the hearts and lives of men on earth now for the fulfillment of these verses, and to teach that they are to be fulfilled in some future reign of Christ which has not yet begun. Let me ask, when did the gospel begin to transform the hearts and lives of men into gentleness and love? When did "the peace of God, which passeth all understanding" (Phil. 4: 6, 7; Col. 3: 15), begin to rule in the hearts of people? What have Christ and the gospel done for people since his ascension? What are they doing now?

The figures of these verses, representing effects of the peace all enjoy who come under the reign of Christ, are strong and beautiful.

The wolf and the leopard will not destroy the lamb and the kid, but all will dwell together; the young lion and calf and fatling will not only dwell together, but "a little child shall lead them;" "the cow and the bear shall feed" together; "their young ones shall lie down together;" and the lion shall become tame and no longer feed upon other animals, but shall eat straw like the ox."

What do the feeding together of all these mean? Under "the gospel of peace" and in the church of Christ, those who were wolves and leopards, bears and lions, preying in selfishness through greed of gain and through fraud and oppression upon the weak and helpless, are mild and gentle, kind and tender, just and righteous, merciful and gracious. All Christians are this at the present time. If not, they are not Christians.

Much is said in the New Testament about being at peace, keeping the peace, making peace, pursuing peace, and being ruled by peace. But more still, in the kingdom of peace one as tender and helpless as "the sucking child shall play on the hole of the asp," or one as helpless as "the weaned child shall put his hand on the adder's den," and shall not be hurt. Those who are asps and adders in the world, filled with poison and death, become harmless and helpful in their conversion to Christianity. By Christians no advantage will be taken of, no harm will be done to, no fraud will be practiced upon, the babes and weaklings, the humblest and poorest of widows and orphans.

Further still, the prophet predicts universal peace and that the earth shall be under the dominion of Christ, for he says: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." His "holy mountain" represents the dominion of the Lord.

Then, wherever "the knowledge of Jehovah" is and Christ rules, there is peace. To know Jehovah is to submit to him and to be ruled by Christ. Then it must follow that all who engage in carnal strife and carnage or who encourage war do not know God. Also, when "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea," then there will be universal peace. When will this be? More and more as nations are brought under the influence of Christianity; but it will be realized and enjoyed to its fullest extent and in unalloyed perfection when "the new heavens and the new earth," predicted by Isaiah (65: 17-25, which see) and Peter (2 Pet. 3: 13), are ushered in.

"THE PRINCE OF PEACE."

Jesus is called "the Prince of Peace" (Isa. 9: 6); he is the author of peace; his gospel is "the gospel of peace;" he enjoins peace; and he rules in his kingdom of peace. Here we recall the song of the angels on the night of Jesus birth: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." The birth of Jesus redounds to the glory of God on high and to peace among men on earth. It is predicted that under the reign of Christ war itself shall cease and men shall learn it no more. Under the rule of Christ people cannot learn war, because he does not teach it.

And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isa. 2: 4.)

It is most certain, then, that all who yield to Christ—obey him—cannot learn and practice war any more. Just as fast as individuals become Christians, they cease to study war and to shed blood and to kill their fellow men; and just as nations come under the sway of Christ, they cease to learn and to practice war.

This "root of Jesse" will be the ensign or flag or standard of the people—a flag of peace, and not one of war and bloodshed. When this "branch" shall come forth, all nations shall seek it. This is a prophecy of the salvation of the Gentiles. (See Luke 2: 32; Acts 11: 18.)

"His resting place shall be glorious." Jesus now reigns and rests in glory and promises rest and glory to all who serve him.

"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

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QUERY DEPARTMENT

BY E. A. ELAM

Sister G. W. Watkins, in a letter dated January 13, expresses her appreciation of the Gospel Advocate and wishes it continued success. She asks the following question: "Is a man who has repented and feels in his heart that God for Christ's sake has pardoned his sins in a saved condition before being baptized?" No. The promise is: "He that believeth and is baptized shall be saved." (See Acts 2: 38; Acts 22: 16; Gal. 3: 26, 27.)

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Brother Elam: What about having the Junior Order to come to the church of Christ and preaching a gospel sermon to them? They visit all the denominations here. Last Sunday night they were with us in their regalia and with their flags, and the gospel was taught them in its purity. Only two of the bunch were members of the church of Christ. Some of the members are confused over the matter. Is it in harmony with God's teaching, or should the brother have refused to teach them? There are several in the church that are Juniors also. And on Christmas Eve they had a Christmas tree at the church house, and a program, but had no teaching. Now, which is most approved in the sight of God, or is either right? Wanting to know and do God's service from the whole heart, and for the upbuilding of Christ's kingdom, I request you to answer with all the force and strength you can. A SISTER IN CHRIST.

I do not know to what "Junior Order" reference is made; but it can do no harm, but may do some good, to welcome them into the church house *for the purpose of hearing the gospel preached.* We should rejoice that people desire to hear the gospel. If, however, the church should invite them into its house and the preacher should preach to them in order to encourage any "order" out of harmony with the church of God in its all-sufficiency of work and worship, the wrong would not be in their being in the house, but in receiving such encouragement from the church. But since it is stated that they went *to hear the gospel preached,* I can see no harm in that. The harm would be in not preaching the gospel while they were there.

Church members, juniors or seniors, should be taught most clearly that the church as an institution and in every other way is all-sufficient for "every good work and word." (2 Thess. 2: 17.) The younger generation in the church, with some of the older ones, stand greatly in need of learning that the church is all-sufficient for every benevolent, moral, and spiritual work.

If the thing itself was not wrong, it was not wrong to allow the use of the church house. A church house may be used for any good purpose. But since the church itself (not the house) is sufficient for "every good work and word," Christians should work through no other organization, moral or religious.

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Brother Elam: (1) I read in the Scriptures that the women should "keep silence in the churches." What about it when they ask and answer questions in the Sunday school? (2) What do you understand by the statement that when a man dies his "spirit shall return unto God who gave it?" Then all go to the same place, it seems. (3) Do you think the resurrection the end of the world? Will it be known at the time, and not be going on and people not know it? (4) When will the thousand-years' reign be? (5) I understand the word "unworthily" to be an adverb, referring to the manner of taking the Lord's Supper, and not an adjective describing a person; but the word modifies the verb, and not the person. (6) The Greek word for "supper," I understand, is not a word meaning a meal in the evening, and the Lord's Supper can be taken any suitable hour on the first day of the week. H. R. MCCULLY.

Read 1 Cor. 14: 26-40. Keeping silence in the churches means not making public speeches. In asking and answering questions in a private class, women do not violate this instruction.

2. When a man dies, he goes to his own place. Let us read all the Bible says on the subject, be satisfied with that, and not speculate about anything. If we live as God directs, he will take care of us when we die.

3. No. The Bible teaches that all will know when Christ comes, and when the resurrection takes place all will know it. It teaches no such thing as the resurrection going on all the time and no one knowing it.

4. I do not know.

5. Yes, "unworthily" modifies the manner of partaking of the Lord's Supper. The Revised Version brings this out very clearly.

6. Yes, the word for "supper" means the chief meal of the day, and the Lord's Supper can be eaten at any hour on the first day of the week.

THE GOD OF CONSOLATION.

Long days and nights upon this restless bed
Of daily, nightly weariness and pain!
Yet Thou art here, my ever-gracious Lord,
Thy well-known voice speaks not to me in vain;
"In Me ye shall have peace."

The darkness seemeth long, and even the light
No respite brings with it, no soothing rest
For this worn frame; yet in the midst of all
Thy love revives. Father, thy will is best.
"In Me ye shall have peace."

—Horatius Bonar.

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HOME READING

FOOTPRINTS.

Long years ago I stood, in the glad summertime, on a certain street, where a company of workmen were building a cement sidewalk. They were just finishing their task.

A little girl, bare of feet and bright of eyes, was watching them with no little interest. She gazed in wonder at the smooth blocks, stretching far down the street, and protected by a rude barricade from the feet of passers-by. At last, she turned away, walking slowly beside the freshly built track.

She seemed beset with a curiosity to test the hardness of the cement. Finally, slipping cautiously through the barriers, she timidly touched the hardening material with her foot. To her surprise, it seemed to be quite firm; and now she placed her full weight on the cool surface, and was much frightened, on lifting her foot, to find an exact imprint of it on the block. Doubtless fearing detection, and, possibly, punishment, she hurried away.

I gazed at the footprint for a moment, and passed on. Nor did I think of the incident again until a full score of years had been added to the history of things. Again, quite by accident, I was on that same street and walking on that same sidewalk, when, once more, I beheld the impression of the little girl's foot. Yes, there it was, clear and distinct, apparently unchanged by the changing years. Instantly I saw with almost startling vividness the scene of twenty years agone.

It seemed wonderful that this tiny footprint should have outlived so many things! I wondered about the little girl. Ah, she would be a woman now! Perhaps she had little girls of her own, who were trying similar experiments in a world full of mystery and strange untried things. I wondered if she still lived in the neighborhood, and whether she ever laughed as she thought of her childish escapade. Then, possibly, she was no longer living on this earth. Perhaps her dust was resting in one of the many graves which had been dug since she stepped on the yielding cement in life's early morning.

But her footprint was still there!

And, looking at the footprint, I thought of her!

O, these footprints! These reminders of other days!

When your life is over, and mine, there will be nothing left but *footprints*.

May they always point in the right direction and end at the right place.—E. C. Baird.

☼ ☼ ☼

SOMETHING FOR NOTHING.

The fortunate boarders in a certain homelike boarding and rooming house were always boasting of their good fortune to their friends and telling of the good times the motherly landlady was always contriving for their leisure hours. The good cooking, the homelike atmosphere, the little social gatherings, the special privileges, and everything else that made their evenings and mornings and Sundays bright and happy were spoken of so much that every other young worker in the establishment who could not be at home longed for a chance to become a boarder in that hospitable house.

Often somebody said a little spitefully, or enviously, that it seemed that certain people were always able to get something for nothing, while the common run of mortals had to pay for whatever they received. Then somebody else hinted that the fortunate beings were merely boasting to arouse other people's envy, while others felt certain that there must be some high price attached to all these privileges, as no woman could provide such food and care for her lodgers, as they declared she did, without extra compensation.

Finally one of the girls who felt most envious was forced to leave her lodging house because an inmate was sick of a contagious disease, and the girl who had the desk near her considerately offered her half of her room until she could return. Now, thought the girl, she would solve the problem and learn the secret. It took her only a few days to discover that the fortunate roomers were paying exactly what she paid, but there the similarity ended. Each and every boarder was on the alert to help the landlady in some way, and that enabled her without extra cost to care for her "family," as she called them, right royally.

One young man shoveled snow, another took care of the furnace in the morning, another banked it at night, one went to market when he could spare time, and so on through the list. Nor were the young women less active. They gave bits of spare time to dishwashing in emergencies, they cooked new and attractive dishes, they had an eye open for bargains for the busy woman, they did errands, they helped her with mending, they gave her children help with their lessons which she could not give, they were painstaking in avoiding dirt and disorder; in short, they acted as if the landlady was a dear relative, sort of second mother, whom they were bound to cheer and help and encourage in her hard life. The law student helped her with her business, the medical student taught the children how to keep from illness, the clerk in the store reminded her of special sales, the bookkeeper helped with refractory accounts, the music teacher guided the ambitious little hands at the piano, free of charge, and all worked and lived as if they felt bound to make the poor widow's life as easy and delightful as lay in their power.

The temporary guest listened and learned. She did not try to induce the landlady to make a corner for her, but she did go back to her dreary, cheerless lodging to spread the gospel of helpfulness among her fellow boarders, and she did, in time, transform the cheerless atmosphere into one of brightness and helpfulness before she left to make a cheery home for the young man of her choice. The leaven worked slowly but surely, and she had to face indifference and open antagonism in her efforts; but step by step flowers brought in by the boarders transformed the rooms, and efforts to keep things clean helped to sweeten the landlady's disposition, and one and all felt the change that had come over the place.—Hilda Richmond.

"The Profitable Word," containing some of the writings of J. C. McQuiddy, is now ready for distribution. It is nicely bound in cloth, and contains about two hundred pages. The price of the book is $1.50. We shall be glad to have our readers send in their orders at once and be sure of receiving a copy.

DAVID LIPSCOMB ON ORGANIZATION.

(Gospel Advocate, March 24, 1910.)

All meetings of churches or officers of churches to combine more power than a single church possesses is wrong. God's power is in God's churches. He is with them to bless and strengthen their work when they are faithful to him. A Christian, one or more, may visit a church with or without an invitation and seek to stir them up to a faithful discharge of their duties. But for one or more to direct what and how all the churches shall work, or to take charge of their men and money and use it, is to assume the authority God has given to each church. Each one needs the work of distributing and using its funds as well as in giving them.

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HIGH-MINDED.

BY H. C. FLEMING.

Webster defines this word, "proud, arrogant;" also as "honorable pride; magnanimous."

When we have accomplished something which we have been endeavoring to do, and that something is just and right, we may have pride in that matter which is honorable. But there is danger of our overestimating that which we have done and becoming proud or arrogant. This, I think, is what the apostle Paul had in mind when, in speaking of the branches broken off, he said: "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." (Rom. 11: 20.) This view is confirmed in Rom. 12: 3, which reads: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." In verse 16 he says: "Be not wise in your own conceits." In 1 Tim. 6: 17 he says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." These teach us not to go to excess in pride for that which we have done. "He that glorieth, let him glory in the Lord." (1 Cor. 1: 31.) "Humble yourselves in the sight of the Lord, and he will lift you up. (James 4: 10.) Jesus said: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17: 10.)

The above references leave no room for us to become lifted up with pride for anything that we have done.

Paul, in speaking of the qualifications of elders, says: "Not a novice [a young man], lest being lifted up with pride he fall into the condemnation of the devil." (1 Tim. 3: 6.) We learn from this that the young are more liable to become high-minded in their own estimation than the more elderly people; but there is danger of either old or young failing to give the glory to God. We have an example of this in the death of King Herod. "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." (Acts 12: 23.)

When the skies are gray, the thrush sings; when the heavens are drab, the lark cheerfully calls; when the rain falls on the grain, the bluebird trills in the tree. Under the eaves the swallow twitters while the rain drips. There is a song always.—Exchange.

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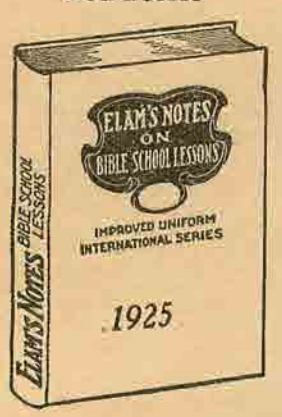

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From the Brethren

Rockwood, Tenn., March 17.—We had two good services last Sunday, and the work presents a splendid outlook. When I think of the many towns and the vast territory in East Tennessee where there is no church of Christ and of the thousands who have never heard a gospel sermon, then think of the readiness of many of them to obey the truth when they learn what it is, seeing the field ripe unto the harvest, I pray the Lord to send more laborers into the harvest. The ministers of the church of Christ in this part of the State can, I presume, be counted upon one's fingers. Seeing an account from Brother Hines, of Montgomery, Ala., that Brother O. H. Tallman had decided to locate in Tennessee to pursue his chiropractic practice and to work in the Lord's vineyard, I immediately wrote him of the need of gospel preachers in this part of the State, and invited him to pay us a visit and let me show him over the country, visit a few of our towns, and to try to locate him here, either at Knoxville or some smaller town. He wrote me about the matter, saying that he has a family of a wife and five children. It will, of course, take time to become established in any profession so as to make it self-sustaining for a family the size of his. Let some of the brethren or churches who want to do some real mission work arrange to support, either in part or for full time, this man of God while he labors with us over here. Address him for the present at 217 Bell Building, Springfield, Tenn.—Thomas J. Wagner.

Columbia, Tenn., March 17.—I was at Kettle Mills, a splendid rural congregation in the western part of Maury County, recently. I found this to be a large band of interested, loyal Christians. Last Lord's day I preached at Isom, also in this county. This church enjoys the distinction of being the largest country congregation, so the report is, in the world. I understand that there is a membership of about four hundred, and I am convinced after my visit there that most of them attend. Brother A. G. Freed is to hold their meeting, and plans are already being made for it. One good lady told me of how Brethren Sewell and Lipscomb used to preach for them in the years gone by, and that she had witnessed on more than one occasion over a hundred baptisms in the pretty little stream flowing in front of the church house. Maury County has much for which to be thankful concerning the cause of Christ, as well as much to regret and much yet to do. I understand that there are twenty-seven loyal congregations in the county, and I know not how many other kinds. One thing we hope—that the outside brethren will not think of the county at large as some do of Columbia. It is a shame that the very "dimple of the universe" should harbor and foster such discord, division, and strife, while all around her there are so many good, conscientious, God-fearing people who have no more sense than just to believe and accept the Bible! But we are hoping for better conditions in Columbia. Good has already resulted from the debate. One good lady told me yesterday that hitherto she had been very much in doubt and worried concerning whether or not to use the instruments. But she remarked that no longer is she in doubt that such is sinful, and that she is not the only one who has so decided as a result of the debate. It might also be interesting to readers of the Gospel Advocate to know about one school we have in Maury County. There is one splendid little school in the western section having eighty-six pupils. The parents of every one of these, without exception, are members of the church, many of the pupils are, and all three teachers are. Come on, now, and tell us something better or more exceptional if you can! But that is not the only good school we have. Many schools are near this record. As a whole, we have a whole county of prosperous, contented, religious, Bible-reading, God-fearing people, and my wife and I are finding it a splendid place to live and work.—Gordon H. Turner.

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MISSIONARY NOTES.

BY NELLIE STRAITON.

Miss Clara E. Kennedy is the latest addition to the force in Japan, having gone out during the summer of 1924. She is now studying the Japanese language, without a knowledge of which she cannot do work direct with the Japanese-speaking people. In fact, she took her first lesson while crossing the Pacific Ocean en route from San Francisco to Tokyo. While studying the language and the people, she is also helping Brother McCaleb with his writing and assisting the other missionaries as opportunity presents.

Many of the comforts of life which we enjoy are denied to our missionaries, and one of the most important of these is suitable houses. Japanese houses are not conducive to the good health of American missionaries; and so, through the efforts of Brother McCaleb and others who cooperated with him, three ready-made houses were shipped from America during 1924. One of these was erected in Shizuoka for Sister Sarah Andrews and her helpers; one, for Brother Herman Fox and family, at Daigo; and one, for Brother Harry Fox and family, at another mission point.

Brother Bixler and family and Brother Rhodes and family are located at other mission points some distance from Tokyo, and thus the story of Jesus is spreading from place to place in Japan. Brother McCaleb, in addition to his work in Tokyo, makes occasional visits among the brethren in the country, strengthening and encouraging them. Sister Miller, one of our first missionaries, has not been well since the earthquake, but the native girl whom she has had with her for years is taking care of her.

While I am always glad to give any information I can relative to any of our missionaries anywhere and to advise those wishing to contribute where they may forward their funds for each of the missionaries, or to forward gifts myself when desired, at the same time I am particularly interested in receiving and forwarding funds for Sister Lillie Cypert.

During the year 1924 I received and forwarded funds as follows: Miss Lillie Cypert, Japan, $1,190; Miss Sarah Andrews, Japan, $91.75; J. M. McCaleb, Japan, $56.50; D. C. Janes, for building fund, $20; Miss Clara E. Kennedy, Japan, $12.50; O. D. Bixler, Japan, $12.50; E. A. Rhodes, Japan, $7.50; Herman Fox, Japan, $7.50; Harry Fox, Japan, $7.50; Y. Hiratsuka, Japan, $2.50; Max Langpaap, Honolulu, $10; R. L. Schug, for India, $10.

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that had a part in these contributions, I wish to express my appreciation of their coöperation. Sister Cypert wrote: "Thanks fall so far short of expressing my gratitude. Earth has no pleasures to begin to compare with service for the One who is able to overrule all things and make them work together for good to them whom he has called into his service. He sees the need over here, and then moves upon the hearts of those whom he knows will heed the call."

SALARY, WAGES, AND HIRE.

BY W. HALLIDAY TRICE.

"I robb d other churches, taking wages of them that I might minister unto you." (2 Cor. 11: 8.) The Standard Dictionary gives the following meaning of the word "wage." "Payment for service rendered, especially the pay of artisans or laborers receiving a fixed sum per day, week, or month." "The laborer is worthy of his hire." (Luke 10: 7.) "Hire" is defined thus: "The price or compensation for labor and service." This same dictionary defines "salary" this way: "A periodical allowance made as compensation to a person for his official or professional services or for his regular work." With these scriptures and definitions staring us in the face, I am puzzled to know why it is that some preachers are always harping on the sin of accepting a salary. "Salary," "wage," and "hire" are three terms meaning practically the same thing; and if Jesus thought the "laborer worthy of his hire" and Paul actually took "wages" from certain ones, why is it considered such a sin for a preacher to accept a salary? Some amusing things are sometimes seen in print. One writer accused another of accepting a salary for religious work, and the other one denies the accusation. If I were receiving a salary for services rendered, I would certainly admit it; and if I were criticized, I would kindly ask the critic to give some scripture to prove such a thing wrong before he assumed it to be a sin. Personally, I think it much more businesslike and scriptural to receive "wages" from some church than it is to beg all the congregations for a support and then complain all the time about the sacrifices one is making. Is "the laborer worthy of his hire?" Did Paul sin when he took "wages?"

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THE CLOSING OF THE DOORS.

BY J. A.

At the conclusion of the Brewer-Walker discussion on instrumental music at Columbia, Tenn., the "State Evangelist" of Tennessee, whose main business seems to be to persuade churches to contribute to the support of the society, instead of really doing "the work of an evangelist," arose and declared that the digressive church was very greatly satisfied and elated over the great debating of Brother Walker, and that they were very heartily in favor of carrying the discussion "into every county in Tennessee." And while, of course, those who have had dealings with "State evangelists" instantly recognized this as an artfully designed piece of stage play, as the meaningless clanging of an empty cymbal, intended only for the galleries, Brother H. Leo Boles arose and kindly reminded the audience that several very important places are already anxiously awaiting the discussion, and that it would not seem exactly proper to make new engagements for discussion until those already on file were attended to.

The "State Evangelist" is, no doubt, aware of the fact that an agreement was reached that the discussion was to be carried to every part of the State where there are brethren on both sides and where both sides invite it. But, under this agreement, the series of discussions seems to be almost suspended, notwithstanding the pretty stage play of the "State Evangelist," as the invitations seem to be all coming now from only one side. Every discussion means a loss of members to the "digressives;" and, such being the case, the doors of digressive churches are closed as tight against such discussions as ever were the doors of the "mother" church against the remonstrances of Luther and Calvin.

The "State Evangelist" is hereby kindly referred to the following article, written by Brother Thomas J. Wagner, of Rockwood, Tenn.:

The efforts which we have made to get the digressive church here to agree to have a discussion of the music question have proven thus far to be fruitless.

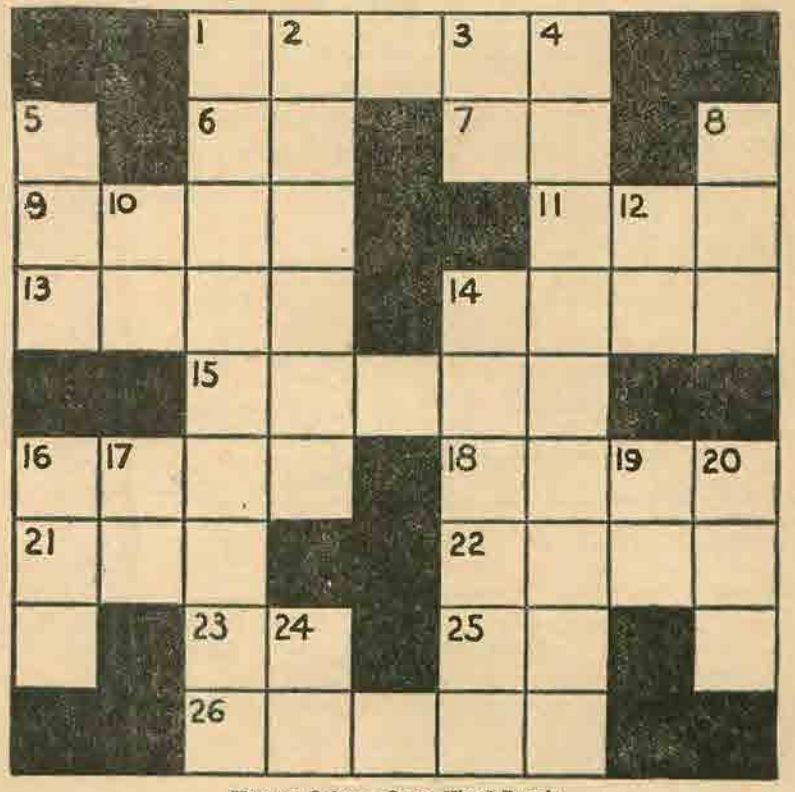
I wrote their minister three letters urging the matter upon them, and he didn't show me courtesy enough to answer either one of them. Brother Walker and Brother Hall each agreed to come, provided they would indorse the debate; and Brother Walker agreed to come, anyway, provided we would furnish him a place to sleep and something to eat while here and defray his expenses. I sent these letters to them and wrote the board of elders, again urging the debate upon them, and they very briefly replied: "We have no interest whatever in the matter."

I wrote Brother Walker to the effect that if the digressive church did not have enough interest in the matter to indorse its defender and care for him, they would not attend the debate. As badly as we and our brethren want the debate here, I fear it would not be productive of the greatest amount of good; besides, that would be out of harmony with the agreement made some three years ago between the Christian Church, represented by the "Commission on Unity," so called, and representatives of the church of Christ—viz., that the debate was to be carried to every part of the State where both sides invite it. We still beg them to come on and defend their practice.

Clarksville, Tenn., is anxiously awaiting, and so is Livington, to say nothing of others. Will the "State Evangelist" kindly endeavor to induce his brethren in error to be courteous enough to extend an invitation?

BIBLE CROSS WORD PUZZLE

THERE are two very long words which go the full length of this puzzle, but even so, it is one which a beginner need not fear. They are both words that the youngest Sunday school scholar should know. All the others may be found with the help of a Bible.



How to Solve a Cross Word Puzzle.

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 1.

HORIZONTAL.

1 The brother of our Lord and author of one of the Epistles.
6 Interrogative exclamation.
7 An advanced degree.
9 King of Israel who had constant civil war. (1 Kings 16.)
11 A pallet used as a bed.
13 Father of Amos. (Luke 3: 25.)
14 Entrance to the city.
15 The fourth son of Obed-Edom. (1 Chron. 26: 4.)
16 The eldest son of Ephraim. (Num. 26: 36.)
18 To eat.
21 A Hebrew prefix meaning "hill."
22 A leader of the people who signed the covenant. (Neh. 10: 17.)
23 First-born of Judah. (Gen. 38: 3.)
25 Egyptian deity.
26 A son of Abraham. (Gen. 25: 2.)

VERTICAL.

1 The principal city of Palestine.
2 A Levite porter. (1 Chron. 9: 17.)
3 A printer's measurement.
4 The good neighbor of the parable.
5 Male child.
8 Consumed.
10 A college degree.
12 Place where.
14 A city near the Sea of Galilee.
16 A Greek letter.
17 Prefix meaning "again."
19 Prefix of negation.
20 Son of Gad. (Gen. 46: 16.)
24 Prefix meaning "again."

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TIPTON ORPHAN HOME.

BY A. S. REYNOLDS.

I am now connected with the Tipton Orphan Home. There are one hundred and eleven children in the Home now and others wanting to come. We need money to finish the Home so more room can be made. Brother Price Bankhead and wife are giving good service as superintendents. Brother Lawson is in the field soliciting funds for the Home, and he is doing a good work. Any brother or sister who would like to see what is being done in the Home should subscribe for the Orphan Home paper. Send one dollar to Price Bankhead, Tipton, Okla. Brother Dennis, of Erick, Okla., will teach a music school for the church and Home this week. The Gospel Advocate is giving some much-needed instruction. Keep up the fight; the enemy has invaded our camp. The old soldiers are falling on the battle field, but there are a few faithful young soldiers to take up the armor.

BOLES ORPHAN HOME.

Whereas it has been deemed best by those in charge that Brother A. O. Colley should have the management of the Boles Orphan Home, and since this management demands his removal to Greenville, Texas, where he will also labor for the Greenville church, whose elders are now the trustees of the Home, it has seemed a privilege as well as a duty that those of us with whom he has been closely associated should commend him to his new field of labor.

First, we desire to express our regrets at losing Brother Colley as a colaborer and preacher of the gospel in Dallas. Brother Colley has been with the Pearl and Bryan Streets church of Christ, this city, for about eight years, during which time he has accomplished much for the cause of Christ both in and out of Dallas. He has clearly demonstrated that he is able both to live and defend the cause for which Christ died. We feel that we have had occasion to know him both as a Christian and a faithful preacher of the gospel.

Brother Colley and his wife now accept the general management of the Boles Orphan Home, a thing that seems but natural and just, because it is largely due to his untiring efforts that the Home has succeeded thus far. We have no hesitancy in saying to the brotherhood that he is worthy of the trust imposed in him, and is able to handle wisely any support that may be given the Home.

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congregation; and while we, together with many other warm friends, regret to see him leave, we hope and pray that it may be best for the cause of Christ.

[Signed] M. C. Cuthbertson, J. B. Nelson, J. E. Blansett, W. L. Oliphant, W. T. Kidwell, Dr. Eugene V. Wood, C. E. Wooldridge, W. F. Poisall, E. M. Tackett, C. G. Vincent, E. V. Wood, Jr., R. B. Sweet.

THE HEART OF HOME.

O, home is a wonderful thing!
In all the world so wide
There's never a place
With half the grace
Of the spot where our own abide!
And always we see it clear,
Wherever we may roam;
For home is the heart
Of the world's great mart—
And love is the heart of home!

O, hard may the struggle be
Against the wind and tide;
The waves may dash,
And the thunders crash,
As the world's rough sea we ride;
But ever we gain toward shore
Where a light shines over the foam,
And love's own strength
Shall win at length,
For love is the heart of home!
—Minnie Leona Upton.

Repentance must be something more than mere remorse for sins: it comprehends a change of nature befitting heaven.—Lew Wallace.

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BOLES ORPHAN HOME

By A. O. COLLEY - - - - SUPERINTENDENT

GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

Before reading the following article, kindly read the "Reply to the Gospel Advocate," by Rev. J. G. Bow, of Louisville, Ky., on page 318.

As we are publishing Mr. Bow's "Reply" in the Gospel Advocate, we kindly request that he publish these remarks in the Western Recorder. We candidly avow that the propagation of truth is the object for which we publish the Gospel Advocate. Such, we presume, is the *desideratum* sought by the Western Recorder. We honestly endeavor to avoid misrepresentation of any kind. Truth can gain nothing by misrepresentation. And as all truth-seeking preachers and papers are willing to hear and publish *both sides* of every great question, that all may judge for themselves, we kindly request of Mr. Bow publication of this notice of his "Reply to the Gospel Advocate" in the Western Recorder.

First, then, as to the Gospel Advocate "still ringing true to Campbell's doctrine that immersion for the remission of sins is the 'gospel in water,'" we beg to submit that the Gospel Advocate does not "ring true" to anything that could rightfully be called "Campbell's doctrine," and that the Gospel Advocate does not accept Campbell, or any other uninspired man, as of any authority whatever in sacred matters. We *admire* Mr. Campbell, and cherish his memory, as a great and good man, and as our Christian *brother;* and we recognize that, on account of his stupendous talents and consummate abilities, he accomplished more toward the restoration of New Testament Christianity than any of his contemporaries. But we stop there. While we think Mr. Campbell's judgment on the teaching of the Scriptures to have been as good as, or better than, that of any other man since the days of inspired men, still, because he was an *uninspired man,* we would not *follow him* an inch in the dark on any sacred matter. Mr. Bow knows this, or ought to know it; and yet he misrepresents us as "ringing true to Campbell's doctrine." It devolves upon him to specify and point out things we teach that *started* with Mr. Campbell; and if he will specify and point out anything taught in the Gospel Advocate for which we cannot produce a plain "Thus saith the Lord," written by an inspired man eighteen centuries before Mr. Campbell was born, we hereby pledge ourselves to retract it and to cease to teach it. Will Mr. Bow and the Western Recorder pursue the same course?

We do not know anything about the "gospel in water." We find no such expression in the New Testament.

But Mr. Bow says: "Baptism has nothing to do with the salvation of the soul." He also allows himself to be influenced enough by prejudice and bias to cast a slur upon certain passages of scripture. He says: "The Advocate quotes the standard passages of all Campbell's disciples." What does Mr. Bow mean? Are some passages of holy writ intended to be classical among "Campbell's disciples," while other passages are to be regarded as "standard classics" by the Baptists? We beg to dissent from such a view of the Bible. "Men spoke from God, being moved by the Holy Spirit," or "as the Spirit gave them utterance," many centuries before either the birth of Campbell or the establishment of the Baptist Church. How could any part of the Bible be regarded as "standard classics" peculiarly suited to either Campbell or the Baptists.

But Mr. Bow minimizes the language of Jesus and his apostles as "standard passages of all Campbell's disciples." Jesus said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Why should Mr. Bow slur this passage as a "Campbellite classic?" Is it not the language of Jesus? If the Bible does not mean what it says, then it is n t a *revelation* from God to man. Jesus said: "He that believeth and is baptized shall be saved." We simply accept the language of the Savior. If language has any meaning, a man must believe and be baptized to be saved. We are wholly unbiased and have no prejudice in the matter. If Jesus had said, "He that believeth and is saved should be baptized," as Mr. Bow is teaching, the Gospel Advocate would promptly accept it. We do not allow ourselves to have a *preference* in such a matter. Our *preference* is simply to learn what Jesus said.

The Holy Spirit, through Peter, preaching the first gospel sermon, said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Through Ananias, the Holy Spirit said to Saul of Tarsus: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) Any unprejudiced and unbiased person can readily see that, if language has any meaning, forgiveness of sins is granted when a believing penitent is baptized.

As much as Mr. Bow abhors what he stigmatizes as "the Romish dogma of baptismal regeneration," I wish to remind him that the best, greatest, and most learned men in the Baptist Church have testified that the language of the Scriptures can only mean that baptism is in order to the remission of sins. Alvah Hovey, president of Newton Theological Institute and one of the most learned Baptists in America, commenting on Acts 2: 38, above quoted, says that Peter enjoins repentance and baptism upon the name of Jesus Christ "in order to the forgiveness of sins." (Commentary on Luke, page 62, footnote.) In his Commentary on John (appendix, page 420), referring to the same scripture, he says: "Here repentance

and baptism are represented as leading to the forgiveness of sins." On page 421 he says: "Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon; it expresses the act of the soul in turning to God, committing itself to God, and seeking his grace." Horatio B. Hackett, in his Commentary on Acts, confessedly one of the finest commentaries ever published by a Baptist, on Acts 2: 38, says: "*Eis aphesin hamartion, in order to the forgiveness of sins* (Matt. 26: 28; Luke 3: 3), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." Commenting on Acts 22: 16, he says: "*And wash* [*bathe*] *away thy sins.* This clause states a result of the baptism in language derived from the nature of the ordinance. It answers to *eis aphesin hamartion* in 2: 38; that is, submit to the rite in order to be forgiven." If space permitted, we could give the testimony of many of the greatest and best men the Baptist Church has ever known, all of which concurs with that of Hovey and Hackett in testifying that people must "*submit to the rite in order to be forgiven.*"

Among the great reformers, Martin Luther, John Calvin, and John Wesley all testified that baptism is not only immersion, but that baptism precedes the remission of sins. Wesley said: "Baptism administered to real penitents is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any unless through this means." (Wesley's Notes, Acts 22: 16.)

Mr. Bow quotes: "Every one that believeth on him shall receive remission of sins" (see Acts 10: 43); "cleansing their hearts by faith" (Acts 15: 9); "he shall justify the circumcision by faith, and uncircumcision through faith" (Rom. 3: 30); "every one that believeth is justified" (Acts 13: 39); "saved through the grace of the Lord Jesus" (Acts 15: 11); "believe on the Lord Jesus, and thou shalt be saved" (Acts 16: 31); "even the righteousness of God through faith in Jesus Christ unto all them that believe" (Rom. 3: 22); "but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead" (Rom. 4: 24); "to save them that believe" (1 Cor. 1: 21); "that the promise by faith in Jesus Christ might be given to them that believe" (Gal. 3: 22); "sons of God, through faith" (verse 26); "even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life" (John 3: 14, 15); "not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Tit. 3: 5).

I remind Mr. Bow that passages of scripture that say we are *saved by faith* are just as *standard* and *classical* among us as are all others. Christian preachers frequently and repeatedly quote them. Baptist preachers, such as Mr. Bow, rarely, if ever, quote the passages commanding baptism, unless driven to it; and then they quote them with a slur as "Campbellite classics."

Certainly men and women are saved by faith, by believing on the Lord Jesus Christ. But to quote these passages that so state in an effort to prove that we are saved by a mere *assent of the mind* is to wrest them from their meaning and to do violence to the word of God. Mr. Bow asserts that if man is saved by baptism, he is saved by something he himself does. He ought to see that the same thing would be true if man is saved by a mere assent of the mind. He contends that God does the saving, if a man is saved by baptism, God would have to do the baptizing. I repeat that, on the same principle, he ought to see that if a man is saved by believing, God would have to do the believing. With all due respect to our friend, such contentions are silly and absurd and indicate a twist in reasoning. There is a sense in which man saves himself. He saves himself by laying hold of the things that God, in infinite mercy and grace, has provided for his redemption. Peter preached the gospel, commanded them to repent and be baptized, and said: "Save yourselves from this crooked generation." (Acts 2: 40.) The gospel, "the power of God unto salvation to every one that believeth" (Rom. 1: 16), is given through God's infinite mercy and grace in giving his only begotten Son to suffer and die and to shed his blood for the sins of the world; and those who hear the gospel, while saved by the blood of Jesus and by the mercy and grace of God, also "save themselves" by *believing* what God says and doing as he commands.

It seems that Mr. Bow does not know what faith is. The way he perverts the passages quoted shows it. Faith is expressed in baptism. To refuse to be baptized is to disbelieve. An assent of the mind, just a little wagging of the tongue, is not the faith that saves. Faith is not alive and cannot save until it expresses itself in obedience. "Ye see that by works a man is justified, and not only by faith." (James 2: 24.) "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) "If ye love me, ye will keep my commandments." (John 14: 15.) "Ye are my friends, if ye do the things which I command you." (John 15: 14.) Until faith is alive and manifests itself in obedience, it is not the faith that saves. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John 12: 42, 43.) They *believed*, but they were lost, as their faith was dead. "But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7: 30.) The command was to be baptized; but as their faith did not manifest itself in obedience, they rejected God.

We wish to impress it upon the mind of Mr. Bow that only those who do what Jesus commands believe in him. With all due deference and respect to Mr. Bow, but as an illustration, we kindly submit that Mr. Bow himself does not fully believe in Jesus. If he had the faith that pleases God, he would humbly bow his head to the authority of Jesus and tell the people what Peter said.

Our friend is right in saying that a man cannot be saved by his own works or by his own righteousness. When by faith he obeys God, the works are not his own, but are God's, and the righteousness is not his own, but is "a righteousness of God." (Rom. 3: 21.) When a man does "whatsoever is right in his own eyes," and rejects certain passages of scripture, calling them "Campbellite classics," he is doing his own works and his own righteousness. They cannot save him.

The gospel, "the power of God unto salvation," is in fact, command, and promise. The facts are to be *believed*, the commands *obeyed*, and the promises *received*. We ask no man to *believe* in baptism. When he *believes* in Him who commands baptism, he will *obey* the command. The facts of the gospel are the death, burial, and resurrection of Christ. (1 Cor. 15: 1-8.) In *obeying* the commands based on these facts, a person complies with a form of the facts. "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) Jesus shed his blood *in his death;* and when the penitent believer is "buried therefore with him through baptism *into death*" (verse 4), he comes in contact with the atoning blood and receives forgiveness of sins. The blood of Christ is not something that may be held or carried around in a bowl. If it were such, it could not be applied to an immaterial soul. Mr. Bow speaks of "the Romish idea of baptismal

regeneration" as though he imagined I think that when sins are washed away in baptism they float in the water as wood or stubble. What do our Baptist friends think remission of sins is? No saving virtue resides in water. Material water cannot touch an immaterial soul. Remission of sins is something that takes place in heaven.

God has never blessed or saved men, in any age or dispensation, before testing their faith. Commands of a moral nature have never served as such a test. The laws commanding good morals and forbidding idolatry, fornication, adultery, stealing, lying, etc., are preached and indorsed by men who reject Christ and repudiate his claims. All can see the good in, and the reason for, commandments of such a nature; and, for this very reason, such commandments cannot serve as a test to show whether or not a man has faith in God and will take God at his word. The only commandment that can prove man's faith in God is a commandment of a positive nature; and such a commandment, as contradistinguished from a moral commandment, is a commandment that no man can see any reason in, any good resulting from obedience to it, or any connection between the thing commanded and the blessing to be received, but that the only motive that can lead him to obey it is simply that God commanded it. The command to look at the brazen serpent was an example of a positive command. No man could see any connection between *looking* and being *healed*. The only thing that could induce a man to look was simply that God commanded it, not that he himself could see any good in it. No man could see any connection between marching around the walls of Jericho and the falling of the walls. It served as a *test* of their faith and showed whether or not they would take God at his word.

Baptism, in this, the Christian dispensation, is a supreme test. No man can see any connection between being dipped in water and remission of sins, which takes place in heaven. Confessedly, there is no virtue in water. No man will go through with it until he is willing to have no will of his own, but to submit himself to the will of God. It prevents men from getting into the church who do not have the faith to take God at his word. It sifts the wheat from the chaff.

Our Baptist friends are strangely confused when they talk of baptizing a Christian to make him a member of the church. In the nature of things, the same thing that makes a man a Christian makes him a member of the church. All Christians are children of God; and all of God's children are in God's family, or church. The same thing that makes a man a child of God makes him a member of the church, or family of God. It is as reasonable to talk of a child's joining the family as it is to talk of a Christian's joining the church. The marginal reading on Matt. 28: 18-20, to which Mr. Bow refers, is in some of the Holman Bibles and is a very gross error. "Make Christians" is the *comment* of an uninspired man, and not, in any sense, a *translation* of the words that were used by Jesus.

We agree with Mr. Bow that all roads do not lead to heaven. Certainly, "there is no truth in it." A man can be a Christian, a member of the church of Christ, without being a member of either the Episcopalian, Presbyterian, Methodist, or Baptist churches, as there were Christians, members of the church of Christ, many centuries before either of these human denominations was established. In New Testament times God added "day by day those that were saved" to the church (Acts 2: 47), ad all of us who are willing to simply take the Bible for what it says are firm in the conviction that God does that way yet, and that he will continue to so do "even unto the end of the world."

OUR CONTRIBUTORS

TENDING TOWARD DENOMINATIONALISM.

BY J. L. HINES.

In the Firm Foundation of March 10, on page 8, appears an advertisement by "Prof. A. R. Holton, President" of Thorp Spring Christian College. This advertisement is headed, "An Appeal to Our Christian Hosts."

In the outset the "Professor" says: "Thorp Spring, for the past half century and more, has been used as a great educational center for the Christian Church of Texas." Does "Professor" Holton mean to call the disciples of Christ in Texas "the Christian Church of Texas?" If not, that is the impression it makes on his readers, anyway.

First, "Christian Church" is an unscriptural name, and is in the same class with such titles as "Disciples Church," "Nazarene Church," "Baptist Church," etc. It seems to me that *the greatest blunderers are those who pose as educators.* "Professor," why not speak as the oracles of God and say "the church," "church of God," "churches of Christ," etc., unless you think "the church" is one among the denominations?

Second, "educational center for the Christian Church." I wonder if the "Professor" means that Thorp Spring Christian College is *owned and operated by "the church?"* If so, it is an unscriptural institution, just as much so as the United Christian Missionary Society. If not, why not? The United Christian Missionary Society receives money from the churches for the purpose of supporting missionaries, building houses, etc. Thorp Spring Christian College, if owned by "the church," receives money from the churches for the purpose of supporting a faculty, building houses, etc. If Thorp Spring Christian College is not owned by "the church," *why beg money from the churches* and thus burden the brethren *to pay the debts of a private enterprise*, drain the treasury of the local church, and *retard missionary activities?*

Christians have a legal and scriptural right to own and operate schools, *as private institutions*, just as farmers, business men, or printers; but just a little common Bible judgment teaches us the impropriety of farmers, business men, or printers' begging the churches for money to run their private business. Yet a Christian farmer has the same right to *beg the churches* for funds to run a Christian farm as a Christian teacher has to beg the churches for funds to run a Christian school. There is no authority for either in the Scriptures. Even if Christian business men should start such a "drive," scarcely a cent would they get unless they tacked "Bible" or "Christian" to the name of their enterprise. The same is true of the colleges. If brethren cannot run schools on a solid financial basis, they had better quit. But after securing thousands of dollars from the brethren at large, I find that board and tuition in said colleges are no cheaper than others. So much for that.

The "Professor" makes another blunder in that he uses some more denominational thunder. Hear him: "You read our letter to the preachers of our churches." "Our churches," "my church," "your church," "the Christian Church," "Disciples Church," and all like expressions are denominationalism. Such expressions by a denominationalist could be expected, but from one who claims to speak as the oracles of God it comes as a shock,

especially when such a one poses before the brethren as "president" of a "Christian College." Who wants to assist in raising fifteen thousand dollars to help a school and then send their children to such an institution to have them taught denominationalism?

I see a dark cloud rising above the horizon. It is being driven forward by the cold puffs of ambitious educators and degree-hunting preachers, and by not a few women. But, thanks be to God, I see a host of men and women, clothed in spiritual uniform, with sword drawn, set for the defense of the truth.

ONE OF THE SWEETEST MOTHERS THAT EVER LIVED.

BY S. H. HALL.

Loved ones have died in our home and I have seen them die in other homes; I have stood by aching, sorrowing hearts when loved ones and even mothers were being buried and done my best to speak comfort and consolation to their bleeding hearts; but when the news came that my own mother had slipped out of this world into that one seen only by faith, I must confess that it brought a sadness never before known to me. Our papers are published for the good they can do; or, to say the least, this should be the one controlling purpose for saying anything, either by tongue or pen. "Let all things be done unto edifying" is the way the Spirit instructs us, and is the way we should try to live; hence, in what I shall say in this article about mother, I want to say it so as to help some soul to live more for God and the heavenly state.

Mother was one of the sweetest spirits that it has ever been my pleasure to know. I would not say that she was the sweetest; for Mrs. Hall has a mother still living that is so much like my own mother, in every way, that I cannot now see wherein either excelled the other. And besides this, I have been blessed in knowing quite a number of wonderful mothers the little time I have lived here to know people. No, mother was not the sweetest and best, but one of them. About this there can be no doubt.

I never heard mother say an unkind thing about a soul as far back as memory will let me go with her. If there is anything about my nature that is kind, it came from her; and it is the right kind of kindness, too, for she had none except that which she got from the Spirit divine. I remember that the good Book says: "My son, . . . forsake not the law of thy mother." And the same writer says, in "the oracles" a mother taught her son: "The law of kindness is on her tongue." Yet mother was not a woman that winked at sin and whitewashed sinners. Kindness was the very heart and soul of every word of reproof or correction she gave her children, and never did she allow herself to talk of the wrongdoing and sins of others that kindness of heart did not control her tongue.

I have read descriptions given by others, and have enjoyed the imagery so beautifully and accurately portrayed, but never have I read one so real and vivid and that so truly describes my own mother, as that given below. There is hardly a thought expressed that does not fasten my mind on that which I have seen in her with my own eyes. Let us here read it, and may the mothers who read it strive to give their own children what mother has given to her own, and may every unmarried daughter who reads it hunger to live such a life and fill well the life here described:

"A worthy woman who can find? For her price is far above rubies. The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant ships; she bringeth her bread from afar. She riseth also while it is yet night, and giveth food to her household, and their task to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her merchandise is profitable; her lamp goeth not out by night. She layeth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh for herself carpets of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them, and delivereth girdles unto the merchant. Strength and dignity are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all. Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates." (Prov. 31: 10-31.)

What if every mother on earth were such a character? Would this old world not be a good place in which to live? Certainly mother did father "good and not evil all the days of her life." Indeed, she worked "willingly with her hands." And how often did she arise while it was "yet night" and give "food to her household!" How often have I seen her put out fruit trees with her own hands! This she did so long as she was able. And when some one would say, "Why, mother, you will never live to enjoy the fruit of the seed you are planting," she had but one reply: "I am trying to fix things for somebody else to enjoy after I am gone." Yes, she would lay "her hands to the distaff, and her hands hold the spindle," with all that this means. I can remember holding the skein as she wound the thread into balls that she had made on the old spinning wheel. Indeed, she stretched out her "hand to the poor." Many times have I seen her fix the buttons on the coats of the "tramps," as we then called them, who would call at our home for a piece of bread. Never did she of her own accord turn a beggar away. Father at times would tell her that she was making a mistake in giving so much away—that many tramps are such just because of unwillingness to work. But her answer, almost invariably, was: "I can't stand the thought of one of my children's being hungry or cold and any one's refusing to give bread and warmth when in their power to do so. He is the son of some mother, and I know not who she is, but I know how she feels." O, what a mother she was! A billion worlds could not buy from me the impressions she made on my soul, not so much by what she said, but by what I saw her do with her own hands.

I have said all that space will allow, but not all that my heart wants to say. Mother was born on February 28, 1842, and died suddenly on February 24, 1925. She had lived to bury five of her own children and four stepchildren and father, who preceded her in death about eight years and who died at the age of eighty-two, and is survived by two sons and one stepdaughter. She had observed her eighty-third birthday in the home of Sister John Batey, near the old Rock Spring Church, where she had seen all of her children baptized into Christ. She was almost foolishly fond of Sister Batey and her children, and never can I forget them for being so kind and sweet to mother. She had enjoyed the day, had played some with the children before retiring, and seemed to have slept well, but at six o'clock the next morning fell asleep in the arms of her Lord while seated in a chair. Mrs. Hall and I were in Los Angeles, Cal., at the time, and this made it all the harder for us. But the fact that she slipped out so quickly and did not linger to call for me—which she certainly would have done had she lingered—enabled us to stand up under the shock. We were right in the midst of a wonderful meeting with the Central church of Christ in Los Angeles. Her death came on the tenth day of the meeting, and there were but five more days remaining.

It took but a moment's thought to decide what must be done—viz., push the work all the harder, if possible, till my promised time had been fulfilled, then hurry home to do for the body in which she once lived all that love knows to do. The thing that made this possible was the consciousness that I had that this was exactly what she would have said do. The rule of my life has been to never let the putting away of bodies in which souls once lived interfere with my efforts to rescue perishing souls in bodies yet alive Mother had always stood by me in this. So I wired my brother at once to embalm the body and place it in a vault to await our return.

As most of the readers know, Mrs. Hall and I returned to the East the first of 1922, so that we could be close to mother and do whatever was in our power to make her last days happy. She spent half the time with us and the other half with Brother Tom and wife, and the wives of two men never played a sweeter rôle in their efforts to help their husbands be faithful and true to this sweet mother in her old age than our wives did. Mother was devoted to both of her daughters-in-law. Brother and I will ever be thankful for what God enabled us to do to the one who had meant so much to us.

Mrs. Hall and I arrived in Nashville at 9 P.M., March 5, and mother was buried in City View Cemetery, near our old home, in Rutherford County, Tenn., on March 6. Brother F. W. Smith conducted the services, and beautiful indeed they were. He will never know how much like a father he then felt to me. She saw him baptize me into Christ about thirty-three years ago and loved him much. Brother F. B. Srygley is another preacher she very much loved, and he would have helped with the services had he been here. One of the things we had planned when we got back from Los Angeles was to have Brother Smith and Brother Srygley in our home for dinner with mother.

May God bless all of our boys and girls with love and tender affection for their mothers. May he raise up more mothers like mine. And, in closing, I want to thank all who have sent cards and letters and telegrams expressing their sympathy. Russell Street, as a congregation, was so sweet and good to us. Mother is gone, so far as this life is concerned, and now I must strive all the more earnestly to go onward and upward with the work Christ gave his life to establish.

TENNESSEE ORPHAN HOME, COLUMBIA, TENN.

BY J. W. F.

The writings of Brother J. C. McQuiddy in behalf of the Tennessee Orphan Home continue to bear fruit. He wrote articles quarterly, suggesting that Christians could help orphan and dependent children by taking them into their own homes or contributing to the Tennessee Orphan Home, where they are properly trained and cared for.

The great apostle to the Gentiles, in admonishing the elders of Ephesus, among other things, said: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

Since the annual report of November 1, 1924, to this date twenty-six new children have been admitted and twelve formerly placed in homes have been returned, making thirty-eight admittances. During the same period forty have been placed. Fifteen applicants are now on the waiting list, to be admitted as room can be made for them.

Many congregations give monthly contributions, and others give quarterly, semiannually, and annually, which can be counted on for maintaining the children. Now, as the number of children to be cared for are increasing, it is to be hoped that congregations not heretofore having fellowship with the Tennessee Orphan Home will join in the partnership with those who are maintaining the Home, which will result in more good being done. Those situated to care for orphans in their respective families are doing as good work as those helping to care for them in the Home. We all admit it is the duty of a Christian to help the needy, and the Tennessee Orphan Home stands ready to coöperate in every good work. Prompt acknowledgments are made of contributions, and visitors are welcomed at all times to investigate the work of the Home.

BROTHER MORTON'S "ACCOUNT OF LABORS."

The venerable and sainted Brother James H. Morton, of Lewisburg, Tenn., has published, in pamphlet form, a very interesting account of his labors in the gospel. The account of the experiences of Brother Morton, through the many years of his long and eventful life in which he has preached the Word, will prove helpful and beneficial to all who will give it a careful perusal. Many years ago Brother Morton had the very high honor of being the man who baptized J. C. McQuiddy, editor and business manager of the Gospel Advocate for over forty years, and to whose busy and eventful career many thousands are eternally indebted.

Brother Morton's "Account of Labors" sells for fifteen cents per single copy; ten or more copies for ten cents. Copies may be had by writing directly to Brother Morton at Lewisburg, Tenn., Route 9. J. A.

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REPLY TO THE GOSPEL ADVOCATE.

BY REV. J. G. BOW, D.D., LOUISVILLE, KY.

This sheet, published at Nashville, Tenn., still rings true to Campbell's doctrine that immersion for the remission of sins is the "gospel in water."

In their issue of March 12 they take me to task for an article in the Western Recorder, because I said, "Baptism has nothing to do with the salvation of the soul."

He says, "Any man is standing in his own light who depends on sprinkling or pouring;" and he could with equal truthfulness have added *or immersion.*

None of these acts were ever designed to save the soul. Paul said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 8-10.) "Saved by grace through faith."

Some one has used the illustration that all the main avenues in the city of Washington lead up to the National Capitol. Get on any one of them and turn toward the center of the city, and it will lead you up to the Capitol. This, he said, is an illustration of the various churches. All going to the same place, but going by different ways. He said the Episcopal Church is one way to heaven, the Presbyterian Church is another way to heaven, the Methodist Church another way to heaven, the Baptist Church (meaning, I suppose, what we mean by the Baptist denomination) was another way to heaven, the Disciples Church another way to heaven, and so on to the end of the catalogue.

You often hear: "We are all going to the *same place,* but boing by *different ways.*" There is no truth in it. None of these churches is the way to heaven. We do not believe, do not teach, that the Baptist Church is the way to heaven. Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6.) Whenever you exalt a church or an ordinance to be the savior of souls, you misrepresent the gospel, dethrone Christ, and delude souls, even if you so exalt the ordinance of baptism.

Peter said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.)

The writer states: "It is equally difficult to understand how Mr. Bow can say baptism has nothing to do with salvation."

Not at all difficult to one who wants to know and is *willing to* accept the truth. The Bible teaches: "The blood of Jesus Christ his Son cleanseth us from all sin." Then, to teach that you must add baptism to cleanse or save the soul contradicts God's word and brands him as a liar; for John said: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life, and this life is in his Son." He does not earn it by any kind of obedience; *God gives it.* It is in his Son and not in man's baptism.

The Advocate quotes the standard passages of all Campbell's disciples. "He that believeth and is baptized shall be saved." (Mark 16: 16.) Nowhere in the Bible does it say he that is not baptized shall be damned. It is only upon the unbeliever that that doom is pronounced, as in this same verse.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) That is far different from the Advocate's interpretation, "in order that your sins may be remitted." Lastly: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, *calling* on the name of the Lord." (Acts 22: 16.) This, of course, is a symbolical cleansing. Water cannot wash the sin stains away from the soul.

Then the writer in the Advocate adds: "We have no other motive than simply to take the Bible for what it says. Very well. Let us see if he means that. In Acts 10: 43 this same apostle, under the guidance of the Holy Spirit, said: "To him give all the prophets witness, that through his name *whosoever believeth in him shall receive remission of sins.*" Will he take the Bible for what it says? Here is Peter and all the prophets, about forty in number, all testifying to the believer receiving remis- of sins. "Through his name whosoever believeth in him shall receive remission of sins." And this enjoins upon them the duty of being baptized, and Peter so commands. Note, after they had believed and received remission of sins, and God had purified their hearts by faith, then, and not until then, were they scriptural subjects for baptism. And Peter asks: "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?"

Take notice, Peter says: "Put no difference between us [Jews] and them [these Gentiles], purifying their hearts by faith." Saving all alike—namely, *by faith.* As Paul said: "Seeing it is one God, which shall justify the circumcision [the Jew] by faith, and uncircumcision [the Gentile] through faith." (Rom. 3: 30.) That sounds quite different from the teachings of Campbell, Lard, Tyler, Anderson, McGarvey, and the Advocate.

You say baptism is commanded. Yes, most certainly, but only to the believers. It is a farce and a sin to be baptized before believing, before being regenerated. If a citizen should don the uniform of an officer or soldier and go strutting through the camp, he would be arrested as a spy.

In the great commission (Matt. 28: 18-20), Jesus, with all authority, commands his redeemed followers to "go," to "teach"—that is, "make disciples, or Christians" (so correctly reads the margin), baptizing *them*—just these Christians, no one else. That command puts out of commission every man and every church who baptizes any one, adult or infant, to make the recipient a Christian. Jesus Christ requires regeneration before baptism. Only Christians are to be baptized, or else you must expunge the great commission from your Bible.

Again, my friend of the Advocate says: "We will take God's word for what it says." Let us see if he will. "By him all that *believe* are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13: 39.) Does he believe what the word says, or must he add baptism? "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." (Acts 15: 11.) Does he believe the *grace* is sufficient, or must he add baptism? "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.) Will he accept the statement of these inspired men, or will he go and add Campbell's baptismal regeneration before he accepts it? "Even the righteousness of God which is *by faith* of Jesus Christ unto all and upon all them that *believe.*" Please read the paragraph, Rom. 3: 19-31. How easy for him to accept it, if Paul had only said, "upon all them that are *baptized!*" "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we *believe on him* that raised up Jesus our Lord from the dead," etc. (Rom. 4: 23, 24.) "It pleased God by the foolishness of preaching to save them that *believe.*" (1 Cor. 1: 21.) "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3: 22.) "For ye are all the children of God by faith in Christ Jesus." (Gal. 3: 26.)

In Paul's day no one became a child of God except by faith in Christ Jesus. Neither do they now. Time would fail us to tell of all the undoubted passages that predicate salvation, eternal life, on faith in Jesus Christ. "As

Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3: 14, 15.) "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) So of John 5: 24; 6: 40; Acts 10: 43; Rom. 1: 16; 3: 26; 9: 33; 10: 10; 1 John 5: 10-13; John 20: 31; Eph. 2: 8-10; 1 Pet. 1: 5; Luke 7: 50; and numerous other passages. Does the Advocate writer really believe God's word?

Once more: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Tit. 3: 5.) Yes, sir, every one who teaches salvation by baptism says the "washing of regeneration" means water baptism. If that be true, then you dispute the text and claim you are saved by *works;* but that is not the worst glaring falsehood, because the text says positively that God does the *saving,* and the means he uses is the "washing of regeneration." Then, if the *washing of regeneration* is water baptism, that is the means by which God saves the soul; then, of necessity, God must do the baptizing.

If the Romish dogma of baptismal regeneration is true, then God cannot save a soul in this world unless he can get some poor sinner to help him do the baptizing. If that doctrine be true, Jesus never saved any one. He never baptized anybody.

True, Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke 19: 10); and Paul said: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15). Now, if baptism is necessary to salvation, then the coming and life and labors of Jesus were dismal failures, or else Jesus and Paul were mistaken about the object of his coming.

[Kindly refer to the first page for comment on this "Reply."—ED.]

A MEETINGHOUSE ON A BATTLEFIELD.

BY L. L. BRIGANCE.

Every real Christian believes in war. He believes it is his duty to fight, to kill, to destroy. In fact, if he is a Christian, he is a soldier. He has already enlisted in the army. He is not a conscript, but a volunteer; and the term of his enlistment is not for three months or a year, but for life. In this army there are no furloughs nor discharges. The only release from service is by desertion or death.

But while all these things are so, the Christian does not believe in carnal warfare. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.)" (2 Cor. 10: 3, 4.) Although the Christian soldier is forbidden to take up "carnal weapons" and to "war after the flesh," nevertheless he is commanded to take unto himself "the whole armor of God," "the sword of the Spirit" and to "fight the good fight of faith." In this great warfare every soldier that follows the leadership and obeys the commands of his Captain will come out more than conqueror through Him that loved him.

On the western bank of the Tennessee River, in Hardin County, Tenn., lies one of the greatest battlefields of the Civil War. Here the Blue and the Gray met in mortal combat on April 6, 7, 1862. Out of seventy-seven thousand men engaged, twenty-three thousand of them fell in this awful conflict, the greatest harvest of death that had ever taken place in a single battle on the Western Hemisphere.

The Government of the United States has set aside this famous battlefield as a military park. It contains about four thousand acres, is laid out in beautiful driveways; and is covered with monuments, tablets, and pieces of artillery. The roar of guns and the smoke of battle have long since faded away, and in the mouths of some of the very cannon that belched forth death and destruction on that memorable day sixty-three years ago birds peacefully build their nests and rear their young. Few places to-day could be found more suggestive of peace than Shiloh Military Park.

On this old battlefield there is a little handful of the Lord's army "fighting the good fight of faith." They are striving to preach and practice the gospel of peace. They are weak in numbers and means, but are strong in faith and courage. Two great tabernacle meetings have been held by N. B. Hardeman, with Tommie Nix, of Nashville, and Elam Derryberry, of Portland, Tenn., leading the song services. Another one will be held this summer, beginning on the third Sunday in August. Brother Hardeman will do the preaching and Brother Derryberry will lead the singing.

Now, these brethren are trying to build a meetinghouse in which they and their brethren from all over the country may worship God "as it is written." They have a beautiful and well-located lot inside the park, with a deed that protects them against innovations, and they have subscribed about one thousand dollars. They need about twenty-five hundred or three thousand dollars more. They are asking the brethren and churches to help them on the ground that a meetinghouse on this park will not only serve them, but hundreds of others from all over the country. Thousands of visitors from nearly every State in the Union come to the park every year. Hard-surfaced roads are being built into it from both sides of the river, which means that more and more people will visit it in the future. It is a strategic point at which to build up a New Testament church. All around them the country is destitute, so far as the primitive gospel is concerned. These brethren now meet in an old, dilapidated schoolhouse that is dark, cold, and dirty.

There are many congregations all over the country that could send them one or two hundred dollars and would be all the better for doing so. Their religious enemies—sectarians, digressives, and others—are already predicting failure. They are our brethren, and the cause is worthy. Are we going to let them fail, be humiliated and discouraged, just because we are too selfish to come to their rescue? This is about the only instance in which I have ever made a public appeal for help. I don't like to do it. I wouldn't do it now if I didn't think the situation demanded it and that the case was a worthy one in every sense.

Bring this before your congregation without delay. Send them a liberal contribution. They want to let the contract at once, so the work can start as soon as the weather opens up. Send to E. A. Emmons or John Bell, elders, Pittsburg Landing, Tenn.

PUBLISHERS' ITEMS.

Send in your orders for Bibles and good books at once.

Write us to-day for sample copies of The Young People, for boys and girls. The price is in reach of all.

We are at work now on a new and enlarged edition of 'Sermon Outlines," by A. J. Bachman. It will be ready by March 15.

"The Profitable Word," containing some of the writings of J. C. McQuiddy, is now ready for distribution. It is nicely bound in cloth, and contains about two hundred pages. The price of the book is $1.50. We shall be glad to have our readers send in their orders at once and be sure of receiving a copy.

Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

OUR MESSAGES

Send us a new subscriber.

Every man is his brother's keeper.

R. P. Cuff preached at Center, Ky., last Lord's day.

Leslie G. Thomas preached at Franklin, Ky., last Sunday.

J. Paul Slayden preached at McMinnville, Tenn., last Lord's day.

J. W. Dickson preached at Lawrence Avenue, this city, last Lord's day.

John E. Winkler preached at Pilcher Avenue, this city, last Lord's day.

The Nashville Banner says: "The only term in universal use is 'gimme.'"

A. B. Lipscomb preached two splendid sermons at Scottsboro, Ala., last Lord's day.

All Christians should be busy telling their unconverted neighbors what to do to be saved.

Our agents will kindly remember that they are not to receive commissions on their own subscriptions.

Fritzie, in the funny paper, says: "Vot I don't understand iss v'y you cackle so much mitouid laying a egg."

Foy E. Wallace, Jr., and Austin Taylor are to begin a meeting at Kenedy, Texas, April 12, if the Lord wills.

Dr. W. Boyd advises us that E. H. Ijams, of the David Lipscomb College, will preach at Donelson, Tenn., next Lord's day.

C. R. Nichol is in an interesting meeting in Moultrie, Ga., which will continue till April 6; then he will go to Pensacola, Fla.

Lloyd Scobey preached for the New Shops congregation, this city, last Lord's-day morning. William R. Essex preached at night.

John R. Williams, Hornbeak, Tenn., March 23: "The Gospel Advocate is always full of good things. I wish for it a great increase in circulation."

J. W. Dickson preached for the brethren at Franklin, Ky., on the fourth Lord's day in March, with good crowds in attendance. The work there is encouraging.

L. L. Yeagley preached at Foster Street, this city, last Lord's day. There were two confessions, with one baptized "the same hour," and one other placed her membership.

C. G. Vincent, Corsicana, Texas, March 27: "The church here is in a splendid working condition and is doing more than ever before in its history. We all rejoice in the progress made under our God."

T. Q. Martin, of St. Marys, W. Va., will begin a series of meetings at Reid Avenue Church, this city, on the third Sunday in April. B. H. Murphy will conduct the song service. A cordial invitation is extended to all to attend.

C. M. Pullias closed a splendid meeting at Russellville, Ala., last Friday night, with fourteen baptisms. L. B. Jones preached last Sunday morning and night. Brother Pullias will begin at Lawrenceburg, Tenn., next Lord's day.

S. F. Morrow, Tampa, Fla., March 25, sends six subscribers and says: "More to follow. It is no trouble to get subscribers if one will work. We could double in sixty days if we could get workers. I have more than I can do in Florida."

Ira Lee Sanders, Wellington, Texas, March 23: "The meeting closed here last night. Eighteen additions to the congregation—eight by baptism. Alva Johnson helped us from March 9 to March 18. The writer then continued over the fourth Lord's day. B. R. Bassel led the singing."

F. C. Sowell has given considerable attention to teaching and instructing the children in the Tennessee Orphan Home the Scriptures. So it will be hard to find an equal number of children or grown people more familiar with the teachings of the Bible than the children of this Home.

G. A. Dunn, Jr., Gainesville, Texas, March 24: "During the services of this past Sunday there were eight additions to the Central congregation, which makes twenty-one during the last month and a half. Each Sunday afternoon I preach for surrounding congregations, and was with Valley View this past Sunday."

J. Fairs Nichols, Murray, Ky., March 23: "I preached at Friendship, in this county, yesterday. I am sending in my renewal and also another renewal for the Gospel Advocate. I can say that the Advocate is the very best paper I have yet seen or read. The editors and contributors are to be praised for loyalty to the faith."

F. B. Srygley preached to two large audiences at the Twelfth Avenue Church, this city, on Sunday, morning and night. He also met with the adult Bible class at the Sunday-school hour and reviewed the lessons studied during the past quarter. W. Silas Moody will teach the class and preach at both services next Sunday.

Willie Hunter, Tompkinsville, Ky., March 23: "I wish you would express, through the Gospel Advocate, my thanks and deep gratitude to the brethren of Nashville, preachers, Christian men and women, for the many kind favors and deep interest shown me while in the hospital. I shall never forget the splendid Christians of Nashville."

H. F. Oliver, Austin, Texas, March 23: "At the close of the sermon last night, when the invitation for those who desired to obey the truth was given, a man and his wife came forward and made the good confession, and will be immersed to-morrow night. Also, two others placed their membership with the Hyde Park Church and will work for the Lord's cause with us in the future."

W. M. Oakley, Cookeville, Tenn., March 27: "Our work in Putnam County moves on. During the month of March I have preached at Buffalo Valley, Smyrna, Martin's Creek, Antioch, and will preach at Baxter to-morrow. At all of these places the Lord's work is prospering. Our tent work will begin soon. We are looking forward with pleasure to the time. I am praying and working, leaving results with the Lord."

W. F. Lemmons, Hagansport, Texas, March 23: "I preached here on Saturday night, yesterday morning, and last night. I baptized three yesterday evening—two Baptists. I have held several meetings here and one debate with the Baptists. The work at Pecan Gap is getting in a way to accomplish more than hitherto. We have started a midweek Bible study and song practice. I can hold some summer meetings."

Mrs. D. L. Paden, Cherokee, Ala., March 16: "Another good brother, Warren Paden, aged thirty, of this place, has gone to receive his reward. Brother Paden was found dead in the log woods near his home on the evening of March 16. He was killed by a log that rolled back after it had gone nearly on the wagon. This good brother was counted by every one who knew him as an exceptionally fine man, and all who knew him mourn his departure."

A. J. Bachman, Huntington, W. Va., March 23: "The Lord's work is progressing nicely in this city. Four have been added to the fellowship in the last three weeks. The congregation here has bought a lot in a good section of the city and hopes to build a new meetinghouse in the near future. If the brethren or congregations will send us a contribution to help us pay for the lot, we will appreciate it very much. We feel that we can do a greater work for the Lord when we get a new building. Will you help us to get it?"

Jesse R. Bailey, Rock Island, Tenn., March 9: "I have changed my address from Daylight to Rock Island. There is no church of Christ at Rock Island, so I go seven miles to Antioch to worship. I preached for them there last Lord's day. There is a faithful little band there, and I am encouraging them to subscribe for the Gospel Advocate, and several have promised to subscribe in the near future. I go to Cherry Springs, in Warren County, next Lord's day. I have been taking the Advocate for some time, and would feel lost without it."

James E. Chessor, Spencer, Tenn., March 23: "H. M. Phillips, who labors for the Lawrence Avenue church of Christ, in Nashville, Tenn., closed a twelve-days' meeting here on Friday night, March 20. Brother Phillips gave chapel talks each morning and preached at night and three times on Sunday. Four were baptized and five reclaimed. Eight of these are students of Burritt College. Brother Phillips is an excellent chapel lecturer, and the faculty and student body concur in the opinion that the choice of Brother Phillips was fortunate. The church also was edified and much pleased with his strong gospel sermons."

Preach to your neighbors.

If a Christian is not *enjoying* his profession, something is wrong with *it*.

Jesus established *one* church. Uninspired and fallible men started the rest of them.

No man should covet his neighbor's wife, but every man should covet a large, generous heart.

The righteous cannot hold out the olive branch of peace so long as the forces of evil are active.

There are two pathways through life—the narrow and the broad. In which are you journeying?

Infidelity has made no progress in abolishing the Bible, as it has more admirers than ever before.

Casting out beams is a better calling than mote pulling. The former can be practiced with much profit.

Men must learn to master untoward conditions before they can master themselves and their fellow men.

If some men worked as vigorously at the religion of Jesus Christ as they do at pulling motes out of the eyes of their brethren, they would yield a mighty influence for good.

No man should be willing to fill a position for which he has not been specially fitted by consecration of heart and training. God wants consecrated and trained men for his work.

When God wants a man for a great work, he measures him on the inside and not on the outside. "Man looketh on the outward appearance, but Jehovah looketh on the heart."

Cecil B. Douthitt, Martin, Tenn.: "Foy E. Wallace, Jr., of Wichita Falls, Texas, and Austin Taylor, of Uvalde, Texas, were with the church at Martin, Tenn., for a protracted meeting which began on March 1 and continued eleven days. Four were baptized during the meeting, and on Sunday after the meeting closed E. P. Smith baptized a prominent physician of the town. Many others were deeply interested who hitherto have not been."

Inez Buford Baker, Dickson, Tenn.: "I am so happy to be able to read the Gospel Advocate again. For two or three years my eyes were so I could not read at all, and I quit taking the Advocate. It is like an old friend returned after a long absence. I can read a little now, and wanted the Advocate at once. It stands for a pure gospel. As soon as possible I want to try to get every one who has just come into the church to take the paper, for it will be such a help to them. The Lord bless the paper and every one connected with it."

Dr. R. L. Eaton, Atlanta, Ga., March 27: "I want to thank you and all connected with the Gospel Advocate for the very splendid way and manner in which the grand old advocate of the truth is being handled. It seems to me that it gets better with every issue. I hope you will continue to 'lay on, Macduff.' We at West End Avenue are now hearing the truth expressed by Brother Hardeman in a way that we have not heard before. He is a mighty man of God. All are interested. Good audiences are attending."

W. D. Black, Sweetwater, Texas, March 26: "We are busy in the Lord's work. At the night service last Sunday we had six additions to the local congregation—four restored and two by membership. This makes thirteen additions since last report, four having placed their membership and three being restored prior to this. In addition to the local work here, I drove to Eden, Texas, on March 2 and preached five nights and two days, assisting Clem Wesley Hoover in a meeting which he had carried on seven or eight days. One was baptized before I arrived and one after I got there, with one or two restored. Please note that our meeting at Sweetwater, with C. McClung, of Weatherford, doing the preaching, will begin on April 5."

Will W. Slater, Neosho, Mo., March 17: "The meeting at Roland, Okla., closed with three baptized and one restored. About eighteen promised to keep house for the Lord. John Towery held a meeting there last fall and baptized several. Brother Towery is a good man, but has never yet taken a stand on the music question, and they had been using the organ all the time. I gave a lesson on that subject, and feel sure much good will come from it. Brother Taylor did excellent work as a singer. The church at Fort Smith will hold a meeting for them this year, and Brother Green will preach in the afternoon on Sundays until the work is well under way. This leaves me in Neosho in a meeting with W. T. Hines. He is doing the preaching and I am leading the songs."

Right living is based on sound doctrine. A man who does not believe and teach the truth is not living right, howsoever pious and sanctimonious he may be.

K. C. Moser, Oklahoma City, Okla., March 24: "F. L. Young, of Paris, Texas, has recently closed a meeting with the Tenth and Francis congregation of this city. There were no additions, yet I am sure that much good was accomplished. Brother Young will be remembered as a very consecrated and deeply spiritual character. Two fine young men were baptized last Lord's day. We are still hoping that we will be able to start another congregation here this year. Several more churches are needed."

Bynum Black, McAlester, Okla., March 27: "With Mrs. Black and Bynum, Jr., I made a visit back to Arkansas recently. I found the cause prospering in most places we visited. I preached at Grubbs, in Jackson County, and at a place in Cardin Bottom, on the Arkansas River, west of Little Rock. One lady who decided to give up Baptist doctrine came forward and demanded baptism. I shall leave in a few days for Moody, Texas, for a meeting, and then hope to be at home some before the close of J. Will Henley's meeting, which will begin about April 5."

G. F. Mills, Midlothian, Texas: "May I not congratulate the Gospel Advocate on its first-page editorials? They have the earmarks of the gospel in its purity and simplicity. They correspond with the teaching and preaching of the pioneers of the reformation, Alexander Campbell, Barton W. Stone, Ben Franklin, Tolbert Fanning, John H. Dunn (who was an uncle of mine), and many others. Let me encourage and admonish you to stay in the old paths, for the simple gospel obeyed will surely gain the pearl of great price. I don't think that there has appeared a better piece in the Advocate in a long time than the first-page editorial of February 26."

J. G. Allen, Muskogee, Okla., March 22: "It has been several weeks since my last report of the work at C Street Church, this city. We have had three additions, but we had to withdraw from three for ungodly conduct. It was painful for us to withdraw from one of our former elders, but his conduct was such that we had no other choice, so at the eleven-o'clock service to-day we publicly withdrew from William E. Eckenrode and two sisters for creating divisions in the congregation. We all feel that a bright future is before us since we have removed them from our midst. As in other instances where parties have been withdrawn from, others who have been deceived by them are in a pouting mood, but we are hopeful that they will soon learn of their error and do their duty. Pray for us."

J. D. Matthews, Marietta, Okla., March 25: "I am just home from a trip through the northern part of Oklahoma. While on this trip I preached at Healdton, Wirt, Gipsy, Maysville, and Bristow. My son that was burned in the Bristow explosion on January 29 will soon be ready to go to work again. We have a small but faithful band of brethren at Bristow. This is the home of Rue Porter. I heard him preach three excellent discourses while there. Frank Murry is preaching half time for Healdton and half for Wirt. On my way home I visited Paul's Valley and heard Ira Wommack preach one discourse. I filled my regular appointment at Lebanon on the fourth Lord's day in March, preaching on Saturday night and on Sunday and Sunday night. I preached at Powell on Sunday afternoon. Hardy E. Baugh is working with the church at Marietta at the present time, and the work is moving along very nicely. I have some time for meetings not yet taken. Brethren desiring my services should address me at Marietta, Okla., P. O. Box 72."

DAVID LIPSCOMB ON ORGANIZATION.

(Gospel Advocate, March 24, 1910.)

All meetings of churches or officers of churches to combine more power than a single church possesses is wrong. God's power is in God's churches. He is with them to bless and strengthen their work when they are faithful to him. A Christian, one or more, may visit a church with or without an invitation and seek to stir them up to a faithful discharge of their duties. But for one or more to direct what and how all the churches shall work, or to take charge of their men and money and use it, is to assume the authority God has given to each church. Each one needs the work of distributing and using its funds as well as in giving them.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

"THE CREED IN THE DEED."

BY F. W. SMITH.

The much discussed subject of the so-called "creed in the deed" occupied quite a prominent place in the recent discussion at Columbia, Tenn., especially in so far as J. J. Walker was concerned, who evidently thought he was making quite a "hit" for the organ and society brethren. While Brother G. C. Brewer met and completely *exposed* Walker's quibbling over the "restrictive" clause in the deed to church property, I wish to publish the following with suitable comments:

The recent action of the State Senate in passing the anti-evolution bill brings forcibly to mind how little some people have advanced.

The bill passed is not constitutional in that it sets up a particular religious view as being the one that the State schools are to be governed by—namely, the popular literal interpretation of the story of creation in the book of Genesis.

A recent article in a journal published in Scotland, referring in a whole column article to the anti-evolution bill in Tennessee, stated that the only place among the English-speaking races of the world that such an act would even be considered was in the United States of America. As much as I feel ashamed of the supreme legislative body of my State, I earnestly hope that it is the only State in the Union which could pass such a bill in the form that it was, and, with the same sense of shame for the Union, I am glad the United States is the only English-speaking country in the world which would even consider such an act.

It is not a question of whether evolution is true or not true, but a case of the popular sentiment of a people developed and intrenched to the extent where they have become arrogant, bigoted, and degraded to the point of resorting to force to insure that their own belief will be taught. I feel that if they could they would eliminate the principle of evolution in other schools and colleges and even churches, and also other so-called "modern thought."

The idea of evolution is no new thing; it is as old as history; the most ancient records record it, both physical and spiritual.

Any one who will take the trouble to inquire into the matter can readily find that there is nothing to fear in the teaching of evolution. It is not that that makes young people irreligious. It is the preconceived ideas of the orthodox, the hypocrisy (that also has seriously hampered the missionary in his work among the so-called heathen), the refusal to face truth, and the principle of meeting questions with a rebuke and abuse.

Let us make our young folks more religious by recognizing the truth. Youth must have the truth, and nothing but the truth; they will get it one way or another. So why make knowledge prohibitory? Why be afraid? It is fear (as said one Senator who said he was afraid not to believe the Bible story) that drives the orthodox to restricting knowledge. But fear never conquered in the world and never will conquer, and the truth will win out. And it will be little thanks that the generation that passed the bill will get from those to come, who ever demand the light, the way, and the truth. E. M. MATTHEWS.

1501 Fatherland Street.

The above appeared in the Nashville Tennessean of March 19. This is, in principle, exactly what the restrictive clause in the deed to church property is intended to do, and it would be *interesting* to know just how J. J. Walker stands on the action of the State Legislature in enacting a law to prohibit the teaching of evolution in our public schools. Most certainly the public schoolhouses of the State *belong* to the State, because they are built by the State's money, just as meetinghouses are built and *owned* by those who furnish the money.

Now, if the State has the right to *protect* her children against the teaching in our schools of that which is regarded as *harmful* because it squarely contradicts the word of God as to the "origin" of man, why would not those owning meetinghouses have the right to *protect* their property against being used to propagate what they regard as *doctrine contrary* to the word of God?

It may be that our friend, J. J. Walker, will claim, as does E. M. Matthews, that "the bill passed is not constitutional in that it sets up a particular religious view as being the one that the State schools are to be governed by—namely, the popular literal interpretation of the story of creation in the book of Genesis." The "fallacy" of such reasoning as the above is apparent from several considerations.

(1) Since the State authorities are sponsors of our public schools, will E. M. Matthews or J. J. Walker dare say it is *unconstitutional* for the State to exercise the *authority* in selecting the kind of teachers to be employed in the public schools, a thing which has always been done, and against which no complaint has been made?

(2) The State, by the passage of the bill under consideration, does not say to E. M. Matthews or *any one else* outside of those over whom the State has control and for whose instruction she is *responsible*, that he or any other citizen shall not believe the theory of Charles Darwin regarding the origin of man, or that he shall not teach such infidelity to his children.

(3) If a father or mother has the *right* to say what shall be taught their children in the *home*, because the children are committed to their care, why has not the State the *right* to say what shall be taught the children committed to its care?

(4) How dare E. M. Matthews or any other *evolutionist* limit the State's guardianship, while freely exercising such guardianship himself?

(5) But we are told that "the bill passed is not constitutional in that it sets up a particular religious view." *This complaint could as well be lodged against the Constitution of the United States*, because that document prescribes "a particular religious view"—viz.: "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience." Let Mr. Matthews, J. J. Walker, or any one else undertake to *interfere* with this "particular religious view," and see how far they will get in prohibiting it.

(6) It is because of that clause in the Constitution of these United States that parents have the right to teach their children what they believe the Bible inculcates, and on the same principle the State has the right to prohibit the teaching to those committed to its care that which it regards as destructive of faith in the word of God.

Resorting to Force.

E. M. Matthews thinks the opposition to the infidel theory that *denies* the Bible account of creation, including the origin of man, emanates from "arrogant, bigoted, and degraded" people "to the point of resorting to force to insure that their own belief will be taught." This is a terrible arraignment of those who believe the Bible, and on their behalf E. M. Matthews' statement is here *flatly* and *unequivocally* denied. J. J. Walker and those of his way of thinking indulge in the same sort of *tirade* against those who insert the "restrictive clause" in deeds to church property.

But to show the *falsity* and *inconsistency* of the position of both Matthews and Walker, let us note (1) the fact that Matthews (I will suppose) owns the home in which he lives and to which he holds a deed in his own name. Does any one for one moment, in the light of his condemnation of the act passed by the Legislature, believe that E. M. Matthews would permit what he calls an "orthodox hypocrite" to use his house to teach against modern evolution? If not, on what ground would he prohibit such teaching, if not on the *legal* ground of *personal ownership?* But, according to Matthews, contention against the State, *he himself would use force.* (2) J. J. Walker is preaching in a house deeded to and owned by the "Christian Church." This very fact constitutes what Walker terms the "creed in the deed," and against which he so vehemently rants. Does any one believe that the Woodland Street Church would permit its house to be used to teach what that church does not believe the Bible teaches? Would it open the doors of its meetinghouse on the demand of one who wanted to teach that the Bible is not divinely inspired and that Jesus is not the divine Son of God? If not, on what ground, if not because of the legal document called a "deed" and personal ownership, *would it, or could it, withhold the keys to the house?* Now, if Brother Walker's church, by its *legal* document, restricts the *kind* of teaching and practice that is to be engaged in in their meetinghouse, *why is it wrong for others, by a legal document, to do the same?*

Walker's People Put "Creeds" in Deeds.

For the benefit of Brother Walker and all who contend that the "restrictive clause" in the deeds to church property constitute a "creed in the deed," I call attention to the fact that the Christian Standard, the chief organ of those who use instrumental music in their worship and work through humanly organized missionary societies, not only *indorses* the "creed in the deed," but actually *rejoices* over the matter. In its issue of July 2, 1910, the Christian Standard, after its sharp criticism of the Gospel Advocate on what it termed the "creed in the deed," in the very same issue, on its editorial page, said: "We note with extreme pleasure the endowment of a Bible chair in Bethany College by T. W. Phillips, who donates thirty thousand dollars for the purpose, and with even greater pleasure we note the precaution taken that this fund shall be held sacred for this purpose. The donor stipulates that the chair shall never be filled by one who denies the miraculous birth, the divinity, or the actual resurrection of Jesus. The written condition on which he endows the chair stipulates that the trustees of the college may have three months to remove an offending teacher, and that, on failure to do so, the thirty thousand dollars shall be forfeited at once to the National Benevolent Association." How does Brother Walker like his "creed in the deed?" What is the difference between deeding money and deeding houses? Do not houses represent money?

But back to E. M. Matthews. He says: "Let us make our young folks more religious by recognizing the truth." He means, we suppose, "the truth" that man sprang from a monkey. Just how such a conception of man's origin could make any one more religious is difficult to comprehend, but it is easy to understand how such a conception could lower man in his own estimation and cause him to wish that Mr. Monkey had not brought him into existence; for pride of ancestry is a noble thing, and the monkey theory destroys such noble feelings.

Unlike Mr. Matthews, I am proud of my State and those who passed the bill against which he writes; and if it becomes a law, great will be the thanks of all who believe God's word.

ANOTHER GOOD MAN HAS GONE FROM US.

BY F. B. SRYGLEY.

On January 21, 1925, at his home in Franklin County, near Russellville, Ala., our brother, John T. Underwood, passed, by death, into the eternal state of the kingdom. The body of our friend and brother was buried at Spruce Pine, Ala. Funeral services were conducted by Brethren Jones, of Russellville; J. H. Horton, of Tuscumbia; and J. F. Chambers, of Florence.

Brother Underwood was about seventy-three years old, and had been a preacher of the ancient gospel about forty-five years. He was a humble, good man, who was entirely satisfied with what he could read in the Bible. He preached the conditions of salvation from past sins which are found in the commission of the Lord and that were preached by his chosen apostles. He was also satisfied with the simple worship which the apostles approved in the days of inspiration.

Brother Underwood was a student of Mars' Hill Academy, as I remember, in 1880, his last year there being my first year. While Mars' Hill was not established with any view of opposing innovations upon the worship of God, such as instrumental music and human organizations for the spread of the gospel—for these things were not discussed at that time, as they had spread but little—yet I believe that fewer pupils of that school have gone into these unscriptural things than any other school I know. Brother Larimore had a way of impressing upon young men the importance of the Bible, and the Bible alone, which had a wonderful influence in holding them to the truth. There was never any question about the ownership or control of this school. It was owned by Brother Larimore and controlled by the principles of New Testament teaching. Christian men and women taught in it, and it was, in a very important sense, a Christian school; but it was not owned by the churches, nor was it thrust upon them for their support. When Brother Larimore saw proper to quit teaching the school at Mars' Hill, it ceased to be, and, therefore, could never depart from the faith and become a menace to New Testament teaching.

After Brother Underwood left Mars' Hill, he settled at Marietta, Miss., and supplemented his support from the churches by the labor of his hands. He never had a business or an occupation that prevented him from contending earnestly for the faith. While he lived at Marietta, I was called there to defend the teaching of the New Testament on the subject, action, and design of baptism, in a public discussion. It was through his influence and effort that this discussion was arranged and carried through. The bold stand he made against what he believed to be error may have injured his business with some of his influential neighbors, but he loved what he believed to be the truth better than he did his business. From Marietta he moved back to Alabama and settled on a good farm in what we used to call "Russellville Valley," where he made his home till his death.

Though Brother Underwood was a preacher of no mean ability, he was never a care upon the churches, as he labored with his hands for his support and for the support of others who were dependent upon him. Like the apostle Paul in his memorable speech to the elders of the church at Ephesus, he could have said: "Yea, ye yourselves know,

that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20: 34, 35.) No doubt he received financial help from churches and individual Christians; but most of those who loved the apostolic way in North Mississippi and North Alabama were poor in this world's goods, and he, therefore, chose not to be a burden on them. I believe that men can consistently receive a support for themselves and families while they do nothing but preach the word, yet it would have been impossible to have permanently planted the truth in the field where he labored had it not been for men like him who could preach often at their own charges. It will be an evil day for the truth when all such men are crowded out by a lot of young men who may make preaching a profession and godliness a way of gain.

As I understand the matter, Brother Underwood spent the last few years of his life as an invalid, with little opportunity to teach people how to live, but with a good chance to teach them how to suffer affliction and how to die. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4: 17, 18.) A few moments in the glory world will pay for all the suffering which our brother endured. He had an opportunity to show his neighbors, his family, and his brethren how to submit to the will of God even in death and die like a man of faith, like a righteous man. "Let me die the death of the righteous, and let my last end be like his!" (Num. 23: 10.)

Brother Underwood has gone to join the great number of Mars' Hill pupils who have preceded him to the glory world. Our teacher and faithful brother and a few of his pupils remain on this side, but I was surprised when I could count more who have passed over the river than I could of those who yet remain. This fact has greatly impressed me with the brevity of human life and with the importance of being prepared for the summons which *must shortly* come to us all.

John T. Underwood was a good, faithful man, and his place will not be easily filled. His family will miss him more than all of us; and may the Lord deal gently with them, and may they be prepared to meet him in that city where afflictions and death can never come.

"THINK ON THESE THINGS."

BY E. A. ELAM.

Inasmuch as all are human and make mistakes; inasmuch as "in many things all stumble" (James 3: 2); and inasmuch as the Lord condemns "strife, jealousies, wraths, factions, divisions, parties, envyings" (Gal. 5: 17-21), it behooves all to study the following scripture:

> Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you. (Phil. 4: 8, 9.)

Inasmuch as "whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2: 10), is it not as absolutely essential to salvation to "think on" and to practice the things enjoined above as it is to detect error in the teaching and to find faults in the practice of others? There is such a thing as seeing a mote in another's eye while there is a beam in one's own eye. Jesus does not condemn casting the mote out of another's eye, but he does condemn trying to do that with a beam in one's own eye. All know that what he teaches should be done first. And all know, furthermore, that he says that he who would cast a mote out of his brother's eye while there is a beam in his own eye is a hypocrite. All know, too, that just preceding these declarations Jesus says: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." (Matt. 7: 1-5.)

Inasmuch as the Lord says, "Try your own selves, whether ye be in the faith; prove your own selves" (2 Cor. 13: 5), it behooves all to practice strict self-examination while scrutinizing others, in order to see that their own hearts and lives are right before God. "Happy is he that judgeth [condemns] not himself in that which he approveth." (Rom. 14: 22.) "Consistency is a jewel."

Inasmuch as all have faults, make mistakes both in teaching and in practice, and come short in many other respects, all should rejoice to exercise in humility the forbearance, long-suffering, love, and forgiveness so abundantly taught in the New Testament and so admirably practiced by the Savior.

But let us give attention to the passage quoted above.

"Finally" introduces the conclusion of all Paul had taught the Philippians. This is embraced in the following summary: "Whatsoever things are true," "honorable," "just," "pure," "lovely," "of good report," virtuous, and praiseworthy. "All things that pertain unto life and godliness" (2 Pet. 1: 3) have not only been revealed now, but must be practiced. All things whatsoever that are true, honorable, just, pure, lovely, virtuous, and praiseworthy, as taught by the Lord, must be practiced to-day in all associations and dealings and relationships with all men—citizens of any government, neighbors, the employer and employee, husbands and wives, parents and children—and in reverence and love all duties to God must be discharged.

"Whatsoever things are true" means, not *some* things which are true, not some part of the truth, but all things which are true—speaking the truth at all times, loving the truth always, and whatever is according to truth; open, sincere, and nothing hidden. God blesses those who speak truth in their hearts (Ps. 15: 2) and who love "truth in the inward parts" (Ps. 51: 6).

"Whatsoever things are honorable" means whatever is "grave," as in 1 Tim. 3: 8, 11 and Tit. 2: 2, and whatever is venerable—that is, worthy of veneration in character. Christians must cultivate nad maintain characters which command respect and veneration. How very different is this from the frivolous and worldly lives and the light characters of many church members and even of some teachers and preachers!

"Whatsoever things are just" means all duties to God and men. This word "just" is used many times in the Bible and means much—obedience to God and whatever is right between men. Joseph was just in his treatment of Mary. (Matt. 1: 19.) It is "right"—that is, just—for children to obey their parents in the Lord. (Eph. 6: 1.) God is just, and men must obey God and be just in all their dealings with one another.

"Whatsoever things are pure" means "pure from carnality, chaste, modest." (Thayer.) In Titus 2: 5 the word is "chaste." In 2 Cor. 11: 2 the church is spoken of as a chaste or "pure virgin," unsullied. In 1 Pet. 3: 2 the word is "chaste," and the "chaste manner of life" of Christian women is commended. In 1 John 3: 3 it is stated that as Christ is pure, every one who hopes to see and be like Christ purifies himself. So Timothy was commanded to keep himself "pure." (1 Tim. 5: 22.) The Corinthians had proved themselves "pure" in regard to the incestuous person under consideration. (2 Cor. 7: 11.) "The wisdom that is from above is first pure." (James 3: 17.) This wisdom begins with purity of

thought. Christians must not entertain carnal, immodest, and unchaste thoughts.

"Whatsoever things are lovely" means the things which render one pleasing in the true sense, acceptable, and lovely; the things which render one lovable.

"Whatsoever things are of good report" means things which show good will to others, graciousness and kindness to others. To think on these things will help all to speak well of others.

"If there be any virtue, and if there be any praise," means, not that there is any doubt of the excellencies of all these things named above, but that inasmuch as they are virtuous, productive of goodness in thought and action, and are praiseworthy, they must be practiced.

"Think on ["take account of"—margin] these things." This shows that the thoughts must be controlled and points out the things upon which all must set their thoughts in order to continue in God's service and to be saved in heaven. The Lord teaches all how to think of themselves—not more highly than they ought to think, but soberly, not to be wise in their conceits. (Rom. 12: 3, 16.) Thinking on the things specified by the Lord will prevent all wrong thoughts of others.

Verse 9 leaves us not to guess what these true, honorable, just, pure, and lovely things and things of good report are, but says whatever has been heard and learned and received from Paul, an inspired apostle, and whatever has been seen in his inspired example, "these things do." Men in their judgment and wisdom cannot know and set the standard of these things, because man's thoughts and ways are not God's thoughts and ways (Isa. 55: 8, 9), and it is not in man to direct his steps (Jer. 10: 23), for the wisdom of men is foolishness with God (1 Cor. 1: 20; 3: 19).

MATTHEW HUDSON GILL.

BY J. A.

The passing of Brother Hudson Gill, of Allensville, Ky., has left a very poignant grief in the hearts of many of the readers of the Gospel Advocate. Brother Gill was an exemplary young man of much promise and hope and enjoyed the very highest esteem of a large circle of friends and acquaintances. Reared in a household of faith, a member of the well-known Gill family of Kentucky, he exhibited in life those attributes and traits of character that are pleasing to God and that rendered his life a blessing to society.

Matthew Hudson Gill was born on December 8, 1893, and was the son of Brother and Sister Demas F. Gill, of Allensville. He obeyed the gospel under the preaching of Brother T. B. Larimore in 1908. Funeral services were conducted at the family residence by Brother D. H. Friend, of Louisville, Ky., in the presence of a large concourse of relatives and friends, many coming from Louisville, Woodburn, Russellville, and Elkton, Ky., and from Nashville, Gallatin, and Clarksville, Tenn.

From Brother D. H. Friend, a brother-in-law of Hudson, we quote the following, in Word and Work:

"Hudson was greatly loved by all who knew him, and our hearts are sad in giving him up just in the glory of his manhood, yet we sorrow not as those who have no hope. He held in his heart a reverential fear of God; found much delight in the worship of the church; honored his father and mother; extended a helping hand to others, with a smile and a word of cheer; abhorred that which was evil and impure. Surely it could be said of him that 'no man despised his youth,' for he showed himself an example 'in word, in manner of life, in love, in faith, in purity.'

"To him it was not given to reach the average life, measured in time; but since we 'live in deeds, not years,' he leaves a good name, a precious heritage, to comfort his father and mother, three brothers, and two sisters, as they pursue their journey to that blessed home which seems a bit nearer now since Hudson went away.

"I cannot say, and I will not say
That he is dead! he is just away;
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
And you, O, you who the wildest yearn
For the old-time step and the glad return,
Think of him faring on, as dear
In the love of there as the love of here;
Think of him still as the same, I say:
He is not dead, he is just away.

"With the sweet assurance that 'all is well,' let us trust Him who alone is able to assuage our sorrows and sustain by his grace."

NOTHING LOST.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet. —Selected.

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WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Having last week written of the unveiling here of a statue of Gen. Joseph Wheeler, my commander in war and subsequently my friend and neighbor in peace, my mind was so full of thoughts pertaining to war when Sunday came that I was impelled to try to preach, both morning and evening, on 2 Tim. 2: 3: "Thou therefore endure hardness, as a good soldier of Jesus Christ." I am, however, so averse to every form, phase, and feature of war that I am probably scarcely capable of writing on the subject.

Still, there remains the thought that it is good to be a soldier. One of my inside circle of friends here is my nearest neighbor. He is, I believe, about two years older than I am, and not very old at that. He was a scout in the Federal army when I was a scout in the Confederate army. He developed into a great lawyer; I, into a preacher. Recently he took me to the preaching part of the funeral services of a Federal veteran of the war of the sixties. He took good care of me, and saw me home safe and sound. When we separated at my door, I said something that evidently sounded somewhat gloomy, whereupon he promptly took me by the hand and very earnestly said: "Let's be soldiers as long as we live." That brings me back to my text: "Endure hardness, as a good soldier of Jesus Christ."

I am glad I never did one single, solitary thing when I was a soldier, in that literal sense, of which I have ever had right or reason to be either sorry or ashamed; still, I am glad my military career closed before I enlisted in the army of the Lord—before I became a soldier of the cross, a follower of the Lamb. When I wore the gray, I never considered myself brave; but, so far as I know, nobody ever called me a coward. Now,

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross."

My service in the Confederate army was not the hardest form of service. In war—literal war—there are, some one has said, three great departments: artillery, for noise; cavalry, for show; infantry, for fighting. According to that, I belonged to the show department, for I spent all my days as a Confederate soldier in the cavalry service, and rode the same horse all the way through. Of course, I endured hardness. Every soldier does that. Jehovah, Jesus, the Holy Spirit, and Heaven says to every soldier of the cross: "Endure hardness, as a good soldier of Jesus Christ." The great I AM, who can bring light out of darkness, good out of evil, life out of death, and elicit the brightest bolt out of the bosom of the blackest cloud, can bring life, light, and liberty out of the awful carnage and cruelty of war; but soldiers in the war leading to these results must endure hardness.

At Valley Forge, during the darkest period and coldest winter of the Revolutionary War, some man, probably too old for military service, passing by a thicket of underbrush, heard a voice that so impressed him that he drew nearer quietly, to see and hear who and what it was. A few short steps brought him to where he saw George Washington on his knees in earnest, fervent prayer, while tears dripped from his upturned face. The unseen listener thanked God and took courage, saying: "God will certainly hear and answer such a fervent prayer as that. The success of our cause is sure." Then and there the barefoot American soldiers marked the frozen ground with their bleeding feet, but they neither murmured nor complained.

In the depths of that dark and dreadful winter, George Washington fully realized the need of drawing as near to the Lord of heaven as possible, which he did. I claim as one of my old-time friends, loyal and true, General (and brother in Christ) R. M. Gano, of Dallas, Texas, whose great-grandfather buried George Washington by baptism into death at Valley Forge that eventful winter and raised him up "to walk in newness of life." Washington and his soldiers endured hardness that we might be free, politically. We should gladly endure hardness that others, even generations yet unborn, may be free spiritually.

A British officer visited Gen. Francis Marion, "the Swamp Fox of the Carolinas," to arrange for an exchange of prisoners or some other business in that line. Marion invited the officer to dine with him. The invitation being accepted, Marion, a few moments later, raked with a stick a tempting lot of roasted sweet potatoes out of the heap of hot ashes in which they had cooked, brushed them with his sleeve, arranged them properly on a piece of pine bark, and told the Red Coat to help himself. Those precious potatoes were not the entire feast, however. The two men had plenty of water, as well as potatoes—good water, such as abounds in the Carolinas to this good day. The British officer asked Marion if that was his usual fare. Marion said: "Not exactly; a little better than usual." The officer then asked Marion what pay he received. Marion replied: "Nothing." History says the astonished Englishman forthwith resigned his commission and retired to private life, saying it was folly to fight such soldiers fighting for such a cause.

Marion and his men endured hardness as good soldiers of our country and cause. We should gladly endure hardness as good soldiers of the cross—of Christ and his cause—and make sacrifices, too. No sacrifice is too great for soldiers to make when duty demands it. Russia sacrificed Moscow, the capital, a great city, burning it to ashes, to crush Napoleon and destroy his army, somewhat more than a century ago. That was a great sacrifice, and the results, both immediate and remote, were great. Christians gone before made great sacrifices that have resulted in much good, and we should not hesitate to do the same.

Captain Nathan Hale, of the American army, was hanged by the British in Revolutionary times. He met death bravely, heroically, telling the men who executed him he had only one regret—that he had but one life to give for his country. Our Savior gave his life for us, and we should gladly live and die for him. Let us endure hardness, as good soldiers of Jesus Christ.

According to the Bible, the blessed Book of books, all the worlds and all their wealth were Christ's; but he sacrificed all that he had, became the poorest of the poor, and died on Calvary's cruel cross, that we, through him, might have everlasting life. Surely, then, we should rejoice and be glad to "endure hardness, as good soldiers of Jesus Christ." The tendency of the triumph of Christianity is to hasten the coming of the blissful time when "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) As soldiers of the cross under the leadership of the Lord, the Prince of Peace, let us try to so live as to hasten that glad day.

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QUERY DEPARTMENT

BY E. A. ELAM

We are again asked about the right of divorced people to marry.

All that any one can know in regard to this important question is clearly stated in the New Testament. To study all this in faith is to learn all that God teaches on the subject. Nothing must be left out and nothing added. No one must argue with God or against what he says. One trouble is, sometimes a person wishes God to say more than he does say or to leave out something he does say. One person wants to believe that whatever the civil law allows is right, and therefore scriptural, and that every divorced person, whatever cause is assigned for the divorce, has a right to marry another. This is clearly unscriptural, and therefore wrong. Another person wants to believe that no divorced person has a right to marry another. We can learn the truth in regard to this only by studying all that God says on the subject. Hence, I cite the following scriptures: Matt. 5: 27-32, especially verses 31, 32; Matt. 19: 3-9; Mark 10: 2-12, especially verses 11, 12; Luke 16: 18; 1 Cor. 7: 8-17, especially verse 11. Not one of these passages contradicts the other and must not be so construed as to do so. From these we learn, as Jesus says: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." In Mark and Luke the exception, "except for fornication," is omitted; but that omission does not destroy the exception made by Jesus himself in Matthew. The omission of the word "repentance" in Mark 16: 15, 16 does not destroy the necessity of "repentance" given in Luke 24: 46, 47, and other passages.

Then, according to the scriptures, for the cause of fornication a man may divorce his wife, or the wife her husband, and marry another. But if for any other cause a man divorces his wife, or the wife her husband, and marries another, he or she commits adultery, and the one who marries the divorced party commits adultery. This is true because "what therefore God hath joined together, let not man put asunder." God has joined husband and wife together, "so that they are no more two, but one flesh." God alone can give the cause of separation. No civil authority on earth can set aside the law of God.

But if husband and wife cannot live together in peace, they may separate, or live apart, but are not permitted to marry another. On the contrary, they are encouraged to become reconciled to each other and live together in harmony and peace.

We learn this from all the scriptures on this subject, as cited above. I repeat, no one can learn the will of God on any subject without studying all God says on that subject. To do less than this is to be governed by ignorance or prejudice or a partisan spirit, or, it may be, all together.

Since writing this, another query has come, which says:

We are taught that Christ left nothing undone; and since in Luke 16: 18 he left this clause out, I am about to believe that there is no excuse for a divorced person to remarry, but for the cause of fornication he may get a divorce. Would not you, or any of the rest of us, have made the complete statement under the circumstances, if it were intended that one could marry again?

Since "Christ left nothing undone," he said on this subject, "except for fornication." Under Moses, the divorce carried with it the right to marry another. Under Christ, for some reasons husband and wife may live apart, but without the right to marry another, "except for fornication." Christ is instructing his disciples as well as replying to the Pharisees.

Dear Brother Elam: I have just finished reading your splendid article, "Miracles Have Ceased" (No. 1), in the Gospel Advocate of February 12, and have greatly enjoyed it. It has served to strengthen and confirm my understanding of the truth, first, that in both the Old and New Testaments it is clear that the primary purpose was to show convincingly that the servants of God were sent of him, and were his authorized representatives, including his Son; that, although most of the miracles performed by Jesus were those of compassion, mercy, and love—restoring sight to the blind, unstopping the deaf ear, healing all manner of sickness, etc.—that the benefit to the suffering was of secondary importance.

Still, it is clear, I think, that God has always been interested in the temporal well-being and happiness of those who love and trust him. I do not, of course, know the scope of your proposed investigation of this subject, what your future articles will include or cover; but, in support of the proposition that God has not been unmindful of the health and happiness of his people on earth, I remind you that through Moses he gave Israel the best code of sanitary laws for the preservation of health the world has ever known. In a word, he provided for both the temporal and spiritual welfare of Israel.

Jesus came and established a new and better order of things—at least, spiritual. Question: Is it not reasonable that God's interest in the health and happiness of his children here would be continued, and perhaps a new and better law for health and healing be given, since we are the temple of God's Spirit? Did he give such? If so, what is it?

It is conceded that it is far easier to ask than to answer questions, and in this connection I would remind you that these questions are not intended to indicate my views, if I have any decided or definite views; although I venture to suggest that we all ought not only have open minds, but should crave to know all of God's will.

Is it possible that the church is living beneath her privilege in the important matter of health? (See James 5: 14, 15.)

Sincerely yours,
Fort Worth, Texas. J. G. WILKINSON.

Yes, "God's interest in the health and happiness of his children" under Christ is continued and even better laws are given. How will this do? Since Christians are the temple of God, and the Spirit of God dwells in them; since even their "body is a temple of the Holy Spirit," and they should glorify God in their body, because they are not their own, but have been bought with a price; and since "the temple of God is holy," and "if any man destroy the temple of God, him will God destroy;" therefore, God's children should be holy, as he is holy, and should do nothing which will impair their bodies physically or mentally—should eat nothing, drink nothing, smoke nothing, chew nothing, indulge fleshly appetites in nothing, and do nothing whatever that will impair the growth of mind and body, or weaken them when grown, or in any way shorten life. (See 1 Cor. 3: 16, 17; 6: 19, 20.) This is a part of Christ's teaching in regard to the health of the body and mind, as well as of the soul. Nothing is more clearly and more strongly taught in the New Testament than temperance—that is, self-control. There is no law of health superior to self-control. In this there cannot be found among men a finer example than the illustrious Paul, who buffeted his body, bringing it "into bondage," not only that he might keep healthy, but be saved. The lack of self-control carries many to an early grave as well as to perdition. Paul gave Timothy instruction regarding health when he taught him to "flee youthful lusts" (2 Tim. 2: 22), that bodily exercise has some profit in it (1 Tim. 4: 8), and to cease to drink water, but to "use a little wine" for his "stomach's sake and . . . often infirmities" (1 Tim. 5: 23). Christians are commanded to deny ungodliness and worldly lusts and to live soberly, righteously, and godly in this present world. (Tit. 1: 11, 12.) To curb the lusts of the flesh, to subdue the passions, and to live soberly are excellent and divine laws of health as well as of spiritual development.

Oil and wine externally applied were used as remedies. (Luke 10: 34.) In Mark 6: 13, when the twelve anointed with oil the sick, and healed them, why was the oil used,

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if not to teach the use of remedies? In other cases the sick were healed miraculously without remedies; then why use them at all, if not to teach their proper use or not to ignore them? So, in James 5: 14, 15, in the miraculous age, when the sick could be healed miraculously, oil was used while the elders prayed for the sick. Even now, since miracles have ceased, all known and healing remedies should be used, while earnest prayers should be offered in faith to God. To pray for daily bread while in idleness ignoring the means to produce bread is an abomination to God. So, to expect God in answer to prayer to cure the sick and to heal all broken bones while rejecting all means is mockery. All who trust God will pray to him most earnestly to bless all means used. That God answers the prayer of faith, that he teaches the use of all proper means, and that he blesses the means used, no man of faith doubts. Yet all the sick now do not recover. It is useless to pray unless it is said, "Thy will be done." Neither did all the sick in the miraculous age recover.

To live fully according to the teaching of the New Testament is to live the best and the longest and the happiest on earth and to be saved in heaven.

THE INCREASE OF KNOWLEDGE.

BY H. C. FLEMING.

True science is systematized knowledge, the orderly arrangement of known facts. It matters not how the facts are learned, either by personal knowledge or by reliable testimony or investigation concerning the subject under consideration. No additions or subtractions can properly be made to known facts in proof of any proposition. Probabilities, may-have beens, and guesses are entirely worthless.

The laws of nature and the revealed laws of God agree, because he is the author of both. To understand these laws, there must of necessity be searching and investigations of each, and stop where they cannot be fully comprehended.

But some persons will accept a matter in reference to each on very slight testimony or none at all, because their minds are biased by what they want to believe or disbelieve. Such will never gain any true knowledge of either science or the revealed will of God.

The revealed word of the Lord is of much more value to us than even correct science, because the one is for our everlasting welfare, but the other is only temporal. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life,

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and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12: 2, 3.)

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.)

These quotations show clearly the superiority of the word of God to anything that man can form by pretended science or otherwise.

Knowledge gained through true science is valuable in the present life, but it can extend no further. Where science ends faith must begin, or destruction is the result.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3: 10.)

At that time, what will be the benefit of the knowledge gained by science? All men can surely understand that it must cease, because the necessity for it shall have passed away. "But the word of the Lord endureth forever."

Now, let us conceive of the scene at that time. Suppose that wherever you are on the earth, if you should see a great light of fire shooting up on any part of your horizon and extending all around the same like the wick of a round-wick kerosene lamp, but extending apparently to the stars of heaven, what, then, would you do? Could you appeal for help to anything except the great Creator of heaven and earth? This life is the time to make preparation for that event and many others foretold in the word of God.

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18.)

A TENT WANTED.

BY J. D. TANT.

I am farming three miles east of Greenville, a city of fifteen thousand people in the delta of Mississippi. The church of Christ is an unknown quantity in Greenville. If there is one member of the church of Christ here, I have not been able to find him. I want to hold a mission meeting here in June and establish the cause. If I am able to follow the plow all day and preach the gospel each night at my own charges, and pay for circulars, lights, and benches, do we have any church or members able to furnish me a tent to pitch in the courthouse yard? Will some one please loan or hire me their tent? Write me at once, at Greenville, Miss., Box 362.

Brother Tant is an able preacher of the gospel and a good man. We hope some of our readers will furnish him with a tent and assist him otherwise. J. A.

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MISSIONARY STATEMENT FOR 1924.

BY NELLIE STRAITON.

The number in attendance at the Zoshigaya Sunday school, of which Sister Cypert has charge, has been increasing until now there are one hundred enrolled. Some of the teachers are babes in Christ; so Sister Cypert has a teachers' meeting every week, at which time she teaches the lesson to these Japanese Christians, which they, in turn, teach to the little folks on the following Sunday. Thus, in preparing the lesson to teach the children, they are really learning themselves. Early in the year she also assisted in a Sunday school for the earthquake sufferers, which was held in the barracks where these refugees were housed. When garments were given to those in need, tracts were inclosed, and it is hoped that in this way spiritual as well as physical relief may have been given.

Yanai San, who formerly helped translate the Sunday-school literature from English into Japanese, is now in military training. During his absence one of the other Sunday-school teachers is helping, and Ogawa San also assists in the work. These young people give their time to the translation free, and Sister Cypert pays for the printing out of her personal funds. She would like to enlarge this printing work. Who will make it possible by a regular contribution for that purpose?

Speaking of a protracted meeting held early in the year, Sister Cypert wrote: "Seventy seekers gave in their names. After the meeting these all had to be visited, and, as a result, eight out of the number have been baptized. Others yet are asking to be taught. I am planning to begin a class for ladies, one for girls, and one for young men soon."

One of the ladies' Bible classes which Sister Cypert conducted during 1924 met regularly every week in a study of the Bible by a very simple outline, which they enjoyed very much. The study hour was followed by interesting lessons in American sewing or cooking. Not even the hot summer months could break up the interest in this class, for every Friday they came together; and even one week when Sister Cypert was away some of them met together and had a short Bible study. There were also other classes in Bible study and in English.

Some money was contributed specifically for the kindergarten, but most of the expense of equipping it was met out of Sister Cypert's personal funds. It opened on September 15 with thirty pupils and two teachers, and before the close of the year there were thirty-nine enrolled. The

work among these little folks is very interesting, and through them Sister Cypert is given an opportunity to meet their parents and in time to tell them the story of the Savior. The tuition almost pays the teachers, but more funds are needed for better equipment.

When Ogawa San was still in school and in need of the care and guidance of an older person, Sister Cypert took her into her home, and in time she obeyed the gospel and helped Sister Cypert in the Sunday school and in translation work. Just before Sister Cypert came home on her furlough, Ogawa San and Yanai San were married; and now, while Yanai San is in military training, which is compulsory in Japan, Ogawa San and the baby make their home with Sister Cypert. The baby is a sweet little thing just beginning to talk. When spoken to, she understands both English and Japanese, and the few words which she can say are some English and some Japanese.

The very many details of her work keep Sister Cypert extremely busy, and one time when writing to me she asked that I thank for her all those who had been contributing to her, and added: "I simply can't keep up my correspondence and the work I have to do, too. I must neglect one or the other, and I think it best to neglect the writing. I get so hungry to write just a friendly letter or two sometimes, but I very seldom get time. Most of my best friends are neglected, even my mother sometimes, and always my brothers and sisters." Are there some among Sister Cypert's contributors who will write her an occasional letter? I will gladly forward them, or, if you wish, send them direct to 68 Zoshigaya, Tokyo, Japan.

When the great earthquake of September, 1923, brought desolation to hundreds of thousands in Tokyo and elsewhere, and the American people very kindly sent gifts of money, food, and clothing, the people of Japan attributed this generosity to Christianity and were more favorably inclined to the acceptance of the gospel of Christ. But when the Exclusion Act was passed by Congress, the Japanese people "lost their confidence and decided that the help they had received was only deceitfulness and that the Christian religion was the prompter" of the immigration law also. As a result, where formerly there was interest manifested in the teaching of our Bible, now there is indifference and prejudice.

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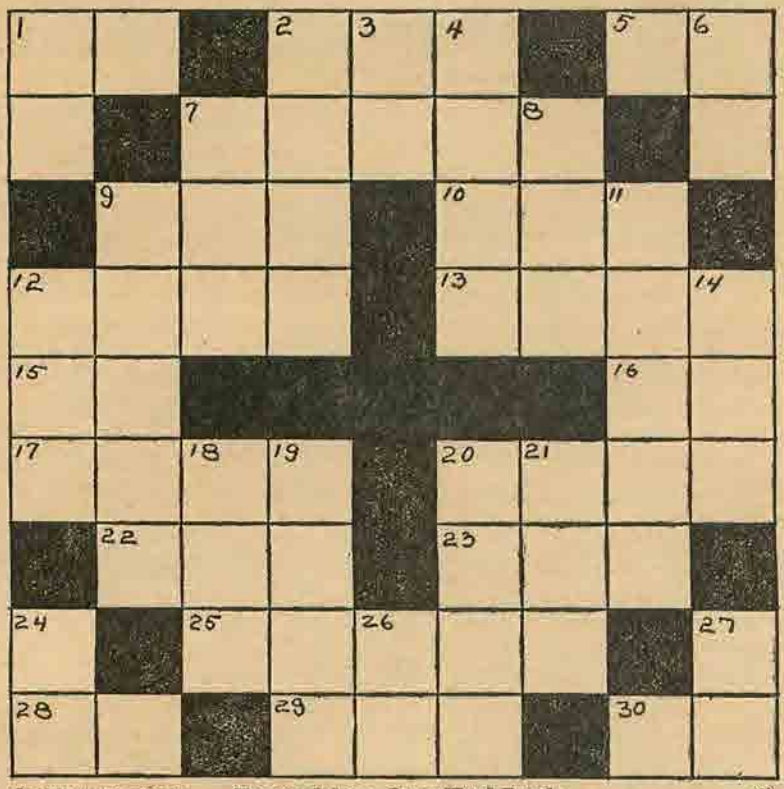
BIBLE CROSS WORD PUZZLE

SHORT words and not many of them! This is a good puzzle to do when time presses, or if you are not very expert. You will need your Bible right at hand though.

A note of humor is added to this puzzle in No. 29, for although it is a good Bible word, found in Samuel, it is also a term applied to newly-fledged sailors during the war.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (2)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the patter incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 2

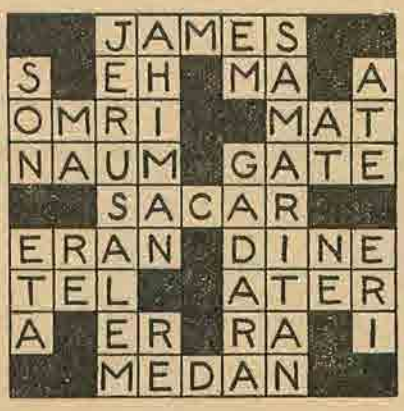
HORIZONTAL.

1 Upon.
2 He existed.
5 Prefix meaning "again."
7 Old woman of Endor consulted by Saul.
9 The fifth son of Jacob. (Gen. 30: 6.)
10 One of the landmarks on eastern border of Palestine. (Num. 34: 11.)
12 Renders tribute; gives tithes. (Matt. 23: 32.)
13 A landmark on the boundary of Zebulun. (Josh. 19: 13.)
15 A king who was a giant. (Deut. 3: 11.)
16 Exist.
17 Where Christ was buried.
20 The first man.
22 Negative of "or."
23 Shorter form of "Baal."
25 A vessel used at the altar. (Num. 4: 14.)
28 He exists.
29 Where Israel fought the Philistines. (2 Sam. 21: 18.)
30 A city. (1 Chron. 7: 12.)

VERTICAL.

1 The animal used for plowing. (Deut. 22: 10.)
2 Conquers.
3 Preposition denoting place.
4 To look at closely.
6 A man who was wicked in the sight of the Lord. (Gen. 38: 7.)
7 Path, road. (John 14: 6.)
8 To go.
9 A national god of the Philistines. (Judg. 16: 23.)
11 A sheepmaster who incurred David's wrath. (1 Sam. 25: 4.)
20 A month of the Jewish year.
21 A lair, a hiding place. (Matt. 21: 13.)
24 A royal city of the Canaanites. (Josh. 7: 2.)
26 Therefore.
27 An alternative.
12 A cooking utensil, an earthen jar. (2 Kings 4: 2.)
14 The edge of a garment, symbolically important.
18 A rabble of people.
19 To boast.

Solution of Puzzle in last issue



CHISM-KEY DEBATE. No. 1.

BY C. H. SMITHSON.

This debate was held in the Pine Street church house, in Texarkana. Texas, and continued ten nights. The first two propositions were along the usual line, and were handled as usual, on the points of doctrine and practice of the churches being scriptural, respectively.

But the last two propositions were unusual. Here is one of them: "Baptist churches are human institutions, and originated with uninspired men since the personal ministry of Christ and his apostles." J. W. Chism affirmed; R. B. Key denied.

Brother Chism first introduced a statement that no such thing as a "Baptist church" is mentioned in the Bible, and not even the peculiar doctrines of the Baptists are there, istancing total depravity and Christ as the "very and eternal God," and challenged for proof of Baptist doctrine in the teachings of Christ or his apostles. He then stated that, since the Baptist Church is not mentioned in the days of Christ or his apostles, we must look elsewhere for its origin. He then read: "The first regularly organized Baptist church of which we possess any account is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England." (Benedict's History of the Baptists, edition 1850, page 304.) He then showed that Mr. Smyth had baptized himself and thus started this first Baptist church. He further showed that Smyth's baptism was not immersion. (Vedder's History of the Baptists, new and illustrated edition, page 204.) Vedder says: "It is also certain that the baptism of Smyth and his followers was an affusion." Also, Whitsitt (Question in Baptist History, page 11), says: "Immersion baptism does not appear to have been practiced or pleaded for by either Smyth or Helwys." Brother Chism maintained that since the doctrine was not found in the New Testament, nor the Baptist Church mentioned therein, that this was the origin of the Baptist churches of to-day, and that they did not adopt immersion till the year 1641, and that they were first called "Baptist churches" by their own writers about 1644.

To this Mr. Key objected, asserting that he was not trying to prove church succession, but perpetuity, and trying to make a distinction between the two. He never attempted to prove his origin in the New Testament, but maintained that the Baptists had existed under different names along the ages, and so attempted to make out his chain.

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Brother Chism challenged Mr. Key to give the names of the people he claimed as Baptists, saying that when he did he would read Baptist history to show that they were neither Baptists in name nor in doctrine. Mr. Key in his next speech gave the following: "In chronological order they stand as follows: Euchites, Massalians, Montanists, Novatians, Donatists, Paulicians, Paterines, Vaudois, Waldenses, Albigenses, Lionists, Berengarians, Pickards, Arnoldists, Petrobrusians, Henricans, Lollards, Wycliffites, Hussites, and German Anabaptists." (Benedict, page 40.)

Brother Chism replied: "Of the first two, the gentleman makes no attempt to identify himself with them, and but little is known of them. So we begin with the first he claims as Baptists—Montanists. Tertullian was one of them. They practiced trine immersion, called themselves "spiritual Christians," and claimed inspiration. "In their polity they seem not to have differed from the Catholics." Hence, they were not Baptists. Brother Chism cited Armitage and Vedder in proof of these and further assertions.

Next came the Novatians. Brother Chism showed that these were not Baptists. Novatian's baptism was affusion, and was also "to wash away his sins." So he could not be a Baptist of our kind.

Next came the Donatists. Brother Chism showed that they held the errors of the Catholics, practiced infant baptism, and taught "baptismal regeneration."

Next in order came the Paulicians. Brother Chism showed that they were called by different names in different parts of the country, as here given: "This was the sect known as the Manichæans, one of the first forms of heresy and the most persistent of them all, which under various names had endured from the age immediately succeeding the apostles. In the East they were long known as Paulicians, in Italy as the Paterines, in Bulgaria as Bogomiles, in Southern France as Albigenses, and in all these places as Cathari." He then showed that their doctrine was not Baptist. "They rejected water baptism like the modern Quakers; they declared the Lord's Supper to be the sacrifice of demons and would have none of it; they thought churches the dwelling place of demons." They called themselves "Christians." They were not Baptists, not evangelical heretics; they had a Pope; and their doctrine was not Baptist.

Next came the Waldenses, Vaudois, poor men of Lyons, or Lyonists—properly, the Waldenses. Brother Chism then showed that these were pedobaptists. "Stress is laid on the fact that in the earliest of their literature that has come down to us the Waldenses are pedobaptists, or at least do not oppose infant baptism. It is also an unquestioned fact that the later Waldenses—those who found a refuge in the valleys of Savoy after the crusade of Simon de Montfort in Southern France—are found to be pedobaptists at the earliest authentic period of their history." This quotation from Mr. Vedder shows that they were not our kind of Baptists; and this is confirmed by Armitage. Dr. Armitage further says, quoting a Catholic: "They frequent our churches, are present at divine service, offer at the altar, confess to the priests, observe the church feasts, and celebrate festivals, reverently bowing their heads, though in the meantime they scoff at all these institutions of the church." Again: "Indeed, it is questionable whether they did not consider themselves as a body of holy men still within the church of Rome." This shows they were not Baptists as of to-day.

Next came the Anabaptists of Holland and of Switzerland, and Brother Chism showed from their own teachings that they were both affusionists and infant baptizers, and were not Baptists; that they did not begin to immerse till 1620; that only Augsburg had adopted immersion even so early as that; that there was no immersion in Holland. "A third important item is that there was no immersion practiced anywhere in Holland until the year 1620." Even after immersion was introduced at Augsburg and St. Gaul, they still practiced sprinkling, something like the Methodists now. "The Anabaptists of Augsburg . . . practiced immersion as well as sprinkling." Brother Chism then showed that the English Anabaptists were all affusionists till 1641.

He then showed that the Berengarians were simply Roman Catholics; that Berengarius himself was an archbishop of Rome, and taught heresy, and was killed for it. (Jones' Baptist History.) Thus went into wind all Mr. Key's claims.

Mr. Key tried to make Chism say that Benedict said the first Baptist church was dated from 1607. But Brother Chism stated that it was not Benedict who said it; that the Baptist churches of England, assembled in a jubilee, were the authors of the statement, and not Benedict. So, if any such church existed before anywhere, these English Baptists in jubilee assembled had no knowledge of it. Hence the beginning of the Baptist churches.

Mr. Key then showed that a committee was sent by these to Holland to get immersion from them. But Chism showed that the Holland Baptists had not begun to immerse till 1620. So Key did not better his case at all. Brother Chism showed that they were *not* Baptists, but only Anabaptists—that is, rebaptists.

Thus it was clearly shown that the Baptist Church was started by uninspired men, and that, since the doctrine is not in the Bible, it is a human institution.

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BY JOHN R. WILLIAMS.

For some time I have been sick, not able to get out and preach to the people; so, while suffering and taking medicine, I have plenty of time to reflect and meditate over things in general and compare the present with the past.

A man said to me the other day: "If I were tired of living and desired to die, I would not take the suicide route. All I would have to do would be to write out what I knew about the people of this place and post it in one or more public places, and I would be shot before the sun went down." This statement has caused me to think of my own life—conduct, manner of living, etc. Some one has said that the true measure of character is the things we would do if we knew they would never be found out on us.

In my meditation I can plainly see many changes that have come over preachers, congregations, and the people. Some of these changes seem to me to be very hurtful to the spread of the world-wide and age-lasting gospel of God's dear Son. In my preaching I have always tried to advocate the right and condemn the wrong. While conducting a tent meeting on a certain occasion, a gentleman of strong sectarian belief said to me: "You are too hard, too plain, in your preaching. You are not like Brother B——. I heard him preach for ten days, and no one could tell what church he belonged to." I told that man I was glad to know that I was not like that preacher. Such charges against me by sectarians have been taken up by some of my own brethren and sisters. A brother said to me a few days ago: "Brother Williams, we need you to hold a meeting for our congregation, for the last three or four preachers we have had were so 'sweet-spirited,' so mild in their preaching, that the sects all fell in love with them and claimed them as their own." I said to him: "I am not like those preachers, for no sectarians have ever claimed me as one of their own." I hope I am not an alarmist, but, in the language of Brother J. D. Tant, let me say: "Brethren, we are drifting."

A great many of our brethren and sisters claim that one church is as good as another; that it makes no difference to what church you belong, just so you do right. Then when an old-timer, an old fogy like me comes along and says there is one church, and but one, he is called no more for that place. For a preacher to tell the people that Christ built but one church, and that all who want to be saved in heaven must be-

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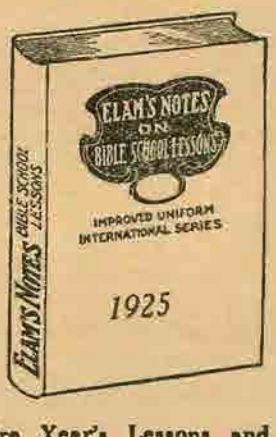

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long to that church, is for him to render himself very unpopular with a great many members, so much so that he is wanted no longer. Parents do not control and discipline their children now as was done by the old ones now gone. What is the result? Character blackened, lives blasted and homes ruined. In a great measure marriage has lost its God-given sacredness and turned into a brothel. Where I live and where I have gone preaching the gospel, the people all know that I am a very poor man. A brother said to me not long ago: "Brother Williams, one reason you do not receive more for your work is, you are too plain in your preaching—too hard on the sects." So there you are. Like Paul, I am not striving to please men, but God. Brethren, heed the warning of an old fogy and look well to what is preached and practiced. God has but one way of saving people, and that way is through the blood-purchased church of his dear Son. "I am the way, the truth, and the life: no man cometh unto the Father, but by me," said Christ.

MOTHER.

Long before we came into the world we had a friend who labored long hours making the little clothes that we were to wear and who fondled each garment tenderly in anticipation of our arrival. That was mother.

Through the years of babyhood, through days of peevishness and nights of illness, we were guarded jealously and carefully by a friend. That was mother.

There was one who taught us to walk, who taught us to talk, and who taught us to pray at her knee. That was mother.

Through childhood's happy days we carried our tales of joy and woe to one who understood, to one who joined with us in our pleasures and soothed us with caresses when we were hurt. That was mother.

And on through school days there was one who helped us with our lessons, who made excuses for us if we failed to toe the mark, who privately admonished us for our pranks and publicly extolled us for our virtues. That was mother.

Into the classroom at college or into the countingroom of business there was one who followed us in spirit and eagerly awaited our return at night. That was mother.

Away from home there was one who always thought of us, whose nightly prayer was for our safety, whose daily hope was for our return. That was mother.

At home there was one who waited up for us, who fended us from unseen dangers, who suffered for us when we did wrong. That was mother.

Always at the end of the long journey, in good health or bad, in prosperity or adversity, there was one to meet us and take us to her bosom. That was mother.—Selected.

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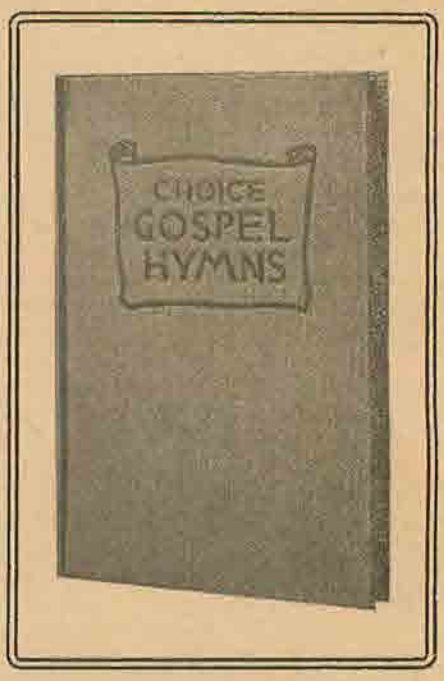

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SCRIPTURE STUDIES

By JAMES A. ALLEN

(This article was written for publication in the Nashville Banner by some of the Nashville churches of Christ. We hereby consent to its republication by any one who may desire to so do.)

WE FEEL a very keen interest in getting before the general public the things that Jesus and the Holy Spirit command sinners to do to be saved. We realize that the general public is almost wholly ignorant of the teaching of inspired men on this most vital and important subject.

We do not wish to adversely criticize nor to say unkind things; but, at the same time, it is a well-known fact that none of the city's popular clergymen are willing to tell the people of Nashville what the Holy Spirit, through the apostles, commands them to do to be saved. We could name among these some of the most prominent preachers of the city, popular "pastors," who are members of "the Ministers' Alliance." None of them will permit passages of Scripture telling sinners what to do to be saved to be read, without comment, from their pulpits; nor would any of them give an honest inquirer the answer that Peter gave on the day of Pentecost. The careless, thoughtless public seems ignorant of the awful fact that men who are drawing handsome salaries for preaching the gospel refuse to preach it, and that men who enjoy the reputation of being great defenders of the Bible themselves *taboo* a part of it.

✡ ✡ ✡

"GO YE THEREFORE," said Jesus to his apostles, "and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) "Go ye into all the world," said Jesus to them, "and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

Laboring under this commission from his Lord, Peter, on the day of Pentecost, said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) Concerning the preaching of the evangelist, Philip, the Bible says: "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) In regard to the Ethiopian eunuch, it says: "And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jess Christ is the Son of God. And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8: 35-39.)

Speaking of the Philippian jailer, the Bible says: "And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16: 29-34.) "Many of the Corinthians," says the record, "hearing believed, and were baptized." (Acts 18: 8.) To the penitent, praying Saul of Tarsus, Ananias, a gospel preacher, said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.)

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"BAPTIZO" is the word used by Jesus to represent the action to which he commands "every creature" to submit in order to be saved. It is also the word that was used by the inspired writers in recording what was done by every convert to Christianity in New Testament times. The meaning of any word, Greek or English, is not a question of opinion, but is a question of fact. There is not the slightest confusion or doubt as to the meaning of "baptizo." All, without an exception, who are acquainted with both the English and Greek languages, recognize that the word "baptizo" in the Greek original of the New Testament may be translated into English only by such words as *to dip, to plunge, to submerge, to immerse.* There is not a Greek-English lexicon in the world that does not so translate it. "Baptizo" cannot be translated by such words as "sprinkle" or "pour," as they have an entirely different meaning.

But, for the sake of the unlearned, we may say that the meaning of the word "baptism" may be learned from *what was done* in every case in the New Testament where the word is used. We give a few examples. Jesus was baptized in the river Jordan, and "went up straightway from the water." (Matt. 3: 16.) John baptized "in Ænon near to Salim, because there was much water there." (John 3: 23.) Philip and the eunuch "both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the

water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8: 38, 39.) Baptism is represented as a birth "of water and the Spirit" (John 3: 5), and it is also represented as a "burial" and as a "resurrection" (Rom. 6: 4.)

All historians testify that immersion was the universal practice in the days of the apostles. There were no unimmersed persons in the primitive church. The whole religious world practiced immersion until the thirteenth century. The Pope of Rome licensed sprinkling for baptism in 1311. John Wesley, the founder of the Methodist Church, said: "*Buried with him*—alluding to the ancient manner of baptizing by immersion." John Calvin, the founder of the Presbyterian Church, said: "The word 'baptizo' signifies to immerse, and it is certain that immersion was the practice of the ancient church."

But many thousands of the citizens of Nashville are led by their teachers to refuse to be baptized. On first one pretext, then another, the command of Jesus to be baptized is minimized and eliminated. Nobody denies that the same passages of Scripture that command sinners to believe and to repent of their sins also command them to be baptized, and nobody can deny that Jesus said: "He that believeth and is baptized shall be saved." No man can belittle or ridicule the language of Jesus Christ, or pass it over with silent contempt, as Jesus declares: "Heaven and earth shall pass away, but my words shall not pass away." When "the dead, the great and the small," stand "before the throne" in the judgment, and the books are opened, the words of Jesus will face every man and be the law by which he stands or falls.

We wish to very solemnly warn all who love the Lord Jesus Christ, and who wish to obey him, that sprinkling is not baptism. We very kindly remind them that there is no safety nor salvation, for either time or eternity, except in loving and faithful obedience to the things that are commanded by the Lord.

From the scriptures above quoted it may easily be seen that penitent believers, upon being baptized into Christ, enjoy the remission of their sins and all the blessings attendant upon being admitted into that holy and apostolic church that Christ founded upon the rock. All Christians, all children of God, are members of "the church, which is his body," outside of which no man can please God or be acceptable in his sight. The same thing that makes a man a Christian makes him a member of the church; or, to put it in other terms, the same thing that makes a man a child of God makes him a member of the family of God. All of God's children are in God's family, or church. We submit, in the uttermost kindness, that, when a man becomes a Methodist, a Baptist, a Presbyterian, etc., he becomes something more or less than a Christian, as he can be a Christian without being either, and as the church of Christ was established many centuries before the establishment of either of these human denominations. A man must accept something that was not preached by the apostles, and that, therefore, is not Christianity, or any part of it, before he can be a member of any other church than the church Jesus built on the rock, or wear any other name than the name that was worn by that body of people who "were called Christians first in Antioch."

We plead for primitive, New Testament Christianity, for a "Thus saith the Lord" in all that is preached or practiced. We are aware that in no other way can the approval of God or happiness, temporal and eternal, be found and enjoyed.

Gospel Advocate office, 110 Seventh Avenue, North, Nashville, Tenn.

OUR CONTRIBUTORS

COMMENTARY ON FIRST CORINTHIANS. No. 13.

BY C. E. W. DORRIS.

Chapter II.—Continued.

DIVINE WISDOM IN THE CROSS OF CHRIST. (Verses 10-13.)

10. *But God hath revealed them unto us by his Spirit.* The great love of God, not seen by eye, nor heard by ear, nor revealed to the senses in verse 9, were revealed by the Spirit to the apostles, and made known through them to "the perfect" of verse 6. *The Spirit searcheth all things,* etc. The Spirit given to the apostles to guide them into all truth (John 16: 13) imparted to them a knowledge of the deep things of God, and they revealed them to the world. Hence, the secrets of the divine wisdom concerning the redemption of man are made known.

11. *For what man knoweth,* etc. A man's spirit knows all his thoughts and secrets, though these are all unknown to his neighbors. So God's Spirit knows all the divine secrets, and imparts these wherever he dwells in full measure as the spirit of knowledge. The Spirit revealed the hidden counsels of God to man, and *searcheth . . . the deep things of God.* He is not only acquainted with and privy to the surface and outside of things, but he searcheth things to the bottom. He searcheth not only the deep things of man, as of kings and princes, whose hearts are a great deep, but the "deep things of God."

12. *Now we have received,* etc. The Spirit received by the apostles was the Holy Spirit and not the spirit of the world. He was to guide them into all truth (John 16: 13), and for this reason they were enabled to know what God had imparted freely to them. Paul declares what spirit they had not received—namely, *the spirit of the world*—that is, the spirit which suggests worldly wisdom and savors only of worldly things, which acts and influences only worldly men. In the whole generation of worldly men there is the same worldly spirit, and this spirit of the world is an earthly spirit; it is low, a little and a narrow spirit. It reaches out after earthly things; but future and invisible things, which are far off and out of sight, are neither believed nor sought after. Paul also declares what spirit they had received—namely, *the spirit which is of God.* He states also the use this spirit was to them—namely, *that we might know the things that are freely given to us of God.* That is, the Spirit showed the apostles both what God is and what the things of God are. They were enlightened with the knowledge of the grace and goodness of God which is revealed to them in the gospel. They knew both divine mysteries and divine mercies, both what God had done for them and what he had wrought in them, which are "the things that are freely given to us of God."

13. *Which things also we speak.* The doctrine of the gospel, "the hidden wisdom," "the mystery of God," imparted to them by the Spirit, they spoke to others. As often as the apostles spoke the truths of the gospel, the Spirit presented these truths to their minds, clothed in words and language to correspond with the words and language spoken by the parties addressed by the apostles, which was the only way these truths could have been revealed to the hearers; for men are so accustomed to connect ideas with words that they always think in words. The language in which the gospel was revealed to the

apostles, and in which they delivered the gospel to the world, is what Paul calls "the form of sound words" (2 Tim. 1: 13), which Timothy had heard and was to hold fast. Every one, therefore, ought to beware of altering or wresting the inspired teaching in their expositions of it. These things the apostles spoke, *not in the words which man's wisdom teacheth*, but in words given by the Holy Spirit. *Comparing spiritual things with spiritual*—that is, comparing the things which were written by the Spirit in and under the Old Testament with what is now revealed to us under the New Testament. The apostles did not speak in the words and after the manner now counted by the Gentile philosophers to the learned and wise, but in the very words and after the very manner which the Spirit taught or revealed to them. They spoke and wrote by the immediate inspiration of the Spirit, as well as the prophets of the Old Testament, and delivered nothing as from God but what God revealed to them by his Spirit.

THE NATURAL AND SPIRITUAL MAN. (Verses 14-16.)

14. *But the natural man.* The natural man is the uninspired man. He *receiveth not the things of the Spirit of God.* God did not give the truths of the gospel to the uninspired or natural man to reveal to the world, because *they are foolishness unto him;* neither can *he know them.* Every man who has not the miraculous gift of the Spirit, as the apostles had, and has no way of obtaining knowledge only by his senses and natural understanding, is a natural man, and for this reason he could not know the deep things of God until after they were revealed through the inspired men. The reason assigned why the natural or uninspired man cannot know the deep things of God is, *they are spiritually discerned.* That is, the natural or uninspired man cannot know divine things by that wisdom which he alone will be conducted by. Spiritual things must be spiritually discerned; for, being mysteries, they are not knowable by human reason, but by spiritual revelation. The wisdom of the world—that is, the learned and the wisest natural or uninspired men in the world—was unable by the sharpest light of reason to discover the mysteries of God as related to the scheme of man's redemption revealed in the gospel. Hence the necessity of a supernatural revelation to make known the mysteries and wisdom of God to the world, which revelation was made known through the apostles.

15. *But he that is spiritual*—that is, the inspired man through whom God revealed the truths of the gospel to the natural or uninspired man—*judgeth all things.* By the aid of the miraculous indwelling of the Spirit, the spiritual or inspired man is able to reveal the deep things of the Spirit to the natural or uninspired man so he can understand and comprehend them. *Is judged of no man.* That is, the inspired or spiritual man is on a higher level than the uninspired or natural man; hence, he, from a lower level, is not able to estimate the spiritual or inspired man. God, in all ages, has used inspired or spiritual men to reveal or make known his will to the natural or uninspired man.

16. *Who hath known the mind of the Lord?* etc. That is, what natural or uninspired man has known the will of God before its revelation through spiritual or inspired men? *We have the mind of Christ.* The apostles had the miraculous indwelling of the Spirit, and were, therefore, spiritual men, and had—that is, understood—the mind of Christ concerning the gospel plan of salvation. We cannot know or find out God but by revelation. (Luke 10: 21, 22.) The revelations of God were intended to be understood by those to whom and for whom they were made. These revelations were always made through inspired men. (2 Pet. 1: 20, 21; 2 Sam. 23: 2.) The spiritual men were not always under the spirit of inspiration, nor was everything revealed to them at once; but when God saw fit to reveal anything, he put his words into their mouths and caused them to speak them, not for their own benefit exclusively, but for the benefit of such as were intended to be affected by the revelation. (Eph. 3: 1-5.) Here were things that had been hidden from the world for ages, which God had now revealed to his holy apostles and prophets by his Spirit; and the apostles wrote them in the New Testament that the reader may understand that which hitherto had been a mystery. However profound and long concealed this mystery, when it was revealed to the apostles and they wrote it in the New Testament, it was a mystery no longer, for the very object of writing it was that the reader might understand his knowledge in the mystery. That God put his Spirit into men to reveal things of which uninspired men could know nothing until spiritual men revealed them, after which they were plain enough to be understood by all, may be seen in the following examples. When Joseph was a slave in Egypt, he was put into prison; and after a time the king's chief butler and baker were put into the same prison. (Gen. 40: 5-8.) Each one told Joseph his dream, and Joseph, or rather God through Joseph, gave the interpretation. (Gen. 40: 20-23.) Why could not the baker and butler interpret their own dreams? Because they were natural men—not discerners of spiritual things. Why could Joseph interpret and make plain that which was foolish to them until revealed? Because he was a man in whom the Spirit of God dwelt and through whom God made revelations to natural men. In this connection study Gen. 40: 14-32; Dan. 2: 1-34; 5: 5-30.

THAT OVERWORKED SMILE.

BY PRICE BILLINGSLEY.

"His preaching is always so pleasant, and he never forgets to smile!" This is all very well, *provided;* but the proviso should not be overlooked. For one can smile and smile and yet be a villain. It is the divine requirement that gospel preachers shall be compassionate and kindly ever in relation to their public. But just as specifically does Jehovah forbid that dulcet tones and oversweetness be resorted to for public favor, and he warns that men shall not employ good words and fair speeches with selfish and ulterior motives.

One great harm which results from this super-graciousness in a preacher is that it can lead some of his auditors into the fatal supposition that the awful warnings and dangers of the gospel can be ignored. A mother can direct her boy in such a mild way as to negative her commands and lead him to suppose that disobedience is harmless, or she can speak so positively as to incite him to fear and obey, and yet in both instances employ precisely the same words. Alas, I fear this is true of many a so-called "gospel preacher." Though he speak nothing but the truth, yet his overweening regard for the feelings of his hearers causes them to miss the danger they are in, and they feel that, after all, there is not so much to fear from disobeying God. He is weazel-worded; employs such terms and manner as to suck the force out of the gospel he professes to preach.

But perhaps our most alarming symptom is the way such a preacher refuses to endanger his standing by teaching the church unpleasant but saving truth. Many evils cry for correction; in many a congregation ungodliness is rampant and unrebuked. Of this the preacher is well aware, just as he knows that they who go that way arrive finally in hell. Withal, the churches need guidance and constructive criticism, though to give this (for the time being, at least) may cost the preacher some of his popularity. But the timeserver wants others to pull these chestnuts out of the fire; he must not hurt his standing and name. Rather, he confines himself to such lessons and such places as will enable him to keep his hold upon all, even the most ungodly. He delights to mouth of love

and kindness, in flowery speech and eloquent periods. The result is that everybody is pleased (unless it would be the Lord) and pats him on the back and tells him he is grand. But may I here inquire how any one can be so consistently smily, correct, and smooth, and at the same time profess to preach truth which led Christ and his inspired preachers into such horrible persecutions at the hands of their hearers? Is not such a one rather an ear tickler, seeking his personal aggrandizement? At least, is not his smile a bit overworked?

THE LOS ANGELES MEETING AND THE JAPANESE MISSION.

BY S. H. HALL.

As has already been reported, I began a meeting with the Central church of Christ, Los Angeles, Cal., February 15, and continued it till Sunday, March 1. I have never been in a meeting in which so much was done in so little a time. Fourteen made the good confession, five were restored to fellowship, and two were added by statement. Two elders were appointed to work with the three they already had and five deacons were appointed. Three substantial business men were appointed to look out the best bargain in a lot for a permanent home for this congregation and a nice start was made on a building fund in cash and pledges. I was delighted with the personnel of the congregation. Above four hundred of as fine workers as I have ever seen are in that congregation. They have a mind to work, and a great future is before them. I found Brother S. E. Witty, the local minister, well liked and highly appreciated by the members. He is considered one of the best personal workers we have. He and his good wife, as well as other members of his family, are godly in their living and are very much devoted to the cause of Christ.

While there it was my pleasure to preach for Brother Cassius, our faithful colored brother, at Watts, Cal., just a little way out from Los Angeles. He is doing a very great work, and I was so much pleased to find in his son one of our most loyal and faithful members. A man's children, as a rule, very clearly indicate the life that he himself has lived. Brother Cassius' son certainly honors his father and is a dependable elder of the colored congregation at that place. I hope to see and be with this good work again, and am glad to say that all fellowship given to this work will be worthily received.

One of my greatest pleasures while in Los Angeles was in being with Brother Ishiguro and his faithful wife in the work they are doing among the Japanese. I was with them the first Lord's-day morning I was there in their Bible study for the little folks. This was a treat. Forty-six were present on that occasion. Sisters Bell Ragsdale and Vivian Cox, members of the Central congregation, have been helping much with this work by teaching a class each in English. Sister Hettie Lee Ewing, one of Texas' best school-teachers, will soon join this work, with the idea of helping Brother and Sister Ishiguro in their English classes and at the same time learn well the Japanese langage and customs with the idea of later going to Japan for regular work.

It was my pleasure to preach to Brother Ishiguro's congregation, with a number of interested Japanese who are not members, the last two Lord's days I was there. Brother T. Kanamine, the first Japanese convert in this mission, was my interpreter. He did his work well. I have never seen more beautiful services in my life than the prayer and song service that I witnessed just before speaking to these people. Ishiguro is a leader and knows well how to have everything done just right. Above everything, the consecration of himself and his wife to the cause of our Lord and Savior and the beautiful reverence that adorns the services made my short visits with him some of the most helpful things that have come into my life. In a letter just received from Brother Witty, I learn that Ishiguro is expecting to have two more ready for baptism shortly. May God bless this work and make it grow and grow until its light will be seen in Ishiguro's homeland, to the helping greatly of those faithful souls we already have in Japan so faithfully preaching the word.

I was so busy while in Los Angeles that I did not get to visit much. I spent a short time in Brother Fuqua's home in Pasadena and saw the splendid printing plant he has there that is turning out much free literature. Due to Sister Fuqua's condition, Brother and Sister Fuqua were with us only one night. I was so sorry to hear, after returning home, of Sister Fuqua's complete breakdown in health. May the Lord spare her to this good husband, who has ever been so untiring in his efforts to teach the people by tongue and pen, is my prayer. I did not get to see Brother G. W. Riggs, who is one of the pioneer workers on the Pacific Coast, while there, as he was in the East on a visit. It was my pleasure, however, to see his good wife, and also to get to be with him just a short while at the Gospel Advocate office just before he left Nashville on his return trip. I was with the brethren in Ontario one night, and was delighted with their beatiful new home for the congregation there. These are fine people, and they are doing a good work. I met quite a number of brethren from the other congregations in Southern California. I was glad to see the venerable A. C. Brown again. We got to make a short visit in the home of Brother and Sister J. C. Estes in Pasadena. We have no souls more faithful and loyal to the cause of our Lord, in my judgment. Time would fail me to tell by name the many other friends it was our pleasure to meet. And they were all so very good to us and spared nothing in trying to make our stay a delightful one.

The one sad thing about the trip was mother's going away suddenly while we were away. And our good friends in Los Angeles did their best to carry our burden for us. One thing that I failed to mention in last week's Advocate about mother's death that should have been mentioned was the thoughtfulness of the Central congregation and also of the Japanese congregation in each sending a beautiful wreath, made of what they call "everlasting flowers," for mother's funeral. They will never know how deeply this was appreciated. The Lord bless them and make us worthy, to a degree, of such love.

Our home while there was with Brother and Sister A. A. Godfrey and their two daughters and son. I have never been in a home not my own and felt more at home while there than in this one. We have no better people. May this pleasure be ours again!

OUR EFFORTS TO SAVE THE LOST.

BY GEORGE W. FARMER.

The above caption would appear all out of place and most ridiculous to a certain class of religionists, because it is all out of harmony with their theory of the religion of Jesus Christ: God, before the world was, foreordained a certain number of the human family unto eternal life and reprobated the other portion to eternal perdition, and that this number is so fixed that it cannot be changed in any way, and of course, if so, man can do nothing in order to his or any one else's salvation.

In the face of this theory, we find this kind of teaching from the word of God: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4: 16.) "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

(James 5: 19: 20.) "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." (Jude 23.) "Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2: 4.) "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3: 9.) Thus we see that God wills that all be saved. He is "not willing that any should perish." All people will be saved if they will do his will. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35.) Jesus "became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.)

Not only do we find that God wants all to be saved, but we find also that he uses human agency to save, as is clearly taught in the foregoing scriptures. There are no two propositions more plainly and positively taught in God's word than these two propositions: First, God wants all to be saved and has fixed for it to be that way, and all who will to be saved will be saved. Second, God uses human agency or instrumentality to carry out his purpose, or plan, and does not save any one without it. Then, to what extent should I be interested, and what kind of an effort should I put forth in order to save? These are questions confronting me, you, and all of God's people today, and there is no getting around them, and there must not be any shirking of responsibility.

What a serious matter it is for me or any one of God's children to undertake to shirk this, so important and so serious a responsibility! To do so means the loss of souls so precious in God's sight—souls lost, doomed to eternal punishment. No wonder Jude said: "Some save [with fear], snatching them out of the fire." (Verse 23.)

Just a few weeks back a subterranean explorer up in Kentucky was trapped in a cave many feet from the mouth by a sliding boulder which held him fast, making it impossible for him to get out without help. The news of this man's being entombed alive in that condition spread all over the nation, and in every issue of the papers there came out in bold headlines something about it. The eyes of a nation, and perhaps nations, were centered upon this poor fellow. The hearts of the people everywhere went out in sympathy for him and his people. They rushed to the scene from many miles away and from different States to see and try to help. A rescue effort was inaugurated; the Governor of the State was enlisted; geologists, mining engineers, and experienced miners from different parts of the country came; food, bedding, tents, and various kinds and types of tools and machinery were shipped there; and physicians and expert surgeons were sent to the scene. From a spirit of sympathy and love for suffering mortals, a wealthy Chicago widow, Mrs. James G. Blane, in addition to the numerous donations in money, put up thousands of dollars to meet necessary expenses. The efforts were made under strict military authority, and for days and nights men worked mightily, exposing themselves to the inclement weather and hazarding their own lives by venturing where danger was so imminent to get this poor man out alive. But despite all of this, it was all to no avail. The man died before these efforts could reach him, and danger was so great when they did reach him and found him dead that upon wise and deliberate counsel, they abandoned the undertaking of getting even the lifeless body out.

Would I have raised my voice or lifted my hands against such demonstrations and extraordinarily heroic efforts? Never, never! It showed the great heart and magnanimous spirit in the people of our country. Could my presence there have done any good toward helping to rescue this poor man, I certainly would have gone; and if my giving thel ast cent of money or the last morsel of food, or anything else within my power to give, would have rescued him, I certainly would not have withheld it.

But listen, my dear friends. While this occurrence was horribly sad to contemplate and we shrink back and shudder at such a calamity, yet this was temporal suffering and temporal death. It belongs to time. "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both scul and body in hell." (Matt. 10: 28.)

Man is the captive of Satan, lost in sin and doomed to eternal night and an awful punishment with the devil and his angels, "where the worm dieth not, and the fire is not quenched." To save man from this is a work of rescue. It is snatching people out of the fires of hell. How much more interested and how much more heroic our efforts should be! One has to do with immortal souls and an awful eternity; the other, with the temporal life and physical rescue and safety. Which should be the more serious?

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THE GOSPEL SONG. No. 2.

BY CHARLES H. GABRIEL.

The young writer must not expect each and every song he writes to be a success. His friends may insist that any one of them should make him famous, but such is not the case. I remember my first "speakin'-day" composition. I felt sure I had old man Demosthenes backed off the stage as an orator; but when the hard-hearted professor got through criticizing that piece of literature in the presence of the assembled school, it was as full of holes as a mosquito net, and I could have crawled through the smallest mesh.

Talent, observation, experience, and practice. You must keep everlastingly, conscientiously, and intelligently at work. Fifty years ago I wrote my first song. Since then I have written hundreds that got no farther than the wastebasket, and published hundreds that *should* have gone into that receptacle. During the last thirty-five years it has been my rule in life to write *something* every day, if only to keep in practice. When a song is written, unless it be intended for some special purpose or occasion, lay it away for a time, and when it is reviewed it quite probably will not be the great success you imagined it would be.

I repeat that talent, observation, experience, and practice are the stepping-stones by which the young writer must cross the river into the land of success. His early melodies, harmonies, and arrangements will be faulty in many respects, and his song, if printed as it leaves his hand, will reflect upon, rather than commend, his ability. He should have his work edited by some competent critic before it is offered for publication. After this has been done, he should study carefully to know *why* certain changes were made in his work by his reviewer, and if he is wise he will not again make this same error.

The composer must not be afraid of work. After the melody has shaped itself to his satisfaction, it must be written down and harmonized. The literalist may employ an amanuensis, but the song writer must be his own copyist. To write out an ordinary gospel song, the author will be obliged to touch his pen to paper from one thousand to fifteen hundred times for the music alone, while many compositions will require from two to three times that number.

Now, the young author may discover that a wide sea lies between his early manuscripts and a publisher. He must not be discouraged, however, because compositions of authors of established reputation sometimes fail to make the harbor. Should your manuscript be returned to you, even without comment, don't be disappointed. That particular publisher may not have fancied the subject of your song; it may not have been the exact style that appealed to him; the hymn may have been faulty or the music lacking in the variety his needs called for. There are many factors concerned in the make-up of a music publisher's repertoire, as is true of current magazines and newspapers, in that each has an adopted policy of its own, and it is not always feasible or good business ethics for a publisher to say just what does or does not meet his demands. It may be that your song is exactly what some other compiler is searching for. Try him, and keep on working.

Just a word about the hymn, or text of a song. The potency of a hymn that has a message, that inspires the composer, I can only describe by analogy.

You have looked into the heart of some rare flower and become fascinated by its pistil wonders, its stamen mysteries, its marvelously colored petals and shaded corolla. You have stood enthralled by the divine nature of its creation, while its fragrance formed a calyx of enchantment between you and the world about you. So it is with a perfect hymn.

The fields and woods are radiant with flowers, but the garden of gospel hymns is almost overgrown with weeds. Many botanical weeds are interesting and beautifully formed, but the gospel-hymn weed is without one redeeming characteristic.

Poetry is the natural language of worship, and the only fit speech for music. It is easy to dabble in, but hard in which to reach excellence.

The construction of a hymn must be perfect in feet, accent, rhythm, and rhyme, and its several stanzas have absolute conformation. Its content should have dignity, depth, and diction. Each line should show a definite part in the framing of its message.

A hymn and a poem are materially different in sentiment and fabrication. A poem may be uneven in feet, broken in accent, and vary in lines; but the hymn, as before stated, must be radically even to be eligible for music. Superfluous words may easily be avoided by a careful syllabic consideration.

The wise hymnist will avoid the use of words of more than one syllable at the close of a stanza, since words should be sung as nearly as possible to the manner in which they are spoken. For example, "Help me to-day to help others" is neither melodious nor will it admit of a pleasing musical cadence; yet by a simple reconstruction the sentence would read, "Help me to help others to-day," making a much stronger and more musical sentence. Words of two or more syllables may be used to close the first and third lines of the stanza, if such use seems necessary. A too liberal use of the sibilants is objectional and inexcusable, as synonyms can always be found.

A hymn sings its own tune, and the poet should be very careful in the placing of vowels and consonants, using them where rhythm and accent demand or deny, thereby making the hymn melodious and its rhetoric more euphonious.

As is the case with a song, a hymn must always have a climax and each stanza culminate uniformly, or music cannot bring out its sense or beauty.

The style of a hymn should be graceful—that is, spontaneous. Its diction should be varied by a choice of language and manner of expression, without repetition of words, and be enriched with the higher graces of composition. Its phraseology should be becoming to its subject, by the fascination of the mode in which its sentences are phrased, so that by the structure of its language the conjunctive relation of words will admit of an easy and smooth enunciation. This will relieve that deplorable "running together" of speech so ill becoming the singer and annoying to the listener. A hymn should be free from long words that are difficult of pronunciation, especially when such words occur on unaccented feet of the verse.

To my mind, the perfection of hymn writing is a combination of force, strength, energy, grace of style, musical cadence, and a beautiful figure, with the irradiation of imagination and fancy.

Do not hope to write anything strictly new or original, either in words or music. There are scores of examples we might be justified in terming "plagiarism," but which, in many cases, may be but coincidents.

The church needs young composers of music as never before, if this branch of Christian worship is to be kept alive. A generation ago scores of writers were at work, while to-day it would be difficult to name a "baker's dozen." All the old writers, save one, have gone to their reward, while few are rising up to carry on the work of their predecessors.

Finally, after your song is written, the public is the last court of appeal for its success. No man has ever lived who qualified as an infallible judge *for* the people. What I like, you may not, and vice versa; and that in which neither of us discovers beauty or usefulness, others may—and do. The public is no respecter of persons or

authors, and never, to my knowledge, has an author been successful with everything he wrote. Many of the old masters were prolific writers, yet but a few of their compositions have become classics or were published. Many individual sacred-music writers wrote hundreds of songs, of which but a limited number survived half a dozen years. One reason for this is because of the prodigious strides toward excellence by which our music is steadily advancing.

Now and then an author gets a song his immediate judgment tells him will be an unusual success, but the people prove it to be an absolute failure, while one he sets little value upon leaps at once into popularity. This is not true in music alone, but in literature and the arts as well.

Possessed of the necessary talent, coupled with a yearning after excellence as a composer or hymn writer, the way is clear to every one, and the work is delightful if done for the work's sake; but he who enters the sacred-song field for commercial reasons alone will be disappointed. However, the good Book says that the laborer is worthy of his hire; and if you are prompted by a love of sacred song and its message, your successfulness and material prosperity will depend entirely upon your ambition in the work, your patience to labor, and your determination to succeed.

CONSIDERING MR. BRYAN'S DIZZY REVERIES.

BY A. M'GARY.

In this writing I shall not consider Mr. Bryan himself, but some of his deductions deduced from his honest misconceptions of Christ and his gospel and plan of salvation and church.

Mr. Bryan himself is a good man, as the world counts goodness—I dare say, as good as the very best. But Mr. Bryan is a good man with a bad cause—the cause of variegated, gospel-perverting, world-blinding sectarianism; for, with his outstretched arms of charity, he rapturously embraces all forms, phases, and varieties of sectarianism as so many "Christians" in saying: "Hundreds of millions of Christians are scattered over the world." His "hundreds of millions" must necessarily take in every sectarian in the wide world, from the Pope of Rome to the very least child of delusion—from the "mother of harlots" to her youngest daughter, and every sectarian child of her large family of daughters. There has never been, from the birth of Time till now, that many real "Christians" on the face of the earth, during any age or day of its existence, nor do I opine that there will ever be.

Mr. Bryan was inculcating concerning John 15: 1-11 when he said the things I'm considering. He said: "Christ was teaching in a land where the vineyard was a very important branch of agriculture, and he used the vine to show the vital connection between himself and his followers."

So far, so good. But conspicuously evident is it that Christ was not "using the vine to show the vital connection between himself" and the "followers" of "blind guides" who "teach for doctrines the commandments of men," thus making "the commandments of God of none effect," which is the condition of at least ninety-nine per cent of the "hundreds of millions" of so-called "Christians" "scattered over the world." Christ was not "using the vine to show the vital connection between himself" and these, because there is no "vital" or any other sort of "connection between" him and them. Mr. Bryan would know this is so, if he would accord himself the privilege to know it. But in order to do so, he would have to pull off his ancestral, sectarianized spectacles, through which he has been vainly attempting to read the Bible all the while, and do some real, sure-enough reading. Christ's question, "How readest thou?" is one of the most important questions ever propounded to man.

Christ said, for one and all, "Seek ye first the kingdom of God;" and the word of God informs us how to "seek," in order to "find," as follows: "Seek ye out of the book of the Lord, and read: no one of these shall fail." Such as do this do not "fail" to find "the kingdom of God." And those who thus "seek" and find "the kingdom of God" and are "born of water and of the Spirit" "enter into the kingdom of God." And it is "the vital connection" between Christ and these that "the vine" and its "branches" of John 15: 1-11 illustrates so scripturally and beautifully and reasonably and logically.

But a vast, vast majority, instead of "seeking first the kingdom of God," as Christ directs, "seek first" and last and all the while the kingdom of the clergy, which is divided and subdivided and sub-subdivided into a heterogeneous mass of so-called "orthodox" sects, all bearing marked spiritual relationship to that "mother of harlots and abominations of the earth" mentioned in Rev. 17: 1-10. In this motley mess of spiritual confusion and delusion are to be found the, by far, greater portion of the "hundreds of millions" of so-called "Christians scattered over the world," referred to by Mr. Bryan.

If he should take it upon himself to rove the earth in quest of some "vine" with "branches" of such varied productivity as would enable him to fairly illustrate, by its different "branches," even the different sects (to say nothing of the individuals composing these sects) that make up the full sum of denominationalism, he would be a rover the remainder of his days, even if he should live forever!

Even if some "vine" could be found playing such a prank on nature as bearing peaches, pears, apples, oranges, apricots, melons of all kinds and varieties, pumpkins, squashes, and gourds, though it would excite and challenge profound attention as nature's greatest monstrosity, yet it would, in its lack of still greater wondrousness of production, be wholly inadequate as a means by which to illustrate the religious monstrosity of present-day sectariandom, which embraces at least ninety-nine per cent of the "hundreds of millions" to whom Mr. Bryan refers.

Though Mr. Bryan did not express the "branch-church" idea in his article I'm considering, that idea is easily read between the lines. And it is a correct idea when the "branches" are pointed in the right direction—Romeward.

In the fear of God and in the light of his word, I declare with all the emphasis and sincerity of my mind, heart, and soul that not one sect in the entire realm of sectariandom or denominationalism has any "vital" or other sort of "connection" with that church to which Christ referred when he said: "Upon this rock I will build my church." I am more than willing to carry this conviction with me to the final judgment, and also the conviction that they are all spiritual descendants of that "mother of harlots" mentioned in Rev. 17: 5. They all bear spiritual resemblances of that hierarchic family—some more and some less—just as is the case in natural daughters of natural mothers.

Mr. Bryan says: "If all Christians were united—not necessarily in one church organization, but in a zeal for the coming of God's kingdom and the doing of God's will on earth as it is done in heaven—they could revolutionize the world." A fraction of this is fine—yea, superfine. This part: "If all Christians were united, they could revolutionize the world." Yes, if all Christians were united, as few Christians as there are, speaking of them comparatively, "they could revolutionize the world."

But when Mr. Bryan says "Christians," he means sectarians. He is, however, naturally too charitably inclined to deny that a Christian is a "Christian." In fact, the only difference, in his view, between a sectarian and a Christian is that a sectarian looks more like a "Christian" to him than a Christian does, owing to the fact

that he looks at both only through the ancestral, sectarianized spectacles he has worn constantly all his life. Hence, when he says, "If all Christians were united, they could revolutionize the world," he means that "if all sectarians were united, they could revolutionize the world," though he is naturally so charitably inclined that he would not kick Christians out of such "union"—if such "union" were possible, which it is not. It would be no more impossible to lash a caballada of wild Spanish ponies together with a rope of sand than it would be to "unite" all sectarians, unless they would all abandon their sectarianism and accept the gospel of Christ in the way provided in Christ's commission to his apostles, which is the only possible way to accept it.

But I will agree with Mr. Bryan that if "all sectarians [he calls them "Christians"] could be united, they could revolutionize the world." And if it were possible to "unite" them in the way he vainly imagines they could be "united," they not only "could," but would, "revolutionize the world"—in about the same way that the papal power "revolutionized" it when that power was at the zenith of its devilment.

Though I have not yet touched the chief things of Mr. Bryan's article, with which I intended to deal when I "took up my pen" (pencil), this has waxed to such length already as to preclude the introduction of, and worthwhile attention to, any other point of Mr. Bryan's preachments, within reasonable bounds. Hence, Propriety whispers: "Rest here for a week or more."

OUR MESSAGES

H. C. Hale preached at Lewisburg, Tenn., last Sunday.

F. W. Smith preached at Franklin, Tenn., last Lord's day.

S. H. Hall preached at Russell Street, this city, last Lord's day.

F. B. Srygley preached at Fifth Street, this city, last Lord's day.

C. E. W. Dorris preached at Joseph Avenue, this city, last Sunday.

There was one confession and one restoration at Lindsley Avenue, this city, last Lord's day.

C. R. Nichol will begin a meeting in Pensacola, Fla., on Sunday, April 12.

R. P. Cuff preached at Stewart's Creek, near Smyrna, Tenn., last Lord's day.

W. N. Ridge preached at Chapel Hill, in Cheatham County, Tenn., last Lord's day.

J. H. McBroom, of Atlanta, Ga., preached at Charlotte Avenue, this city, last Lord's day.

George W. Miller, Osage, Okla., March 30: "I began our meeting here last Saturday night. Walter Teague, of Claremore, Okla., is leading the singing."

Granville L. Cullum preached at Burns, Tenn., last Lord's day. Brother Cullum is announced to begin a meeting at Joe Johnston Avenue, this city, next Lord's day.

Abe Martin says: "'Affections that kin be alienated an' scattered around hain't worth nothin', said 'Squire Swallow, as he threw th' Bentley-Purviance-Mopps case out o' court t'day."

Fred E. Exum announces that he is ready and anxious to preach for any congregation that will call for him. With him will be Fred Scott, of David Lipscomb College. Call Main 3422.

The directors of the Fanning Orphan School will meet at the School on Thursday, April, 9, at 2: 30 P.M. The directors of the David Lipscomb College will meet at the college at 2 P.M., Friday, April 10.

B. C. Goodpasture, Atlanta, Ga., April 3, sends three subscribers to the Gospel Advocate and says: "Brother Hardeman is in the second week of a very interesting meeting with the West End Avenue congregation. There have been three additions to date."

George W. Graves, Nashville, Tenn., March 31: "Last Lord's day I preached in Crittendon's Bend, in Wilson County, three times. One was baptized and one was restored. Next Lord's day I am to preach for the Millersburg congregation, in Rutherford County."

Willie Hunter, Tompkinsville, Ky., April 4: "There was one baptism here last week. The brethren here manifested a noble spirit toward me and my family during my confinement in the hospital. The Gospel Advocate is fine. Your reply in last week's issue to the 'Rev.' Bow was a clincher. There is nothing to lose or fear on the side of truth and right."

Any sister who anticipates a trip to Europe this summer for the purpose of studying and sight-seeing and wishing a traveling companion is requested to correspond with Miss Margaret Ehresman, of Harding College, Morrillton, Ark."

Sarah Mulliniks Bennett, Leland, Miss., to S. F. Morrow: "After reading your article, 'The Work of the Church,' in the Gospel Advocate of February 19, I feel that I must write you and tell you that I wish you and all the other brethren would write more on this subject."

E. A. Elam preached at McMinnville, Tenn., last Lord's day. His subject was: "Wrong no man, corrupt no man, take advantage of no man." (2 Cor. 7: 2.) Evening subject: "The Goodness of God." Brother Elam will preach at Murfreesboro, Tenn., next Lord's day, morning and evening.

R. D. Smith, Terrell, Texas, March 31: "Our meeting began last Sunday morning and is being conducted entirely by home forces, and every man seems willing to do his duty. We have two or three or four or five good song leaders, together with lots of other good help, and the song service is proving excellent."

W. D. Black, Sweetwater, Texas, April 1: "Our full seating capacity was taxed at the morning hour yesterday. Roy Clark preached for us. At the close of his sermon a young married lady made the good confession and was baptized last night. Our meeting is to begin next Sunday, with C. McClung, of Weatherford, doing the preaching."

S. M. Spears, Colorado Springs, Col., March 26: "On March 22 we who are laboring in the name of Christ at Colorado Springs were again encouraged by hearing the name of Christ confessed by one young lady and by another sister's returning to duty. We read the Gospel Advocate weekly with both interest and profit. May its editors and contributors ever be loyal to the cause."

H. J. Stafford and wife, Ludlow, Ky., April 4: "We have a sweet, Christian girl, eighteen years old, who has lost her health. She has been sick for three months. We believe God's promise recorded in Eph. 6: 1-3, and she has splendidly kept these requirements. We earnestly ask all Christians reading this to join with us in prayer for our child's recovery, if it be our Father's will. She would greatly appreciate a word of comfort and cheer from any one who cares to send it. Address Pauline Stafford, 21 Hay Avenue, Ludlow, Ky. Please pray for us."

George J. Hipp, Fort Pierce, Fla., March 31: "R. V. Cawthon, of Mount Juliet, Tenn., began a meeting here on the third Sunday in March, in the Woodmen's Hall. We did not have large crowds, but at almost every service there were some that had never heard the gospel before. There were no additions, but I am sure good seed was sown. Brother Cawthon has promised to return next winter, and we hope and pray for a great meeting then. Several said they had never heard anything like that before. We want to get a tent and put it up in the heart of the city next winter."

W. C. Ramsey, Stop, Ky., April 3: "Wayne County is experiencing some debating. J. H. Gosser (Christian), of Russell County, met J. W. Thurston (Baptist) at Stop, Ky., in a discussion. The writer met E. L. Mitchell, of the First Baptist Church at Monticello, in discussion at the Oil Valley church of Christ, March 23-27. C. R. Nichol is to meet H. B. Taylor in a four-days' debate, beginning on May 5. O. F. Shearer has a proposition signed with E. L. Mitchell to be discussed some time in the future. We certainly enjoy these discussions, as it brings the truth before the people, and the Baptists dread it so much."

J. S. Daugherty, Rockdale, Texas, April 1: "I was with the brethren at Teague, Texas, last Sunday, with one baptized."

Frank Baker, Berry, Ala., April 2: "I preached for the church at Eldridge, Ala., last Lord's day. We had a fine hearing both day and night."

W. H. Neill, Huntsville, Ala., April 1: "James M. Neill preached for the West Huntsville congregation on the second Lord's day in this month, with two restorations."

M. S. Mason, Springfield, Mo., April 1: "Since writing I have visited places near home and preached two funerals. I have the latter part of May and first part of June that I would be glad to place where brethren can use me."

H. J. Stafford, Ludlow, Ky., April 4: "I still love and appreciate the Gospel Advocate. To it I am indebted largely for what Bible knowledge I have, and it has helped me more in trying to live the Christian life than I can ever express."

D. M. English (colored), of Nashville, Tenn., recently conducted two tent meetings in Brownsville, Tenn. The white brethren there heard him preach most of the time and aided in a financial way. The brethren advise that Brother English is a splendid preacher.

C. J. Massey, San Antonio, Texas, April 3: "I am ready to preach the gospel wherever a preacher is wanted. The church I have been laboring with for nearly two years, the Government Hill church of Christ, of this city, has consented to let me go out and hold some meetings during the next three or four months."

J. C. Mosley, Union, S. C., April 3: "Brother Burton and I preached two evenings for Brother Gibbs in Greenville. I will now move to Moore, S. C., Route 1, where I will labor with two congregations and do mission work at other places. We will hold a meeting at Pauline, where the Baptists claim nine hundred members in one church."

T. P. Burt, Claude, Texas, April 3: "On account of the high altitude at Hereford, Texas, I have changed locations and am now at Claude, Texas, P. O. Box 298, and am open for meetings, song drills, and singing schools wherever I am needed, as I will be in the evangelistic field for the rest of the year. Write me, brethren, if you need my work, and I will try to do you good.

S. E. Templeton, Amarillo, Texas, April 1: "Last Lord's day was filled with much interest for the disciples of Christ worshiping at Tenth and Fillmore Streets. Within the past thirty days nine disciples have been added by relation, one of this number confessing his sins. Just recently one was baptized into Christ here from Canyon as a result of the good work being done there. G. C. Brewer is to begin a meeting for us on May 31."

R. V. Castles, Fort Worth, Texas, April 4: "The Highland Park church of Christ, of Fort Worth, Texas, will broadcast a service over WBAP, Fort Worth Star-Telegram, Sunday, April 19, 5 to 6 P.M. (Fort Worth time). Meter length is 475.9. Elmer L. Nichols, who labors with us, will preach on the subject, 'The Greatness of the Bible.' Tune in at that hour. If you listen in, write us, for it will aid in getting another engagement."

Will W. Slater, Irving, Texas, April 3: "The meeting at Neosho, Mo., closed on Sunday night. Eleven took membership and one was baptized. W. T. Hines did the preaching and I led the songs. James E. Laird, of Tulsa, Okla., will begin our spring meeting on April 12 and continue it three Sundays. If you need a singing school, a singer for your meeting, or a meeting this fall, write me. I want to finish out the year in the evangelistic work."

W. S. Moody preached at the Twelfth Avenue Church, this city, last Lord's day, both morning and night. Two were baptized and one was restored. Brother Moody also taught the adult Bible class in the Sunday school. This class is composed of over one hundred members and is constantly growing. The total attendance was four hundred and eighty-two. The elders and other workers of the church hope to reach the five-hundred mark by June 1 and are working toward that end.

H. N. Mann, Riverside, Tenn., March 30: "Ira A. Douthitt recently held a good meeting here. The meeting continued seven days, with fine interest and good audiences both day and night, and resulted in ten baptisms and three restorations. The number at each day service was over one hundred for the full time, and was said to be the best for Riverside. Brother Douthitt loves the cause of Christ and preaches the gospel with power. May his kind increase, and may the Lord's kingdom grow and increase."

A. A. Bunner, 3553 West One Hundred and Thirty-sixth Street, Cleveland, Ohio: "The best issue of the Gospel Advocate—taking it from cover to cover—that has come into my hands in many a day is the issue of March 5. I would like to have all of this issue that you can possibly spare me just to send to the preachers of this great city. I mean by 'preachers' both Roman Catholic and Protestant, and especially preachers of the Christian Church. How many copies can you let me have?"

Sister D. M. English, 2515 Albion Street, Nashville, Tenn., April 3: "Alonzo Jones, of 2324 Alameda Street, is in the City Hospital very low. He has traveled a great deal, carrying the gospel to the poor. Now he has come nearly to the end, and I think it would be good for every disciple of Christ to lend a hand to help support his wife and five children. The children are small. Brother Jones has been unwell for sometime, but just kept going for the sake of his family and doing just what he could for the Lord that has blessed him."

J. V. Armstrong Traylor, Louisville, Ky., April 1: "If any of the readers of the Gospel Advocate have friends or relatives living in Jeffersonville, Ind., who are members of the church of Christ, I am kindly asking that they write me at New York Hall, Louisville, Ky., giving me their names and full addresses. We are trying to get a congregation started there. I am preaching there some. We have the Tabor Lodge Hall rented in which to worship. It is located on the corner of Market and Wall Streets. We worship in the main room on the third floor."

F. L. Paisley, Louisville, Ky., April 2: "Recently I made a call in the Christian Leader for a singer to assist me in a tent meeting in Toledo, Ohio, beginning on June 14. A. H. Whitacre, mayor of Jerry City, Ohio, offered his services and is recommended as a fine singer. I suppose arrangements have been completed. Toledo is the third meeting in succession I shall hold for which I see not so much as traveling expenses, and the meetings are from three to five hundred miles apart. I have some time the first half of June I would like to spend with a congregation able to support a meeting. Address me at 1126 Jefferson Street, Paducah, Ky."

William Paisley, Toledo, Ohio, April 1: "The church in Toledo is growing nicely. We have fairly good attendance each Lord's day. We are planning on a meeting to begin about the middle of June, to be conducted by F. L. Paisley, of Louisville, Ky. The little band here needs help and would highly appreciate any amount from any person or church. The church owns no house, and a place to hold a meeting will cost no little sum. The faithful few meet at 1:30 P.M. in a Christian Church house at Detroit and West Central Avenue. Please help us. Send all contributions to L. A. Hinds, Rossford, Ohio. We will duly acknowledge all receipts."

F. B. Srygley says: "It was my pleasure to be with the Twelfth Avenue Church, this city, on the fifth Sunday in March. I was the teacher that day of the largest Bible class I have ever taught. There were one hundred and one in the class. It was a review of the lessons of the first quarter of the present year. With the books all closed, this class was able to give the name of each lesson and answer a few leading questions on each, which showed that they had not only learned the lessons, but that they still remembered them. There were over four hundred and sixty present in the Sunday school, and a large audience remained for the sermon and the worship. I was familiar with the Eighth Avenue congregation when a few comparatively young men of that congregation started the work on Twelfth Avenue. These brethren by faithful work and consistent living have built up a congregation that is reaching more people than perhaps any other congregation in the city. It was a pleasure to me to be with them and see how the work has grown in their hands. May the work continue to increase until it reaches all that part of the city.

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EDITORIAL

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

"I love to tell the story
Of Jesus and his love,"

but it is sad to tell the story of one who loved and served the Lord, after that faithful, loving servant has ceased to love and serve him here; hence, it is with sadness, but in the light of love and Christian gladness, that I undertake to try to tell the story of the life and labors of our beloved brother, A. S. Derryberry, who peacefully passed away a few months ago, thus ending a life of usefulness here and beginning a life of blessedness "over there." "Precious in the sight of the Lord is the death of his saints."

I knew Brother Derryberry from the days of his grandfathers, and I think I knew him well, having lived under the same roof with him a long time, and I never knew him to do or say anything of even questionable propriety, so far as morality or loyalty to Christ was concerned—never. Moreover, the Derryberry family is and has long been a very large family, a large flock, without even one black sheep in it. This may seem somewhat strange and extravagant, but I believe it is a safe and conservative statement.

Brother Derryberry never posed as a big preacher; but, in his own quiet, earnest way, he did a great work, and I predict that many will rise up to call him blessed long after those who knew and loved him here shall have gone into the fathomless depths of the boundless beyond. Nor did he seek the easy places in his ministry; but, following the footsteps of his Master, into the highways and byways and destitute places he went, sowing the seed of the kingdom, to save the souls of the lost; and through his efforts the gospel was preached to the poor, without money and without price. Few, I believe, have received less remuneration or compensation for labor in his line than he received; yet no such thought as "less labor in some other line might pay me better" ever entered his mind, I almost know. With Paul, the peerless apostle, he could consistently say, "This one thing I do," and he did it as wisely and well as he could, never murmuring, never complaining, but always to the right being true.

Our beloved brother was born—in Maury County, Tenn., I think—April 29, 1851. He obeyed the gospel when he was only fourteen years old. He was a husband, faithful, tender, and true, thirty-five years. His bereaved wife says that in all their life together, she never saw her husband angry or knew him to speak an unkind word. That is a wonderful tribute from a safe source, for a wife knows her husband, if any one does. Of course, he had to meet many of the ills of life that try the patience and burden the souls of the sons and daughters of men, but he did not allow those trials to embitter his spirit or sharpen his speech. He met them with the patience and forbearance of a gentle, considerate, consistent Christian.

He might be said to have inherited Christianity. In his native county the church of Christ is and long has been very strong. In that selfsame county the Derryberry family is and long has been very strong, and the Derryberry family is solid for the church of Christ. It was natural, then, for Anson Derryberry to become a Christian when scarcely more than a child, to live the Christian life faithfully and devotedly, and, later, to preach the gospel in his native county and State and elsewhere, establishing congregations, strengthening those already established—doing the work of an evangelist wheresoever duty called him, as long as he was able to go.

Sick and suffering five years, he was hopeful, patient, and considerate till death stilled his heart and stopped his sufferings, August 9, 1924. We are born to die, and, dying, we must die; but happy is that man who, when the end comes, is as well prepared to go as I believe A. S. Derryberry was—who can look back upon a life spent, as his was, in the service of the Lord.

Brother Derryberry left, to lament their loss, an affectionate wife and one son. The bereaved wife has a worthy son, his wife and children, to ease the shock of her loss and help to make her happy, as I hope she will earnestly try to be. The son, Elam Derryberry, in whose home at Portland, Tenn., his father passed away, is a vigorous young man, of clean habits and untarnished reputation, and I predict and pray for him a long, successful, and happy life. He is a singing evangelist, thoroughly trained, and very successful in his line of Christian work.

Bereaved wife and son, daughter-in-law and grandchildren, as well as all of us who loved Brother Derryberry, can, in the midst of sorrow at his going away, thank God and take courage, remembering his unswerving loyalty to the Lord, his faithful life of service, and the good he did in proclaiming the gospel to a perishing world; for we are assured that "blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

THE PRIVILEGE AND DUTY OF CHRISTIANS TO TEACH THE BIBLE TO OTHERS.

BY E. A. ELAM.

Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil. (Heb. 5: 11-14.)

This passage should be seriously studied and the truths which it states should be laid to heart. It gives the sad condition of the Hebrew Christians at that time, and shows why they were discouraged, why their knees were feeble and their hands were hanging down, and why they were about to turn away from Christ.

The reason is, they had "become dull of hearing"—

that is, their hearts were slow and sluggish in studying and learning the prophecies and other truths concerning the Christ. Some of these things were "hard of interpretation," not because they could not be understood, but because the Hebrew Christians had not exercised their senses in the study of the Scriptures to do so. They were still babes in Christ, and had to be fed upon milk, and not solid food, and had need again to be taught the A B C of the gospel. They did not know the difference between good and evil, truth and error.

They were sharply reproved for this and were told that by the time this letter was written they should have been feeding upon and relishing the "solid food" of the gospel and should have been *teachers of others.*

For the same reasons we are forced to see that not a few "church members" to-day are in the same sad predicament; because they call evil good and good evil, put light for darkness and darkness for light, etc., and do not know enough about the New Testament to see the difference between the church of God in its completeness and fullness and the various religious denominations of the present day. Not only so, but being "without experience in the word of righteousness," they seem not to know the difference between modest apparel and immodest dress, virtue and vice, righteousness and worldliness, godliness, and wickedness.

But especial attention is called to this passage to emphasize the fact that the Hebrew Christians were reproved for not being able to teach the word of God to others, and to ask: Do not many to-day deserve the same reproof?

All the church at Jerusalem, scattered abroad on account of persecution, "went about preaching the word." (Acts 8: 1-4.) This they were prepared in heart, in practice, and in the knowledge of the truth to do.

One thing some seem not to have learned—namely, that one may be sufficiently good in heart to teach the truth, but do not understand it sufficiently to do so. On the other hand, one may understand the truth sufficiently to teach it, but may not be true to it and true to God, therefore, and may not be sufficiently interested in the salvation of others to do so. Paul declares that the Roman Christians, being "full of goodness" and "filled with all knowledge," were "able also to admonish one another." (Rom. 15: 15.)

These two things must go together—*goodness* and *knowledge of the truth,* and goodness *first.* Satan is sufficiently informed in the Scriptures to teach them. He quotes the Scriptures fluently and abundantly—accurately, too, when it serves his wicked purpose to do so; or he twists them and perverts the gospel and handles the word of God deceitfully, as suits his purpose. He comes as an angel of light and his ministers appear as servants of righteousness, in order by "their smooth and fair speech" to beguile the hearts of the innocent and to destroy the very elect of God. Therefore, a man is not a good and true preacher of the gospel and faithful teacher of "the word" because he knows and fluently quotes the Scriptures, or is intellectual and learned in the wisdom of this world, or is an orator. Not at all so; but, like Paul, all his intellect, learning, and knowledge of the Bible—all his powers of mind and soul—must be consecrated to the service of God, and, therefore, to the advancement of his kingdom among men. He must determine to know nothing, save Jesus Christ, and him crucified. He must on all occasions and under all circumstances and influences be true to God and faithful to the truth. Incalculable harm has been done by such men.

On the other hand, great harm has been done by good men who are obsessed with the desire to be teachers of others—of both the church and those not in the church—when they themselves do not know the will of God, but have need that some one teach them the first principles of the oracles of God and feed them as babes upon spiritual milk.

It is sadder still when none in a congregation have not sufficient practice in righteousness and sufficient exercise of their senses in the study of the Bible to "discern good and evil" or to distinguish between truth and error, right and wrong. In this case the blind lead the blind, and both fall into the ditch.

It is a blessed thing, then, that God says: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." (James 3: 1.) While it is the duty of Christians to teach others, it is first their duty to be really good in heart and life and to have sufficient knowledge of the truth to do so.

God grants his children the right and makes it their duty to teach others, but he forbids their teaching error and reproves them for not being competent to teach the truth. No man is "pure from the blood" of others until he has first set a good example and, next, has done what he can financially and otherwise to teach "the whole counsel of God" to others.

This matter of being "full of goodness" and "filled with all knowledge" in order to be able to teach others has been made by the Lord of the very greatest importance and most essential to the growth and development of the church, but a matter which has been very much overlooked, if not willfully neglected, by many congregations and not a few preachers. Indeed, with some it seems to have no importance at all, because their bad example does not stand in their way of teaching, and with some it matters not whether they preach the truth of God or the wisdom of the world.

God has made the elders of the church—of every congregation of saints in the world—examples both in their godly lives and correct teaching. In the qualifications of elders given by the Lord it is clearly seen that they must be pure, true, righteous, and godly men—men without reproach in the church and of good report from those without the church; also, they must be "apt"—that is, *competent*—to teach. They must hold "to the faithful word which is according to the teaching," that they "may be able both to exhort in the sound doctrine [or teaching], and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1: 1-11.)

Since there were vain talkers and deceivers, unruly men, teaching things which they ought not for filthy lucre's sake, whose mouths must be stopped, in the days of Timothy and Paul, who can doubt there are such to-day and that they should receive the same treatment? But God has made the elders the leaders in this serious and most necessary work.

The harmony and peace of the church and spread of the gospel depends as much upon this necessary work as upon anything else. In fact, there can be no peace and advancement of the truth without it. Since the church is "the pillar and ground of the truth," it must preserve the truth in its purity and power and see to it that nothing but the truth is preached or taught. But let it be emphasized that elders must be scriptural ones, and, therefore, sufficiently good and competent to do this work.

Until the church in every place can develop and can have scripturally qualified elders—qualified in heart and goodness, in character and ability to teach the truth, and in faith and self-sacrifice doing the scriptural work of elders—it will never prove itself the light of the world or glorify God as it should.

This is God's order of things and can no more be

changed or modified or *played with* than can his way of entrance into the church. The one is as divine and as binding as the other. He who tampers with this order of God, or makes light of God's scriptural elders, or *plays politics* in the church in the selection of elders, must be guilty of treason against God.

"WOULD BE VERY UNWISE."

BY F. W. SMITH.

Since the statement in last week's Gospel Advocate, "It would be interesting to know how J. J. Walker stands on the action of the Legislature" relative to teaching evolution in the public schools, my attention has been called to the following, which appeared in the Nashville Tennessean of March 13:

Senator Evans read a letter signed by a number of ministers of Nashville, calling upon the legislators not to pass the bill. The letter read:

"To the Senate of Tennessee (courtesy of Senator Sims): We, the undersigned, citizens of Tennessee, representing all parties, professions, and religious denominations, petition your honorable body not to pass the anti-evolution bill which is now before you for consideration.

"A similar bill has been submitted to the Legislatures of other States, and in every case, after due deliberation, the bill has been defeated. We are thoroughly convinced that the passage of the proposed bill by our Senate would be very unwise.

"[Signed] Dr. George Stoves, pastor of West End Methodist Church; Dr. James I. Vance, pastor of the First Presbyterian Church; Dr. E. P. Dandridge, rector of Christ Church; Dr. T. C. Ragsdale, Presiding Elder of the M. E. Church, South, Nashville District; Dr. John L. Hill, Secretary of the Baptist Sunday School Board; Dr. L. C. Kirkes, pastor of Hillsboro Presbyterian Church; Dr. Stonewall Anderson, Secretary of the Board of Education, M. E. Church, South; Dr. A. C. Holt, assistant pastor First Presbyterian Church; Dr. John F. Baggett, pastor of Meridian Methodist Church; Dr. J. J. Walker, President of the Ministers' Alliance, pastor of Woodland Street Christian Church; Dr. H. B. Trimble, pastor of McKendree M. E. Church, South; Dr. W. Angie Smith, pastor of Tulip Street Church; Dr. W. M. Cook, pastor of Waverly M. E. Church, South; Dr. T. A. Kerley, pastor of South End M. E. Church, South."

From the above the name of J. J. Walker appears on the list of the preachers who petitioned the legislators to *permit* the teaching of the *infidel* theory of evolution to the children of the State; for, since the State has the "power" to *prohibit* such teaching, a petition to the State to not exercise such power is equivalent to *indorsing* the doctrine of evolution. *If not, why not?*

GROUND OF OBJECTION.

The "ground" upon which this "Ministers' Alliance," of which "Dr." J. J. Walker is president, is thus expressed: "The passage of the proposed bill by our Senate would be very unwise." Now, as to *why* it "*would be very unwise*," this "Ministers' Alliance" did not inform the Senate, and consequently we are left to form our own conclusions regarding their action in the premises.

With no further light on the subject, the *natural* and *logical* conclusion is that the "Ministers' Alliance" is not only not *opposed* to the doctrine that man sprang from a lower order of animal creation, but really desire that such doctrine shall be taught in our public schools.

Furthermore, it would be exceedingly difficult for the gentlemen composing the "Ministers' Alliance" to show from either a *legal, moral,* or *biblical* right why they should not justly be charged with *upholding* the theory of modern evolution, or the Darwinian doctrine of the origin of man. They have informed the custodians of the children in our public schools that it "would be very unwise" to pass a bill to prohibit such teaching; and it stands to reason that if they could have submitted either a legal, moral, or scriptural reason for their opposition, they most certainly would have done so.

(1) They are compelled to admit that guardians have a *legal* right to protect what they conceive to be the highest and best interests of their charges when such legal action does not infringe upon the rights and privileges of others. There is not a college or university in the land that does not avail itself of legal safeguards relative to what it conceives to be right and proper toward those committed to its care. Why, then, should such right be denied the State regarding those committed to its care?

(2) Not only has the State the *legal* right to protect its wards, but it rests under the *moral* obligation to do so against whatever is believed to endanger the best interests of such. These are self-evident propositions which are beyond the pale of controversy.

(3) What, then? The gentlemen of the "Ministers' Alliance" have but one alternative left for the defense of their petition to the Senate—viz., it would be unscriptural, or contrary to the Bible, to have a law passed to prohibit the teaching of evolution in our public schools, *and they had as well face this single issue,* for in the estimation of all thoughtful and right-thinking people they have committed themselves to this position.

THE MAIN GROUND OF OBJECTION.

Let there be no *camouflaging* upon the part of the "Ministers' Alliance," but let them, like men, face the real issue and show their true colors before the world. If they *do not* believe the Bible account of man's origin, let them come out in the open and declare their convictions, and not hide behind the *indefinite* statement, *"The passage of the proposed bill by our Senate would be very unwise."* Because of *what* would such an action on the part of the Senate "*be very unwise?*" Is not the Bible account of creation, including man, true? If so, why does the "Ministers' Alliance" wish that the children in our public schools shall be taught that the Bible *is not true?*

It seems to me that these gentlemen have placed themselves in rather an awkward attitude to pose as ministers of the gospel of Christ, or to ask people to believe the historic statements of the Bible; for, if the Genesis account of creation is not true, how can credence be placed in any statement of holy writ?

A REFRESHING ATTITUDE.

It is, indeed, decidedly refreshing to turn from the religiously *nauseating* spectacle of the petition of the "Ministers' Alliance" to one from the Baptists to the same Legislature on the same subject, as follows:

Baptist ministers of the city, in the regular weekly meeting of the Baptist Pastors' Conference, held this morning at the Baptist Sunday-school Board building, adopted resolutions calling upon Gov. Austin Peay to sign the evolution bill, arguing that in tax-supported schools no man has a right to set forth teachings that attack and undermine Christianity by destroying the faith of childhood in the Bible.

The resolutions were signed by the Rev. Tom L. Roberts, of the Grace Church, president of the Conference; and the Rev. R. E. Grimsley, of the Judson Memorial Church, the secretary.

The resolutions follow:

"Whereas, the Legislature of the State of Tennessee has passed a bill to prohibit the teaching of evolution in the public schools of Tennessee; and,

"Whereas, we believe that such a law is just and in keeping with the principles of democracy which guarantee religious liberty to all; and

"Whereas, the teaching of any theory that contradicts the fundamental principles of Christianity is in itself a menace to the vital facts upon which Christianity in all of its well-established forms stands; and

"Whereas, we believe that in all tax-supported schools, wherein teachers may not propagate their Christian beliefs, no man has a right to set forth other teachings which attack, contradict, and undermine Christianity by destroying the faith of childhood in the Bible, which is the Book of the Christian's faith; therefore,

"Be it resolved by the Baptist Pastors' Conference of Nashville, Tenn., representing twenty churches and ten thousand members, that we appeal to our Governor to sign the bill."

From the foregoing it is manifestly clear that the sweeping statement by the "Ministers' Alliance" in the words, "We, the undersigned, citizens of Tennessee, representing all parties, professions, and religious denominations," was entirely a *misstatement* of facts in the case. The Baptist brethren *repudiate* the action of the "Ministers' Alliance," and it can be perfectly safe to say that there are more than forty churches composed of those who wish to be known as Christians only in Nashville and Davidson County, to say nothing of thousands in the State that *repudiate* the petition of the "Ministers' Alliance."

God can always bring good out of the course and conduct of those who are against his word, and we may trust him to overrule for good the opposition to his truth of this action on the part of the "Ministers' Alliance," whose president is J. J. Walker, the man who is so anxious to have the churches of this State depart from the New Testament order of things.

Since the bill has the signature of the Governor and thus becomes the law of the State, the "Ministers' Alliance" and its president are forbidden to encourage the destruction of faith in the word of God by having the *infidel* theory taught in our public schools.

BROTHER JOHN B. COWDEN WRITES ME AGAIN.

BY F. B. SRYGLEY.

The following letter is self-explanatory:

West Nashville, Tenn.—Dear Brother Srygley: I inclose copies of tracts on open and close membership, which you have publicly criticized "on sight unseen." If you had read the tracts instead of the Standard's prejudiced view of the same, you would then had to do your own misrepresenting instead of following the lead of the Standard. Both the Advocate and the Standard have become so prejudiced that they cannot tell the truth about those with whom they differ; but with the tracts in hand, you will have to misrepresent on your own responsibility. Among the many misrepresentations of your criticism of my tracts, I point out only two.

First, on baptism. The only way that I "gossip" in the tract about *baptism by immersion* is the same way that you and the Standard gossip about it—that is, to say that to me there is no other baptism; and the only *spiritual baptism* mentioned in the tract is baptism "obeyed from the heart."

Second, I do not agree with Peter Ainslie on the subject of open membership any more than I agree with you. I think that you are both wrong. He advocates and practices open membership toward all the followers of Christ, and you only toward the immersed. He receives all into the church, and you receive only the immersed; while I, believing this to be a function of Christ alone, receive no one into the church. I have the same fellowship as he, and am more conservative than you on this question. I do not receive even the immersed, while you do. Brother Ainslie goes a step beyond you, and both of you step beyond the authority of the New Testament. I agree with the Peter of the New Testament, who received no one into the church on the day of Pentecost, but left this to Christ, who added the saved to the church. (Acts 2: 47.)

I think that you should at least do me the justice of publishing this letter in your department of the Advocate.

Yours very truly,
JOHN B. COWDEN.

Brother Cowden seems to think that I *have* to misrepresent him, as he says: "If you had read the tracts instead of the Standard's prejudiced view of the same, you would then had to do your own misrepresenting instead of following the lead of the Standard." I do not have to misrepresent Brother Cowden, and I am surprised at his making the charge against me and then asking me to publish his effort at an insult in the Gospel Advocate. It will be noted that he says that "both the Advocate and the Standard have become so prejudiced that they cannot tell the truth." That is refreshing (?) so far as I am concerned, but I do not know how the Standard feels about it. It has been some time since one of these sweet-spirited brethren has given it to me quite as hot as that. But I would have the brother remember that I quoted from the Standard, and I did not know then that Brother Cowden had turned it out for falsifying. I thought the Standard could tell the truth; but I knew that one time when it was opened to John B. Cowden to tell why I did not debate with him at Columbia, he told that I ran off to Alabama to keep from debating with him, which was not true; but I thought he could have told the truth about it, but that he neglected to do it.

The brother says the only way he "gossips" about *baptism by immersion* is the same way that I do. I do not do it. There is no such thing as baptism *by* immersion, for baptism is immersion. It is as foolish to say "baptism by immersion" as it would be to say "immersion by immersion." Immersion cannot be without immersion, and neither can baptism be without immersion. So, if you have gossiped at all about baptism by immersion, you did not do it as I do, for I do not do it at all.

The brother then says: "I do not agree with Peter Ainslie on the subject of open membership any more than I agree with you." There it is again. It looks like Brother Cowden is determined to insult me. He first yokes me up with the Standard by intimating that I cannot tell the truth any better than the Standard can, and now, to add insult to injury, he tries to yoke me up with Peter Ainslie by saying that he does not agree with him any more than he does with me. Well, I have this to say, then: if he does not agree with Ainslie any more than he does with me, he does not agree with him to hurt. But I am persuaded that he has deceived himself on this point, for he agrees exactly with Ainslie in that he recognizes people as followers of Christ, and therefore Christians, who have never been baptized. The only difference between Cowden and Ainslie is a technical difference and not a practical one. He admits that the unbaptized are Christians, but he allows the Lord to add them to the church if he wants to; while Ainslie admits the same and admits them into his church without baptism.

The brother says: "He [Ainslie] advocates and practices open membership toward all the followers of Christ, and you only the immersed." I do not know what the brother means by *practicing* open membership, but I believe that God will give membership to all the followers of Christ; and I believe that all who follow Christ will be baptized, while Brother Cowden and Brother Ainslie do not. Still Cowden says he does not agree with either one of us. On this point Cowden and Ainslie are agreed, and I do not agree with either one of *them*.

Again, he says: "I do not receive even the immersed, while you do." Who said I did? Brother John B. Cowden. I deny the allegation and call for the allegator. I have been saying for many years that no man could give church membership. God alone gives it; but he gives it to all that obey him. Baptism is one of the conditions upon which God has promised admission into his church. And still John B. Cowden says I do not teach this. This has been taught through the Gospel Advocate continually for thirty-five years, to my certain knowledge. I do not say that Brother Cowden is so prejudiced he cannot tell the truth, but I do say he can make as many mistakes in trying to represent an opponent as any man I know. The trouble with Brother Cowden is not on church membership, but it is on his anxiety to work and worship with those who have not obeyed the Lord.

Brother Cowden says in his tract: "It is our part to preach baptism as a condition of salvation and church membership, but it is not our part to sit in judgment upon those that are not baptized or upon those that are, as we do by preaching either 'open' or 'close' membership." I am not asking Brother Cowden to sit in judgment on those that are baptized or upon those that are not, but what I want him to do is to sit in judgment on his own preaching. Does he preach the truth when he preaches

that baptism is a condition of salvation and church membership? If he does, he should be slow to encourage any one to believe that he can have either salvation or church membership without complying with that which he says "*is our part to preach.*"

The trouble with Brother Cowden seems to be that he does not believe his own preaching. The brother then asks this very pertinent question: "But if baptism is a condition of salvation and church membership, does it not follow that the Lord adds only the baptized?" I would answer that question in the affirmative by saying it certainly does. It appears to me that any one would be compelled to answer it just that way. But hear his answer: "All the scripture warrants us in saying is, he adds the baptized. The word 'only' is nowhere used in the New Testament in connection with salvation and church membership." Hold, Brother Cowden, you are not trying to play on the word "only," are you? "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) I suppose to enter into the kingdom of God is the same as entering into the church; and if so, then no one will get church membership *except*. But Brother Cowden says there is no "only" in connection with church membership; but *except* is as strong as the word "only." I hate to spoil your little playhouse on that, Brother John; but Jesus did it for you, and not I. Your only hope to escape here is to do like your coworkers and worshipers—say that "born of water" is not baptism.

The brother says "When we use the word "only" in this connection, we add to that which is written, or, at least, we speak where the Bible does not speak, and come dangerously near limiting the sovereignty of the Lord, who 'hath mercy on whom he will.'" I do not add to the word of God when I say, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God;" and if any one comes "dangerously near limiting the sovereignty of the Lord," it was Jesus, and I am in no danger for preaching and believing it. I know the Bible says that he "hath mercy on whom he will;" but on whom does he will to have mercy? "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all that obey him the author of eternal salvation." (Heb. 5: 8, 9.) Brother Cowden admits that Christ commands baptism, and still he is willing to work and worship with those who have never been baptized.

The brother says he can work and worship with the unbaptized, but that he does not take any one into the church; the Lord does that. Brother Cowden does not affirm that the Lord will take them into the church without baptism, but he seems to think he might do so; but on what ground he bases his hope he does not say. He nowhere quotes a passage to prove that God will take the unbaptized into the church, but he is willing to take them into his fellowship and work and worship with them without any scriptural warrant whatever. He cites no apostolic example or command for his action, but he is willing to do it. He had better quit trying to save the unbaptized and try harder to save himself. He refers to no apostolic church that worked and worshiped with the unbaptized, but still he is willing to do it. This gives them all the encouragement in their error that he could give them. There is one argument which the brother does not use which his brethren generally use when they want to do something for which they have no authority in the New Testament, and that is "*Christian liberty.*" Why did the brother not make this point, as it fits here just as well as it does on the use of the instrument in worship? Brother Cowden should put it about this way: "I know I have no scriptural authority for working and worshiping with the unbaptized, but it is my Christian liberty." I am sorry the brother overlooked this argument (?).

TRUTH SEEKING.

(David Lipscomb, in "Salvation from Sin.")

Why do the Scriptures need an interpreter, or an interpretation in a creed? Did God make his revelation so obscure and mystical that some human being must interpret it so it could be understood by the people for whom he gave it? If so, why? Was not God as able to make a revelation that man can understand as man is to explain it for him? Which one of the creeds is more easily understood than the Bible? Is not the Bible as good a creed as man can make? Is not the claim that God's word needs a human interpretation a presumptuous claim that man is able to improve on God's work? Jesus spoke to and for the common people. If he spoke in language they could not understand, it was either because he did not wish them to understand it or it was because he was not able to make it so they could understand it. Which was it? Does the command, "Believe on the Lord Jesus Christ," need an interpretation? What terms can make it plainer? All efforts to explain have confused the simple words of the Bible. "Repent," "turn," "cease to do evil," "learn to do well"—do these terms need interpretation?

If a child is told to believe in its mother, its father, its teacher—to turn from its rebellious ways toward these—does the language need interpretation? If not as applied to these common relations and when used by men, why do they need it when applied to our relations to God when used by God?

Then, "be baptized." Our translators have beclouded the meaning of this term somewhat by failing to translate it. This was done not because there was any doubt about the meaning of the word Jesus used, for there is not a lexicographer or real scholar in the world that does not tell it means to *dip*, to *plunge*, to *immerse*. But this human right to interpret the word of God for man gave ground to change the ordinance, and then an unknown word must be introduced to prevent a plain contradiction between God's word and the human interpretation and practice.

But it is said that we are buried with him—we are planted in the likeness of his death. If a child is told to bury a thing, or it is said "the man was buried" or "the corn was planted," do these expressions need an interpretation when used by man? Why should they when they are used by the Holy Spirit? When a merchant tells his clerk, "Go to the bank for money;" or the mother tells the child, "Go to the spring for water;" or the farmer tells the workman, "If ye will come and work for me a day for a dollar"—do any of these expressions need an interpreter or an interpretation in the common affairs of life? Why should they need it when God uses the very simplest and most common words and forms of speech in their most common acceptation?

The interpretations that man makes of the Bible are more difficult to be understood than the Bible itself, and there is tenfold more controversy over them than there is over the teachings of the Bible. This leads me to say the divisions and controversies of the religious world are not over what is in the Bible. They are concerning practices not in the Bible, that have been introduced into the faith and practice of the church by men who presume to interpret the Bible.

As examples, the Bible says: "Be baptized," "ye were buried," "were planted," "were raised," "were baptized in the Jordan," "baptized with suffering." No one doubts that immersion is baptism. There is no controversy over that question. If nothing but immersion was practiced, there would be no controversy as to what baptism is. But the Bible never speaks of sprinkling as baptism. So when men introduce sprinkling or pouring as baptism, controversy arises; but it is not about what the Bible teaches or what is in the Bible, but about what is introduced by man.

Then the Bible says: "He that believeth and is baptized

shall be saved." There is no controversy about the baptism of believers. All accept that. But some say unbelievers—infants—should be baptized. The Bible says nothing about the baptism of unbelieving infants. Over this baptism controversy arises; but the controversy is not about what is required in the Bible; it is about what is added by man.

On the subject of "baptism unto the remission of sins" the Bible teaches that he who believes, repents, and is baptized receives the remission of sins. None doubt this. Some contend that man can be pardoned without baptism on faith alone. The Bible does not say so. It only mentions faith alone to condemn it. Hence the controversy is concerning what man teaches that is not in the Bible.

On the work of the Spirit the Bible plainly teaches that the Spirit of God convicts, converts, and saves through the word of God. (See Acts 2; 1 Cor. 4: 15; James 1: 18; 1 Pet. 1: 22, 23; and every example of conversion given in the New Testament.) There is not an example of one being converted, save through the word. Then there is no controversy over this question. But some contend that the Spirit works directly on the heart to convict and convert sinners, without the instrumentality of the word. Of this the Bible says not a word. So over this there is bitter controversy. It is not about what is taught in the Bible. It is caused by the introduction of things into the faith and practice of Christians not taught in the Scriptures, and to introduce these things is to add to the things written in the word of God.

These are the chief points on which there is controversy in the work of conversion. I think an unbiased person ought to see that the effort to interpret and improve the order of God has produced the controversies on these questions, and that the controversy is not concerning things commanded in the word of God. I might follow this up and show the controversies in the church in reference to work and worship are not about things required in the Bible, but concerning things that people add to that word; not concerning things God has ordained and required in his word, but concerning things men add to the requirements of God.

The Bible does not need an interpreter nor an interpretation. It only asks men to accept it, in its simple, plain terms—made so plain by God that a wayfaring man, though a fool, need not err therein. He is to add nothing thereto nor take aught from it. The requirement of God is to believe and do in religion only what God has required, excluding from the faith and practice of Christians everything not required by the word of God. If they will do this, all divisions and parties and strifes over untaught questions will disappear, and Christians will be of the same mind and strive together with God and one another for the upbuilding of the cause of God and the salvation of men. To introduce anything into the service of God not required in the Bible is to introduce division and strife.

ART OF LIVING TOGETHER.

The art of living together is one which lies at the root of domestic happiness. Here are a few suggestions which, having found useful, I pass on to my readers. In order to live happily with others, we must not insist that there is only one way of doing things, we must avoid unnecessary criticism of others' methods, and we must freely allow large liberty in all personal details of management. How foolish to have some stock subject of disputation, about which there is always friction and irritation, amounting, perhaps, in the course of years, to positive alienation! Equally unwise it is to forget that it is the little pebbles that hurt the feet, and that a sufficiently sharp tack, however small, may make a shoe quite unendurable. It is not well to expect too much of others, being mindful of the fact that we ourselves make large demands upon their patience or toleration. There is always the danger that familiarity will swallow up courtesy, that the sweet attentions so common before marriage will cease after marriage. We need constant reminders to keep watch for little opportunities to praise, to show sympathy, to rejoice with the glad and weep with the sorrowful.—Exchange.

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QUERY DEPARTMENT

BY H. LEO BOLES

With more work on hand than I can do, Brother Boles has kindly consented to take charge of our Query Department. This is sincerely appreciated by me and will be by our readers. We know of no one more competent in both heart and ability to do this work. He has no hobbies to ride or theories of his own to urge. He is a student of the Bible from beginning to end, and most conscientiously desires to teach only the will of God on all subjects. He has the qualifications given by Paul, "full of goodness, filled with all knowledge"—knowledge of the truth, not of the wisdom of the world. With satisfaction and encouragement and in unfailing love of the truth we gratefully turn this work over to Brother Boles.

E. A. ELAM.

Please tell just how the loaf should be made for communion services on Lord's day, giving the scripture, chapter and verse.—X.

There is no scripture telling "how the loaf should be made for communion services on Lord's day." There is no scripture telling how "the fruit of the vine" is to be made. Jesus very probably used unleavened bread in giving the Lord's Supper to his disciples. The Lord's Supper was given by Christ at the feast of the passover, just after he and his disciples had eaten the passover, and it is very probable that he used the same kind of loaf, or part of loaf, that was used in eating the passover. The law required unleavened bread to be used at the passover. "And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it." (Ex. 12: 8.) "And thou shalt sacrifice the passover unto Jehovah thy God, of the flock and the herd, in the place which Jehovah shall choose, to cause his name to dwell there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction." (Deut. 16: 2, 3.) While it is very probable that unleavened bread was used in giving the Lord's Supper, no instruction in the New Testament is found for making the loaf. We may know that unleavened bread will be acceptable, as it was probably used in giving the Supper. Other kinds of bread might be used, but the unleavened bread is generally used.

☼ ☼ ☼

Please explain, through the Gospel Advocate, 1 Cor. 15: 29, which says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—EMMA WATSON, Adams, Tenn.

"To determine the meaning of a sentence, we must look at its connection, purpose, and scope. This is one of a number of arguments to prove the resurrection of the dead. After giving other arguments, he asks: 'Else [if the dead rise not] what shall they do which are baptized for [in view of their resurrection from] the dead, if the dead rise not?' He was giving reasons why they should believe in the resurrection. We are baptized and enter into Christ because we must die, and in order that we may be fitted to be raised in him and live with him forever. Why are we baptized in order to death, if the dead rise not? If the dead rise not, what shall they do who are baptized in view of the resurrection from the dead? In view of their dying, they are baptized; so are baptized in order to their well-being after death. If they are not to be raised, why are they baptized to fit them for the resurrection? This is Paul's argument." (D. Lipscomb.) Brother Lipscomb has stated Paul's argument better than I could, hence I have quoted him. Paul did not have in mind the erroneous practice of a living person's being baptized for a dead friend.

☼ ☼ ☼

Was Christ nailed to the cross? If so, in what passage of scripture can I find it?—X.

Yes, Christ was nailed to the cross. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the prints of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. . . . Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing." (John 20: 24-27.) Paul, in speaking of the law of Moses, says that Christ took it out of the way, "having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." (Col. 2: 14.)

☼ ☼ ☼

Please publish what you have to say in regard to the day set apart for worship and partaking of the Lord's Supper.—X.

Jesus arose from the dead on the first day of the week, as the Scriptures frequently state. "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." (Matt. 28: 1.) "And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. . . . Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons." (Mark 16: 1, 2, 9.) "But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus." (Luke 24: 1-3.) "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. . . . When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you." (John 20: 1-19.) We find that the early Christians met on the first day of the week to break bread, or eat the Lord's Supper. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow, and prolonged his speech until midnight." (Acts 20: 7.) "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) As the first day of the week was the time upon which the disciples met to eat the Lord's Supper, this day has been called "the Lord's day." "I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet." (Rev. 1: 10.)

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

MRS. BUSH TELLS OTHER WOMEN

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HOW MISSIONARIES LIVE.

I am getting strong again now since the operation—strong enough so that I am going to train the mule for riding; only, I will not have a saddle until Lawyer can get one sent up from below, and I have not been able to send him any money for it so far. I have been looking for the money to get another mule, which was spoken about, but it has not come yet. I have been plowing with only four oxen since one got sick.

I have in, I suppose, near three and one-half acres of corn and about one and one-half acres of peanuts. I want to get in quite a bit more corn and Kaffir corn. I tell you I have to cut down this expense all that is possible. We are run into the hole every year, and will continue to be until we can stop this continual drain. It is essential that we keep natives on the place to teach them, and that means expense unless we grow food. We have another month and a half to get planting done, then after that we can do fall plowing for next year, for a few months—perhaps two or three months. Thus we can get in more next year than we have this year. Then another thing: We have to get something more to eat here on this ranch for ourselves; and the more we can grow, the more we have; and the more expenses we cut down, the more we can have. Now we need two or three cows, and when the Lawyers get here there will be double the need.

We are very much in need of money, too, but are not in the position Brother Lawyer is. We are living on as little again this year as possible, or we are trying to. Funds have been low for four or five months and our grocery list is giving out. Still, we are not starving, unless it is for certain foods. We try to give the babies what they need whether we get it or not.

We had nine more baptisms the other Sunday, making fifty for the year. Some of these were working boys, and so passed on where we do not know anything about them. I wonder, sometimes, if these should be baptized, for they cannot read the New Testament. Yet I know they must be, if they properly understand what they are doing and wish to be baptized. I will indeed be glad when Lawyer gets here to share in some of this responsibility.

The house is still standing, as I am unwilling to go further in debt than what we are. We are living in the same old mud huts—I suppose will through this wet season. The ceilings, doors, and screens are to be put in the other house yet. The roof is on, the plastering done, the windows out here, and the floors down; but on account of mosquitoes we cannot live there without ceilings and screens. As I said before, the house is costing us more than we figured. One reason, we are trying to put in ceilings which we did not figure on, and then we just "naturally" missed figures. I blame the manager of Phillips for part of this misfiguring, for things are costing more than he said. Then the rest of the "miss" I missed.

But enough for this time. I hope you are getting along well with all your work. Love to you all from us all.

W. N. SHORT.

Sinde Mission, Livingstone, South Africa.

The foregoing is an extract from a private letter which I take the liberty of giving to the brotherhood, because it sets forth a situation which reveals the inner working of a missionary's life. These men will not tell their needs to the brotherhood in general usually, but those of us who keep close to them know what it means to be away from home, friends, and loved ones, in a strange and sometimes hostile country, and often without the proper means of support. This man should have money to finish the house so he can get out of the mud hut in which he is now living. He should have a span of mules for transportation and to work in raising foodstuff for himself and family. Brother Lawyer is now in Bulaway and should go on up to Sinde at once, but there is no place where he can take his wife and babies until this house is finished.

The church at Harper, Kan., has indorsed these two men and is supporting Brother Short, but it cannot supply funds for buildings, etc., nor can it support Brother Lawyer; so this church has indorsed me and given me appointment to act as its "messenger" to solicit funds for this worthy and needy work.

If you would have fellowship, either as individuals or churches, send to me at 420 Euclid Avenue, Abilene, Texas.

F. B. SHEPHERD.

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From the Brethren

Sullivan, Ill., March 31.—I have been trying to preach for a good many years, and have given fourteen years to school work. I am not teaching this year, but am giving my full time to church work. I am just now teaching singing in Pleasant Grove Church, near Lyons, Ind. Will fill regular appointment in Mitchell, Ind., next Lord's day. Most of my work is in Indiana. We expect to locate in Southern Indiana next summer. Brethren, if you want preaching or singing or lectures on evolution or Romanism, let me know.—H. D. Leach.

Ackerman, Miss., March 30.—Since my last report I have visited Hamilton, Dancy, South Tupelo, Shady Grove, and Red Hill. The work at most of these places seems to be doing very well. The brethren are working in harmony for the advancement of the cause. I will go next to Duffee for a week's meeting, beginning on the first Lord's day in April. I hope to have with us there Brother J. F. Buffington, of Crandall, the preacher who lately came from the Baptists and was baptized by the writer on March 1. I will go from there to Kitchener on the second Lord's day; thence to Clifton, near Hillsboro, for a few-days' meeting.—H. D. Jeffcoat.

Lebanon, Tenn., March 29.—The meeting at Muncie, Ind., grew more interesting at each succeeding service. I began there on March 8 and continued nearly three weeks. Nine were baptized and one was restored, making sixteen members there now. They have agreed to meet from house to house for the present, and I am to go back there as soon as I can. Brother A. M. Burton sent me a check covering my railroad fare and some over, and the church that I established at Birmingham sent me a liberal contribution to assist in supporting me in this destitute field. This is the second mission field that has helped to support me this year. To my mind, Brother A. M. Burton is the greatest missionary in the church to-day. If it were not for him, much of my work would have to go undone. I am now at Lebanon in a fine meeting, with interest increasing at each service.—M. Keeble.

West Palm Beach, Fla., March 29.—I received the first copy of the Gospel Advocate to-day that I have seen for some time. It sure seems good to read from all its good writers, many of whom I have heard in meetings. I formerly lived in Chattanooga, Tenn., and was a member of the Ridgedale congregation of that city. We have a small congregation here of about twenty-five members, mostly from Tennessee and Alabama, and we are doing fine. We have a lot that was given to us by a member who lives in Detroit, worth about two thousand dollars, and we expect to build on it soon. We have about six hundred dollars in the treasury and a thousand or more pledged, but we still need a few hundred more and a good preacher. I have not heard a gospel sermon since I left Chattanooga, more than a year ago, but we have regular services each Lord's day. Any of our preachers who may be passing through this part of the country are invited to come to see us. We are meeting at present in a private home, but all will be welcome and their presence will encourage us.—Harry C. Johnson.

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APPEAL FOR AKRON, OHIO.

BY A. A. BUNNER.

On Lord's day, March 8, I visited and spoke for the brethren at Akron. We had a large attendance of deeply interested hearers, and I want to say that the church there is wide-awake and alive to every good word and work. A visiting brother from Kentucky introduced himself to me and said: "You have a fine and live congregation here." It is alive, too, and stands for the principles of the gospel in all of its length, breadth, height, and depth. They are all willing workers, and are rapidly growing in knowledge and grace. They are just the kind of a body of disciples of Christ whose influence is and will continue to be felt in a great city like Akron. And what I say about these brethren, such good men as J. Madison Wright, E. E. Joynes, Brother Davis, and others, who have preached for them, will heartily indorse. They are still meeting in the Bowen School auditorium, but they have purchased suitable lots on which to build in the best part of the city, where they can reach and have an influence with the best citizens of the place, and they expect to begin building their house of worship the first of May, something they greatly need, and I know they will not leave a stone unturned to reach and convert the people.

Now, brethren, I come to you with an appeal on their behalf. They both need and deserve your liberal support in this, their time of great need. Brethren, in the name of our Lord and in behalf of the precious souls in this great city, I ask and beseech you to remember them in their labor of love, and that you both individually and collectively heed this appeal and send them the needed help. Send at once, for they need your hearty and liberal coöperation. Send all contributions to Brother Russell Davis, 282 West Miller Avenue, Akron, Ohio, and the receipt of every cent will be duly acknowledged and faithfully applied to the work of building. Brethren and sisters, in the name of the Lord, do heed this appeal at once.

Brother Bunner presents a worthy appeal. We think brethren should go to the assistance of those who are endeavoring to establish the cause of Christ in the great Northern and Eastern cities. J. A.

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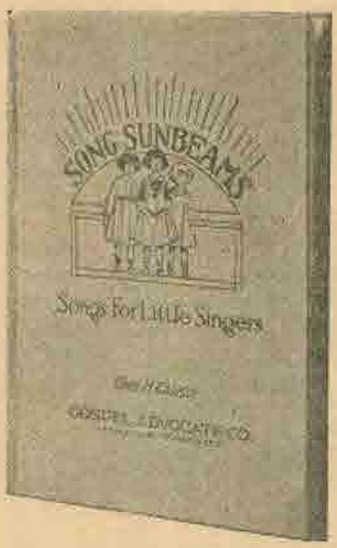

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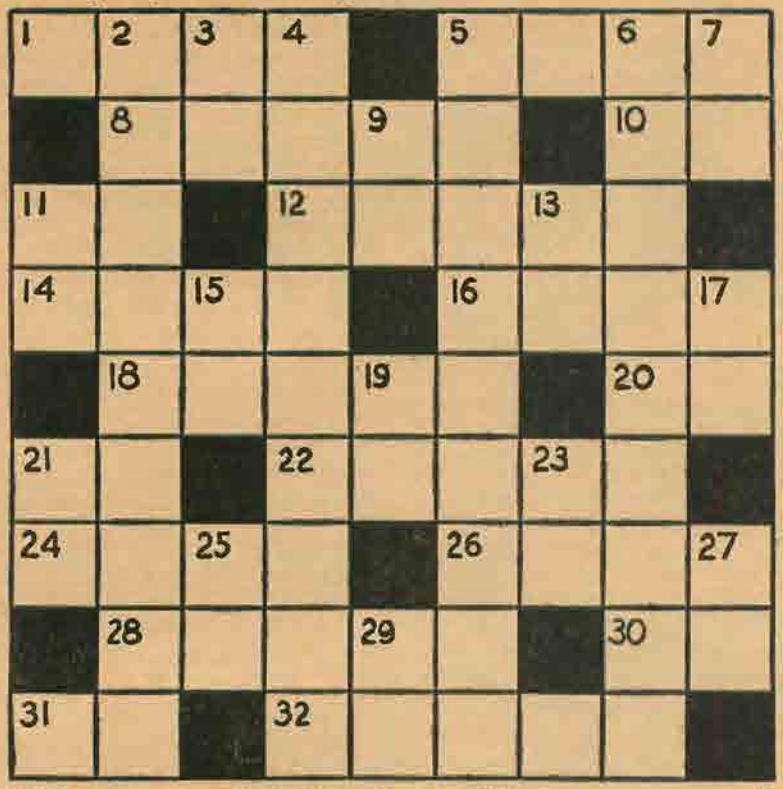
BIBLE CROSS WORD PUZZLE

ONLY nine squares, but the four nine-letter words which run in parallel columns down the entire length of this diagram make it quite a problem in working out a solution. In all, there are only fifteen black squares on a surface of eighty-one—quite a proposition! Also, to add a little more difficulty, chapter references are given, but no verses.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (3)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 3

HORIZONTAL.

1 A Hittite whose daughter was Esau's wife. (Gen. 26.)
5 The extremity of the arm.
8 To blot out.
10 Anno Domini (initials).
11 Authorized Version (initials).
12 One of the foundation stones of the New Jerusalem.
14 A vessel to hold food.
16 Hot weather.
18 A wise saying.
20 Right Reverend (initials).
21 Old Testament (initials).
22 Pertaining to an ancient Northern race.
24 A district of Assyria. (Ezek. 23.)
26 A descendant of Asher. (1 Chron. 7.)
28 With reference to.
30 Suffix forming comparative degree.
31 The article.
32 Bulbous vegetables resembling onions. (Num. 11.)

VERTICAL.

2 Huge animal thought to be a crocodile.
3 Alternative.
4 One of Christ's disciples.
5 One of the family of the son of Gilead. (Num. 26.)
6 Inhabitants of the town where Jesus lived (term applied contemptuously to his followers).
7 Doctor of Divinity.
9 Thus.
11 In the years after the birth of Christ.
13 Abbreviation for Latin word meaning "of a certain age."
15 Said (abbr.).
17 Translation (abbr.).
19 Proceed.
21 Bone.
23 Same (abbr.).
25 Upon.
27 One of the chief places of Moab.
29 Direction of the compass.

Solution of Puzzle in last issue

O	N	■	W	A	S	■	R	E
X	■	W	I	T	C	H	■	R
■	D	A	N	■	A	I	N	■
P	A	Y	S	■	N	E	A	H
O	G	■	■	■	■	■	B	E
T	O	M	B	■	A	D	A	M
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A	■	B	A	S	I	N	■	O
I	S	■	G	O	B	■	I	R

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DEBT A BAD THING.

BY E. G. BUTLER.

It is a bad thing for a person to be in debt much or little, and not able to pay the debt. To the honest man it is indeed a great worry not to be able to meet his obligations according to promise and expectations.

It has been said that "debt is a good guardian," and in some cases this seems to be true; but even this does not make it a good thing. The case wherein it might be said that "debt is a good guardian" is where one has gone in debt for real estate, which real estate is all the time worth the money owing on it and even more, and the one owing the debt is very anxious to pay up and clear his land of any incumbrance; and, therefore, he works harder and oftentimes does without things he and his family actually need in order to get able to pay this debt against his land. Why? Because some one is pushing him? No, not that; for in many cases the party to whom the purchase money is going would be glad if the other fellow would fail, so that he (the seller) could get the land back after it is possibly half paid for. No, it is not this pressure that makes the purchaser work hard and live hard in order to get his land paid for, but it is because he realizes that it is a bad thing to be in debt.

It is bad from every standpoint to be in debt. Many have been the quarrels and oftentimes more serious trouble because of a debt. Many times neighbors fall out with each other and are never friends any more because of a misunderstanding about what one is owing the other. Many fights and many murders have occurred on account of a debt.

Another way in which debt causes serious trouble is when misfortune comes, such as serious sickness or crop failures. Let some member of the family get sick and have to be carried away from the country home to the city hospital for an operation, the cost for all of which runs up to several hundred dollars, or let a drought come and cut the crop short one-half or two-thirds, then the man in debt is afraid he will lose his land or other property on which he has given a mortgage to secure the payment of the debt. Or if he has given personal security for a friend, he is afraid he will have the debt to pay. But if there are no debts, sickness, or short crops, other adverse winds may blow, but all will get by.

Yes, indeed, debt is a very unpleasant, undesirable thing, especially to the honest man. No man who has proper respect for his obligations likes to be involved in debt. The Bible tells us that "the borrower is a servant to the lender" (Prov.

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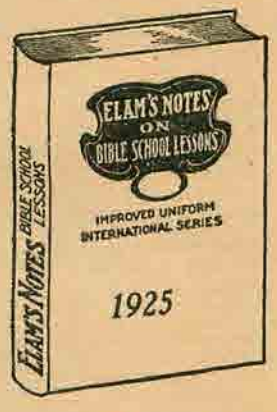

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22: 7), and there is nothing more true. No man is a free man, in every sense of the word, while involved in debt, and no man knows this more than the honest man who is laboring under a burden of debt. But there is no man but that likes to be free and feel free and ready to look the world in the face without a blush.

Again, the Bible tells us to "owe no man anything." (Rom. 13: 8.) Hence, the very God of heaven warns us to steer clear of debt.

And speaking of the probability of the man who signs his neighbor's note as surety having the note to pay brings to mind another bad feature of debt. It is a bad and dangerous thing to commence signing other men's notes as surety. Bad feelings have come and friendships have been severed many times from this one cause. For instance, A goes to B to borrow five hundred dollars. B says: "I can let you have it, provided you can pay it back promptly next fall. I am at building in the fall, and I'll need every dollar I can rake up." A says: "If I have no bad luck, I can replace this money as soon as I can make and gather this crop." B says: "What about security to the note?" A says: "I think I can get C to sign the note with me." B says: "If you can, that will be all right. C is perfectly good. I would lend him ten thousand dollars on his paper alone, if I had it and he wanted it." A sees C about signing the note with him. C hesitates. A says: "If I have no bad luck, I can pay the money back easy enough next fall." C agrees to sign, and the note is drawn up. A and C sign the note, the money changes hands, and the transaction is closed. A spends the money largely in an effort to make a big crop, but on account of dry weather—a cause over which he has absolutely no control—he makes almost a complete failure. Fall comes on, pay day arrives, and A can't do a thing. B has to have his money to finish his house. C has it to pay, and he gets mad and says some hard things about both A and B. Friendship all gone between neighbors on account of a debt that A could not pay, but could have got by without making. Again, the Bible is with us on this proposition, for Solomon gives us plain instructions along this line. (See Prov. 6: 1; 11: 15; 17: 18.)

Debt a bad thing? Sure it is. No man, old or young, white or black, honest or dishonest, likes to be in debt. And this on its face proves conclusively that debt is a bad thing. "O," says some one, "debt is not a good thing; neither is it such a bad thing as you would have us believe."

Well, if debt is not a good thing, then evidently it is a bad thing—so bad that it has caused much trouble in many different ways. Among the worst, it has caused many a man to snuff out his own life.

There are many men in this country who spend a majority of their days under a burden of debt. They work hard and live hard, but manage bad. They go through life from early manhood paying some one ten per cent interest on a few hundred or a few thousand dollars, which takes all they can spare above a scant living for themselves and their families, with never a day but what each would pay every dollar he owes if he could; but he can't, and so he goes along and lives and dies under a burden of debt.

Concluding, to the youth of all time I would say with emphasis: *Young men, beware of debt!*

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THE AGED ONES.

BY L. E. JOHNSTON.

There seems to be, among some at least, a belief that things which are old are not in fashion. It almost seems sometimes as if, with a few, this idea applies to people who have lived a considerable time; which, however, is a very great mistake on the part of those entertaining the belief.

I have read in an old book I have that "the hoary head is a crown of glory; it shall be found in the way of righteousness." And, by the way, this book of which I speak is the oldest one of which I (or others) have any knowledge; yet it leads the world of books to-day in the list of "best sellers."

Youth is very beautiful and very wonderful for its ideals and its aspirations, its hopes and its possibilities. Yes, and for its work; for youth is a time for work as well as a time for learning and hoping.

The French have a proverb: "If youth only knew; if age only could." This has much truth, approximate truth. For youth is learning and age can do very much. Observe how, in the world to-day, the words of weight are mostly spoken by those who have had time to think. Note, too, the pictures of those who meet to decide great questions. The whiteness of the heads is impressive.

Age, good and wise old age, has gathered mental and spiritual strength. The physical force may grow less, but this means only that the old house must by and by be built over. The one who dwells within will have the strength he has gained, the life and character built up with so much effort and pain. He will have these when the rebuilt and glorified house is his. (Rev. 22: 11.)

Somehow, to many, the term "old" is distasteful. It was not always so. One said, "Once I was young, and now I am old," in what seemed almost an exultant strain, as though the years had been a God-given reward. For sometimes they had been so promised.

There is something very solemn and very beautiful in the thought of those who are approaching the time of their promotion. If you knew a near friend of yours were to be presented to a grand earthly sovereign, with what interest you would regard him! How much more wonderful is it when one is to enter the presence of the King of kings, to share forever the glory and joy in the mansions prepared!

Sometimes the one who has made the long and difficult journey becomes overborne with the weariness of it. Or perhaps he is too lacking in self-esteem to strongly hope for all God has waiting for him. Some have felt so. (Matt. 25: 37-39.)

But the promises are sure. And the one who is to be the judge is the one who, after living and suffering in this world, went to a cruel death that he might make a way through which these may enter where he is. (John 14: 1-3.)

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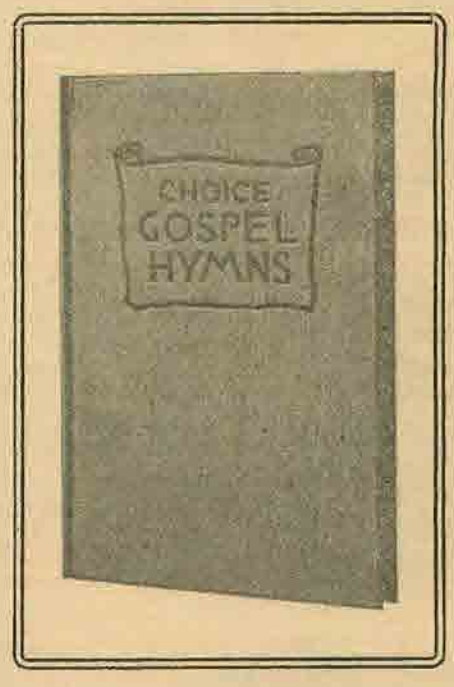

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Our refuge sure, there peace to find.

Alone thy conquest makes secure;
Through thee we may victorious prove.
Help us to strive and to endure,
Lord, keep us steadfast in thy love.

—Mary Welden.

GLORIFY GOD IN YOUR BODY.

So inconsistent are mankind, they illuse their poor bodies most cruelly, most wickedly; they treat them as a boy does a plaything; sacrifice their well-being to every idle whim of the mind and every low caprice of the appetite. If they are remonstrated with, they will pay no heed; they say, "O, I am very well," or, "I am never accustomed to think of my health," or, "I don't believe this will hurt me." They will go yet further; they will shut their eyes to the plainest indications of suffering health; they will not notice little ailments; they will think they are nothing and persist in all their evil practices, and all their friends encourage them; until at last the mischief gets a little worse, they become what they call ill, and all is terror and distress. A fuss is made, as unreasonable as the former neglect. Everything is sacrificed to this once-despised health; and yet when it is regained, it is only to be again trifled with in like manner. . . . I do not advocate people trying to keep well out of a cowardly fear of being ill or suffering pain or losing life, but as a religious duty, in order that they may render to God the full service he demands of them.—James Hinton.

A TRUE LADY.

I was once walking behind a very handsomely dressed young girl, and thinking as I looked at her beautiful clothes, "I wonder if she takes half as much pains with her heart as she does with her body?"

A poor old man was walking up the walk with a loaded wheelbarrow, and just before he reached us he made two attempts to go into the yard of the house, but the gate was heavy and would swing back before he could get in.

"Wait," she said, "I'll hold the gate." And she held the gate until he had passed in, and received his thanks with a pleasant smile as she passed.

"She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells in her breast."—Exchange.

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

LAST WEEK, in an article that was also published in the Nashville Banner under the heading, "Sprinkling Not Baptism," we gave some attention to what men and women must do to be saved. We pointed out the crying sin of the preachers and of great denominations in refusing to teach sinners the things that were taught by the apostles.

The fact that the religious world itself rejects parts of the Bible that do not suit it is a crying shame that ought to be shouted from the housetops. It is nauseating and disgusting to hear preachers who will not read from their pulpits certain passages of scripture that tell sinners what to do to be saved rave and vociferate about evolution and the virgin birth. The sin they commit in refusing to tell sinners what to do to be saved is worse and more heinous than the sin of the outspoken infidels in denying the divine origin of the Bible. If it were not for them, there would be no infidels. It is not as horrible for men who are outspoken infidels to repudiate the passages that tell of the virgin birth as it is for men who claim to be preachers of the gospel, and who make their living on such a claim, to repudiate the passages that tell sinners what to do to be saved.

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WE ARE TRYING to arouse Christian people to a realization of the situation. We are trying to arouse the churches to go before the general public with the gospel as it was preached by inspired men in New Testament times.

Ample means are at our disposal. We should take advantage of all the means available. Last week, with the help of several of the Nashville congregations, we published an article in the Nashville Banner very solemnly warning the citizens of Nashville that "sprinkling is not baptism." With the help of the brethren, we hope to repeat the performance. The great denominations may choose to fight, or they may treat us with silent contempt. In either case we hope to reach the people. Tracts and pamphlets should be carried into every house in every neighborhood of the city.

Every member of every congregation should read the Gospel Advocate and then pass it on to his or her neighbor. The editors of the Advocate are men of experience in preaching and teaching the word of God; they have no fads or fancies of their own, but are determined to be true to the Book, to know nothing "save Jesus Christ, and him crucified." Two dollars a year for such a large, weekly journal as the Gospel Advocate is an insignificant thing from a financial standpoint. Every Christian in the country ought to subscribe for the Advocate, not only for the good it will do him and his family, but also for the assistance he may thus render us in our struggle to publish everywhere the things that were taught by inspired men.

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GREAT OPPORTUNITIES are before us on every hand. We very earnestly wish to take advantage of them. The eye of Alexander, Cæsar, or Napoleon, fired by all their ambition, never looked over such a field of operation as that which confronts the humblest Christian. Let us arouse ourselves for the conflict; let us gird on the armor of light and press forward in the good fight of faith.

Christian people are aware of the fact that the general public, as a whole, is totally uninformed as to what sinners must do to be saved, and that men who pose as preachers of the gospel are persistently refusing to preach it. What are we going to do about it? Sit supinely by, while multitudes go down to death and ruin, temporal and eternal? Others may choose a softer course, but, as for the Gospel Advocate, we propose to serve the Lord. We propose to cry aloud and to warn the people, as they value their lives, to flee the wrath to come, and to make their calling and election sure by doing the things that are commanded of the Lord.

The early disciples "went about preaching the word." We wish to see the disciples to-day imitate their example. By so doing they can readily publish the gospel throughout the world and establish congregations of Christians everywhere.

We rejoice in the fact that all the religious world concedes that the doctrine we preach is scriptural. Ours is the only religious position before the public that all denominations admit to be right. From the Pope of Rome down, all admit that if a man believes the gospel, repents of his sins, and is baptized, upon a confession of faith in Christ, he is saved and safe; and all of them agree that, if he remains faithful to this profession, he will be granted "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

All agree to this. But there is doubt and controversy on everything else. If a man accepts sprinkling for baptism, many will indorse and commend him; but others, just as numerous and respectable, will call his action in question. But if, upon becoming a penitent believer, he is immersed, even those who imagine sprinkling would do just as well acknowledge that he is safe and that the position he thus occupies is invulnerable.

OUR CONTRIBUTORS

CHRISTIAN ACTIVITY.

BY S. F. MORROW.

On February 12 I received a letter from Brother J. G. Malphurs, of Blackwater, Mo., concerning some members at Erin, Tenn. In his letter he stated that we are having some trouble with the transgressive brethren over church property. I have been thinking for some years I would give to the brethren what Brother Lipscomb said to me about a lawsuit he had helped to fight over a house in West Tennessee. He said they lost the suit in the lower court, but that he felt sure if they had carried the suit to the Supreme Court they would have won it. We can all understand this. Most of the denominations use instrumental music in the worship and know so little about the true worship of God that they are naturally biased in their judgment. Yes, carry it to the Supreme Court. We have men there who have judgment, and usually decide cases according to facts and justice. If you are forced into a suit, do not be careless, but give all the facts, the truth, and nothing but the truth, and all the truth. If we do this, I believe Brother Lipscomb's judgment will be vindicated.

Brother Lipscomb further said that we lost property that should never have been lost. If some of our brethren cared as much for a house of worship as they do for their own property, we would lose but few. Too many of our brethren who claim to be loyal are wasting their time and talent robbing God, while the transgressive element is robbing the church of the houses that were built by good old brethren and sisters at a great sacrifice, so that they could worship God the way he taught them to in his holy word. When the brethren lost their house at Tullahoma, Tenn., I received a letter from them, saying: "Come, and bring a tent and a preacher." We secured Brother L. S. White. He made a great fight for the truth and closed with fifty-four members who said they wanted to worship God "as it is written." I thank God. From what I hear, they are growing and doing well. How did they lose their house? They agreed for all to use the house. The transgressive brethren were to use it in the morning and we in the evening. This went on for a few Lord's days. The lock was changed, and we were locked out of our own house. I cannot understand how people claiming to be Christians could do this. A good old Sister Brantley said to me during the meeting that she had lost in the last two years her husband and son, but that that sorrow did not hurt her so much as being locked out of the house of God. My prayer to God is that he will have mercy on these brethren and that they may all return to the true worship of God. What did Jesus do in the temple at Jerusalem? He drove them out, and said to them: "My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21: 13.)

Let me say that I wish it understood that I do not believe that the mass of the brethren and sisters are to be blamed as the leaders. So let us treat them kindly and teach them "the way of the Lord more perfectly." I thank God that many of them are returning to the true worship. "The wicked flee when no man pursueth: but the righteous are bold as a lion." (Prov. 28: 1.)

We are receiving many calls for gospel tents and preachers in destitute fields. What shall we do with them, brethren? Will we continue preaching to large, well-established congregations that should be teaching others? What did Jesus say to do with the man who buried his talent? He said to cast him "out into outer darkness," where there would be "weeping and gnashing of teeth." Last year I was in one of the towns near Nashville, Tenn. One of the leading members said: "We will have to turn off our preacher or build a larger house." I said to him: "What about the small congregations around you?" He said they were dying; that the members who had cars were coming to hear their preacher and neglecting their home congregations. Is that preacher pleasing God or the devil? Is he declaring "the whole counsel of God?" If he were, this would never be. Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! Ye say, and do not." It seems that some of us so-called "loyal" teachers won't say, much less do. Jesus said: "If the blind lead the blind, both shall fall into the ditch." I saw a statement in the Gospel Advocate a few weeks ago that some of our brethren in Alabama were planning to build a thirty-five-thousand-dollar house. Yes, brethren, build a parsonage, as the Methodists are doing, and be like the nations around you. No doubt many thousands in your State never heard the simple story of the cross. May the Lord help us all to see ourselves as we are, and turn to our God while it is day; for the night will soon come, when man's work is done.

We had a happy day at Gary, in Tampa, last Lord's day. Four precious souls made the good confession and were baptized immediately. Three of them were Catholics. The mother said at the service on Lord's-day night that she felt like a new woman since she had put her Lord on in baptism. We are teaching them, as Paul did, from house to house. Sister Dasara, Sister Sanders, and other good sisters are doing a great work teaching the children of this neighborhood. We began a work this morning on our new house of worship. Pray for us, that we may "keep the unity of the Spirit in the bond of peace" in all we do, and that all may be done for the honor and glory of God and the salvation of precious souls.

"SET THINE HOUSE IN ORDER."

BY S. H. HALL.

In Isa. 38: 1 we have the following words: "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live."

These solemn words every accountable soul that now lives must some day fully realize. I am not satisfied with my ability to make people *think!* Whenever you can get a soul to stop and sure-enough think and reason about life and death, staying here and going, time and eternity, that soul will surrender to God and give his best in the service of our Lord by doing what is best for fallen man the little time he stays here. But getting man to come to himself and to really act sanely is the great problem before those who are striving to save souls and extend the cause of Christ.

This inability of mine once became distressingly discouraging to me and I came very nearly giving it up and quitting; but when I looked into the history of our Lord's personal work on earth, I found that he, in many instances, failed. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." (Matt. 11: 20.) Even where he did his very best—and this he was able to always do—and the most of his mighty works, he left souls unsaved.

Then I recall those sad and, to a large degree, melancholy words in Matt. 23: 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Then, when I follow the history of the inspired apostles, I find their experience to be the same as that of our Lord. In many instances did they fail to get man's attention. This brings to my mind a statement of Jehovah concerning Israel, found in Deut. 32: 28, 29: "For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" Is it not true that the very burden of the living word as we have it in our Bible is to get us to consider our eternal destiny and set our house in order to launch out into the ocean of the great unseen?

But I call your attention to the reason for the command, "Set thine house in order." The reason is given. Have ye noted it? It is: *"For thou shalt die."* Certainly death, then, is an incentive for right living. It is a reason for our getting right with God and staying right with him. It is a reason for daily observing the "Golden Rule:" "As ye would that men should do to you, do ye even so to them." And just here a statement from the writer of the Hebrew letter comes to my mind: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9: 27, 28.) There are three thoughts that are inseparably tied together in the Bible—viz., death, the second coming of our Lord, and the judgment. You will find all three of these thoughts in the scripture just quoted. The judgment and the second advent are associated in that wonderful charge to Timothy in 2 Tim. 4: 1, 2.

But I have already stated that the serious and solemn words, "Set thine house in order: for thou shalt die," are words that the last one of us must some day realize. They are words that we right now should fully appreciate. God has said these very words to us as much as he ever did to Hezekiah. Of course, these words had reference to his immediate death in this case; but has not Jehovah thundered it into our ears to set our houses in order, because we, too, must die?" We do not know the time of death, whether it will be to-day, to-morrow, or later; nor do we know whether our Lord will come even before death takes place with us, or whether we will be among the living when he comes, to be changed in a moment, in the "twinkling of an eye," and be caught up with the resurrected saints to meet him in the air. But we know that our stay here is destined to change, and that this change may come at any moment; hence, we are admonished to be always ready, for we know not the day nor the hour.

Are not these words of Paul wonderful? *"For I am now ready to be offered."* Do you remember the words of our Lord in Luke 12: 35-37? "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching." But what about those whom he finds not watching? Does not this scripture declare that they cannot be called "blessed?" In the parable of the five wise and the five foolish virgins, you remember, it says that while the foolish "went to buy [oil] the bridegroom came; and they that were ready went in with him to the marriage." Yes, those that are *ready* would go in to-day if he were to come. And whether we live to see his coming in our flesh is not so important; we will either live to see death or his second advent. If death to-day should come to us and we were ready, it would be better for us; for to depart and be with Christ is "very far better" than staying here, so declares the good Book. "Precious in the sight of the Lord is the death of his saints." But what about the death of those not his saints?

But we come now to ask a very vital question: *What is it to have your house in order?*

First, we must have obeyed the gospel of Christ. Our Lord is to take vengeance on those who obey not the gospel. (2 Thess. 1: 7-9.) The blessed dead are those who die *in* the Lord. (See Rev. 14: 13.) All of God's promises are in Christ yea and amen. (2 Cor. 1: 20.) We are complete in Christ. (Col. 2: 10.) We are free from condemnation in Christ. (Rom. 8: 1.) Eternal life is in Christ. But the Bible teaches that only those who obey the gospel are in Christ. Christ said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Paul says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.)

Yes, you must be *in* Christ, else it is not possible to set your house in order. The command presupposes that you are a child of God. It was given to a child of God; hence, there is such a thing as a child of God's setting his house in order for death. But to those of you who are out of Christ, let me say, if you would be saved, if you would become the beneficiaries of our Lord's death, you must turn your backs on Satan and sin, be buried with Christ in baptism, and raised into the new life in Christ.

But what must a Christian do to set his house in order? I think that many of them are out of order. There are two things that I wish to suggest—viz., your heart *must be right*, first, *toward God;* second, *toward man.*

To have your heart right toward God, there must not be one thing that you are consciously doing that he does not want you to do, or that you are leaving undone that he wants you to attend to. He has commanded you to "give attendance to reading." (1 Tim. 4: 13.) Have you been doing this? He has commanded you over and over again to pray. Have you been doing this? He has commanded you to visit the fatherless and the widow in their afflictions, and to keep yourself unspotted from the world. Have you been doing this? He has commanded you to forsake not the assembling of yourselves together for work and worship. Have you been doing this? He has commanded you to be fruitful in every good work. What have you been doing—just fruitful in one or two good works, and even in these just because it suited your convenience? Then, what about your giving? How do you stand here? The Bible declares that those who give not as they are commanded rob God. (See Mal. 3: 8-10.) And do you know that I seriously fear that entirely too many would not be able to set their houses in order if called upon to die to-day. If a man has robbed God, what does it take to make it good? I know of no way except to give God what belongs to him. This statement has reference to tithes. Suppose a man had been giving only one-half of a tenth for eight or ten years instead of a tenth. Would he not have to give the other half that he had been holding back for these ten years? Or would he just have to say: "Lord, forgive me, and from now on I will give a tenth?" What about his unpaid dues? What does repentance mean, anyway, if it does not mean to restore what is due? If I had stolen one hundred dollars from you, what would repentance mean other than restoring to you that which I had wrongfully taken from you?

We are commanded to lay by in store on the first day of the week as we have been prospered. There are members who do not do this and have not been for years; and during all these years they have been robbing God. How

will you go about setting your house in order? Just say, "Lord, forgive me?" No. You must make good that which you have withheld from the Lord. Yes, to set your house in order is a timely thing to do; and—hear me—the time is coming when you will want to do so and cannot.

But your heart must be right toward your fellow man. You cannot treat man just any way and be ready to go. Here I wish to give the twelve "I wills" extracted from the Golden Rule (Matt. 7: 12) by Eugene C. Sanderson:

1. I will not speak evil of any one.
2. I will not criticize any person against whom I am prejudiced.
3. I will restrain my tongue when I am angry.
4. I will withhold my words when I have a *doubt* as to my motive in speaking.
5. I will not be a "talebearer." I will not tell or repeat anything that will make unkind feelings between people or that will create prejudice.
6. I will try not to hear unkind or wrong things, and will do all in my power to discourage those who indulge in unkind words.
7. I will cultivate a habit of placing a charitable construction upon the words and conduct of my fellows.
8. I will do all in my power to help the weak, the erring, and the distressed.
9. I will cultivate kindness of thought and expression in all my relations in life.
10. I will be clean in my words.
11. Believing that every one has some good quality or qualities, I will look for the good and emulate it; and when I find evil, I will pray that its possessor may be delivered from its power.
12. In all things I will aspire to "walk in the Spirit," that I may not "fulfill the lusts of the flesh."

COMMENTARY ON FIRST CORINTHIANS. No. 14.

BY C. E. W. DORRIS.

Chapter III.

PROOFS THAT THE CORINTHIANS WERE YET CARNAL.
(Verses 1-4.)

Verse 1. *And I, brethren, could not speak unto you as unto spiritual.* The Corinthians were undeveloped spiritually, and therefore Paul could not, during his first visit among them, speak to them the deep things of God. They were not qualified to receive them. They believed the gospel to be a revelation from God, but were so much under the influence of their former heathen training, principles, and prejudices that they were not, during Paul's first stay among them, capable of comprehending spiritual things properly; neither had they conjured their evil passions at the writing of this Epistle, as is evident from the strife and divisions among them. Hence, he could not then, nor now, speak to them as experienced or developed Christians. *As unto carnal, even as unto babes in Christ.* That is, undeveloped and weak like the newly converted. They were in a great measure carnal and still undeveloped and weak in grace, though eminent in spiritual gifts. (See chapter 1: 5.) The works of the flesh so prevailed among them that at their best they were but babes in Christ. Observe that even among the true and real members of the church some are spiritual and some are carnal—some are full grown and some are babes.

2. *I have fed you with milk.* That is, the first and plainest truths of the gospel—the simple rudimentary principles of the gospel. *Not with meat.* That is, the stronger and deeper doctrine of Christ. All teachers, like Paul, should adapt their teaching, not according to age, but according to the advancement of the taught. The teaching should be classified, not according to age, but according to the advancement and ability of the learner. Observe that it is great prudence and wisdom in preachers of the gospel of Christ to instruct people in the first principles of religion, in order to their regularly advancing higher in Christianity. Teachers in the church are spiritual nurses. They first must feed with milk, then with meat; otherwise they will not nourish, but destroy. But the great trouble here is, so many preachers themselves remain babes, weak and undeveloped, that they are not able to feed their hearers on the strong meat, and, as a result, both the teacher and the taught sit around on faith, repentance, and baptism. They are not able to feed nor to be fed on the strong meat.

3. *Ye are yet carnal.* That is, worldly-minded. So much so that ye are not yet developed sufficiently to receive the higher and the deeper doctrine of Christ—the meat of the gospel. The envy, strife, and divisions existing among them is Paul's proof that they are yet carnal and *walk as men*—that is, walking after the manner of men in the world, and not after Christ, as Christians should walk. They still retained and exhibited the jealous and disorderly spirit characteristic of men in the world. They lived according to the corrupt nature of man. They had the seed and root of grace abiding, and yet the relics of corruption remaining in them. They had too much of this to show a healthy growth. Envy, as a root, bears strife, and strife breeds divisions and factions. It is the cause and companion of strife. Strife and contention, differences and divisions, are often found in the churches of Christ and among particular Christians; but where these prevail in and among any, it is evidence that they are carnal, and walk as men.

4. *One saith, I am of Paul,* etc. The division in the church at Corinth was over the spiritual teachers, and Paul, in naming himself, shows that he would condemn any sin of division, even though the division were in favor of himself or the dearest friend. Here the apostle set a good example for teachers in all ages of the church. The teacher should criticize the friend if he is in error before criticizing the enemy, as did Paul. The fact that they were divided in following these teachers and leaders, instead of following Christ, is further proof to the mind of the apostle that they were yet carnal. One saith, in opposition to another, "I am the disciple of Paul;" and another, "I follow Apollos;" and thus, probably, they called themselves after the names of their admired preachers, factiously crying up one minister above another. It is the duty of people to have a high esteem of faithful ministers of Christ, yet they must not let their respect degenerate into a sinful admiration of their persons, as did the Corinthians, for their praising one minister above another is both sinful and dangerous. When the gifts and abilities of one preacher are cried up, to the contempt of others, it occasions enmity and dissension among preachers themselves, as well as among the people. However, this was not true among the apostles; but perhaps this is accounted for because they were not as great fools over praise and honor as are some preachers to-day. Many a promising young preacher has been converted into a bigot and a fool and rendered worthless in the Master's vineyard by praise and compliments of the brethren. Brethren should be careful as to how they compliment and praise the young preacher, lest they be the means of destroying his usefulness. Many of the older preachers cannot stand too much praise. Praise God and not the preachers is the divine rule.

THE PASSING OF DR. C. N. NEWMAN.

BY W. B. M'QUIDDY.

On Tuesday, March 10, 1925, Dr. Charles N. Newman, of Tullahoma, Tenn., passed from earthly scenes into the world eternal. His death was sudden and unexpected. He had been ill only a few hours of angina pectoris.

Dr. Newman was born on October 16, 1856, and was at the time of his death a few months more than sixty-eight years of age. His boyhood days were spent and around Jefferson City, Tenn., to which place his body was borne for interment. He practiced his profession for several

years in Normandy, Chattanooga, and Loudon, Tenn., and from the last-named place removed to Tullahoma in the year, 1904, and continued in his chosen profession until his death. "He was one of the best-known physicians in this part of the State and also well known in East Tennessee. His family was one of the pioneer families of that section. He was not only well posted on matters concerning his profession, but was one of the best-informed men in this county on history and an inveterate reader of standard literature."

In November, 1893, during a meeting conducted by

DR. CHARLES N. NEWMAN.

Brother F. B. Srygley at Normandy, he confessed his faith in the Lord Jesus and was baptized by Brother Srygley and the writer in the clear waters of Duck River. For several years after this event I was associated with him in church work and observed the interest he took in spiritual matters and his "growth in grace and the knowledge of the truth." He was a diligent student of the word of God and had a very clear conception of its divine truths. Brother J. D. Floyd, of blessed memory, once spoke to me concerning the Doctor's extensive knowledge of the holy Scriptures. He possessed a comparative copy of the New Testament containing the King James Version and the Revised Version in parallel colmns, and its well-worn pages gave evidence that it had been faithfully read and studied. He requested his wife to place this loved book in the casket with his body, and this was done. The funeral services were held at his residence, on March 11, by Brother C. E. Jackson and the writer.

Surviving Dr. Newman are his wife, Mrs. Florence Peck Newman, and two sons by a former marriage, Charles and Harry Newman, of California.

We cherish the fond hope of meeting again our friend and brother "in the land that is fairer than day."

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.
God in his wisdom has recalled
The boon his love had given;
And though the body slumbers here,
The soul is safe in heaven."

THE POWER OF THE CROSS.

We never get past the cross. It grows more precious every day and every step of the Christian's way. It is heaven's trade-mark on everything that expects to pass the gates of heaven. The principle of death and resurrection is the profoundest principle connected with our Christian life. Abraham's Isaac had to be laid down in death and taken back in resurrection as God's Isaac before the promise could have right of way. Not only must our evil things be given up to be crucified, but our best things must go through the cross and come forth with the stamp of the resurrection. Our natural graces and virtues must be exchanged for supernatural gifts and enduements. Our very prayers must first often seem to fail, then come back to us as from the grave. Our service must be buried seed and bear upon it the stamp of the cross. Yes, and even this earth itself must pass through its great and final catastrophe and come forth as the new heaven and the new earth with the sign manual of the cross as the mark of its divinity and immortality.—Selected.

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

NELSON

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By M. C. HAZARD, Ph.D.

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RELIGIOUS CONTROVERSY.

(A. Campbell, in Millennial Harbinger, January 4, 1830.)

Many good men whose whole lives have been one continued struggle with themselves—one continued warfare against error and iniquity—have reprobated religious controversy as a great and manifold evil to the combatants and to society. Although engaged in a real controversy, they knew it not, but supposed that they only were controversialists who were in debates and discussions often. Had they reflected but a moment, they would have discovered that no man can be a good man who does not oppose error and immorality in himself, his family, his neighborhood, and in society as far as he can reach, and that he cannot oppose it successfully only by argument, or, as some would say, by word and deed, by precept, and by example.

There can be no improvement without controversy. Improvement requires and presupposes change; change is innovation, and innovation always has elicited opposition, and that is what constitutes the essentials of controversy. Every man who reforms his own life has a controversy with himself, and, therefore, no man who has not always been perfect and always been in company with perfect society can be a good man without controversy. This being conceded (and who can refuse to concede it?), it follows that whensoever society, religious or political, falls into error, or, rather, so long as it is imperfect, it is the duty of all who have any talent or ability to oppose error, moral or political, who have intelligence to distinguish, and utterance to express, truth and goodness, to lift up a standard against it, and to panoply themselves for the combat.

But yet, plain and obvious as the preceding remarks may be, many will contend that religious controversy, oral or written, is incompatible with the pacific and contemplative character of the genuine Christian and promotive of strifes, tumults, and factions in society, destructive of true piety toward God and of benevolence toward man. This is a prejudice arising from the abuses of controversy. Admit for a moment that it were so, and what would be the consequence? It would unsaint and unchristianize every distinguished patriarch, Jew, and Christian enrolled in the sacred annals of the world, for who of the Bible's great and good men was not engaged in religious controversy? To go no farther back than the Jewish lawgiver, I ask, what was his character? I need not specify. Whenever it was necessary, all—yes, all the renowned men of antiquity were religious controversialists. Moses long contended with the Egyptian Magi. He overcame Jannes and Jambres, too. Elijah encountered the prophets of Baal. Job long debated with the princes of Edom. The Jewish prophets and the idolatrous kings of Israel waged a long and arduous controversy. John the Harbinger and the scribes and Pharisees met in conflict. Jesus and the rabbis and the priesthood long debated. The apostles and the Sanhedrin, the evangelists and the doctors of divinity, Paul and the skeptics, engaged in many a conflict; and even Michael fought in "wordy debate" with the devil about the body of Moses. Yet who was more meek than Moses, more zealous for God than Elijah, more patient than Job, more devout than Paul, and more benevolent than John?

If there were no error in principle or practice, then controversy, which is only another name for opposition to error, real or supposed, would be unnecessary. If it were lawful, or if it were benevolent, to make a truce with error, then opposition to it would be both unjust and unkind. If error were innocent and harmless, then we might permit it to find its own quietus or to immortalize itself; but so long as it is confessed that error is more or less injurious to the welfare of society, individually and collectively considered, then no man can be considered benevolent who does not set his face against it. In proportion as a person is intelligent and benevolent, he will be controversial, if error exist around him; hence, the Prince of Peace never sheathed the sword of the Spirit while he lived. He drew it on the banks of the Jordan and threw the scabbard away.

We have only to ask how we inherited so many blessings, religious and political, contrasted with our ancestors some five hundred years ago, to ascertain of what use controversy has been, and how much we are indebted to it. All was silent and peaceful as the grave under the gloomy scepter of Roman pontiffs under the despotic sway of the Roman hierarchy until Luther opened the war. The Roman priesthood denounced the "ruinous errors" and "damnable heresies" of Luther, the "deadly influence" of the tongue and pen of the hiersiarch; but they fasted and prayed and denounced in vain. No crocodile tears "over the souls of men," no religious penances for "the church in danger," no invocation of "all who loved Zion," no holy coöperation of "the friends of evangelical principles" could check the career of this reforming Hercules. Bulls of excommunication assailed him as stubble would Leviathan in the deep. "He feared no discipline of human hands." All was impotent and unavailing. The fire then kindled, though oft suppressed, yet burns.

The controversy begun by Luther not only maimed the power of the Roman hierarchy, but also impaired the arm of political despotism. The crown, as well as the miter, was jeopardized and desecrated by his Herculean pen. From the controversy about the *rights of Christians* arose the controversy about the *rights of men*. Every blow inflicted upon ecclesiastical despotism was felt by the political tyrants.

Religious controversy has enlightened the world. It gave new vigor to the mind, and the era of the Reformation was the era of the Devival of Literature. It has enlightened men upon all subjects, in all the arts and sciences, in all things—philosophic, literary, moral, and political. It was the tongue and pen of controversy which developed the true solar system, laid the foundation for the American Revolution, abolished the slave trade, and which has so far disenthralled the human mind from the shackles of superstition. Locke and Sidney, Milton and Newton, were all controvertists and reformers, philosophers—literary, religious, and political. Truth and liberty, both religious and political, are the first fruits of well-directed controversy. Peace and eternal bliss will be the "harvest home." Let the opponents of controversy or they who controvert controversy remember that had there been no controversy, neither the Jewish nor the Christian religion could have ever been established, nor, had it ceased, could the Reformation have ever been achieved. It has been the parent of almost all the social blessings which we enjoy.

If, indeed, all mankind were equally in love with truth, equally rational, equally intelligent, and equally disinterested, we might have only to propose a change for the better, and all would embrace it; but just the reverse of this is the true history of society. He is but little experienced in the human heart, he knows but little of the world, who imagines that what appears clear, wise, and useful to him, appears so to all; or that it is only necessary to support truth and goodness by unanswerable arguments to render them universally triumphant. The more clearly and forcibly an unpopular truth is argued, the greater will be the dislike to it by all who are interested in representing it to be an error. Melancthon was for a time the subject of an illusion of this sort. He once told Luther that so clear were his apprehensions, so deep his convictions, and so forcible his arguments that he could soon convince all Germany of the truth of the Reformation principles. He became an itinerant and commenced a campaign against the priesthood. On returning from his first tour, Luther said to him: "Well, Melancthon,

what speed?" "Alas!" replied the young reformer, "old Adam is too strong for young Melancthon."

A little experience will convince the most astute that the clearness and force of argument will not subdue opposition. It very frequently provokes the greater resentment. The adversaries of the Messiah are proof of this; so were the aristocrats in the late Virginia convention. Orpheus could, by his music, as easily have caused the oaks to follow him, as could the Republicans, by their arguments and demonstrations, have caused the oligarchs in power to consent to extend equal rights and immunities to the proscribed casts in this commonwealth.

When error has but a single ally in the corruptions of the human heart, it is very formidable; but how strong when pride, passion, and interest become its auxiliaries! To overcome these, reason and logic must be strong, indeed, and rhetoric most persuasive. Pride, ambition, and selfishness are all powerful allies of error. Hence, double, triple, and quadruple the evidence necessary to convert a layman will not often convince a priest. The pride of the understanding is the most invincible of all sorts of pride, and more especially when religion is the problem. A bigoted skeptic, a prejudiced sectary, and an interested priest are more without the pale of reason, are more beyond the reach of controversy, than the errorists of any other school. But while error lives and falsehood has an auxiliary upon earth, controversy will be necessary and argument indispensable.

When controversy proceeds from benevolence, it will be more successful and less injurious to the comfort of them who are engaged in it; but when argument and debate are dictated by resentment, prompted by pride, or controlled by the lust of power, the hearts of the combatants must be polluted and their passions inflamed. The wrath of man never did, and it never can, effect the righteousness which God requires, nor can it promote the happiness of man. When we love truth for its own sake, and when our efforts to maintain it proceed from brotherly kindness and love to all men, then we will plead its cause with force and with success; and then, and then only, will we be sanctified and blessed in the work. But a controversy for opinion, or for truth, instituted by vanity, by the pride of understanding or the lust of power, will pollute the heart, aggravate the passions, sour the temper, and terminate in vain jangling; but because it has been abused, shall we desist from the use of it? This would be to make a covenant with death and an agreement with destruction. This would be to live in vain and to die without honor. This would be to depart from the example of the confessors, martyrs, and apostles of Jesus, and to renounce our allegiance to the King eternal, immortal, and invisible. For so long as error in principle and in practice exists, so long will it be the duty and the felicity of the intelligent and the good to oppose it; and as long as there are conflicting creeds, sects, and divisions among religionists, so long will it be our duty to "contend for the faith which was once delivered unto the saints."

But never was there so much need to study the "*suaviter in modo*" and the "*fortiter in re*," amiability in the manner and firmness in the purpose, as in the defense of truth. We must conciliate the passions, while we besiege the understanding. We are not to suppose all our opponents to be knaves and impostors, to be interested and obstinate. We must remember that in this world of weakness and of error the good and the virtuous are often found enlisted under the banners of error. There are honest differences of opinion, and men equally sincere and virtuous on both sides of every question. This must never be lost sight of. It is, nevertheless, true that our great models, the prophets and apostles—nay, the Savior himself—though often mild as the genial influence of spring, were sometimes severe and surly as the winter's blast. At one time and amidst one class of opponents they were as gentle as the balmy zephyrs on beds of violets; at another time and amidst other opponents, they were like the mountain storm roaring through the cliffs. Soft and persuasive were their words and arguments to those who appeared honest in their convictions, but severe and tart were their reproofs to such as appeared obstinate in error. Hence, Paul, who instructed his son Timothy to imitate him in all things, admonished him to instruct some opponents "with all meekness," and "sharply to rebuke and confute" others; so did Peter and Jude in their Epistles. "Make a difference," says Jude, between those "who are complainers, who walk according to their own lusts, whose mouths speak great swelling words, and admire men's persons for the sake of gain"—"have compassion upon other errorists;" "save them with fear, hating the garments spotted by the pollutions of the flesh." No man ever spoke more severely of certain teachers than Peter in his second Epistle. We must, in all our controversies, make the same differences. When we find persons like Balaam, obstinately intent on covetous courses, for the sake of others we must not spare them; but courtesy and benevolence will be our best guides, and a good example will often achieve more than a thousand arguments.

To your posts, then, O Israel! Remember, you have enlisted not for six months, like some of our sectarian militia, but you have vowed allegiance during the war. "Fight the good fight of faith." Keep your eyes upon the Captain, and when the conflict is over he will cover you with laurels which will never wither, and bestow upon you a crown of righteousness which fadeth not away.

THE VITALITY OF RELIGION.

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

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OUR MESSAGES

Home-grown piety is best.

Living solely for self is a poor business.

The leech bleeds the hand that feeds him.

The man enslaved by sin is a slave indeed.

The way to heaven traverses the self-denial route.

Those who flock with the crowd are constantly changing.

You must learn to do good by first ceasing to think evil.

Christ waged a constant warfare on the devil and his emissaries.

One was baptized at Lindsley Avenue, this city, last Lord's day.

W. E. Morgan began a meeting at Flint, Mich., last Lord's day.

I will fear no evil so long as Jesus leads me every step of the way.

Instead of abolishing criticism of wrongdoing, abolish the evil itself.

Wilson Herron preached at Burnett's Chapel, near Lavergne, Tenn., last Lord's day.

G. W. Hardin changes his address from General Delivery to Box 797, Ponca City, Okla.

F. B. Srygley preached to two splendid audiences at Leiper's Fork, Tenn., last Lord's day.

S. P. Pittman is doing a splendid work with the Broadway church of Christ, Knoxville, Tenn.

C. C. Brown, Daytona, Fla., April 2: "I preached last evening at a sick home. Two made the good confession."

Charley Nichols, Clay, Miss., April 8: "The Gospel Advocate is doing a grand work which eternity alone will tell. I enjoy your writing very much."

H. Roy Hobbs: "If thou couldest but always continue humble and little in thine own eyes, and keep thy spirit in due order and subjugation, thou wouldest not fall so easily into dangers and offenses."

G. A. Shaver, Moultrie, Ga., April 8: "Brother Nichol has just closed a great meeting with the little band here. Three came into the one body. There was much rejoicing, for those coming with us were all dear to our hearts."

H. Leo Boles preached to two large and appreciative audiences at the Twelfth Avenue Church, this city, last Lord's day, morning and night. Brother Boles also taught the adult Bible class at the study hour. This class now numbers over one hundred.

H. D. Jeffcoat, Duffee, Miss., April 8: "Brother Buffington, of Crandall, is here with me, and has preached two good sermons. So I will say to the brethren in Mississippi and Alabama that the church has a new preacher in this field, and we should call him out and help him."

George H. Porch advises that H. T. King preached two fine sermons at Belmont Avenue, this city, last Lord's day. Morning subject, "Hope in Christ;" evening subject, "Friendship Between David and Jonathan." Large crowds morning and evening. Two confessions and baptisms.

W. N. Ridge desires to devote his entire time to preaching the gospel. Brother Ridge is a splendid young man and a good preacher, and we are glad to very heartily commend him. He is open for meetings at any time, any place. Write him at Route 4, Box 53, Nashville, Tenn.

C. H. Smithson, Hatfield, Ark., April 6: "Yesterday was spent with the saints at Nash, Texas, and it was pleasant indeed. Next Lord's day I will be here at home, and hope to have a fine hearing. I have some choice time for meetings in the spring and summer. I am in a position to furnish a fine singer for schools or meetings."

J. G. Allen, Muskogee, Okla., April 5: "We had two splendid services at C Street to-day, with one addition at the night service. Our mission in the Midland Valley Addition is growing with each service, and we are in need of a house to meet in, as the place we use is too small to accommodate those who desire to attend. Pray for the work here."

W. P. Myhand, Jackson, Ala., April 6: "We are rejoiced at the thought of our beloved brother, G. W. Jarrett, coming back to meet with us for a while. We are always glad to have him with us. He has a welcome in any of our homes. He never speaks evil of any of his brethren or of any preacher. He is sound in his teaching, and he does not sugar-coat it for gain or court favor with the sects. His address will be Jackson, Ala."

Frank Shackelford, Hope Hull, Ala., April 5: "I read with interest every piece you write for the Gospel Advocate, and enjoy them all, as I do practically all it publishes, but I believe I appreciated your reply to 'Rev.' J. G. Bow, in the issue of April 2, more than any you have written, because of your peaceful, quiet, Christianlike manner of handling the matter and the unanswerable facts you present. The Advocate is a power for good, and was never better."

W. T. Hines, Dodge City, Kan., April 6: "I closed my third meeting with my home congregation (Neosho, Mo.) with twelve added to the church. Will W. Slater, of Irving, Texas, who is one of the best singers and preachers in the church, led the song service. Congregations will make no mistake in calling him for meetings. I closed my year's work with these good brethren, and will take up the work with them again in November. At present I am at Dodge City in a meeting."

J. B. Rodd, Moberly, Mo., April 4: "A very small audience meets at my residence each Lord's day for worship. We want to have a protracted meeting in June, to be held in a tent, but we have not been able to locate a tent to date. We want to borrow or pay a small rental for one, and will pay the freight charges both here and back if not too far. Our support for the preacher has been assured, but a tent is necessary before we can hold the meeting. Who has one we can secure? Write me."

R. L. Colley, Union City, Tenn., April 6: "Charlie Taylor, of Paducah, Ky., has just closed one of the greatest meetings in the history of the church here. The house was full at almost every service, and at some of the services many were turned away for lack of room. Thirteen were baptized, two were restored to their 'first love,' and twenty placed their membership. Of the latter number, two came from the 'digressives,' desiring to worship as 'it is written.' The church was greatly strengthened in every way."

T. W. Phillips, San Antonio, Texas, April 6: "The meeting with the church of Christ on South Flores Street, this city, continued fifteen days and closed last night with a fine interest and attendance. J. S. Newman did the preaching. Five were added to the congregation, four of them by confession and baptism. San Antonio is a great city with more than two hundred thousand people, and the door of opportunity stands wide open to the churches of Christ at this time. Pray for us, brethren, that we may go forward with the work as good soldiers should. The Beacon Hill meeting will begin on the second Sunday in May, with Foy E. Wallace, Jr., and Austin Taylor in the lead."

W. C. Phillips, Chattanooga, Tenn., April 2: "Last Lord's day was a good day with the Cowart Street church of Christ, this city. At the morning service Mrs. W. E. Setliffe made the confession, and at the evening service her husband made the confession. Immediately after the evening services they were both buried in baptism. Also one restoration at the evening service. On March 31, at 12:30 P.M., in the prayer-meeting room of the Central church of Christ, this city, in the presence of Brethren Hoover, Graham, and Etheridge (ministers), I solemnized the rites of matrimony between W. H. Hackworth, of Stevenson, Ala., and Miss Sue Willie Smith, of Paint Rock, Ala. Both are members of the church of Christ. I'm for the Gospel Advocate on and no."

Will J. Cullum, Livingston, Tenn., April 4: "Our work at Livingston and in the vicinity is moving forward, with a general interest being aroused among the churches of Christ. J. D. Jones is the minister at Monterey, Crossville, and Algood: J. Pettey Ezell, at Cookeville; W. M. Oakley, evangelist in Putnam County; and the writer, at Livingston; and, with a fine spirit of coöperation being shown, we hope for good results. At this writing I am in a mission meeting, preaching to a full house each evening. I am to begin a meeting at Dalton, Ga., on April 14. We are encouraged to keep the battle raging against departures from the word of the Lord, and at this writing we are endeavoring to induce the Christian Church to have a discussion of the instrumental-music question. We will make known in the near future the results of our efforts to have this debate."

The man who doesn't believe in prayer hasn't faith.

Don't think upon the works of man; think upon the works of God.

The preacher who says more than he is able to live up to is trying to do too much.

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A devoted, devout, regenerated man will be devoted to the ancient order of things in the church, to knowing and doing the whole will of God.

The man who believes that the universe is traveling at so many billion miles a second and can't believe in God has a queer sort of a kink in his make-up.

We published in the Nashville Banner last week that none of the city's popular clergyman are preaching the gospel, and not one of them has denied it so far.

W. M. Mann, Clinton, Okla., April 9: "We have just closed the best meeting in the history of the church in Clinton. Fourteen were baptized. The preaching was done by J. Will Henley."

C. A. Norred, Florence, Ala., April 10: "One was baptized last Lord's day. The Poplar Street Church is building a house here for the colored brethren and will give attention to work among the colored people here."

I. A. Douthitt, Sedalia, Ky., April 10, to F. W. Smith: "I have just read your article in the Gospel Advocate of April 9. I appreciate the way you are going after that bunch of infidels. Give them more of it. You are helping us young preachers."

I. A. Douthitt, Sedalia, Ky., April 10, to F. B. Srygley: "I just want to tell you how much I appreciate your reply to J. B. Cowden in the Gospel Advocate of April 9. I believe if I were Cowden I would let you alone, and I imagine he will from now on."

W. D. Black, Sweetwater, Texas, April 6: "Our meeting starts off well. Two good sermons yesterday, with fine crowds and good interest. Two placed their membership. C. McClung, of Weatherford, will be here to-day, the Lord willing, to do the rest of the preaching."

J. G. Malphurs, Blackwater, Mo., April 10: "A well-qualified lady teacher is needed at Blackwater, Mo., to work in a private school conducted by Christians. None but a faithful member of the church is wanted. A good work for some one looking for Christian association."

F. L. Young, Charco, Texas, April 7: "I am resting, fasting, and feasting in the land of roses and grape fruit. This is my first vacation in forty years. I hope soon to be well and back at work in the Lord's vineyard. The dear Lord is so good and time is so short. Let us work and pray."

James E. Chessor, Spencer, Tenn., April 6: "J. E. Acuff, of Nashville, Tenn., visited his family here yesterday and preached a strong sermon on the Beatitudes (Matt. 5: 3-12). Price Billingsley will preach here on the first Sunday in May, and also deliver lectures before the student body of Burritt College."

T. W. Phillips, Jr., Shreveport, La., April 6: "One confession and large crowds yesterday. We set two hundred and fifty as a goal to reach by October in our Bible-school work. The first Sunday in last October there were only thirty-three in the classes. We have had above one hundred for several Sundays now."

J. D. Mathews, Marietta, Okla., April 6: "I preached for the Shadydale congregation on Friday night, Saturday night, and on Sunday and Sunday night. Our audiences were large and very attentive. There is an open door here for much good to be accomplished. There is a large field here, but the laborers are few."

L. E. Carpenter, Port Arthur, Texas, April 5: "The Sixth Street Church, this city, continues to grow along all lines. Our reports show one hundred and seventy new pupils enrolled in our Sunday-morning Bible study since the first of this year. Our revival starts off well, with great crowds and interest. Three added the first day, though we were forced to begin it with home forces. Brother Billingsley will be here Monday. Let us work harder and in a more definite and systematic way this year than ever before."

O. M. Reynolds, Albuquerque, N. M., April 6: "Several have been added at 1135 Forrester Avenue since last report. G. A. Dunn, Jr., is to assist us in a big tent meeting on June 14-28. On May 22 I am to begin a meeting at Kress, Texas. Beginning on July 1, I shall do general evangelistic work, going anywhere I may be called. July and August are already promised. We intend to make our home for years to come at Abilene, Texas. The Gospel Advocate is great."

O. F. Shearer, Monticello, Ky., April 8: "The proposed discussion between H. B. Taylor (Missionary Baptist) and C. R. Nichol (Christian) will be held on May 5-8, at the courthouse in Monticello, Ky. Two two-hour sessions each day—morning and night. The general church questions are to be discussed. To reach Monticello, buy your railroad ticket for Burnside, Ky. Taxies from Monticello meet all trains and will bring you over promptly. Monticello and the surrounding neighborhood are arranging to take care of a number of visitors. You are cordially invited to come and be with us in this discussion."

W. M. Burkhalter, Athens, Ala., April 6: "I am now living at Athens, and managing a grocery store. I was raised near Nashville, just one mile from Cedar Grove Church. I was baptized by your father in White's Creek many years ago. Brother McQuiddy conducted the meeting. Brother Lambert, of Waverly, Tenn., conducted a revival at Athens last fall, and I went back into the church here and am working all I can. I have been taking the Gospel Advocate a few months, and am getting a lot of enjoyment from reading it. Several members of our church are reading the Advocate. I think you gave Mr. Bow a complete answer. We have preaching only on the second and fourth Sundays. I wish we had some one to preach every Sunday."

P. J. Fox, Lewisburg, Tenn., April 10: "I am sending you renewal subscription for my mother, Mrs. Fannie Fox, who is in very feeble health and on that account is not able to read nor write. The Gospel Advocate has been coming to us in her name for over forty years. I sure enjoy your front page, and never fail to read it when the Advocate comes. I read it often to mother, and she, too, enjoys your writings. Any one who will read the first page of the Advocate and do accordingly cannot make a mistake, and will not regret it when his time draws near. This will be, I am thinking, the last time the Advocate will be subscribed for in mother's name, for I fear another year will find her in the great unknown. However, she will be faithful till the end. I wish you and the Advocate much success, and hope that it will visit every home in the land."

James E. Chessor, Spencer, Tenn., April 10: "The Burritt College building committee has let the contract for constructing the concrete base for the new dormitory to V. M. Elrod, Lebanon contractor, at a reasonable consideration—twelve hundred dollars. Ground was broken on April 8, and the job will be finished within two weeks. The blue print calls for a U-shaped base, with court next to the administration building, the dormitory to contain eighty rooms and to be furnished with steam and water. For the present, however, the foundation for only two ells is to be made, the building to contain forty or fifty rooms. The policy of the board of trustees is to build no faster than incoming funds will admit, thus steering clear of debt and financial obligation. They have funds to lay the foundation and to burn a quantity of brick, and then, perhaps, to lay some brick. The brick will be made at the low price of six dollars per thousand. A large quantity of old brick will be utilized also, when the two antiquated and inadequate dormitories now in use are torn down. It is to be hoped that the new dormitory can be built without delay or handicap. The earlier it is finished, the better, the school's welfare requiring it."

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"The Profitable Word" contains a choice selection of the writings of J. C. McQuiddy, editor and publisher of the Gospel Advocate for over forty years, carefully compiled by A. B. Lipscomb. It is a gem and contains some of the best thoughts of a great mind. The book contains 196 pages, and is neatly bound in silk and stamped in gold and white metal. Now ready. Send $1.50 and get a copy.

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EDITORIAL

"THE NEW HAMPSHIRE DECLARATION OF FAITH."

BY F. B. SRYGLEY.

A series of articles by John Bunyan Lemon, D.D., of Greenfield, Mass., has appeared in the Western Recorder on the above subject, in which some strange things are said. As a sample of this Baptist literature, I quote the following:

The New Hampshire Declaration of Faith is the correct name of the document which twenty years afterwards was spoken of as a "Confession of Faith." It has been by far the widest circulated Baptist literature in the world. It has been read on every continent and studied in well-nigh every school of learning where Baptist history has been thought important.

This single pamphlet has had more than one hundred thousand circulation, not to mention the tens of thousands, perhaps millions of copies, printed in whole or in part by Baptist churches throughout the land for free distribution in their own communities. It is possible that this brief, timely document has alone saved our entire Baptist denomination from disintegration and decay.

From the foregoing quotation I am very much impressed with the wide circulation of this unauthorized document, as "it has been by far the widest circulated Baptist literature in the world." It will be noted that it is *Baptist* but not *Christian* literature. One could read the New Testament all his life and never know that such a document ever had an existence. There have been more than one hundred thousand copies of this "Confession of Faith" circulated, besides the tens of thousands, perhaps millions, which have been printed by Baptist churches for free distribution. These Baptist churches could see more in it than I have ever been able to see, or they would not have given it such wide circulation.

The brother certainly does give praise to this "Confession of Faith" when he says: "It is possible that this brief, timely document has alone saved our entire Baptist denomination from disintegration and decay." This is equivalent to saying that the New Testament would not have saved it from "disintegration and decay." This is evidently true, for the New Testament does not say one word about the "Baptist denomination." One can read that book for a lifetime and never learn one thing about the "Baptist denomination," or other denominations, for that matter. No wonder the Baptists needed an outside document to save them from "disintegration and decay." The only allusion that the New Testament makes to the "Baptist denomination" is to condemn it when it condemns division: "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized into the name of Paul?" (1 Cor. 1: 12, 13.) This passage condemns division. What is the "Baptist denomination," except a part or a division among those whom they claim are Christians?

The gentleman further says in defense of the Baptist "Confession of Faith:"

It is bad enough, even now, in New England and in the Middle West, to find scores of Baptist pastors who have no clear idea of what an orthodox Baptist church is. And there is no short-cut way for them to find out authoritatively, no official document by which they can get their bearings.

It was so in New Hampshire in 1780. There was no official standard by which a church or an individual could get recognized measurement. Every man had a perfect right to insist that he was orthodox and his church a regular Baptist church, despite the fact that no two of them agreed together. A consensus of opinion was out of the question, because the churches were few in number and separated by miles of wild and unsettled territory. Theological seminaries had not yet got a-going, and denominational societies were in their infancy. There was no "court of appeals" for religious questions. Every man was a law unto himself. They had the Bible, to be sure, but every denomination was claiming that for its creed. The people wanted to know why a church should call itself "Baptist" instead of "Presbyterian" or "Congregationalist."

Why is it so bad "to find scores of Baptist pastors who have no clear idea of what an orthodox Baptist church is?" Of course this is admitting that they cannot find what it is from the New Testament; but if it is not revealed in the Bible, what difference does it make whether they ever find out or not? Neither Paul, Peter, James, John, nor any other writer of the New Testament ever found out; or, if they did, they did not make it known, as they say nothing about it in any of their writings now extant. If it made any difference to them, they expressed no regret over the matter. Then why should the Doctor worry? "In New Hampshire in 1780" there was no official standard by which a church or an individual could get recognized measurement." This is a clear admission that the New Testament does not recognize the Baptist denomination, because we all know those Baptists of New Hampshire had a New Testament, even if they were not willing to use it. Though they had the New Testament, still they had no "recognized measurement." They had the measurement all right of the New Testament church, but the trouble was that they did not recognize it. It seems that the Baptists of New Hampshire—and all over the world, for that—were, and are yet, in this predicament. The New Testament does not recognize them and they do not recognize it. I have known for a long time that this was the trouble with my Baptist friends, but this is the first time I have had one of their "big guns" to admit it.

Of course, every man had the right to insist that he was orthodox and his church a regular Baptist church, if he wanted to; but none of them had the right to insist that the New Testament church was the Baptist Church, for it is not and never has been. The brother says no two of these Baptist churches agreed together. That is not as bad as is the fact that no one of these churches agreed with the New Testament; if it had, it would have been the church of Christ instead of the Baptist Church. They could not get "a consensus of opinion," "because the churches were few in numbers and separated by miles of wild and unsettled territory." It is strange that under these wild conditions these misguided ones did not think to turn to the New Testament and all get together on it.

If they had all followed the Bible, they would have been together even though they were "separated by miles of wild and unsettled territory." The apostolic church stuck together on the apostolic doctrine, and they had no theological seminaries or denominational societies, not even in their infancy.

But the Doctor says there were no "courts of appeal" in New Hampshire in those early days. Neither was there such a court in apostolic times. True, they appealed to the inspired ones in those days, and those few churches in New Hampshire should have appealed to the same authority; but the Baptists of New Hampshire could not have made their appeal to this court, because they have no case before it. Their church is not the one that went before the apostles. "Every man was a law unto himself." For that reason they should have taken the divine law and become law-abiding citizens in the kingdom of heaven.

The Doctor says: "They had the Bible, to be sure, but every denomination was claiming that for its creed." That is a poor excuse for giving up the Bible as their guide and writing a "confession of faith." I do not think the Baptists ought to go square back on the word of the Lord because others are claiming it as their creed. I do not believe in going by the majority, but I certainly would not let others drive me from the Bible by any such claim. The Doctor ought to know that not every denomination is going by the Bible, whatever they claim; for, if they were they would not differ as they do. What the Doctor should have taught these religious "Bolsheviks" who were a law unto themselves is that they should not only *claim* the Bible as their creed, but should in reality make it such and be governed by its divine requirements. No wonder the people wanted to know why a church is called "'Baptist' instead of 'Presbyterian' or 'Congregationalist.'" They could never find any reason for it in the Bible; and if there is none in that book, then there is no scriptural reason. The church of the New Testament was never called either "Baptist," "Presbyterian," or "Congregationalist." Christ called it his church: "Upon this rock I will build my church." (Matt. 16: 18.) "All the churches of Christ salute you." (Rom. 16: 16.) It is called "the church," "the church of God," "the church of the first-born," but never "the Baptist Church." No wonder these New Hampshire Baptist churches had to write a "confession of faith," as they could not even find their name in the one the Holy Spirit wrote.

RELIGIOUS JOURNALISM.

BY F. W. SMITH.

The printed page is, perhaps, one of the most *forceful* ways of impressing ideas upon the human mind, and it is certainly the most *extensive* way; because, while comparatively *few* hear the spoken words, multiplied thousands read the same message in print.

Then, again, while the "spoken" message may fade from memory with no power to recall or reproduce it, the "written" message is permanent, and can be referred to in the event of the lapse of memory. Thus, in point of "accuracy," at least, we see the advantage of recorded history over that of mere tradition. In this respect the people living in what is termed the "patriarchal" age had not the advantages of those since Moses committed to writing his history as recorded in the first five books of the Bible.

Without the teaching of Christ and his apostles in the permanent form presented in the New Testament, we could neither write nor speak with freedom of "certainty" upon the great themes of Christianity either from the pulpit or the press; but since the revelation of God to man has been, by inspired men, committed to writing, we can always have a standard by which to prove or test the utterances of both pulpit and press.

A religious journal, then, is to be "judged," not by the *whims* and *prejudices* of men, but by the divine standard—*the written word of God.* This judgment should deal with the "accuracy" of its statements—that is, as to scriptural teaching—and with the "spirit" and "manner" in which it condemns error and advocates the truth. There is a certain amount of "dignity" and "freedom" from that which gives unnecessary offense to those in error that should always characterize a religious journal.

Until it is clearly proven that those from whom a religious journal may differ are dishonest, and are "willful" perverters of the truth, all reflections and insinuations to the contrary should be studiously avoided. But in so far as a Christian and dignified exposure of religious error is concerned, the lines cannot be too sharply and forcefully drawn between the truth and the doctrines of men. The more *vivid* and *forceful* the contrast is made to appear between truth and error, the better it is for the truth, and any religious journal that *fails* in this respect is *untrue to its professed mission.*

Now, the Gospel Advocate has always had a well-defined policy, and it is the sincere *desire* and *firm* determination of those into whose hands it has fallen to maintain to the best of their ability that policy. Hence, such expressions as were heard at the Columbia debate by an advocate of the inventions of man in Christian worship, that the "Gospel Advocate is an unholy sheet," do not move us in the least. The Advocate, from the beginning of departures from the truth, has, because of its opposition to such departures, been subjected to all such *unkind* and *untruthful* thrusts.

Furthermore, the Advocate will not be *intimidated* nor *swerved* from its course of opposing all religious errors in the worship and service of God by the "criticisms" and "faultfindings" of that class who mean well, but are too fearful of displeasing those from whom we differ. *We must be true to the truth;* and while in its advocacy we, no doubt, make mistakes in manner and spirit, we gladly welcome and invite kindly criticism and helpful suggestions.

However, very often the editors and contributors of the Advocate are "misjudged," and consequently censured for that of which they are entirely innocent. To conduct a religious journal so as to please everybody simply *cannot be done,* a thing of which we have ample proof nearly every week. To illustrate: An article appears in its columns regarding which letters of high commendation are received in one mail, and perhaps in the very next a letter or so of condemnation is received. Hence, that which appeals to and pleases a large number of readers may displease some others. What, under such circumstances, should a religious paper do? It should continue to teach the truth of God, regardless of the consequences. The apostle Paul had some experiences from which we may learn a lesson. He said: "For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ." (Gal. 1: 10.)

We are perfectly sure that it is very "displeasing" to our brethren who use instrumental music in their worship and work through humanly organized missionary societies to have the unscripturalness of such things pointed out. But the Advocate could no more be true to its mission in contending "for the faith which was once for all delivered unto the saints" and cease such opposition than it could be true to that mission and cease its contention for the *one baptism* of the gospel of Jesus Christ. Paul said: "So then am I become your enemy, by telling you the truth?" (Gal. 4: 16.) If teaching the truth leads people to be displeased and causes them to condemn and unkindly criticize those so teaching, so much the worse for the critics.

As a sample of dissatisfaction with the teaching of this journal, we call attention to the following:

Gentlemen: I have been hoping that you would stop my subscription when it expired without my troubling to write you, since not I, but some unknown friend, enrolled me on your list. I must, of course, appreciate the courtesy of the "friend," and I certainly recognize the sincerity of the motives back of your paper; but I must say that I know of no other paper that does so much harm to the people who read it trustfully as does your weekly. It is too bad to have such an outworn philosophy foisted on men to-day. X.

This is not published to make the "unknown friend" feel that a subscription to the Gospel Advocate was thrown away, and for that reason the name of our dissatisfied friend is withheld. The simple fact is, we feel highly complimented over the strictures from the author of the above, because it is evident that what he terms "an outworn philosophy" is the opposition of the Advocate to "modern evolution," which teaches that man sprang from a monkey, and to "modernists," who *deny* the inspiration of the Bible and the divinity of Christ.

While we regret exceedingly that our friend entertains such skeptical ideas and that he regards the gospel of Jesus Christ as "an outworn philosophy" that is doing "so much harm to the people who read it trustfully," we are not at all discouraged and will continue to press the claims of Jesus.

The following from the lamented J. C. McQuiddy is worthy of note: "An article that will not in some way bring the readers into closer communion with God, or in some degree elevate, uplift, and make them more useful, should be eliminated from the columns of a journal, even though the editor incurs the frowns of a contributor. One day the public may applaud his efforts, and the same public may condemn him the next day in most scathing terms. It is certain as death that he cannot please everybody. Of course an editor is not infallible or inspired; he makes mistakes as do other people; but God demands that he be true to himself and his convictions."

THE PRIVILEGE AND DUTY OF CHRISTIANS TO TEACH THE BIBLE TO OTHERS. No. 2.

BY E. A. ELAM.

To people of faith, and to all, therefore, who love God, his word is sufficient. No course of human reason is necessary. All they wish to know is God's will, and they are willing and ready to do it. It is their meat to do his will and to accomplish his work. (John 4: 34.) If this is not true with all "church members," they lack faith and have not sufficient love for God.

From the many Scriptures quoted in the last article and from many others which might be quoted it is clearly seen that it is the privilege and duty of all Christians to teach the word of God to others. In fact, he who does not work for the salvation of others is himself not a Christian.

Christians, then, should be ready to teach the word of God at all times, and, therefore, wherever opportunity affords.

In the first place, parents should teach it diligently and daily to their own children. (Deut. 6: 6-10; Eph. 6: 4.) Nothing can take the place of this home teaching and training; nothing can repair the injury which children suffer who do not receive such instruction and training.

Parents who fail to teach the word of God diligently to their children and to train them in the fear of God do not properly and sufficiently love them.

Home is God's ordained institution for the training and development of children. It is both his kindergarten and great training school for usefulness and good; parents are the teachers, and the Bible is the textbook. Mothers must "rule the household" (1 Tim. 5: 14), and fathers must "nurture" their children "in the chastening and admonition of the Lord" (Eph. 6: 4), having them "in subjection with all gravity" (1 Tim. 3: 4), and must lead them into the faith of the gospel (Tit. 1: 6).

Schools in which the Bible is taught on Sunday, or Sunday schools, and schools in which the Bible is taught daily as a textbook are a great good within themselves and can help parents very greatly in the discharge of this sacred duty, but cannot relieve them of it.

Here a very serious matter arises. There is a fast-growing disposition on the part of the State to control more and more the teaching and training of children. More and more, therefore, some parents may feel less and less their responsibility to teach and train their own children. But nothing can relieve parents of this responsibility, neither can the State encroach upon the *rights* and *duties* of parents. Parents must exercise *their rights* to say that the faith of their children in God, Christ, and the Bible must not be undermined in schools of any kind.

On the other hand, when parents have done all this in the fear of God for their children, they have met their obligations and are then guiltless in God's sight, whether or not after this their children accept or reject the teaching of the Bible. The responsibility rests then upon the children. The children of many pious fathers and godly mothers have turned out badly, not because they were not well taught and trained, but in spite of such teaching and training. While God punished Eli for the wicked course his sons pursued, he did not punish Samuel for the same sins committed by his sons. Why the difference? It must be in the fact that Eli did not *restrain* his sons, and Samuel tried to restrain his, but could not. There is no record of God's censuring Samuel for his sons' wickedness. On the other hand, it seems that Samuel deposed his sons from being judges. The children of other godly fathers and mothers in the Bible did not always live the best lives.

But parents must never fail to do their duty.

In addition to their own families, Christians must endeavor to teach the word of God to all within their reach.

Jesus did this. He taught during the day and at night; he taught in the synagogues and in the temple; he taught on the mountain and in the plain; he taught on the land and on the sea; he taught in the homes of the people and along the dusty highway; he taught the poor and the rich; he taught saints and sinners; he taught by asking and answering questions; he taught one at a time, or classes, or multitudes; he contended publicly and mightily against the scribes and the Pharisees, denouncing them as hypocrites and children of Satan, but in gentleness and mercy he taught unfortunate and fallen women. He passed none by.

He sent out his apostles to teach all nations. They taught wherever and whensoever they could find an audience.

PAUL'S EXAMPLE IN TEACHING.

Paul furnishes a most excellent example in this particular, as well as in all others. He exhorts all to be imitators of him, even as he was of Christ. (1 Cor. 11: 1.)

Without space to dwell upon his whole life work in this particular, let us notice only a few striking instances.

At Ephesus "he entered into the synagogue, and spoke boldly for the space of three months;" and when he left, he reasoned "daily in the school of Tyrannus. And this continued for a space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." (Acts 19: 8-10.) He taught there "from house to house," as well as "publicly," and admonished "every one night and day with tears." (Acts 20: 20-31.) His teaching during this time was not confined to Ephesus, because "all they that dwelt in Asia heard the word of the Lord." He was not "the pastor" or "the minister" of the church in Ephesus; he did *not have* "*charge of it.*"

This was a great work and is a remarkable example

for all preachers. Whether or not they can accomplish as much as Paul did, they can be filled with the same spirit, be prompted by the same holy desire, and do all they can of the same work.

And let it be understood that when Paul preached in synagogues he did not indorse the teaching and practice of the Jews who worshiped in them, but embraced every opportunity to teach them the truth and to lead them out of error into the acceptance of the Christ. This he continued to do until put out of the synagogues.

So preachers of the gospel to-day should preach and teach the truth, the whole truth, until for doing so they are shut out of the places where they teach and preach—that is, they should preach the gospel in its fullness and power in anybody's meeting or pulpit, and should teach the truth in any school or anywhere else; but they should not preach or teach in any place, which place is wrong within itself, without in wisdom, in courage, and in the spirit of Christ pointing out this wrong, or in any place where error is upheld without pointing out the error. To preach and teach in such places and remain silent on the errors and wrongs practiced is to compromise the truth and prove unfaithful to God.

Faithful preachers cannot do this preaching and teaching without either converting their audiences or being shut out; but they must have the courage to do it.

Paul sat down and taught the women at the place of prayer by the riverside at Philippi, and at midnight he taught the jailer and "all that were in his house." (Acts 16: 13, 32.)

At Athens, as his custom was, Paul "reasoned in the synagogue with the Jews" on the Sabbath (Saturday); "in the market place *every day* with them that met him;" and "in the midst of the Areopagus" he taught the learned Athenians. (Acts 17: 2, 17, 22.)

Before the unrighteous Felix and profligate Drusilla, Paul "reasoned of righteousness, and self-control, and the judgment to come" (Acts 24: 24, 25); and he made a mighty effort to teach Festus, Festus' military tribunes, and King Agrippa and Bernice, as they sat in great pomp before him (Acts 25: 23 to 26: 32). As the Lord had said, Paul stood before kings, bearing the gospel of salvation to them. (Acts 9: 15.)

Paul was always courteous and dignified either before kings or their subjects, kind and considerate of both rich and poor; but he never fawned, cringed, courted favor, or compromised the truth. He preached everywhere and to all alike the same gospel, and a pure and holy life to all alike.

While at Rome, Paul "abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." (Acts 28: 30, 31.)

Some Others Who Taught the Truth.

Philip preached "good tidings concerning the kingdom of God and the name of Jesus Christ to the Samaritans, and he preached Jesus to one man as he journeyed in his chariot.

Priscilla and Aquila are still other examples. They took the eloquent Apollos "unto them, and expounded unto him the way of God more accurately." (Acts 18: 26.)

As we have seen, all Christians mentioned in the New Testament, except those who became negligent, taught the word of God to others as they had ability and opportunity.

With these examples of Jesus, the apostles, and early disciples before us, and in the light of all these scriptures, we cannot resist the conclusion that it is now the privilege and *the duty* of all Christians, according to their abilities and opportunities, to teach the Bible to everybody in every place and at all times—whenever and wherever one or many may be found ready to learn. They should teach it on Sunday morning, Sunday afternoon, Sunday night, and on any other day of the week, in any place, and to everybody who will receive it. But it is the truth, *the whole truth*, they must teach.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

On receipt of a copy of the book, "The Profitable Word," just published by the Gospel Advocate Company, Nashville, Tenn., I said: "This is a neat book." When I saw it was a collection of the cream of the writings of J. C. McQuiddy, collected by A. B. Lipscomb, I said: "It is bound to be a good book, for Aleck knew Clayton intimately and well a long, long time, and was closely associated with him in his work; hence, he knew exactly what to put into the book and what to leave out"—the latter being scarcely less important than the former. Then I read one chapter of the book, and I said: "That chapter is well worth the price of the book"—and I'm expecting to find the work good, better, and best from the beginning to the end.

The frontispiece consists of a picture of Brother McQuiddy that looks almost as if it were going to speak, and underneath the picture is his characteristic autograph.

I am sure there are blessings in this book for all who will seek them, and I bespeak for it an extensive and speedy sale.

The story of the life, labors, and success of J. C. McQuiddy should be an inspiration to all, especially to the young who hope to toil upward to heights sublime. Brother McQuiddy was one of my pupils—one of my Mars' Hill boys; but I claim no honor for his career, for his powers of greatness and success were developed after his school days were ended, I think.

May the Lord always abundantly bless the loved ones he left behind him, and the lonely members of his own family are not the only ones who sadly and sorrowfully mourn over his startlingly sudden and unexpected departure.

PUBLISHERS' ITEMS.

Write us to-day for sample copies of The Young People, for boys and girls. The price is in reach of all.

See the advertisement on another page of our new collection basket. Price, $3.75. Mail us your order at once.

The Index to Volume LXVI. of the Gospel Advocate is now ready, and will be sent, post paid, to any address for 25 cents. Order your copy to-day.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

As Adventism is being agitated, we suggest to all our readers who are interested in the subject to send us $1.25 for a copy of "Adventism and the Bible."

We have recently printed the second edition of "Hardeman's Tabernacle Sermons," Volume I. Price, $1.50. Mail us your order for a copy of this splendid book.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is selling fast. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, $1.50, postpaid, to any address. Send for your copy to-day.

For information regarding any book, address the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

QUERY DEPARTMENT

BY H. LEO BOLES

Please explain, through the Gospel Advocate, John 14: 2. Are the mansions already built, or are they being prepared? We will appreciate the explanation.—Ouida Mathias, Hyman, S. C.

The scripture referred to is: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." It simply means that Jesus left earth and went to heaven, and that he has made it possible for all who will to go. He was comforting his disciples, who had just been informed that he would soon be separated from them. He tells them that he is only going before them and will prepare a home for them, and that they could be with him forever. His departure from them was necessary in order to make an entrance for them possible. He made this preparation by his death and shed blood. He has not only prepared a place for us, but he has prepared the way for us to reach that place. He says: "I am the way, and the truth, and the life." It should be a comforting thought to us to know that Jesus has prepared a place for us. Heaven is a prepared place for a prepared people who are following him in the prepared way.

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Please tell whether or not the Scriptures uphold women's teaching a class of any degree on the first day of the week. Please give the meaning of 1 Cor. 14: 34, 35; 1 Tim. 2: 9-15. Are women permitted to teach at all, according to these scriptures, and especially where there are able men to take the place? I have always been taught that women are not permitted to teach in public. I am very anxious to have this information.—Wallace L. Coleman, Paris, Tenn.

The scriptures referred to are: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have the dominion over a man, but to be in quietness." These scriptures are plain and easily understood by those who are yearning to know the truth of God. The statements are clear, direct, and forcible. Women are not permitted to take a public part in the church. However, there is nothing in these scriptures that forbids a woman's teaching a class in a quiet way. If she is competent to teach, she should do so in the humility and quietness of her sphere. Priscilla helped to teach Apollos "the way of the Lord more accurately." This was done in a quiet way. There are two ways of teaching the way of the Lord—publicly and privately. God has restricted woman's teaching his word to the private way.

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Please explain Acts 18: 18. Why was Paul's head shorn, and why did he make a vow?—X.

The scripture referred to reads as follows: "And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea; for he had a vow." We do not know why Paul made a vow nor when he made it. By some this is thought to be a Nazarite vow, but the facts as stated in the brief record do not warrant such a conclusion. Sometime previous to his coming to Cenchrea he had made a vow, and had permitted his hair to grow during the period of the vow, and now at its close he resumed the regular shaving of his head, which was customary at that time. Paul shaved his head to declare that his vow had been **discharged.**

Please explain 1 Cor. 5: 11-13.—J. J. Cox.

The scripture referred to reads as follows: "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within? But them that are without God judgeth. Put away the wicked man from among yourselves." Paul is teaching the Corinthians against the evils which were common at that day. He warns them against encouraging wickedness. The one who encourages wickedness is guilty of sin. It was considered an encouragement to eat the common meal with any one at that time. To go into one's house and sit down to a common meal was taken as an indorsement and encouragement of the life that the one who was giving the meal was living. Such an indorsement as eating the common meal with the one was to fellowship that one in his wicked life. Such Paul is condemning.

It does not have reference to the Lord's Supper, as some believe. Christians should have no interchange of hospitality with members of the church who are guilty of the sins mentioned above. The church would be disgraced and corrupted by any friendly recognition of such evils.

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(1) Please give through the "Query Department" the reason why the church of Christ does not "open the door of the church." (2) Explain Luke 23: 33-43. Why should we be baptized, as these malefactors were not?—X.

1. The church of Christ does not "open the door of the church," simply because the door is not closed. Jesus says: "I am the door." People enter the church by the authority of Christ. Obedience to the gospel terms of salvation puts one in the church; or one who obeys Christ is added to the church, and the Lord does the adding. No man or set of men can keep the one who obeys the gospel out of the church, as one is added to the church by the Lord through one's obedience to the gospel. Of course, I mean the church of our Lord. Men may keep one from entering other churches; that is, men may close the door of other churches against one, but they have no power to open or close the church of Christ. It is the language of Ashdod for men to talk about "opening and closing the door of the church." There is no scriptural authority for such.

2. The thief lived and died under the law of Moses. Baptism is a command of God under the Christian dispensation. Baptism was not a part of the law of Moses, but it is a command of God to people to-day. Abraham, David, and many others of God's heroes were saved and were not baptized, simply because God did not require it of them; yet they all had to do what Jehovah required of them in order to be saved. We have no claim upon the promises of God to-day when we refuse to obey his plain, positive command.

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I notice in my American Revised Bible that in the eighth chapter of Acts the thirty-seventh verse is left out. Please tell through your good paper why it is left out.—X.

Verse 37, which is omitted by the American Standard Revised Version, is: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." All standard versions of the New Testament now leave out this verse. It is thought to be an interpolation. It is found in one ancient manuscript which is probably dated in the latter half of the second century, but none of the other manuscripts contain it. We do not know how or why this interpolation was made. Some think that it was made to express the apostolic custom of taking the confession.

HOME READING

COUNTRY SPECTACLES.

Tom and Harry had been in the country less than a week, when one day they came into the sitting room and threw themselves discontentedly upon the carpet.

"What's the matter, boys?" asked grandma. "You look almost as much out of sorts as your father did one time when he was a little boy and was chased round the yard by a turkey gobbler."

They brightened up a little at this and made her tell the story. But when she finished they fell back into their former attitudes of listless dejection.

"It's so awful poky in the country," complained Tom. "I don't see what makes father like it. There's no boys to play with, no people flying round, no nothing. It's just stagnation."

Harry mumbled a dolorous assent.

"You didn't bring your country spectacles along," said grandma. "Of course you can't expect to see much without them."

They stared at her questioningly.

"You are wearing city ones now," she went on, placidly, "and can see nothing but the bustle and confusion of streets. When people change their residences, they always should change their spectacles."

Harry looked blank, but Tom's eyes began to twinkle with an inkling of her meaning.

"Don't believe we could see much with country ones here," he muttered.

Grandma affected not to notice.

Suddenly Harry rose to a sitting posture and began to sniff the air suspiciously.

"Aunt Hannah making doughnuts?" he asked, eagerly.

"I wouldn't wonder." Grandma sewed on composedly, and Harry's eyes grew bigger and bigger. "Why doesn't she tell me to run out and get some?" he thought, impatiently.

At length her thread run out, and she reached across to a spool on the window sill and broke off a new piece.

"If you boys are willing to enter my service for, say, half an hour," she said, "you may then take some doughnuts and your fishing poles and go down to the brook for the rest of the forenoon."

They were on their feet in an instant. Evidently they were energetic enough if they knew what to do.

"What is it, grandma? Of course we will," they cried.

"Very well. Now, I like to know what is happening outside, but I am so busy to-day that I will depend on you for the news. Harry, you go and sit under that big apple tree and watch everything going on. See how many varieties there are, and how many houses they are building in the tree. Watch the ants going up and down the trunk, and see what sort of work they are up to. And if there are any butterflies and grasshoppers or anything else around, just watch and tell me all about them.

"And, Tom, you go to the arbor in the corner of the garden and do the same thing. I will ring the bell at the end of half an hour, and then you may come and tell me what you have seen."

The boys raced out of the house to see which could get to his station first: Tom, with a sly twinkle in his eyes, as though he understood the little game, but was willing to humor it; and Harry, taking the matter more literally, and evidently determined to get all the news he possibly could for poor grandma.

When the bell rang at the end of half an hour, they came back with glowing faces and sparkling eyes.

"O grandma!" they both cried. Then Tom stopped and let Harry tell his news first.

"There were ten birds," the little fellow went on, excitedly, "and I counted four different kinds and three nests. And such funny ants! Two of 'em were carrying a regular mountain of a load up the trunk, and when they got tired two more came and took their places, and when they got tired some more came. And then there was a little chap running back and forth and speaking to every one he met. I guess he was telling them they were frying doughnuts upstairs." And Harry rolled on the floor and laughed uproariously at the recollection.

Tom looked at grandma and colored a little self-consciously.

"I guess it isn't such a bad place," he acknowledged, manfully. "You are right about the spectacles, grandma; and I'm going to wear my country ones after this. I saw no end of funny things—butterflies and bugs and all sorts of queer stuff. And there was a chipmunk sitting on the wall and scolding me for all he was worth. I am going out there again and make friends with him if I can. Come along now, Harry, if you don't want me to eat all the doughnuts."

Grandma listened to them as they went noisily to the kitchen, then picked up her work.

"It isn't hard to get along with boys if you meet them halfway," she thought.—Frank Herbert Sweet.

☼ ☼ ☼

CRUMBS.

We like to believe that we are generous, but what do most of us really give? Crumbs! Merely crumbs! Crumbs of money—what proportion of our incomes do we really give away? Crumbs of kindness—how many of us give of our time, our consideration, our appreciation, our thought, and our love to a love-starved world? Perhaps we give a little money, but we are most of us misers in little courtesies, little kindnesses, and little attentions to the sad and sick and lonely. We are misers in appreciation where appreciation is due, and that is what makes life so abominably commonplace and what makes most of us so commonplace and uninteresting. We are commonplace, uninteresting, and unattractive in proportion to our lack of imagination; for imagination, and imagination only, enables us to put ourselves in the place of the other fellow; and just as soon as we put ourselves in his place we will understand him, pity him, and love him, and he will love us and become worthy of our love as we become correspondingly worthy of his.

Therefore, for our own sakes, if for no higher motive, and to render ourselves attractive and beloved, let us look to it that our neighbors, our friends, our business associates, the world, old and young, rich and poor, receive something better from us than mere crumbs.—Henrietta Lee Coulling, in Christian Advocate.

DAVID LIPSCOMB ON ORGANIZATION.

(Gospel Advocate, March 24, 1910.)

All meetings of churches or officers of churches to combine more power than a single church possesses is wrong. God's power is in God's churches. He is with them to bless and strengthen their work when they are faithful to him. A Christian, one or more, may visit a church with or without an invitation and seek to stir them up to a faithful discharge of their duties. But for one or more to direct what and how all the churches shall work, or to take charge of their men and money and use it, is to assume the authority God has given to each church. Each one needs the work of distributing and using its funds as well as in giving them.

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OBITUARIES

BONHAM.

Death claimed the body of Sister G. W. Bonham on Monday, January 26, 1925. She would have been sixty-three years of age on April 30. Her husband, two daughters, and one son survive. Sister Bonham was "born again" about fifty years ago, being baptized by that lamented man of God, John S. Durst. Her life was sweet, sincere, serene, and steadfast in the most holy faith. Solomon spoke about her in Prov. 31. David revealed the Lord's attitude in Ps. 116: 15: "Precious in the sight of Jehovah is the death of his saints."

J. E. WAINWRIGHT.

BLACK.

Brother Dougal S. Black died in Hamilton, Ontario, Canada, on January 23, 1925, in his eighty-fifth year. Funeral services were conducted at Mrs. Lloyd's, where he made his home, by Brother Clifton, of Beamsville, and the remains were brought to Glencoe, Ontario, for burial. I knew Brother Black for about twenty years, and always considered him to be a faithful and loyal disciple of Christ. He was very liberal with his means for the support of the gospel and to help the poor. He was a reader of the Gospel Advocate for a number of years, and when he was through with it he would pass it on to others where it would do good. He was much interested in the salvation of others. S. WHITFIELD.

WRIGHT.

The family circle was deeply grieved when the death angel came on April 17, 1924, and took away the much-beloved wife of J. H. Wright, of Nashville, Tenn. She was the daughter of William Westbrooks, a preacher of the gospel, who passed away many years ago. I think Aunt Julia was one among the best of Christian women. She was always cheerful, kind, and gentle to everybody. She was the mother of eleven children, four of whom are living. No mother ever had a greater love for her children than did she. She was past fifty-one years of age when the summons came. We feel assured that she was well prepared in heart and life to take the journey. Our counsel to the bereaved ones is that they follow her footsteps as she followed Christ. Brother Todd spoke words of comfort at the grave. The body was laid to rest in the family burying ground at Link, Tenn. HER NIECE, MABEL.

DENTON.

On Wednesday, December 24, 1924, my dear sister, Mrs. G. T. Denton, crossed the great divide to try the realities of the unseen world. Her pilgrimage upon this earth was nearly sixty-six years. She obeyed the gospel at the age of sixteen, and lived a consistent Christian life until she was called hence. She leaves a husband, two children, two grandchildren, two sisters, two brothers, and a host of friends and relatives. We mourn her loss, but look forward to the great reunion on the other side. It could be

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truthfully said of her that "she looked well to the ways of her household, and ate not the bread of idleness." In her home and in the church at New Liberty there is a vacant place and a void that no other one can fill. Funeral services were conducted in the home, after which her body was laid in the McLure cemetery to await the resurrection morn. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A SISTER.

DOWLING.

Mrs. Emily Dowling, wife of Brother J. B. Dowling, of Lake Butler, Fla., departed this life on January 19, 1925, after a long illness, surrounded by her loved ones and many friends and neighbors who wept sorely as her gentle spirit quietly slipped out of its earthly tabernacle and soared away into the paradise of God, where it is free from the vanities and vexations of the flesh, there to await the redemption of the body at the judgment. Sister Dowling had been a member of the church of Christ about forty years. Indeed "a mother in Israel," she was a true wife and a true mother to her five children, who are all grown and some of whom are members of the "one body," as is also the bereaved husband and father. To them I would say: Weep not for her as those who have no hope, but live for God and his cause, and all will be well at the judgment. The writer was called to say the last solemn words over her lifeless body, at the burial ground near Swift Creek, in Bradford County, near where Sister Dowling was born and reared.

J. O. BARNES.

HENDLEY.

Lorinah Paralee Hendley, daughter of James and Lucinda Proffitt, was born on February 2, 1856; was married to William E. Hendley on June 28, 1872; and died on November 23, 1924. She and her husband became obedient to the gospel of Christ in the year, 1897, being baptized at the same time by the late N. W. Proffitt. From that time until her death—more than twenty-seven years later—she remained faithful to the cause of Christ. She was respected and loved by her neighbors, and all who knew her were her friends. She loved her husband, her children, and her home, and all her family were devoted to her. In her married life with Brother Hendley there was an example of almost perfect union. They were married while very young, each being under eighteen years. To them were born six children—two sons and four daughters—all of whom, except one daughter, survive her. In her death the writer loses his youngest and last sister. With her husband and children, we can say that while we mourn her death, we have sufficient evidence from the life she lived that she has entered into the rest that remains for the people of God.

S. HOUSTON PROFFITT.

MAYBERRY.

Martha Emily Mayberry, daughter of James and Lucinda Proffitt, was born on July 10, 1853; was married to Henry J. Mayberry on December 2, 1869; and died on October 28, 1924. Early in life she obeyed the gospel of Christ, being baptized by Brother William Kuykendall in April, 1873. She was a faithful and active Christian until death called her hence. She gave more than a half century of service to the cause of the Master. She was loved and respected by her neighbors, and her friends were numbered by her acquaintances. She loved her husband and children, and they were devoted to her. I have often thought that hers and Brother Mayberry's wedded life was one of the most perfect unions I have ever known. She was married in her seventeenth year, and her husband was only one year older. To them were born nine children, two of whom died in infancy, while seven—four sons and three daughters—reached manhood and womanhood and survive her, all of whom are Christians. In her death the writer loses his oldest sister, but, with her husband and children, can say that we do not mourn her death without hope, for it is written, "Blessed are the dead who die in the Lord," and we have abundant evidence that she has fallen asleep in Jesus. S. HOUSTON PROFFITT.

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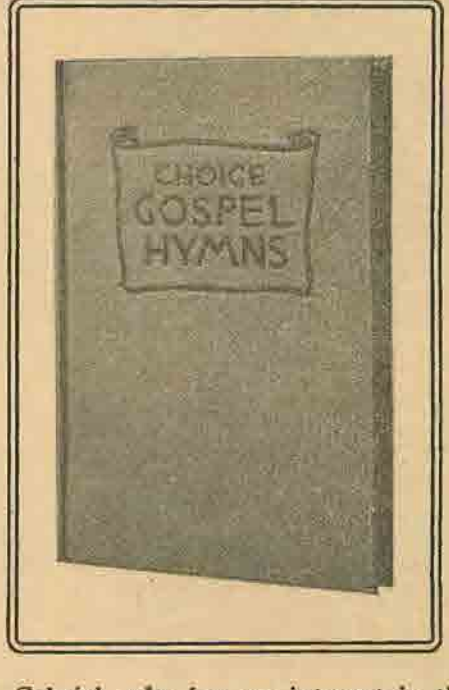

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CHISM-KEY DEBATE. No. 2.

BY C. H. SMITHSON.

The last proposition discussed was as follows: "The church of which J. W. Chism and his brethren are members (known as churches of Christ) originated with Alexander Campbell and his associates in the nineteenth century in the United States of America." Key affirmed; Chism denied.

On this proposition, Mr. Key opened by saying: "I am not here to make war on Chism or his people; I am not here to prove the scripturalness nor unscripturalness of the proposition; but I am here to show that Alexander Campbell started a church, and then to show that the church Chism is a member of is identical with it, and then to challenge him to show that the church of his faith existed before Campbell."

Mr. Key read from history and from clippings about the work of the Campbells, reading from the "Declaration and Address" of Thomas Campbell, showing that they were starting something.

Mr. Key had read continuously from modern writers who would call the people of past ages "Baptists," and Brother Chism had continued to challenge him to read from any contemporaneous writer who would call them "Baptists," or who would show their teachings to be Baptist. This he never did. So. Mr. Key concluded his first speech with a challenge to Chism to "back up and hitch on" to the apostolic church, evidently supposing that Chism would try to run a line of succession.

When Brother Chism came to reply, he stated that the history that had been read was about as accurate as could be given in so short a time, and said: "While Mr. Key is reading history, I will tell you something. I will just preach you a gospel sermon." He then gave the parable of the sower, and quoted Luke 8: 11: "Now the parable is this: The seed is the word of God." He then reasoned that a seed had the life germ within itself, and, hence, this "word" had the life element in it; that a turnip seed was of such a nature that it would take hold on the soil, sap it up, and convert the soil into a turnip; that the soil in the parable is man's heart, his thinking faculty, and that the seed had the life germ, the idea, in it; that the word, containing the idea, the life germ, would take hold of the soil, man's heart, thoughts, and convert the soil into a Christian. He then showed that this was done on Pentecost. Peter preached, the people heard, believed, and were baptized, and immediately we read of "the church" for the first time in the New Testament where the disciples of

Jesus were ever called the "church." He then went to Ephesus, showing that the word, the same seed, was planted there, and then the church at Ephesus. Again, the same seed was sown at Corinth, and "many of the Corinthians hearing believed, and were baptized," and shortly we read of the "church of God which is at Corinth." The same word was sown at New Lisbon, Pa., November 18, 1827, and was heard, believed, and obeyed, and so constituted the "church of God at New Lisbon." He said the same word was planted at Crystal Falls, Texas, some forty-four years ago, and that he heard it, believed it, and was baptized, with some eighteen others, and shortly there was the "church of God at Crystal Falls." He also said that the same seed sown would make the same kind of plant, for the reason that like always produces like. He then stated that some years ago scientists found some wheat hid away in an old temple in Egypt. This wheat had been there for three thousand years, these scientists said. A Mr. Johnson brought some of this wheat to America and planted it; and notwithstanding the seed was wheat, it produced Johnson grass. Of course even Mr. Key could see the absurdity of this. He then reasoned that seed does not partake of the nature of the person sowing it, but produces after the nature of the seed sown; and since the word sown was God's word, though sown by the Campbell's, it would produce children of God—Christians.

Mr. Key complained that Chism did not follow his history. He then took up the parable of the sower, barely mentioning it; then he jumped to the parable of the tares (Matt. 13: 38), and claimed that the good seed was not the word, but the children of the kingdom, and that the children of the kingdom must be continued to make more children of the kingdom.

Replying to this, Brother Chism showed that Jesus was here talking of the wheat and tares, not as sown, but after the seed had sprung up; and so the plant that had come from the seed sown—the word—were children of the kingdom, and the plants that had come from the seed the enemy had sown were children of the wicked one. Hence, the seed, "the word of God," when planted, would produce when it sprung up children of the kingdom; and when two or more of these were associated together in keeping the ordinances, it was a church of God or Christ.

Mr. Key demanded that Chism show a succession from the apostles to the present time, which challenge Brother Chism answered by an appeal to Dan. 8: 14, showing that the casting of the truth down to the ground

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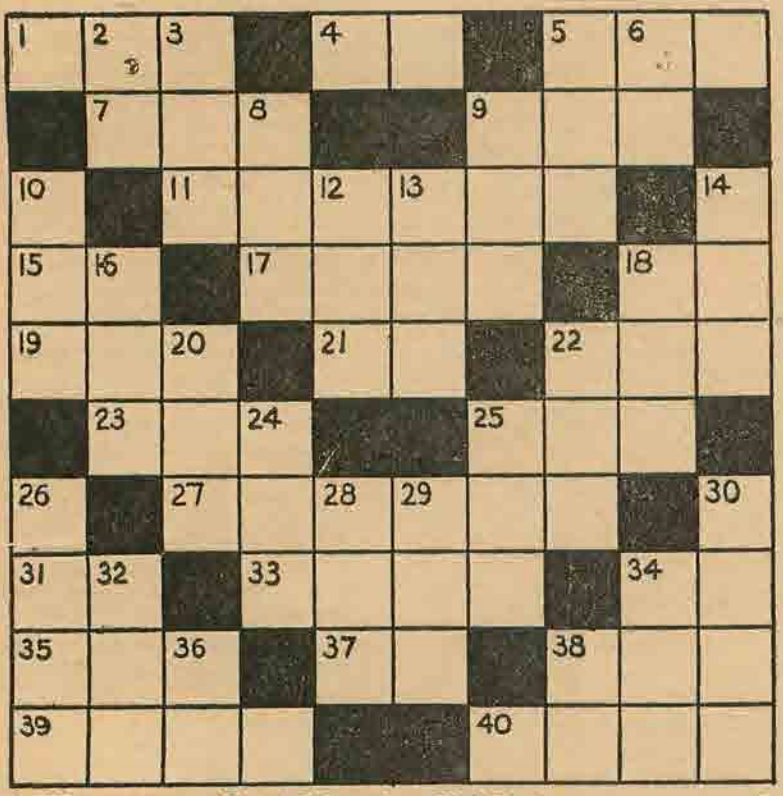
BIBLE CROSS WORD PUZZLE

IN this cross word puzzle are featured some of the familiar heroes of the Bible. Of course there are included some heroines also, but the masculine element predominates.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (4)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 4

HORIZONTAL.

1 Son of Abdiel. (1 Chron. 5: 15.)
4 Son of Peleth. (Num. 16: 1.)
5 Cattle's food.
7 Period of time.
9 Son of Noah.
11 Departure.
15 Exclamation.
17 Name of a tower. (Gen. 35: 21.)
18 A note in the scale.
19 A town built by the sons of Elpaal. (1 Chron. 8: 11.)
21 Name of an altar. (Josh. 23: 34.)
22 A father. (Neh. 7: 47.)
23 To commit wrong.
25 Found in a thicket.
27 The Shuhite. (Job 2: 11.)
31 King of Bashan. (Deut. 3: 3.)
33 Profit.
34 Situate among the rivers. (Nah. 3: 8.)
35 Torment.
37 A degree.
38 An idol.
39 Cause of Joseph's sale.
40 Martha's sister.

VERTICAL.

2 Male.
3 Anger.
5 Possesses.
6 A degree.
8 What Elisha made swim.
9 Companion of Aaron and Moses.
10 What or which person.
12 A lyric poem.
13 A favorite name for father.
14 A body of salt water.
16 Singular.
18 Edge of top of a bowl.
20 A spherical body.
22 What the two going to Emmaus were.
24 To equip.
25 What Peter did.
26 A bird used for sacrifice.
28 A boy.
29 Past tense of verb "to do."
30 Sacred.
32 A book of the Bible (abbr.).
36 Father of Abner. (1 Chron. 9: 36.)
38 A degree.

Solution of Puzzle in last issue

E	L	O	N	■	H	A	N	D
■	E	R	A	S	E	■	A	D
A	V	■	T	O	P	A	Z	■
D	I	S	H	■	H	E	A	T
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was the pollution of the sanctuary, and that the cleansing would be but the reinstatement of that same truth. He then went into detail, showing that the vision began 473 B.C., and as each day was given as a symbol of a year, the time would be 1827 for the reinstatement of this truth. He then showed that this date was acknowledged to be the beginning in practice of what had been taught for several years past. He then showed that the seventy weeks of Dan. 9: 24-26 was to seal the prophecy and that it turned exactly a day for a year. He then showed the fall of pagan Rome to be 492 A.D. and the thirteen hundred and thirty-five days (years) dating from that ended at 1827, the blessing promised; that the papacy proper was set up in 537 A.D., and by 606 his look had become more stout than his fellows, and that the twelve hundred and ninety days from this event again brought us to 1827; and that from the same event the twelve hundred and sixty days (years) ended at 1798 (beginning of that year), the time when Burthier, the French general, bound the Pope, thus taking away his power, to consume it to the time of the end, and that it was during this twelve hundred and sixty years the Pope was to have full sway and was to scatter the power of the holy people, which he had done. He then showed that the work of the Campbells and their associates was to restore the ancient gospel, and that this was precisely what the cleansing of the sanctuary was to be. Hence, he "hitched on"—as he expressed it: "All right, Mr. Key, I have backed up and hitched on."

Mr. Key's only effort along this line was to complain that Chism was not debating logically and to try to show that this prophecy was of temporal Israel. But Brother Chism showed that Israel in the flesh had no promise left more than the Gentiles, since they rejected Christ (Jer. 19: 1-11). and that all these promises were on conditions which the Jew had never kept (Jer. 18: 7-12).

Brother Chism closed by showing that Key affirmed that Campbell originated the church, and showed that "originate" means to produce for the first time. He showed that Key's affirmation was not correct, but that Campbell was only using the gospel, the seed that produces children of the kingdom, and, hence, that the churches coming from this work were not original products, but were reproduced from the same old gospel seed, and, hence, were churches of God and of his Christ.

There is nothing which makes us love a man so much as praying for him.—William Law.

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A treasure to be guarded safe for thee.
The love is mine, but how I need the strength
And patience, too, to guide the little feet
To sow alone the seeds of love and truth
From life's early dawn all through the age of youth,
That when time's allotted span is told,
Together we may walk the streets of gold!

—Mary Holden Willingham.

COUNTING THE COST.

BY H. C. FLEMING.

Nearly all people make mistakes in their temporal affairs because they do not count the cost correctly before beginning a work. (See Luke 14: 28-30.) And this counting is necessary in all our affairs, both temporal and spiritual.

Mistakes often bring fearful results. If any one of mature age will call to mind the mistakes he has made in temporal affairs and note the results, he will see that the cause of these failures is the lack of knowledge in counting the cost. In such cases, if there were some one who knew what the results would be and would give warning in time, how unwise it would be not to heed his advice! But the majority of men will form their own plans and try to execute them, and these plans always fail in a greater or less degree.

The yielding to temptation is a fruitful cause of these failures. Note how King Saul, by his own reasoning, forced himself to offer a sacrifice contrary to the law and thereby lost the kingdom. (1 Sam. 13: 12.) King David, because of pride, ordered the numbering of the people and thereby caused the death of seventy thousand. (2 Sam. 24: 15.) Again, he yielded to the temptation to commit adultery with the wife of Uriah the Hittite, and this caused him to have Uriah slain by the sword of Ammon. (Read 2 Sam. 11, 12.)

In our spiritual affairs we have the infallible word of God to guide us; but if we neglect to comply with it and substitute our own reasoning instead, notwithstanding we may be perfectly honest in our intentions, failure is sure to result—the loss of the soul; therefore, why do some men quote an isolated portion of the Scriptures and make a hobby to their own destruction and to all whom they mislead, riding it in a gallop all over the land, thereby causing confusion and the disruption of the body of Christ? Such as this is the cause of infidelity, because the world makes no distinction between the errors of men and the truth revealed in the word of the Lord. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 7, 8.)

Would it not be much better to count this cost, learn the will of God, and obey it?

Often when following our own plans we fail to count the full cost of the possibility of failure, and thereby bring upon ourselves and others the very thing we are trying to avoid; and this is true of the leaders of the world in trying to bring peace by the plans of men—they bring war instead.

All should take into account the wages of sin, which is death, and the cost of man's salvation from eternal death—the sacrifice of the Son of God.

"For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12: 3.)

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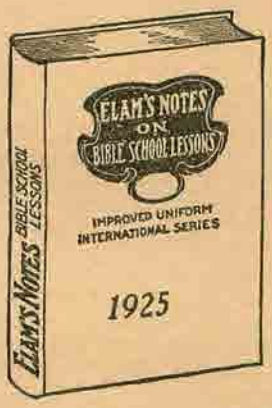

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REASONING TOGETHER.

BY H. M. PHILLIPS.

"Come now, and let us reason together, saith the Lord." (Isa. 1: 18.) I often wonder if we really consent to such a procedure. Is it possible to so do now, or was that just a suggestion of and for the long ago? To suit most meetings supposed to be for reasoning together, it would be better stated: "Come now, and let us wrangle together, and get wrought up, and at last get mad and go away holding malice toward each other and talking about one another." I have often wondered why smart men could not always reason together instead of wrangling. Is it a lack of Christianity on the part of the ones come together? Is it not possible to so control self as to calmly present the reasons for the views taken? As a rule, the issue is seldom presented and closely discussed. Instead, foreign matter is introduced, self-justification is resorted to, and the exact point at issue is lost sight of, and the greater part know not the purpose of the coming together.

In Acts 15 is a clear case of reasoning together. Each one stated his reason, and then a cool, deliberate decision was reached by carefully considering the reasons presented. Another outstanding thing is that they spoke one at a time while the rest listened. So often several want to talk at once, and but few will listen till the other finishes. "All the multitude kept silence, and gave audience. . . . And after they had held their peace, James answered," etc. (Acts 15: 12, 13.)

Paul said he withstood Peter to the face. (Gal. 2: 11.) It was not a side caucus and a smoothing over of the matter in his presence, but it was a clear-cut statement of what he believed, and that to the face. There is no indication that either got mad or said hard things about the other after it was over. They just reasoned like Christians ought, considered the things presented, and accepted the truth, regardless of what was formerly believed or practiced.

Brethren, do you think these things are recorded for us to follow? If so, I wonder if we will not make up our minds to so do, and see that we act it out in our coming together to reason. Do not forget to reason, not wrangle.

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DOUTHITT-LOWRY DEBATE.

BY COLEMAN OVERBY.

This debate was held at "Skull-bone," in Gibson County, near Bradford, Tenn., between B. L. Douthitt and T. F. Lowry, of Parsons, Tenn., beginning on March 17 and continuing four days.

"Skull-bone" has been the scene of many conflicts between the Baptists and the church of Christ, and the church has emerged from each battle with the truth triumphant.

In January, the last, A. U. Nunnery met Brother Douthitt in a four-days' discussion on the origin of the church. The Baptists were not so well pleased, thinking the weakness in the man and not in the position held. This resulted in Mr. Lowry and Brother Douthitt signing propositions on the design of baptism and apostasy.

No attempt will be made to give the arguments. Some interesting observations relative to the audiences, speakers, and debates will be mentioned only.

The attendance was one hundred per cent throughout all the sessions and the attention was almost rapt. People came many miles to hear, and they heard all that each disputant had to say. Such attention will bear fruit to the glory of God.

Mr. Lowry has what the average person would call "earmarks" of a successful debater. (1) He has a "loud speaker" that seems to be both tough and elastic. (2) He has the ability not to see an argument or the inability to see one, however telling and effective. (3) He fights the air with his fists and stamps the floor vigorously throughout his speeches. (4) He makes a desperate effort while in the negative to introduce enough extraneous matter to keep his opponent from the issue.

Brother Douthitt speaks rapidly, is concise and pointed in argument, simple in his presentation of the truth, makes few arguments, stays with the issue, and presses the opposition strongly.

Honorable controversy is a great weapon the Almighty has placed in the hands of mortal man to expose error and exalt the truth. In this section of Tennessee, Lowry has had four debates within the last seven months. In his first discussions he conducted himself nicely, but in his last ones, especially this one, he said many things that approach blasphemy.

Be it said to Brother Douthitt's credit, he quitted himself like a man. The church was highly pleased with his work. The writer kept time for Brother Douthitt; A. U. Nunnery moderated for Mr. Lowry.

Several preachers were present, including Brethren C. B. Douthitt, J. L. Holland, J. R. Stockard, W. R. Hassell, R. L. Colley, and T. G. Curd.

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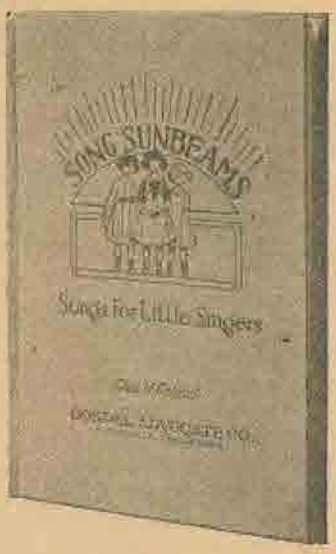
For God esteems it one of his glories, that he brings good out of evil; and, therefore, it were but reason we should trust God to govern his own world as he pleases, and that we should patiently wait till the change cometh or the reason be discovered.—Jeremy Taylor.



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CURRENT COMMENT

By JAMES A. ALLEN

The Christian Advocate, under the heading, "Protestantism on Its Knees," urges an observance of "the Lenten season," thus:

Protestantism throughout the United States should be on its knees during the Lenten season praying for its missionary enterprises. At a time when practically the whole world is opened to the advance of the kingdom of Christ many churches are afflicted with a strange apathy. The failure of many churches to meet their pledged support of missionary enterprises has overwhelmed mission boards with debts and brought the leaders in all denominations to pour out their souls in prayer for a revival in interest and a reconsecration to the great work of the Christian church. . . . The prayerful study of the last days of the ministry of Christ on earth should awaken anew the zeal of his people to carry out the church's program of missions. The Lenten time makes us mindful of the Savior's offering of himself for the world and appeals to us to be of the same spirit.

Do inspired men teach us to be more prayerful "during the Lenten season" than at other seasons? Or did inspired men teach the primitive churches to observe "the Lenten time?"

All acknowledge that both questions must be answered in the negative. Where does the Christian Advocate get its observance of "the Lenten season" and "the Lenten time?" All authorities concur in testifying that Lent came from the same source from which originated sprinkling for baptism, and our Methodist friends are as much in courtesy bound to acknowledge their indebtedness to the gentleman from Rome for the one as for the other.

"Forbidding to marry," or the pretended celibacy of the clergy, is no more a mark of "the man of sin" and "the son of perdition" than "commanding to abstain from meats," or observing Lent. Sprinkling, Lent, instrumental music—all these things came from Rome, not Jerusalem. No man who continues steadfastly in the apostles' doctrine can acknowledge the pretended authority of the Occupant of the falsely so-called Fisherman's Chair.

"A Western Preacher," writing on "Fools for Christ's Sake," in a recent issue of the Apostolic Review, says:

But it is not only the people of the world who will call us fools for our belief and practice, but oftentimes many of our religious neighbors will regard us as fools if we tell them that the Bible means just what it says on all things. To insist that one must obey all the commandments of Christ in order to be saved is sure to bring down upon us the scorn of some of them. To insist on an uncorrupted and unperverted gospel is a little bit more than some of them can stand. In conversation with some of them one time, I insisted that baptism is essential to salvation, and one of them came up and stuck his face close to mine and said: "You are crazy!" But that was the way the "religious" crowd in Paul's time talked of him. It is, of course, to be expected that such will speak evil of us; but it certainly is just a bit unexpected at times when those who are supposed to be true followers of Christ will talk to us in the same manner. But that frequently happens, especially if they are of the type who seem to think that to be church members is sufficient to save them eternally.

The very thing that makes a man acceptable in the sight of God is the thing that causes the world to regard him as a fanatic or fool. To please God, a man must lose all thoughts of self, all nations and ideas of his own, and entertain no preference on any subject, except a preference to do that which God prefers. He cannot take a position and then go through the Bible in search of passages that may be used to prove that his position is right; but, without taking any position of his own, he prayerfully and diligently searches the Bible to find what its position is, and, without quibble or question, with the implicit faith of a child, he cordially and heartily accepts what God says in the Bible.

When a man has this sort of faith, the world thinks he is a fool, but God thinks he is wise. As long as a man has a mind of his own he cannot have the mind of Christ. No man doubts that God, through Christ, commands "every one of you" to repent and be immersed. All who have no mind of their own, all who are willing to be regarded as fools for Christ's sake, immediately, without quibble or question, proceed to obedience. All who have minds of their own, who will not do what God commands unless they can see the sense in it and unless they prefer to so do, notwithstanding their loud "Lord, Lords," displease and disobey God by ignoring what he has commanded. Their energetic labors, their schemes and plans, all their great exertions and endeavors, are lost to them and bring them no reward. "In vain do they worship me," saith the Lord, "teaching as their doctrines the precepts of men."

There is something distasteful and uncandid in the discussion of "psallo" by our transgressive brethren. At the same time their debater is endeavoring to prove that the word means "with or without" an instrument, all of them know, and the debater knows, that, at the very time the word was used by inspired men, the churches *sang*, never *played*, and that, *six centuries later*, the Pope of Rome *introduced the first organ*. The meaning of "psallo" can be learned from what *the people did* when it was used. But our erring brethren have a mind of their own and are going to have their "liberty" to do as they please. The introduction of the organ is not the seat of their trouble. In their attitude to God and to his word is where the trouble lies.

In an article in the Methodist Advocate, entitled "Calling the Previous Question on Unification," in which he opposes the instruction of delegates and urges that delegates be sent to Conference uninstructed, Bishop Edwin D. Mouzon says:

There is yet a more serious matter. In certain sections of the church, where the bishops in charge are opposed to unification, congregations, made up of men and women and little children of tender age, are being called upon to vote on the question of unification! Now, the supreme lawmaking body of the church, the General Conference, by an overwhelming majority, refused to allow this method of voting and directed that the orderly and constitutional processes of the church be followed. I solemnly ask: "What are we to expect from the rank and file of our people when men in authority ignore and disregard the acts of the General Conference?" This also is a new thing in Southern Methodism.

A Quarterly Conference or a District Conference may do this new and unheard-of thing and instruct a delegate how he shall vote; but it has no power to bind him, and there is no law in our Discipline which would compel any man to vote against his judgment and contrary to the promptings of the Holy Spirit.

Without discussing the much-debated question of "unification" between Methodists, we simply wish to call attention to the fact that the Bishop acknowledges "the General Conference" to be "the supreme lawmaking body" of the Methodist Church. There is something strange in men's going to the Bible to prove that things which originated in "the General Conference," "the supreme lawmaking body," came from God. Anything that came from God certainly did not come from the General Conference. Anything that comes from the General Conference certainly does not come from God. All that came from God is revealed in God's word. God is the only Lawmaker and Ruler. God is not the maker of laws not revealed in his word.

When people get right with God, they automatically get right with all children of God. Can a man be right with God and wrong with a child of God? The same thing that makes a man a child of God makes him a brother to all of God's children. If Methodists would become united with God by discarding "the General Conference" as "the supreme lawmaking body" and by taking only the Word of God as their guide, they would automatically become united as Christians, and, instead of long and bitter debate over a vote on "unification," they would give "diligence to keep the unity of the Spirit in the bond of peace."

The Bishop says: "I solemnly ask: What are we to expect from the rank and file of our people when men in authority ignore and disregard the acts of the General Conference?" May I solemnly ask: "What are we to expect" when men who claim to be preachers of the gospel "ignore and disregard" the word of God? "What are we to expect" when they preach things for which they can find no authority in the word of God? "What are we to expect" when they refuse to preach things that are found in the word of God? We prefer the Bible to "the General Conference;" and if we can stay right with God, we have no fear of discord with any of God's people. All "the promptings of the Holy Spirit" are contained in the Bible. The Holy Spirit speaks to men only through the Word, only through the Holy Scriptures. There is no communication from God to man, no "promptings of the Holy Spirit," except what can be found in the Bible. The Holy Scriptures contain a full, complete, and perfect revelation of God's will to man. Woe to the man who adds thereto or diminishes from it!

The "judgment" of any man is as far from "the promptings of the Holy Spirit," contained in the words of the Spirit, as the heavens are far from the earth. Men had better not risk their own "judgment" on sacred concerns. Let them go to the Bible in search of "the promptings of the Holy Spirit."

OUR CONTRIBUTORS

CAN THE SPIRIT OF A CHILD OF GOD SIN?

BY R. L. WHITESIDE.

Some Baptist debaters contend that the regenerated spirit never sins; that all sins committed by a child of God are of the flesh. They would thus free the spirit from all blame and guilt. This effort at argument is made in the interest of the doctrine of the impossibility of apostasy. Just how the spirit can remain pure and guiltless while the body murders and engages in debauchery has never been satisfactorily explained. Such an idea is repugnant to common sense and contrary to the teaching of the Bible. The doctrine implies that the spirit, full of love for the enemy, seeks to do him good, while the body, full of hate, murders him; that the spirit, pure and holy, can seek the conversion and salvation of a person, while the body, full of lust, seduces and accomplishes the moral ruin of the same person. If a man who believes such did not show decided traces of sanity along other lines, we would believe that he should be locked in a padded cell where he could do neither himself nor another any harm.

The spirit is the responsible part of man. It is that which lifts him above the animal and makes him a responsible being. Just how the spirit of a sinner is responsible for what he does and the spirit of a Christian is not responsible for what he does is beyond comprehension. But suppose we admit, for argument's sake, that every sin committed by a child of God originates in the appetites and passions of the flesh, that by no means frees the spirit from responsibility and guilt. God makes the inner man responsible for what the body does. "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." (Rom. 6: 12.) Here Paul addresses the intelligent, responsible part of man, the spirit. To that spirit he gives a charge over the body: "Let not sin therefore reign in your mortal body." If, then, the spirit allows sin to reign in the body, the spirit disobeys God, and, therefore, sins. The language shows plainly that when the spirit yields and allows the body to sin, the spirit is obeying the lusts of the body instead of God. Can any one think for a moment that the spirit which obeys the lusts of the flesh instead of God can be guiltless?

The desire for certain things may grow out of the fleshly propensities, but the purpose to gratify that desire is formed in the heart. Hence, Jesus said: "Every one that looketh on a woman to lust after her hath committed adultery already with her in his heart." (Matt. 5: 28.) (Hence, though there be no overt act of the body, the heart is defiled by the thought. The sin of the heart comes first. If the Bible said nothing on this point, any thoughtful person would recognize this truth. But hear Jesus further: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man." (Matt. 15: 19, 20.) "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man." (Mark

7: 21-23.) Can anything be plainer? Can any one be so blinded by falsehood as to believe that all these abominable crimes, which Jesus says proceed from the heart, defile only the body—that they originate in and proceed from the heart, the spirit, and yet the spirit remains pure and holy and free from guilt or blame? Add to the foregoing what is said in James 2: 1-4: "My brethren, . . . do ye not make distinctions among yourselves, and become judges with evil thoughts?" Does the body or the spirit do the thinking? Settle this in your mind, and you will have no trouble in determining whether the spirit sins.

Adam was a son of God (Luke 3: 38), and yet he sinned and fell. The Baptists bear witness to the fact that his spirit sinned. But, contrary to their plea that the spirit of a child of God cannot sin, these advocates of the impossibility of apostasy argue that Adam's body and spirit became totally depraved by his sin, and that this depravity of body and spirit passed to all his posterity. And thus these advocates of the impossibility of apostasy, these who claim that the spirit of a child of God cannot sin, base their doctrine of the depravity of the body and spirit on this assumed universal apostasy. Can anything be more contradictory?

The body is the instrument through which the spirit acts either for good or bad. Only through the body may the spirit while tabernacling here manifest itself. The members of the body are not responsible, but they may be used by the spirit as instruments of either sin or righteousness. "For as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification." (Rom. 6: 19.) Herein is the spirit's responsibility; and in the way it uses these members of the body is seen either its glory or its shame; and this use determines the spirit's standing with God. Hence, Paul affirms: "For if ye live after the flesh, ye must die; but if by the spirit ye put to death the deeds of the body, ye shall live." (Rom. 8: 13.) It would be needless to say to a thoughtful person that Paul does not here refer to the death of the body, for that will die, no matter how you live. Nor does he affirm that the spirit of an alien sinner will die if he walks after the flesh, for the spirit of the alien sinner is already dead. He here speaks of the spirit of the child of God; that will die if it allows the flesh to dominate.

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6: 18.) This is a striking passage when allowed to speak in its own language, though few passages have been more abused. It teaches that the body is not the responsible agent in sin—"Every sin that a man doeth is without the body." "Without the body," "exterior to the body," "beyond the body." See the lexicons on the Greek adverb "ektos," here used with the force of a preposition. Look at different translations. I am writing this away from my books, and cannot quote them. I heard a good brother quote Paul thus: "Every sin that a man doeth is without the body but the sin of fornication." He then added: "Here Paul says that fornication is the only sin of the body." I was amazed. Paul said no such thing. Read again what Paul said. Paul's doctrine is that, while every sin that we commit comes from the spirit and not the body, as Jesus also taught, there are some sins (and he here mentions specially the sin of fornication) that are against the body—that is, they are hurtful to the body. While all sins defile the spirit, there are some sins that hurt the body. The body is not the responsible part of man in sin, but such sins as fornication, drunkenness, etc., are hurtful to the body.

When you "blow your own horn," you make music that disgusts all sensible people.

COMMENTARY ON FIRST CORINTHIANS. No. 15.

BY C. E. W. DORRIS.

Chapter III.—Continued.

THE WORK OF PAUL AND APOLLOS. (Verses 5-9.)

Verse 5. *Who then is Paul, and who is Apollos?* Their carnality or worldly-mindedness manifested itself in selecting and following these leaders instead of following Christ. One party followed Paul and another followed Apollos. The apostle answers his own questions, "Who then is Paul, and who is Apollos?" by saying, *ministers by whom ye believed.* That is, we are only God's agents or servants through whose teaching you believed on Christ. We, like yourselves, are only servants, and *the Lord* is the Master of all. *As the Lord gave to every man.* That is, to every Christian man. All Christians have both the power and authority to lead people to Christ, as well as Paul and Apollos. Neither Paul nor Apollos was the author of their faith; they were only ministerial helpers of it. They were God's inspired ministers, giving out to their hearers as God gave it to them; therefore, you ought not factiously to boast of their gifts, nor to create parties on that account. Observe: (1) That the ministry of the word is the instituted or ordained means and instrumental cause which God has appointed for working faith in the hearts of men. (2) That God has furnished his ministers with a variety of gifts and abilities (but they must cultivate and develop them), all which he makes use of in order to that end. (3) That, therefore, the ministers of Christ ought neither to be deified nor nullified, neither to be cried up nor trodden down. They are not efficient causes, but only instrumental means of faith. Render, therefore, unto God the glory of the author, and unto the ministers the honor of the instrument or agent—servant.

6. *I have planted,* etc. That is, Paul planted the spiritual seed, the word of God (Luke 8: 11), and Apollos watered or cultivated the spiritual plant which had sprung from the spiritual seed planted by Paul; but God gave the spiritual growth, the seed its vitality and the plant its life. God is the great cause, and Paul and Apollos only means or agents. *I planted.* That is, I first preached the gospel among you, and first instructed you in the principles of Christ. I converted you to Christ, and after me came Apollos, and watered or cultivated the plant, the church, but it was God that caused the seed which I sowed to germinate, and the plant which Apollos watered to grow and increase. Observe: (1) That it is an act and favor in God to send out ministers to plant the seed of the kingdom among a people who never before heard it. (2) That it is an act and further favor in God to follow a people with a succession of ministers in order to the cultivation of the plant which came from the seed formerly sown among them. (3) That God to-day sends both the seed sower and the plant cultivator by convincing each of his duty through the teaching and influence of the gospel. (4) That all that ministers can do is but to plant and cultivate. They can neither give increase nor procure the success of their ministerial endeavors. God's agents should thank him that he does not require the success of their labors at their hands. Diligence and endeavor is ours, but the blessing and success is God's. He will never blame his agents for not doing the work he has reserved to and for himself.

7. *So then neither is he that planteth anything,* etc. This is said after the manner of the Easterns, who represent things comparatively small as nothing. Paul, the planter, and Apollos, the cultivator, were as nothing. *God that giveth the increase* is all in all. Without him neither the planting nor the cultivating avails. The power is all from God, who gives life and growth to both the seed and plant. The meaning is, neither he that planteth nor he that watereth is to be esteemed as anything of themselves alone, but the glory of all is to be ascribed to

God who giveth the increase. They may have the most excellent gifts, yet they cannot, with themselves, make the word they preach produce the fruit. The "increase" belongs to God.

8. *He that planteth and he that watereth are one.* This is another argument against division. Though their labors are different, yet they are both employed in one general work—namely, the saving of souls. As servants, their work is different, but kindred, and each will be rewarded as a servant, and *according to his own labor.* Not according to his success, but according to his faithfulness. He who labors much in faithfulness, though with small success, will receive a great reward. All this reasoning has yet the same force. Spiritual teachers are still God's instruments, and as entirely dependent as ever on God's blessing to give the increase to their labors. Without this, they are nothing. With it, their part is so small that they hardly deserve to be mentioned. May the hearts and hands of God's servants become more united and retain a due sense of the honor God bestows upon them in employing them, and may they faithfully labor, not as for themselves, but for the great Proprietor of all, till the day comes when he will reward them in full proportion to their fidelity and diligence. Paul and Apollos were one in their design and scope, doctrine and practice, in the aim and end of their preaching; therefore, the division should not exist over them. Although there is a variety and diversity in the gifts of the ministers of Christ, yet, the intent and design of their ministry being one, they ought to agree as one. They should be one in doctrine and practice, one in love and affection, aiming at one and the same mark—namely, the glory of God and men's salvation—as they are one in office, institution, and end. Each Christian will receive "his own reward," not his brother's reward. The measure and rule of this reward is, "according to his own labor," and not according to his success; according to his faithfulness and industry, and not according to the fruit of his ministry. If he labors faithfully, God will reward him proportionally, though few or none have believed and embraced his teaching.

9. *For we are laborers together with God* ["God's fellow workers"—A. R. V.]. Paul and Apollos were God's laborers, and fellow laborers with each other. *Ye are God's husbandry.* This is the sum of what went before. It is a comprehensive word, taking in both a field, a garden, and a vineyard, or any piece of ground under cultivation. The Jewish nation is called "God's vineyard." (Isa. 5: 1, 2.) The church at Corinth was God's field in which Paul and Apollos labored. *Ye are God's building.* The figure is now changed. The church at Corinth, reared through the labors of Paul and Apollos, is "God's building." This is still an argument against division. Paul and Apollos are God's builders, and the church at Corinth is the building they put up. This is a spiritual building. The thought is, these two men are only God's employees, and how can each of these have a party when they themselves are only employees of God? Observe the honorable title put upon the ministers of God: they are "laborers" or workers "together with God." There is no success without God. They must labor with him, not without him. They labor with him when they follow his directions revealed in the gospel of Christ, and without him when they fail to follow these directions. To the degree that one departs from these directions, to that degree does he labor without God. They work only by an external application of the ministry of the word and the means of grace to the souls of men. They are under-laborers with God, and he honors them by working by, through, and with them for the conversion of men. We should not overlook the honorable relation in which the church stands to God. The church is composed of the people of God, and these constitute his "husbandry," his "building." A building is not of itself, nor is a field clothed with goodly fruit of itself. The phrase implies dominion and absolute sovereignty. The master is the orderer of the house, and the husbandman the disposer of his ground. It denotes propriety and interest; that we are not our own, but God's. The house is the owner's, not its own.

THEIR DOOM IS FIXED.

BY S. H. HALL.

One of the most needed things to-day is to get people to have a living consciousness of God. Our Lord declares that life eternal is to know God and Jesus Christ, whom he sent into the world. (See John 17: 3.) We should come to know, undoubtingly, the fact that Jehovah cannot be overridden, that he cannot be outdone and his purposes defeated by feeble man. In Heb. 4: 12 we have the following words from Goodspeed's translation: "No being created can escape God's sight, but everything is bare and helpless before the eyes of him with whom we have to reckon."

There is a statement in Second Thessalonians that all should know and before which they should tremble: "With all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 10-12.) Anything is unrighteous and devilish that, in any way, is in opposition to the truth. Much religion that we have in the world is very unrighteous because it continuously stands in opposition to some truth. You find people even taking pleasure in opposing the truth. They are not conscious of the fact, however, that they are opposing the truth. They are deluded, and are so because God has willed that such should be deluded.

But who are these God-deluded souls? They are those who "*refuse to love the truth.*" It is a dangerous thing to do. That soul who coolly and deliberately refuses to love the truth, and persists in so doing until he becomes fixed in such an attitude toward the truth, is doomed to damnation. He will not cease to be religious; he may become more and more zealous in his religious activities; but God has willed that all such should fall under "strong delusion," believe a lie instead of the truth they refuse to love, and be damned. There is no getting around this. *God is.* It is his will that such shall fall absolute captives to error. Many such we have in this old world.

How sorely we need to admonish the people that the only safety there is for us is to love the truth with all our being and let our meat and drink daily be to take it all, without addition, subtraction, or minimization. Jehovah puts his arms about such a soul and guards such against error and leads him from one degree of light and knowledge to greater light and knowledge. If we continue in what word of his we know, we have the assurance that we are *indeed* his disciples, and the truth we will come to know more and more and be made free by it. (See John 8: 31, 32.) Jehovah tells us in Isa. 66: 2: "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." It is also declared that Jehovah meets those who remember him in his ways. *Get into the truth* and *stay there,* and our God you will always have to bless and protect you. How timely to quote here the following words from Second John: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son!" (Verse 9.)

Have you ever heard church members say nice, sweet things about teachers of error and knock faithful min-

isters of the gospel? I think I have heard such and seen such along life's way. I have seen a few preachers in life that made baptism almost a hobby, I think. I have seen a few others who seemed to emphasize another command to the neglect of others. But when you hear a church member knock the man who preaches often on baptism, and saying such nice, sweet things about preachers who try, with all their might, to tear baptism out of the Bible and actually destroy it from the minds and hearts of the people, put it down that that church member is in danger. Which is the greater sinner—the one who emphasizes a command too much or the one who strives to destroy our Lord's blood-sealed commands? You could not prove the former a sinner at all—you might prove that he is a bit lacking in wisdom—but the latter you know to be a downright rebel before God. When church members hate the former and praise the latter, it goes to show that, even as it was in the days of the apostles, people come among us who are not of us. And so soon as they find they cannot boss and have their way by suppressing the truth and have the teaching so done as to tickle their itching ears, they leave us; and the sooner, the better. "They went out from us, but they were not of us." (1 John 2: 19.)

Let it be remembered that the church of Christ has no mission here on earth, if you take from her the right to stand boldly, fearlessly, and one hundred per cent uncompromisingly for the truth, the whole truth, and nothing but the truth. We have plenty of religious orders to defend the doctrines of men. We have plenty to make war on certain commands and portions of the Bible. But it is the duty and mission of the church of our Lord to "*contend*"—yes, "contend" is the word—for every word of our Lord and let not one word be taken from the plan of salvation. A Methodist once accused me of preaching too much on baptism. My answer was: "Perhaps so, but it is due to the fact that I have to do my part of the preaching on baptism and yours, too, as well as that of lots of others who are trying to tear it out of the Book." If the enemy would try to tear faith out as they do baptism, I think they would find loyal ministers there to see that it is not moved. And such an effort would necessitate more preaching on this command.

Let us *love the truth*—every bit of it. So long as we do this, God will take care of us. But if you consciously refuse to love a command our Lord has given, you are doomed to damnation.

IN MEMORIAM.

(Written by Mrs. S. M. Cook, of Charleston, Miss., in memory of Brother M. C. Cayce, who departed this life on April 19, 1922.)

Our thoughts keep turning back
To the memory of one so dear,
Who winged his flight to God
In the springtime of the year.

To know him was to love him,
So much like the Christ was he,
Seeking to save and serve others,
That they the light might see.

He measured up to the standard
Of denying himself for his Lord,
Leaving love, home, and business,
To go and preach the word.

And having left all for his Master,
We know that a hundredfold
Of joy in Christ he received in this life,
And in heaven joys untold.

So each year as the spring in her beauty comes
We'll remember our brother and friend,
And we'll try to live and serve as he did,
And so receive a crown at the end.

SUGGESTIONS.

BY H. C. DENSON.

Just recently it was my pleasure to hear Brother S. H. Hall preach at the Ninth and Russell Streets church of Christ. I was greatly impressed with the work this church is doing. Many things done by these faithful Christians are worthy of commendation, but there is one practice of theirs in particular I wish to commend.

Several sisters of this congregation make regular visits to the hospitals of the city on a certain day of each week, carrying fruit and flowers to sick members of the body of Christ and others who need and appreciate such visits. I know this practice of pure and undefiled religion has its effect.

Now, it frequently happens that Christians from outside the city come to these hospitals and remain for days and even weeks, and the matter never becomes known to Christians in Nashville who would gladly visit them.

I suggest that when such persons are sent to the hospitals in this city, that some one who knows of this inform the Gospel Advocate office. Then those Christians in the city who desire to visit and comfort the sick can secure the desired information from the Advocate office.

I suggest that other congregations in Nashville follow the example of the Ninth and Russell Streets Church. Send out a committee of your members to make regular visits to the hospitals and homes where the sick, widows, and orphans are waiting for help and consolation. Such practice among all the Nashville churches would greatly enlarge the borders of the kingdom. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.)

WASHINGTON'S REGARD FOR HIS MOTHER.

Gen. George Washington when quite young was about to go to sea as a midshipman. Everything was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her; but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the servant and said: "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him: "George, God has promised to bless the children that honor their parents, and I believe he will bless you."—Selected.

The man who labors to please God is sure to be happy in this life and in the life to come.

DAVID LIPSCOMB ON ORGANIZATION.

(Gospel Advocate, March 24, 1910.)

All meetings of churches or officers of churches to combine more power than a single church possesses is wrong. God's power is in God's churches. He is with them to bless and strengthen their work when they are faithful to him. A Christian, one or more, may visit a church with or without an invitation and seek to stir them up to a faithful discharge of their duties. But for one or more to direct what and how all the churches shall work, or to take charge of their men and money and use it, is to assume the authority God has given to each church. Each one needs the work of distributing and using its funds as well as in giving them.

WHO IS A GOSPEL SUBJECT?

BY JOHN T. LEWIS.

This is my fourth article on this subject. My only object in writing on this subject is to get the truth before the readers of the Gospel Advocate.

Brother C. E. Holt says in the Advocate of December 11 that he is sure I have raised a "false alarm." Yet Brother Holt has made five labored efforts to answer my three previous "alarms." I have not had the pleasure of meeting Brother Holt since I turned in the first "false alarm;" therefore, I do not know how he looks or feels over this matter. I have seen a few firemen who looked awfully worried and mightily disgusted after making a long run to answer a "false alarm." But I cannot see how calling attention to a human practice in a matter in which the destiny of human beings is involved can be a "false alarm."

Brother Holt says: "There is only one disqualifying element, and that is the lack of faith on the part of the individual." Then he asked the question: "Who is able to say when a little boy or girl is old enough to believe the gospel?" I thought Brother Holt answered this question himself in the following statement: "A sweet little boy of six summers, on his way home from Sunday school, said to his mother: 'Mamma, I want to do everything that Jesus wants me to do.' Does he believe in Jesus? I could wish that all adult Christians had such simple and beautiful faith as this little child. Who would forbid the children to come to Jesus? Thank the Lord for a gospel that takes care of the children." Now, if faith is the only qualifying element, and if Brother Holt had not found "such simple and beautiful faith as this little child" had, in "all adult Christians," I cannot see why the little fellow is not a gospel subject, and, if a gospel subject, why the age limit would not be fixed at "six summers." But Brother Holt says: "I did not mean for it to be thus taken, and no one except Brother Lewis so far as I have learned, has so misunderstood me." I am sorry I misunderstood you, Brother Holt. Excuse my obtuseness.

Under the old law children became responsible to God for their sins and began to pay the "atonement money" at the age of twenty. "Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of Jehovah. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of Jehovah, to make atonement for your souls. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting; that it may be a memorial for the children of Israel before Jehovah, to make atonement for your souls." (Ex. 30: 14-16.)

Under the New Testament the only qualifying statement is "men and women." I know whenever boys and girls get to where they may be thus designated they are gospel subjects. This statement is not worth the time it will take you to read it, if it is not the truth.

But I must sum up my arguments and Brother Holt's answers. "Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 45-47.) The Holy Spirit, through Peter, began this teaching thus: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) Brother Holt answers these scriptures thus: "Who said that sin is a qualification for baptism? Jesus was not a sinner, and he was baptized." If Brother Holt had been present when Jesus gave the commission, and asked his question, and also suggested to Christ that he was not a sinner and had been baptized, maybe Christ would have changed the commission so as to include innocent children; but since the change was not made at the beginning, Brother Holt will have to excuse me for objecting to the change being made now.

Again, Christ said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Brother Holt's explanation of this scripture is as follows: "But Brother Lewis wants to know from what children are saved, children who have not actually committed sins. The answer to this question is easy, and it seems that all who have studied the divine word intelligently could give the answer thereto. First, the child is saved from baneful and destructive influences of the world by being translated into "the kingdom of God." Here again I am confronted with my stupidity. I have never "studied the divine word intelligently" enough to understand how baptizing innocent children will save them "from baneful and destructive influences of the world by translating them into the kingdom of God." However, I do not hold Brother Holt responsible for my ignorance on this subject.

"But many of them that heard the word believed: and the number of men came to be about five thousand." (Acts 4: 4.) "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5: 14.) "But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison." (Acts 8: 3.) "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) "But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the way, whether men or women, he might bring them to Jerusalem." (Acts 9: 1, 2.) If these scriptures teach anything, they teach that the Lord "added men and women" to the church in New Testament times; they teach that "men and women were baptized" in New Testament times; that the Jerusalem church was made up of "men and women;" that all who were "of the way" in Paul's day were "men and women." Here is where I leave the matter. Brother Holt, speaking of my teaching, says: "The tendency of which is to exalt human opinion above faith and throw the whole system of redemption into a state of uncertainty and doubt." I cannot understand how teaching just what Jesus Christ and the apostles taught "exalts human opinion" or throws anything into "doubt and uncertainty." It may be that when I shall have "studied the divine word intelligently" I will understand this matter better.

Brother Holt says: "If we are guided solely by the teaching of the New Testament in our study of this subject, the whole matter becomes easy to understand as to who are proper subjects of baptism and as to the purpose or design thereof." He then submits the following as his proof: "Brother John Fry, of Columbia, Tenn., superintendent of the Tennessee Orphan Home, says that when children in the Home reach the age of twelve years they are taken into the church—that is, they are permitted to confess their faith in Christ and submit to baptism. If children in the Home can render acceptable obedience to the gospel at the age of twelve years, it would seem that other children might, when properly taught, do the same. But why fix the age at twelve years? Some children a few weeks younger than twelve years might, with perfect safety, be allowed to become citizens of Christ's kingdom on earth."

Again, Brother Holt says: "In this connection I am

reminded of a statement from the peerless preacher, Brother T. B. Larimore. I have heard him say more than once that he (Brother Larimore) could have been scripturally baptized at the tender age of seven years. Of course he was not baptized at that early age, but he said he could have been. I could not doubt this great man's word in regard to such a grave and important a matter." Now, Brother Holt is an old, experienced debater, and I am sure he does not expect me to answer all his arguments; so I will pass up these two *ad hominem* arguments and get back on solid ground—"the divine word."

"We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death." (Rom. 6: 2-4.) If this teaches anything, it teaches that one must first die to sin before he can be buried with Christ "through baptism into death." Therefore, it precludes a possibility of scripturally baptizing an innocent child. Brother Holt says if this position is correct, I should tell what "we are to do with the thousands in our congregations who were baptized before they reached the required age, before they became eligible to a place in the kingdom." Now, I submit that that job belongs to those preachers who have been in "the cradles and the nurseries"—not to Lewis.

To be fair with Brother Holt and let him have the last word in this discussion, I will close with his parable, which, I think, barring the "Arabian Nights," is the richest thing I ever read. The parable follows: "I was reared in the country, and in the early winter we would kill hogs with which to make our meat for the following year. We did not wait for the meat to spoil before applying salt to it. We salted the meat to save it, and did not wait for it to be spoiled by flies and vermin before doing so. Did we do the proper thing? Upon the same principle let us do our best to save the children. Jesus said: 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.'"

Now, Brother Holt, all I mean by saying that your parable is funny to me is because you want us to do all we can to save what Jesus Christ says, "for of such is the kingdom of God;" and I do not see how either salt or water can do that.

WHY I BELIEVE THE BIBLE.

BY MARIE M'CONNELL.

Much has been said in the last few years by "higher critics," so-called, concerning the Bible. It seems fitting, therefore, that those who accept the Bible should set forth their reasons for this faith, inasmuch as the Book commands: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Pet. 3: 15.) The foundation of our Christian hope lies in the Bible. Therefore, it is up to us to prove that the Bible is true, if we would have others believe that our hope is not a delusion. If asked why I believe the Bible to be true, and, consequently, the word of God, I would give the following reasons:

1. I believe the Bible is true because of its enduring qualities—because *it lives*. It is the oldest book in the world. It was begun by Moses and completed, sixteen centuries later, by John. It is a complete record of time and eternity. It treats of things from the "beginning" of the world and reaches into the hereafter. Man-made books become obsolete, but the Bible endureth forever. It is so full of life and vitality that it imparts life to other books. Most literature which has survived any considerable length of time is based upon the Bible. "Paradise Lost" and "The Pilgrim's Progress" are examples of the books which live because they draw their inspiration from the Bible, which is the only book that never becomes dull from re-reading. Truth never dies—the Bible lives always. This is strong proof of its veracity.

2. I believe the Bible is true because of *its influence* upon those with whom it comes in contact. It is well adapted to human nature. It uplifts, civilizes, and sanctifies man. It has placed its imprint upon our literature and our laws. Even our calendars point back to the year of the birth of the Bible's foremost character. Where the Bible is unknown, ignorance and superstition prevail. Without the Bible, we know neither our origin nor our destiny. Could a falsehood enlighten mankind as the Bible has? If so, our moral ideas are mistaken ones, and falsehoods are the greatest and most worth-while things in the world. But no! That is absurd, and we know that the Bible is true.

3. Despite the fact that the Bible was written by different men at different places in different ages, it contains *no contradictions*. This is marvelous, but true. There have been some *seeming* contradictions, but, under examination, they have been harmonized. The men who wrote the books of the Bible were in a position to know whether they were inspired or not. These men believed that what they wrote was true so strongly as to suffer persecution rather than not write it. They were so confident that what they wrote was true that they did not even try to harmonize it with other portions of the Bible. This is evidence that there is no imposture about the Bible.

4. If God is *the author* of the Bible, it is true, because his word is true. Good men, bad men, Satan, angels, or God are the authors of the Bible. Good men or angels are not its authors, because, if they had been, they would not have ascribed it to God, thereby telling a lie. Bad men or Satan are not its authors, because they would not have condemned sin and upheld righteousness. In fact, the sublime thoughts of the Bible could not have originated in evil, or even human, minds. Therefore, by eliminating all other possible authors, we perceive that God is the author of the Bible; hence, it is true.

5. If we are to take the testimony of the really great men of the ages, as we do on other subjects, we will have to admit that the Bible is true, because all our great scholars have expressed their belief in the Bible.

6. The Bible has been repudiated by infidels through all the ages, but no evidence of its falseness has been produced. It has stood firm through all tests. Surely, if the Bible were not true, the world would have discovered it by this time. For every effect there must be an adequate cause. Then, why has the Bible continued to be regarded as true? It must be *because it is true*.

7. I believe the Bible is true because all of its prophecies have been, or are being, fulfilled. The prophecies regarding the desolation of Babylon, the outcast state of the Jews, the papal claims, and the "waxing worse and worse of evil men" are being fulfilled before our very eyes. This proves the Bible is true.

8. I feel fully assured that the Bible is true; but if it were not, those who believe it are happier in this life and just as safe in death as the infidel. If it is true, as I have proved, the infidel is lost, while we are saved. So, either way, those who believe the Bible are on the safe side.

BROTHER McQUIDDY'S BOOK.

"The Profitable Word" contains a choice selection of the writings of J. C. McQuiddy, editor and publisher of the Gospel Advocate for over forty years, carefully compiled by A. B. Lipscomb. It is a gem and contains some of the best thoughts of a great mind. The book contains 196 pages, and is neatly bound in silk and stamped in gold and white metal. Now ready. Send $1.50 and get a copy.

OUR MESSAGES

Your time belongs to the Lord.

We carry an excellent line of good books.

Some people live from one newspaper to another.

People avoid repenting by diverting their minds.

J. L. Hines preached at Adams, Tenn., last Sunday.

There is no triangle in Christ's marriage with his bride.

H. Leo Boles preached at Murfreesboro, Tenn., last Sunday.

C. M. Pullias is in a splendid meeting at Lawrenceburg, Tenn.

E. A. Elam preached at Chapel Avenue, this city, last Lord's day.

F. B. Srygley preached at Pilcher Avenue, this city, last Lord's day.

H. T. King preached at Belmont Avenue, this city, last Lord's day. There was one baptism.

Hugh H. Miller preached at Ashland City, Tenn., last Lord's day.

J. D. Boyd preached at Cottontown, near Gallatin, Tenn., last Lord's day.

Lee Jackson, Oakland, Miss., April 16: "John E. Dunn is preaching in the meetinghouse in Charleston, Miss."

S. H. Hall preached at Russell Street, this city, last Lord's day. There were two good audiences and five confessions.

H. S. Lipscomb preached at the Twelfth Avenue Church, this city, last Lord's day, morning and night. There was one restoration.

Lytton Alley preached for the congregation worshiping at Twenty-second Avenue, North, this city, last Lord's day, morning and night. There was one baptism.

A. O. Colley, Greenville, Texas, April 17: "Our work with the church at Greenville and the Home is starting off with much interest. We are to begin a meeting with home forces on April 26."

If you wish a complete refutation of the doctrine of R. H. Boll, order the review of Boll's doctrine by Whiteside and Nichol from Mrs. C. R. Nichol, Clifton, Texas. Fifty cents per copy.

A. B. Lipscomb is in a splendid meeting at Eighth Avenue, North, this city. The meeting began last Lord's day. Preaching every night at 7:30 o'clock. W. G. Klingman is leading the song service.

T. Q. Martin, of St. Marys, W. Va., began a meeting at Reid Avenue, this city, last Lord's day. Prof. B. H. Murphy, of David Lipscomb College, is leading the singing. Services every night at a quarter to eight o'clock.

J. E. Green, Scottsville, Ky., April 15: "I. A. Douthitt closed a meeting here last night. It resulted in three baptisms, one restoration, and the church greatly encouraged and edified. I would not think of doing without the Gospel Advocate."

J. B. Brown, Murray, Ky., April 13: "Two splendid services at Sixth and Vine Streets, this city, yesterday. Fine interest manifested in the Bible lessons. Preaching by Alonzo Williams. Increased attendance at both the morning and evening services."

Have you entertained the view that R. H. Boll's teaching has been only "harmless guesses?" Read the review of his position by R. L. Whiteside and C. R. Nichol and see what he really teaches. Order from Mrs. C. R. Nichol, Clifton, Texas. Fifty cents per copy.

Louis Dasaro, Tampa, Fla., April 15: "The work in Tampa is fine. On March 5 four Italians were baptized; on March 22, three Italians and one American; on March 29, one American. We are building a house in which we will have services for both Italians and Americans at different hours. These people are very anxious to be taught, but in order that I may stay here all the time I will have to have support, and so all will do a great good in helping in this. We earnestly solicit the help of the brethren and sisters in Christ."

James E. Chessor, Spencer, Tenn., April 15: "Your clear-cut, succinct exposé of one 'Dr.' Bow has elicited warm commendation. I've heard several speak very complimentary of it. I read it with genuine relish. Your work is splendid. You are running some mighty good material. Smith on the evolution bill this week is great."

W. A. Foster, Hornbeak, Tenn., April 15: "I prize the Gospel Advocate very highly and am always glad when the day rolls around for the next issue. I think we are getting some of the best and most mature thoughts from some of our best men that we have had in a long time. Keep up the good work. It's a great help to us young fellows."

John H. Allen, Horse Branch, Ky., March 27: "I have been making an effort to introduce the Gospel Advocate here, and am sending herewith two subscriptions. The church work in Kentucky is doing fairly well. I am now in mission work. If any church desires a preacher, I have open dates from now until June. I am enjoying the Advocate, and especially the first-page articles."

W. P. Lowe, Indianapolis, Ind., April 14: "As we are now permanently located and have a neat, comfortable house to meet in, all seem to have a mind to work. We meet now each Wednesday evening at seven-thirty for prayer service, a thing we had not done heretofore. We use Brother Elam's helps in our Lord's-day Bible study, and all like them, too. Two became identified with us at our prayer service on Wednesday evening, April 1, and three at the following Lord's-day services."

J. Madison Wright, care of Mr. Jared Dart, Hubbardsville, Madison County, N. Y., April 13: "I began a meeting on April 12 at Hubbardsville. While East I want to hold a meeting at every place in New England and adjacent territory that wants a meeting." Brother Wright proposes to do some real missionary work by holding meetings in the New England States. To hold such meetings in new places, Brother Wright is compelled to look to the churches for support. Two or three congregations could easily sustain Brother Wright in this work. Write him and make arrangements.

Some other Nashville appointments for last Lord's day; William R. Essex at Rains Avenue, L. H. Ferguson at California Avenue, S. I. Jones at Cedar Grove, W. S. Moody at Charlotte Avenue, J. Roy Vaughan at Eleventh Street, H. C. Hale at Fifth Street, L. L. Yeagley at Foster Street, J. R. Stroupe at Grandview Heights, James L. Hill at Highland Avenue, E. H. Ijams at Joseph Avenue, G. L. Cullum at Joe Johnston Avenue, John P. Lewis at Lischey Avenue, H. M. Phillips at Lawrence Avenue, J. L. Rainey at David Lipscomb College, John W. Beasley at Trinity Lane, James A. Allen at Lindsley Avenue, and Rosseau Cullum at Sixth Avenue, North.

Price Billingsley, Port Arthur, Texas, April 13: "We are in a truly great meeting in this city. I speak in a tabernacle fifty by one hundred feet in size, the site whereon the brethren plan shortly to erect a meetinghouse. About a hundred come to the day services, and nightly great audiences eagerly give ear to the gospel. Some ten souls have obeyed the Lord as we now enter the second week of the engagement. Good was done in Frankston, where we closed at the water on the night of April 5, leaving the little congregation in an improved and hopeful condition, this Port Arthur revival having begun by home forces that same morning. L. E. Carpenter is the evangelist here. He is an energetic and consecrated young man, esteemed by all. From here I shall go home for a short rest and visit to Burritt College, returning to Texas soon for other meetings, the first in the new building in Houston, starting May 10."

C. E. Wooldridge, Dallas, Texas, April 14: "Since the second Lord's day in last November I have been laboring with the churches at Ferris and Trumbull, a little over twenty miles out of the city. Last year we built a splendid brick building at Ferris and added about thirty members to the congregation. I am now giving three-fourths of my time to that work, while I give the other to Trumbull. We have just closed an eight-days' meeting at Ferris. Several were added to the congregation, and we feel that the work was built up greatly. C. H. Roberson will hold the annual meeting in July, and we hope then to see further results from our season's work. The work at Trumbull gets better every month, and we expect to have a good meeting with Brother Carney, of Waxahachie, in August. I will be in protracted-meeting work from the first of July until November or later. I would be very glad to have one meeting for June, and have an open date covering the last three Lord's days in August. I will be in Tennessee and Alabama in September and October."

J. C. Hutchinson preached at Old Hickory last Sunday.

G. W. Sweeney preached at Richland Creek last Sunday.

Leslie G. Thomas preached twice at Franklin, Ky., last Lord's day.

O. H. Tallman, Springfield, Tenn., April 13: "We went to Paradise Ridge yesterday and preached to a full house."

A. S. Hall, Sulphur, Okla., April 14: "The work here in Sulphur continues in good shape. One addition by restoration last Sunday."

Foy E. Wallace, Jr., and Austin Taylor closed a ten-days' meeting at Hillsboro, Texas, on April 5, resulting in forty-six additions—thirty-three baptisms.

K. C. Moser, Oklahoma City, Okla., April 17: "Three more baptisms and one restoration last Lord's day. We are to begin our first mission meeting at Britton, Okla., next Sunday. I will do the preaching."

H. W. Wrye, of Killeen, Texas, may be secured for a protracted meeting to begin on the fourth Sunday in September, if written to immediately. Brother Wrye is an able man and is successful in the evangelistic field.

The David Lipscomb College Quartet will sing for the local broadcasting station, WCBQ, to-night (Thursday, April 23) at half past eight o'clock. Three of the selections will be "Whispering Hope," "Face to Face," and "Beautiful Isle of Somewhere."

W. E. Morgan, 1420 Avenue A, Flint, Mich., April 17: "My meeting with the church here is getting in full swing. There have been three confessions to date, with others "almost persuaded." The meeting goes grandly and encouragingly on. The Lord be praised."

A. G. Freed preached at Waverly-Belmont, this city, last Lord's day. Brother Freed is booked to preach the commencement sermon for the high school at Huntingdon, Tenn., the first Sunday in May, and for the high school at Cornersville, Tenn., the second Sunday in May.

W. D. Black, Sweetwater, Texas, April 14: "C. McClung, of Weatherford, Texas, closed here last Sunday night. Four were baptized, five were restored, and four placed their membership. I preached at Weatherford last Sunday to two fine audiences, with one baptized and one restored."

C. P. Poole, Medford, Mass., March 27: "We meet each Lord's day at 2:15 in the Phillips Brooks House, Harvard Yard, Cambridge, and are glad to have all who are in Boston to visit us. There are about fifteen students who are Christians, but it is hard to follow intellectualism and also Christ."

Silas E. Templeton, Amarillo, Texas, April 6: "There was manifested much interest in all the services held yesterday in the name of Christ at Tenth and Fillmore Streets. At the morning service our building was crowded to the very limit, and there was one addition from the Christian Church."

J. S. Daugherty, Rockdale, Texas, April 13: "Two large audiences at Cameron yesterday. One sister returned to the true church from the retrogressives. I am to begin my first meeting for the year 1925 at Keechi, in Leon County, April 25. I have the first half of June open for a meeting somewhere if wanted."

Jesse P. Sewell, Fort Worth, Texas, April 13: "Sunday was a nice day with us at Southside. We had two hundred and eighteen in the Bible school. There were five confessions, and four Christians placed their membership with us. Our meeting will begin on April 19. W. D. Bills will do the preaching, and Elvin Bost will lead the singing."

W. S. Long, Jr., Detroit, Mich., April 13: "The Vinewood Church had two excellent services yesterday. There were three confessions at the morning services. Eight have lately come into the one body by baptism and others by membership. This church is doing some good work toward the poor and the orphan homes. Much work like that is needed. May more and more be done."

Roy Lawyer, Sinde Mission, Livingstone, North Rhodesia, South Africa, March 6: "Arrived here at 5 P.M. Train was six hours late. Brother Short had waited with several of his native boys since ten o'clock in the morning. Our train had been laid up on account of washouts, but Brother Short had no way of knowing about the trouble. Only a footpath leading to the mission site eight miles from Siding. Signs of much work having been done on the mission, timber cut, stumps grubbed, and buildings erected, besides regular teaching and preaching. Brother Sherriff has done a great work."

F. O. Howell, Jackson, Tenn., April 17: "The work at the Highland Avenue church of Christ is moving on in fine shape. We have had several additions to the congregation since Brother Billingsley's meeting. I will end five years of preaching for this congregation the first of December. I will be in a meeting at Monette, Ark., the last of April."

Lucas North, Ethridge, Tenn., April 17: "I have enjoyed the pleasure of attending the meeting at Lawrenceburg and hearing Brother Pullias preach. There have been several additions, large crowds, and fine interest. Although the house is large, it overflowed Sunday, and Sunday night we went to the high-school auditorium. The meeting continues."

A double wedding occurred on April 15 at the home of the officiating minister, L. L. Yeagley, 1701 Villa Place, Nashville, Tenn., the contracting parties being Mr. J. Robert Lyell and Miss Mary Frances Smiley, and Mr. Arthur T. Derseweh and Miss Caroline Blanche Smiley. All are members of the church of Christ. The Gospel Advocate extends congratulations.

The family of A. G. Freed desire to express their appreciation and thanks to the churches everywhere for their many kindly courtesies, inquiries, and prayers in Sister Freed's sickness. We are glad to say that she is now much improved. One telegram read: "We have never met you, but we want you to know we are praying for the recovery of Sister Freed." It is great to be a Christian—just "a member of His body."

B. C. Goodspasture, Atlanta, Ga., April 13: "The Hardeman meeting closed on Sunday evening, April 5. It is not necessary to say that record-breaking audiences heard the primitive gospel presented in a clear, convincing, masterful manner. There were three additions. S. H. Hall preached to a large and appreciative audience at West End Avenue on Wednesday evening, April 8. One was added by statement yesterday."

T. E. Tatum, Hallsville, Texas, April 14: "The Gospel Advocate is a great paper. I want some copies to hand out as samples with the view of getting subscriptions. The first article in the issue of April 9 is worth the entire annual subscription. F. W. Smith's article under the caption, "Would Be Very Unwise," is worth two dollars. Several other articles of April 9 are worth two dollars each. Send me samples, but don't make the Gospel Advocate any better."

W. M. Oakley, Cookeville, Tenn., April 13: "I preached at Smyrna, this county, on the first Lord's day, morning and night; at Liberty, Jackson County, yesterday at 11 A.M. and 3 P.M. I will preach at Martin's Creek next Lord's day and at Bethlehem on the fourth Sunday in this month. Our first tent meeting is to begin on April 28 in West Cookeville. Will J. Cullum will do the preaching, and J. Pettey Ezell and the writer will assist. We expect a glorious meeting."

R. D. Smith, Terrell, Texas, April 15: "The church in Terrell has just closed a splendid meeting, covering fifteen days, beginning on March 29 and closing on April 12. The meeting was conducted by our home forces—singing, preaching and praying. There were five churches of the city to begin meetings at the same time. There was nothing like a 'union revival' about the meetings. Every church simply held its own meeting; but the arrangements and advertisement to hold the meetings all at once proved to advantage in that it did well advertise the meetings and caused, I think, a much better attendance than otherwise we would have had. There were five baptisms in one meeting."

E. S. Kerr, Brookport, Ill., April 17: "I take this method of letting you know what a joy it is to me to read your articles, also those of F. B. Srygley, F. W. Smith, S. F. Morrow, A. McGary, E. A. Elam, and J. L. Hines. I have been taking the Gospel Advocate for fifteen years, and I do not believe that I am mistaken when I say that it is better than I have ever seen it, and it will remain so just as long as you brethren teach as you are now. Its readers do not have to read between the lines to see what you mean to teach. We have members of the church of Christ everywhere that will tell us that they know that the denominations are wrong and have not the truth, but they believe they will be saved. This idea is becoming more prevalent among the people as the years come and go, and it seems to me that this is a weakness of ours in not teaching it stronger. I believe if all of our preachers for the last fifty years had preached and taught as you brethren are doing in the Advocate, conditions in the church of Christ would be different from what they are to-day. My prayer is that you all may be blessed with long life and may continue to teach the blessed truths of our Lord."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

MAKING DIFFERENCES WHERE THERE ARE NONE.

BY E. A. ELAM.

Brother Elam: I am writing for information. Sometime back our Sunday-school superintendent brought a bell into the church. The day he brought it in he broke up the Bible study before we got through with the lesson by ringing us out with the bell, being generally in a hurry to get through with the lesson. The day he put his bell in operation he brought division and strife into the church, and a few have not been to the church worship since. He knows that it has brought division in the church, but refuses to take it out.

Now, what should be done—take it out or keep it in the church at the expense of harmony and peace? The church was at peace when the bell was brought in.

Brother Elam, if this is worth your time and space, please answer through the Gospel Advocate. X.

This letter is given simply to show that there should be no contention, strife, and division in congregations over things which do not differ, and that all should be able to see the difference between things which do differ. There is no difference between a brother's *publicly announcing* that the period for Bible study is over and tapping a bell to announce the same fact. There is no difference between writing on a blackboard or hanging up cards giving the number of songs in order to be used in the service and the song leader's announcing them one at a time just before singing. There is no difference between baptizing in a pool in a house and in a pool in a field or woodland, in a lake or stream.

When I first started to school just after the War between the States had ceased, the teacher stood in the schoolroom door and called sufficiently loud for all scattered pupils to hear, "Come to books!" All understood this. Later on another teacher for the same purpose rang a bell. In still another school the only signal to the pupils to go to their work was the prompt entrance of the teacher at the right time into the schoolroom. To contend that these different teachers of different schools should adopt the same method of announcing the study hour would be foolish. But this is not so foolish as to raise contentions and to cause trouble in congregations over *methods* of announcing songs or when the period for Bible study has ended, or of making other announcements, or the place of baptism, or any other method or means of doing things, where God has specified none.

Some years ago a very good brother said that on a visit to relatives in a certain town he attended the Bible study and joined in the worship of the congregation. Soon after all had gathered he heard the tapping of a bell, calling all to order, and, to use his own language, "looked around to see if there was not an organ somewhere in the house." Apparently he did not see the difference between the announcement of the time to begin or to close Bible study by the tapping of a bell and instrumental music in the worship of God; to him there was a great difference between the tap of a bell for this purpose and saying, "Let us begin."

Some years ago, in a meeting in a distant State, one evening six or eight came forward, confessed their faith in Christ, and stated that they were ready to be baptized "the same hour of the night." There was a pool in the house, but the last one to make the confession, who was a young lady, said to me that she did not intend to be baptized *in that pool*. What, then, should I have done? Should I have told her that if she could not be baptized in that pool she could not be baptized at all, or would have to get some one else to do it? Would that have been Christian? O, no. I asked where she wanted to be baptized. She replied: "In running water." I asked some brethren where such water could be found, and was told about two miles or further out of town on a certain road, and then to the left up the creek a mile or so further. I asked the preacher living there if he would attend to this. He replied that he suspected that the young lady would prefer my doing it. Therefore, after baptizing six or seven in the pool and redressing, I went with some others and the young lady in buggies to the designated place, most cheerfully baptized her, redressed again, reached my stopping place in time for a nap before breakfast, and went happily on with the meeting the next morning at half past ten o'clock.

Since there is no difference between baptism in a pool in a house and in a running stream, then I can as gladly baptize one in a running stream as in a pool, when that one prefers the stream, or in one place as the other. Just so, when one objects to making an announcement through the tapping of a bell, I would most gladly make it some other way, not because I think some other way is more scriptural, but for harmony and peace. What is the difference?

But I am sorry for the man who cannot see the difference between such a bell and instrumental music in the worship, or between a tuning fork and an organ.

In still another congregation a few most worthy members were objecting to writing on a blackboard the number present for Bible study, the amount contributed, etc., and were about to cause trouble over it, when it was suggested publicly and very wisely that all should cease to agitate the question until it had been studied in order to ascertain how much—or, rather, *how little*—was involved in it, and until all should learn to "follow after the things which make for peace, and things whereby we may edify one another." (Rom. 14: 19.) This course ended the agitation, and the peace and edification of the church went on as beautifully as a deep and smooth-flowing river.

That brethren are afraid they may engage in some unscriptural practice is a good indication and proves a safeguard against departures from the truth and the introduction of innovations upon the worship of God and work of the church; but it is sometimes true that some are so afraid of doing wrong that they do but little good or nothing at all. The *"Do Nots"* will as certainly be lost as the ones who are aggressively wrong. "I was hungry, and *ye did not*;" "I was thirsty, and *ye did not*;" "I was a stranger, and *ye did not*;" "I was naked, and *ye did*

not;" "I was in prison, and *ye did not*." "To him therefore that knoweth to do good, and doeth it not, to him it is sin." "Every one that heareth these words of mine, and doeth them not;" "Not forsaking our assembling together, as the custom of some is;" and faith without works is dead. We must be just as much afraid of not doing good—of not doing all God has commanded—as we are of doing something wrong.

All should know, too, that when God has specified the way in which anything he commands shall be done, it is death to substitute for his wisdom and way human wisdom and way; but, on the other hand, when God has not specified the way and means of doing that which he commands, the church is left to use its judgment in selecting the best methods and means in its power. Examples: Since God specified to Noah the dimensions of the ark and the kind of wood out of which to build it; to Moses, the dimensions of the tabernacle and the various materials out of which to build it; to Joshua, the way in which to capture Jericho; to the priests, how to remove the ark of the covenant and the whole tabernacle from place to place—it would have been disobedience and death to do these things in any other way, as in the case of Uzza. But where God has not specified the means and methods of doing things he has commanded to be done, it is sin to attempt to fasten upon the church one certain way. God has commanded the church—all who are *scripturally* prepared to do so—to teach the Bible to others; but he has specified no one particular method of teaching. Any method of teaching, then, can be used. Some good people use tracts as a method of teaching; some write books of sermons; some write articles for papers; some prepare comments on given portions of Scripture, and some on the whole Bible; some teach orally from the pulpit and some privately from house to house. He is presumptuous and foolish who undertakes to destroy all these ways, except one, and that *the one he* chooses.

Again, when God commands certain things to be done without specifying the method, the time, and place of doing these things, some method and time and place are implied. For instance, that God commands baptism implies some place of baptism; and since everything must be done decently and in order, some decent place is implied. Since God commands his children to meet upon the first day of the week to break bread or to otherwise worship him as he directs, a place of meeting is implied, and, for the reason given above, it should be a decent, convenient, and comfortable one.

Since God commands Christians as they have opportunity to work that which is good toward all men, and especially toward them that are of the household of faith (Gal. 6: 18), they must use such opportunities as present themselves and such methods and means as are in their power to do this.

Let it be understood, however, that in the use of methods and means, where God has prescribed none, no principle of the gospel must be violated.

THE TENTACLES OF ECCLESIASTICISM.

BY F. W. SMITH.

Under the heading, "The Necessity of Some Constructive Changes and Adjustments," regarding the latest ecclesiasticism, which was born when the disciples organized their first missionary society, E. L. Powell, of Louisville, Ky., writes the Christian-Evangelist as follows:

A very fine opening was made at the Cleveland Convention to consider certain matters as respects the various corporations which function through the International Convention. The United Missionary Society—both its general board and its executive committee—is amenable to the brotherhood in that its membership of one hundred and twenty is named by the nominating committee appointed by the various State and provincial conventions. This nominating committee fills all vacancies and presents new names; it is thoroughly representative of the whole brotherhood. No member of the general board of the United Society or the executive committee of the society is eligible to immediate reëlection. This is as thoroughly democratic as could be desired, and yet in no wise affects the efficiency of the board.

The other corporations which function through the International Convention, it seems to me, should be amenable equally with the United Missionary Society to the brotherhood as respects its membership. There is no reason why the same constitution, in this particular, at least, should not govern all of these corporations—namely, the Association for the Promotion of Christian Unity, the National Educational Board, the Welfare and Temperance Board, and, perhaps, some others. The brotherhood would feel, at least, that they had some part in conducting the affairs of these various organizations which make their appeals for money and support to the whole brotherhood, if they were, at least, given the opportunity, through this nominating committee, approved by the State and provincial conventions, to supply vacancies in these boards.

I feel, as respects the Association for the Promotion of Christian Unity, that a continuous presidency of this board is particularly resented. Why could not this committee, which was named by the Cleveland Convention to effect reconciliations and to make recommendations, preserve the Association for the Promotion of Christian Unity, while indicating that its membership should be chosen in the same way as the membership of the United Society is chosen and that a new president should be elected every year?

Really the organization has come to relate itself, so far as other religious bodies are concerned, in such way that our plea for Christian unity—which is the only plea that we have as a religious body—is now summed up and concentrated in the person of one man; in fact, during the Cleveland Convention, I discovered that the present commission on Christian Unity, as well as a great host of other people, have the feeling that Dr. Peter Ainslie is the only man who has the necessary sweetness of temper and graciousness of personality to represent us in this glorious aim of the Disciples of Christ. To my mind this is strangely inconsistent. Especially now is there an opportunity given to keep the association intact, but to change the personnel of it and to have that personnel chosen by the State and provincial nominating committee. Just now it is particularly inappropriate that Dr. Ainslie should longer continue as president. While he has a perfect right to practice open membership, with the consent and approval of his congregation, and while he should not be asked to resign on account of such practice, yet his continuance as president presents the rather strange spectacle of a leader for Christian unity dividing his own religious communion in seeking to achieve unity!

There is no finer man among us than Dr. Peter Ainslie; but if we value our own plea for Christian unity, we certainly will not have as the head of the Association for the Promotion of Christian Unity one whose open declaration for open membership—however scriptural and justifiable such declaration—has created and will continue to create a schism among us.

In an article appearing in a nondenominational paper from an outsider, who was present at the Cleveland Convention, he has this to say: "President Corey pronounced the Constitution under which the body proceeds as the most unheard-of form of control in parliamentary history. I think he was putting it correctly. To have but three actions on any one recommendation from the recommendations committee—approval, disapproval, or recommittal, without amendment or recommendation—is surely to reduce the main body to the status of a rubber stamp. As I see it, the whole Convention is the recommendations committee. The crowd I was in is just the audience." There can be no doubt that the recommendations committee must in some way be changed so that an intelligent discussion from the floor of the Convention shall be made possible.

We are tied hand and foot by our Constitution as respects the recommendations committee. Just how this change can be brought about consistently with the efficient carrying forward of the business of the Convention and guarding against too much discussion on the floor is something which wise men must work out. As the matter stands now, it is an impossible situation. In point of fact, as the writer above quoted says, the real Convention is the committee on recommendations. "It seems to make impossible any of the straight facing of issues," says the writer, "that I have known in other denominational gatherings." The mere criticism will get us nowhere. The necessity of some constructive changes and adjustments in harmony with the democratic genius of the Disciples is absolutely imperative. Surely there is wisdom enough

among us, even though we may not make the Convention a delegated body, at least, to preserve some of the freedom of discussion and intelligent consideration which in the old days marked these great gatherings.

I hope that something has been started at the Cleveland Convention that will set us free ultimately from the domination of that sort of machinery which is at present so generally provocative of bad feeling and a sense that somehow we are dominated by a very few fine people to the exclusion of any sort of real and unembarrassed participation in the International Convention on the part of the many.

When this modern ecclesiasticism was crawling on its knees as an infant, it was quite willing to be "amenable to the brotherhood;" but when it came to man's estate, it *demanded* that the "brotherhood" should be amenable to it. So that now, in the language of E. L. Powell, the tentacles of this religious *vampire* are so wrapped about the "brotherhood" that "we are tied hand and foot by our constitution as respects the recommendations committee."

The heads of this *ecclesiasticism* saw that the "brotherhood" had entirely *too much* liberty and freedom in its scattered "boards" under different control and supervision; hence, they succeeded in *merging* all of these "boards" into one mammoth concern under *one* "board" which possesses and exercises the spirit of a religious *dictator* over the "brotherhood."

Note this pitiful wail: "The brotherhood would feel, at least, that they had some part in conducting the affairs of these various organizations which make their appeals for money and support to the whole brotherhood, if they were, at least, given the opportunity, through this nominating committee, approved by the State and provincial conventions, to supply vacancies in these boards." All the "brotherhood" is permitted to do is to shell down the shekels to keep this ponderous machinery going, and what a glorious (?) *privilege* that is!

Since "Dr. Peter Ainslie," who is in the saddle, "is the only man who has the necessary sweetness of temper and graciousness of personality to represent us in this glorious aim of the Disciples of Christ," not only advocates but practices "open membership," and is perfectly acceptable to the big "board," the "brotherhood" must remain "tied hand and foot" or kick out of the whole thing. Gentle reader, this is the *vampire* that Clubb, Walker, Cowden, and others are seeking to fasten upon the churches of Tennessee.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Recently I received, from a friend in Tennessee, a request that I write something about the school for the blind in Washington, for the benefit of a young woman who desired that information, as well as for the pleasure and profit of my blind friends everywhere.

I immediately began investigating, to learn where the school for the blind is located here, and, much to my surprise, I found there is no such school in the District of Columbia. There is in Baltimore, forty miles distant, a large school for blind children, and connected with it are shops where the blind are taught various trades; and blind children of the District are sent to that school, authorities of the District having made arrangements with the State of Maryland to care for its blind children and teach them whatsoever may be desired.

There are in Washington City, however, a Home for the Adult Blind, the Columbia Polytechnic Institute for the Blind, a National Reading Room and Library for the Blind, and in the Library of Congress a similar room. We have visited all these places, and have been interested in the good work done by them all.

The Home for the Blind, located at 3050 R Street, Northwest, can take care of seventeen, and it is always filled, with many on the waiting list. A home for the blind was established in Washington, years ago, by the Aid Society of the District, and was kept up by private subscriptions. When, later, a fund of about half a million dollars was left by Mr. Henry Hurt and his wife for the establishment of a home for the blind, to be called "The Henry and Annie Hurt Home," these two enterprises were united and the present Home was secured. It is still partly kept going by private subscriptions, the endowment fund not being sufficient to meet all its requirements. An addition to the building is being erected which will raise the capacity of the Home to forty, but there are many more applications for admission than can be granted even with the increased capacity. The Home is a very pleasant place, attractive, comfortable, and convenient, for either blind or sighted people, and the men and women who gain admission there are fortunate indeed.

The Columbia Polytechnic Institute for the Blind is located at 1808 H Street, Northwest, in a four-story-and-basement residence that, like many former Washington homes, has been converted to public use. There a few blind persons pursue certain work: teaching of instrumental music, typewriting, reading of proof of publications for the blind, the caning and repairing of chairs and other cane work, making mops and brooms, and piano tuning. The workers do not live at the institution, but go there daily to work, and are paid about eight dollars a week for their work. The institution is kept up partly by receipts from the work done there and by an appropriation of fifteen hundred dollars a year from the Government. This enables the management to pay, if not a living wage, at least a sufficient amount to make them partially self-supporting. But the house, the income, and the appropriation are all too small to take care of all who apply there for work—not sufficient to take care of even half those who would be glad to be employed at that place.

It seems strange, when Uncle Sam counts his money no longer in terms of millions, but in billions, that the appropriation for this work is not at least ten times as large as it is. If our Congressmen would visit the Institute and see its needs as I saw them, I am sure the appropriations for the blind would be very materially increased—made abundantly ample to take care of the blind in the District, who are anxious to be self-supporting.

The Institute is under the control of six directors, all blind, and the vice president of the board, Mr. Ramisch, is also manager of the institution. The teachers and workers are blind, as were all we saw at the Institute, except Miss Mary Frost, who is the secretary and the "eyes" of the institution. Her name is not an index to her character, I'm sure, for she is bright, warm-heartel, and sunshiny.

The National Library for the Blind is located at 1800 D Street, Northwest, in one of the temporary buildings erected by the Government during the World War, to take care of the increased amount of work. This library was founded in 1911, and its first president was Thomas Nelson Page. Its object is the circulation of books in embossed or raised type for blind readers. City libraries usually have only small collections of books for the blind, which are soon read by local readers; hence the need for large libraries of such books that are accessible to readers all over the country. The National Library has accumulated books by gift, by purchase, by printing, and by hand copying, until there are in the collection 11,516 volumes, and these are sent free to its list of 2,558 readers scattered all over this country, Uncle Sam transporting them from the library to the readers and back again without charge.

Several methods of embossed writing, I am informed, have been used in the United States—the New York Point,

the American Braille, and others. During the World War, however, it was found necessary to adopt a uniform system of writing for the blind; hence, the Revised Braille system was adopted. With the exception of a few minor changes, that is the same as the English, or British, Braille, and in the near future it is to be hoped we shall have a Universal Braille system for the blind. The Braille method is based on all possible combinations of six dots arranged in a group, which the blind read by passing the tips of their fingers lightly over the dots. We print the Braille books on only one side of the paper, but the English are printing on each side, and that will soon be done here, of course, as we do not remain long in the rear of our cousins across the water. The constant touching of the dots in reading would, it seems, soon wear them away, thus making the letters illegible; but each sheet, after being printed with the little dots, is given a coat of shellac and carefully dried, thus preventing the wearing away of the dots by touch of the fingers of readers.

Books in Braille are large, it requiring much more space than printing for the sighted, necessarily. A book of ordinary size (six by nine inches), in pica type, would make in Braille five volumes; and volumes in Braille are, many of them, ten by fourteen inches in size. Of course, when we adopt the system of printing Braille on both sides of the sheets, the books will not be so large.

The National Library is extensive, containing books for all classes of readers and on all subjects—history, ethics, philosophy, science, plays, essays, poetry, translations of the classics, biographies, and fiction. The blind world is very much the same, in its choice of reading, as the seeing world, and what appeals to one will appeal to the other. The demands of readers increase more rapidly than the collection of books, as the books are in circulation from the Atlantic to the Pacific, from Florida and Texas to Canada and Alaska, there being eighty thousand blind people in the United States.

Miss Giffin, the courteous, efficient lady in charge of the National Library for the Blind, has several assistants, all blind. There is considerable work incident to conducting the library: selecting books from lists sent in by readers, packing, addressing, and shipping by parcel post; caring for the correspondence incident to the work, copying books with the little Braille writer, setting Braille type, printing, hand copying, folding, eyeleting, verifying, shellacking, collating, and binding Braille books; keeping a record of books sent out to readers, receiving them when returned, and arranging them in place on the shelves. On each book is pasted a card, with the title of the book and the name of the author in Braille letters, so that these blind workers can place the books with speed and accuracy. The books are sent out in canvas-covered holders, with the address of the reader plainly printed on a certain part of the holder. On the reverse side is the address of the Library, and when ready to return the book the borrower simply incloses it in the holder and reverses the flap, so that the address of the Library is outside, and it goes back, making the round trip, thanks to Uncle Sam, without any cost whatsoever to the Library or the reader.

Many books are hand-copied at the National Library for the Blind and also at the homes of the copyists, they being paid so much a page for the work. All Braille manuscript is carefully read and corrected by blind proof readers before the books are bound. At the Columbia Polytechnic Institute we saw Miss Grady, who teaches music and typewriting and uses any spare time she has reading proof, making corrections of Braille print with the dainty little implements they use for that purpose. Perhaps she did not make the corrections quite as quickly as a sighted proof reader might make them on a printed page, but they were daintily, deftly, and accurately made.

In the Library of Congress is another reading room and library for the blind, whence books are sent out to readers all over the country and where work similar to that done at the National Library is carried on. That library contains about ten thousand volumes, which are furnished by mail to about twenty-four hundred readers. The Red Cross Society here also gives employment to blind persons who do copying and proof reading of Braille books.

The work of the National Library depends upon membership fees, contributions, legacies, and a small appropriation from the United States Government. There is such need of the expansion of the work that those engaged in it hope interest in it may be aroused in the various beneficent organizations and clubs of the country. I think the Government should make appropriation sufficient to care for the blind—to provide an adequate fireproof building to carry on the various departments of the library work, by which paid employment could be given to men and women all over the country, with shops where manual work could be provided for all the blind of the District who desire such work.

It is also the desire of the National Library that the news be spread far and wide of the rich storehouse of information and entertainment that is within reach of every blind person in the United States, all that is necessary to secure reading matter being to mail a card, containing the name and address of the sender, to the National Library for the Blind, 1800 D Street, Northwest, Washington, D. C. Blind pupils in school are supplied with books for their education, but during vacations are anxious for books to read. Many adult blind are also eager for something to read, being deprived of so many of the enjoyments of the more fortunate sighted world.

When we think, as suggested in a little booklet issued by the National Library, "of a keen mind, awake all day, day after day, year after year, yet compassed by a night that knows no dawn, a darkness that is never lifted, it seems that all those blessed with sight would delight in lightening that darkness, by helping to keep those busy minds fed and nourished by the transference of printed thought."

THE CHRISTIAN STANDARD HAS ENOUGH OF IT.

BY F. B. SRYGLEY.

Brother Edwin R. Errett, in the Christian Standard—as it seems, talking for the Standard—gives his readers what he calls "my caveat," and to explain what he means he has over his article the following: "Straight Talk to False Witness Bearers." As an introduction to what he is about to say, he says the following very sensible and pertinent things:

A High Purpose.

Every man has in his good name that which is of real value. It is a talent which he is bound to use to the best of his ability. He owes it to himself, his influence, and his family to shield his good name.

There is, however, a peculiar obligation along this line resting upon any one who occupies a position in any degree that of leadership in a good cause. To those who follow him, and those who associate with him, he owes it to keep his reputation, as well as his character, clean. To his cause he owes it. To truth itself he owes it. Not least of all, he owes it to those very persons who, with possibly good intentions, but with mistaken zeal, spread false stories that tend to besmirch his name. If they be sincere and misled, they will, above all others, be indebted to and grateful to him for his laying to rest such slander.

I am sure Brother Errett is right in his position that a man ought to do everything that is right in protecting his good name, but sometimes it may be best even for that purpose to bear persecution in silence. We should not overlook the passage that says: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he

was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously." Brother Errett had the right to set himself and the Standard right, but it seems to me that, in his effort to do this, he uses stronger language than was necessary. For instance, he uses this language: That is a gross and malicious lie." Again, he says: "That is therefore a lie out of the whole cloth;" "That is another lie;" "Another falsehood." I cannot bring myself to believe that such language as this is necessary in order for a Christian to protect his good name.

The brother begins his vitriolic article by a reference to the way the late Theodore Roosevelt did the man who told a falsehood on him. I know Mr. Roosevelt was considered a great man, but the Christ is the example for the Christian and not Mr. Roosevelt. It would be hard for the brother to harmonize his strong language with the Sermon on the Mount and with the conduct of Jesus, who was misrepresented worse than the editors and owners of the Standard have ever been. The brother follows the quotation above with this statement:

Sad as it is to confess it, this greatly beloved brotherhood of ours is fast becoming a great whispering gallery of slander. Brethren have not been content to tell one another very unsavory stories of the actual misdeeds of their brethren. They have enlarged upon them. They have invented wrongs where none exist. They have actually appeared to take pleasure in attributing to sincere brethren wrong motives, in direct violation of Matt. 7: 1. And—*mirable dictu*—they are actually jumping with pleasure to meet any tale of false motives or unfaithful actions. From all over the brotherhood comes proof of such wickedness.

An enemy hath done this. It is nothing less than diabolical.

The fact that men and women of otherwise high character are engaged in this sort of thing only makes more impressive the awfulness of the situation. If these fine characters—these missionaries, these secretaries, these evangelists, these ministers, these elders—have been dragged down to this sort of mud-slinging, it must give us pause! Where will this end?

Some of us have known for some time from actual experience that those who make up this "greatly beloved brotherhood of ours," with all their talk of the sweet spirit, were no better than the rest of us when one dared to attack their unscriptural organization; but I did not know that the "beloved brotherhood" was a "great whispering gallery of slander." I call this "some gallery" myself. I was afraid they were right bad, but this is a little worse than I expected to hear from one who actually knows. I really guess they are no worse than they have been all the time, but they have simply turned their "whispering gallery of slander" on the Standard. They formerly did all these things to the Gospel Advocate, and the Standard never tried to prevent it, so far as I know; but when this "greatly beloved brotherhood" turns on the Standard, it can see it perfectly plain. It is no worse to misrepresent the Standard than it is to misrepresent the Advocate, but it does seem to make a difference with the Standard as to "whose ox is gored." The Standard should have patience with its "greatly beloved brotherhood," because it has stood by them "cheek for jowl" for, lo, these many years. It encouraged this brotherhood in building up unscriptural organizations in the form of missionary societies, and now, because they have gone too far with these things, the Standard has turned against the United Christian Missionary Society; and when this same beloved brotherhood turns on it, it has no patience with the "whispering gallery of slander." Be patient in all things. "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing."

After the Standard had corrected some of the false charges which had been made against it by this "greatly beloved brotherhood," it then exhorts them in these words:

It is not in any sense a pleasure to deal with these matters. But no one who loves this brotherhood can sit comfortably while this sort of unscrupulous conduct goes on.

The brotherhood must be brought to its senses. Just as some political enthusiasts presumed upon the fact that the political battle gave opportunity for all sorts of attack, and, therefore, lent themselves to some character sniping, there are brethren who have, with more or less sincerity and considerable zeal, taken advantage of the differences existing in the brotherhood to do some sniping with "dumdum" bullets supplied from a more or less obscure arsenal.

It is about time we came to our senses. This guerrilla warfare persisted in will end in the complete destruction of this brotherhood. "If ye bite and devour one another, take heed that ye be not consumed one of another."

We must realize that there is nothing but evil in the *argumentum ad hominem*. We must learn to differ as brethren, to maintain our love for one another despite our varying tastes. We must be interested in the truth only. If we continue to leap so happily at any unsavory story, God himself cannot save our rotten souls.

I am curious to know what arsenal the Standard refers to as "a more or less obscure arsenal." I do not wish these dear, misguided brethren any harm, and I do not rejoice that they are biting and devouring one another, but maybe while they are thus biting each other they will quit trying to bite us who have so far kept out of their "greatly beloved brotherhood." I thought we had them about muzzled so they could not bite us, but it looks like they have got the muzzle off and are going for one another.

The brother closes his article with the following warning:

A WARNING.

Now, as part of my contribution to a sobering of the brotherhood, I hereby serve kindly, but stern, warning upon my brethren that as surely as I find my name the butt of any false charge that will in my judgment tend to mar my little power among my brethren and weaken the cause for which I stand, I shall, as soon as I have the evidence as to where and by whom the charge has been made, bring proper legal action with the sole purpose of advertising the falsity of the charge.

Now you have it straight. You had better be good or you will get a lawsuit on your hands. This may not conflict with the quotation already made, "when he suffered, threatened not," but it appears to me to need some explaining. Be patient, brother, and remember that the Standard may have encouraged these erring brethren in their departure from the truth by not opposing all organizations "outside of and above the local church," as your Brother Lappin puts it.

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QUERY DEPARTMENT

BY H. LEO BOLES

In Matt. 20: 1-16, do we understand that all went into the vineyard? In verse 4 it is stated that they went *their* way. Does this mean they went into the vineyard or not? —WILLIE HUNTER.

I think that verse 4 indicates that they went into the vineyard. It reads as follows: "And to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way." H. T. Anderson translates "and they went their way" as follows: "And they went." Moffatt translates that sentence: "So they went in." The Emphatic Diaglott translates it: "And they went." The Greek-English New Testament translates it: "And they went." They were seeking work or employment, and the master of the vineyard was looking for laborers. The wage for hire was satisfactory to both parties. Why should we not conclude that they went into the vineyard, as the above translations state?

✡ ✡ ✡

Some in our Sunday school claim that Judas took the Lord's Supper on the night of the betrayal. I do not think so, because Satan entered him when he took the sop before the Supper. Please inform us.—MRS. J. A. JONES, Lynnville, Tenn.

The scriptures which bear upon this subject are as follows: "And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said." (Matt. 26: 23-25.) "And when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth with me in the dish." (Mark 14: 17-20.) "And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after the supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table." (Luke 22: 14-21.) These scriptures make it plain that the twelve were present at the supper, that Judas was present, and that Jesus said, "Drink ye all of it." No mention is made of Judas or any one else having left. The record says: "He then having received the sop went out straightway." (John 13: 30.) No construction should be placed on this scripture which would make it contradict the others which are quoted above. It seems clear to me that Judas was at the Lord's Supper.

✡ ✡ ✡

(1) Is it a violation of 1 Cor. 14: 34, 35 for a woman to teach a class of children or young women in the Lord's-day Bible school? (2) When we meet on the first day of the week to break bread, what are we required to do besides take the Lord's Supper? Please give scripture reference for each item of the worship. (3) At what time during the worship must we take the Supper, or does it make any difference?—J. WILSON SMITH.

1. No, it is no violation of the Scriptures for a woman, who is a competent teacher and faithful to the Lord, to teach any one at any time, provided her teaching does not violate God's word. The woman is not to usurp authority over man. Her sphere is in the private realms of life, so far as her teaching God's word is concerned. To teach a class of children on Lord's day is a commendable work and should be encouraged by all Christians.

2. The early Christians furnish us an example for worship. "And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart." (Acts 2: 46.) "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) This gives a general outline of the worship in the early church. Praising God, exhortation, prayer, contributing, and teaching are all included in the above scriptures. There may be other items of worship or things which may be done on the first day of the week.

3. There is no set time of day for taking the Lord's Supper. Any convenient hour that suits the worshipers may be set. Some congregations have different hours—that is, a part of the church cannot assemble at the eleven-o'clock service, but can at the evening service; hence, the Lord's Supper may be eaten by those who assemble at the eleven-o'clock service, and in the same house, without any division or strife, another part of the church may eat the Lord's Supper at the evening service. The point made here is that no specific hour has been designated by the Scriptures. Hence, the hour is left to be set by the members of the church, this hour to be selected by those who are to eat the Lord's Supper, and such convenient time as suits them. Of course, it is understood that all meet on the first day of the week.

✡ ✡ ✡

I would like to have your exegesis of Heb. 6: 1, 2, especially verse 2. Why is baptism here in the plural, since Paul in Eph. 4: 5 says there is "one" baptism? Also, what is referred to by the "laying on of hands?" The Mormons claim that the laying on of hands after baptism for the reception of the Holy Spirit is a part of the principles of the gospel. How would you answer their claims on this?—X.

There is no contradiction between Eph. 4: 5 and Heb. 6: 2. Baptism as used in Heb. 6: 2 is in the plural number. There are different views offered explaining why the term "baptism" is put in the plural. Under the Christian dispensation we have at least three baptisms mentioned. First, the baptism of the Holy Spirit; second, a baptism in fire; third, a baptism in water, belonging to all believing penitents who are to be brought into the body of Christ. "I am therefore, on the whole, inclined to the opinion that it is these three baptisms that our author here refers to. If this is not his meaning, then I think we must accept the first hypothesis." (Robert Milligan.) The other opinion which Mr. Milligan alludes to is that the writer has reference to the baptism of John the Baptist, Christian baptism, and the baptism of Jewish proselytes, and the divers Jewish washings which are referred to in Heb. 9: 10.

It would be well if character and reputation were used distinctively. In truth, character is what a person is; reputation is what he is supposed to be. Character is in himself, reputation is in the minds of others. Character is injured by temptations and by wrongdoing; reputation, by slanders and libels. Character endures throughout defamation in every form, but perishes when there is a voluntary transgression; reputation may last through numerous transgressions, but be destroyed by a single, and even an unfounded, accusation or aspersion.—Abbott.

HOME READING

WHAT ARE YOU WORTH?

When one asks, "What is Mr. So-and-So worth?" he really means, what is his property worth—what is his money worth? The average person's estimate of a man is raised or lowered by the answer he gets in dollars and cents.

Real estate, personal property, holdings, houses, mills, factories, grounds, tangible assets, servants, luxuries, machines, dividends, dollars, gold dust—these are the things that weight heaviest in man's scales. But there is an Old Testament text which says that man seeth not as God seeth; for man looketh at the outward appearance, while God looketh at the heart.

Is any man really worth five hundred million dollars? Is he worth it to his community, his church, to his fellow citizens? Is he worth it to the poor and the wretched? Is he worth it to asylums, to hospitals, to charity?

What is the man worth as a citizen? Is he public-minded? Is he socially-minded? Is he public-spirited? What does he care about overworked mothers and underfed children? What does he care about dirty politics, grafting officials, unclean spirits? And caring, what does he do about it all? What does he care about better schools, cleaner streets, and a better community?

What are you worth? In time, thought, effort? In ideas, interest, ideals? Do you contribute yourself to the general weal?

While the community has increased a hundredfold in tangible wealth in the last decade, has it developed ten per cent in spiritual force? In engendering faith and good works? In fellowship, and brotherhood, and kindness, and purity, and tolerance on the part of its citizenship?

Character is finer than cash; but the two together make a fine combination—one that can scarcely be excelled! Goodness is purer than gold; but together they make a pair that might work miracles! Divinity is nobler than dividends; but together they might produce a heaven on earth! The Golden Rule is squarer than the rule of gold; but together they might measure out untold benefits to the race!

While the city has finer pavements, better streets, handsomer homes, greater businesses, has it at the same time and in the same ratio increased in God's business? Are the people ten per cent more generous, more kindly disposed? Are they more Christlike, loving, brave, and true? Are the children ten per cent happier? Are young women ten per cent safer? Have crime, graft, and profiteering been reduced? Has drunkenness been lessened? Have lust and immorality been checked? This is the way to determine true worth!

What are you worth in moral values, in spiritual estimates? What are you worth in Christhood—to the church; to the town; to God? What are you worth?—Thomas F. Opie, in Southern Churchman.

☼ ☼ ☼

IN HIS DRAWING-ROOM.

There was a young man in the Middle West who had been more or less interested about his soul's salvation. One afternoon, in his office, he said: "I will accept Jesus Christ as my Lord and Savior."

He went home and told his wife, who was a nominal professor of religion, that he had made up his mind to serve Christ, and he added: "After supper to-night I am going to take the company into the drawing-room and erect the family altar."

"Well," said his wife, "you know some of the gentlemen who are coming to tea are skeptics, and they are older than you are; and don't you think you had better wait until after they have gone, or else go out into the kitchen and have your first prayer with the servants?"

The young man thought for a few moments, and then he said: "I have asked Jesus Christ into my house for the first time, and I shall take him into the best room, and not into the kitchen."

So he called his friends into the drawing-room. There was a little sneering, but he read and prayed. That man afterwards became Chief Justice of the United States Court.

Never be ashamed of the gospel of Christ; it is the power of God unto salvation.—Moody.

☼ ☼ ☼

A MESSAGE TO HUSBANDS AND WIVES.

Recently a Chicago jurist, Judge Joseph Sabath, presided over his ten-thousandth divorce case in a period of four days. The judge has spent thousands of hours listening to the weary recital of those who either never loved at all or, through some mistake or failure, had ceased longer to care.

The judge is not proud of the civilization that displays such a social condition as this reveals in one American city.

I feel that his ideas are well worthy of spreading all over the United States.

While the rural home has been more secure from the separation disease than the city home, it is well for us to ponder the sage and practical advice of this judge.

To husbands these words are addressed: "Make your wife a real partner. If no children are born to you, adopt some. Supply your wife with sufficient funds to maintain the household. Work together, play together, grow up together, and share the responsibilities together."

To wives the judge speaks as follows: "Do not allow yourself to be treated as a weak, dependent little thing. Do not be afraid to soil your hands. Do not be afraid of the one really big thing in your life—motherhood. Make your husband feel that he is the one man in your life. Do not flirt. Make your husband share in the responsibilities of home life."

To both man and wife the judge gives this parting advice: "Avoid heated quarrels. Speak out frankly, but do not develop arguments. Differences should be settled on the very day that they develop. Sympathy, good humor, and a desire for mutual understanding are the supporting pillars of the home. One of the fixed rules of every household should be: "Good humor in parting in the morning, and a cheerful meeting in the evening."

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THE BIBLE IN THE HOME.

The test of the nations is their loyalty to God's word. The nations which have honored God's word, and which are honoring God's word, are the nations which have his blessing.

The State will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the State or the nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister, must do.

The Bible is the one great power which God has given to us, to instruct us how to build our homes aright.

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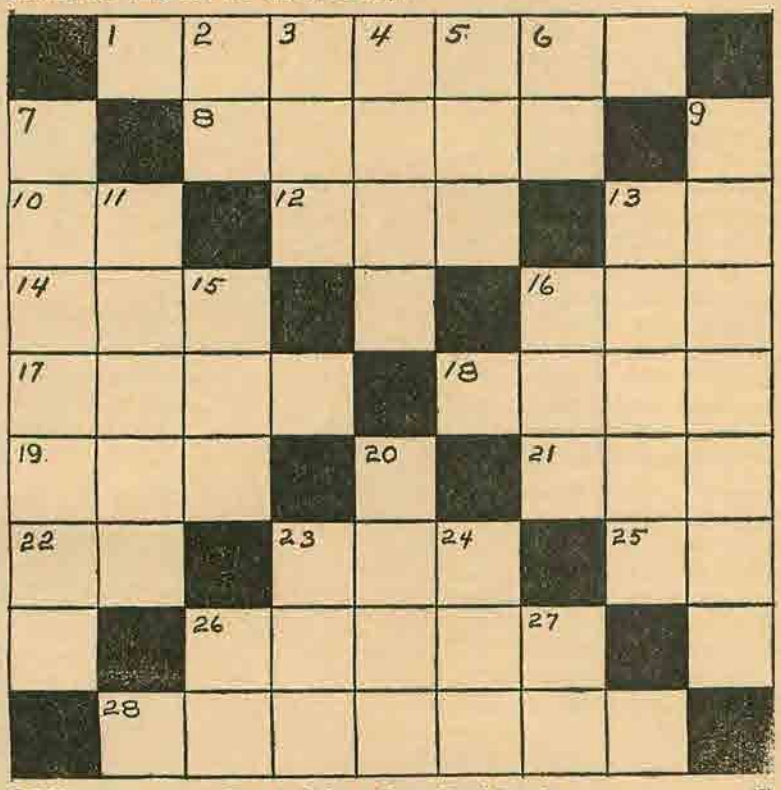
Fit yourself for usefulness by practicing self-denial. No one can master himself and others until he has endured hardships and overcome untoward conditions.

BIBLE CROSS WORD PUZZLE

ALTHOUGH this looks like a short and easy puzzle, the fact that each section is cut off from the others means that there are not so many clues from cross words. Then too, the references given are not so definite as some in the other puzzles; so, though it is not of large size, it is by no means too easy for the expert to try.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (5)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 5

HORIZONTAL.

1 The title of the king of Egypt.
8 One of the towns allotted to Benjamin. (Josh. 18.)
10 Toward the sky.
12 A blind flying creature.
13 Exist.
14 Assembled.
16 Third book of the Pentateuch (abbr.).
17 Forehead.
18 Learned.
19 Self (Latin).
21 A city of Manasseh spared. (Judg. 1: 27.)
22 Egyptian god.
23 One of the heroes of David's guard.
25 Prefix meaning "again."
26 To blot out.
28 King to whom tribute should be rendered (poss.).

VERTICAL.

2 Himself.
3 A priest's vestment.
4 To cut the grain.
5 Quick at learning.
6 Exclamation.
7 One of the Pentateuch.
9 Held sacred.
11 A city of Pamphylia.
13 A brook in the south of Judah. (1 Sam. 30: 10.)
15 Also.
16 Top of a box.
20 Periods of time.
23 Anger.
24 King who reigned forty-one years.
26 Each (abbr.).
27 First-born of Judah.

Solution of Puzzle in last issue

A	H	I		O	N		H	A	Y
	E	R	A			H	A	M	
W		E	X	O	D	U	S		S
H	O		E	D	A	R		R	E
O	N	O		E	D		S	I	A
	E	R	R			R	A	M	
D		B	I	L	D	A	D		H
O	G		G	A	I	N		N	O
V	E	X		D	D		B	E	L
E	N	V	Y			M	A	R	Y

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DENOMINATIONALISM.

Stranger: "Good morning, brother. May I ask if you are a Christian?"

Minister: "I am."

Stranger: "To what church do you belong?"

Minister: "I can answer your question by asking you one: Are you a Christian?"

Stranger: "I am."

Minister: "Then tell me to which Christ you belong."

Stranger: "There is only one Christ."

Minister: "How do you know?"

Stranger: "There is only one revealed in the Holy Scriptures."

Minister: "Then why do you ask me to which church I belong, since there is only one church revealed in the Holy Scriptures."

Stranger: "What church is that?"

Minister: "Let the Scriptures answer. 'Upon this rock I will build my church.' (Matt. 16: 18.) Whose church is this?"

Stranger: "It is certainly Christ's church."

Minister: "Paul tells us that the church is Christ's body (1 Cor. 12: 12, 13; Rom. 12: 4, 5; Col. 1: 17-29; Eph. 4: 1-16), and we know that Christ does not have two bodies, and one head on many bodies would be a monstrosity. He also tells us that the church is his bride, and we know that he does not have many brides. (Eph. 5: 23-27.)"

Stranger: "I mean to ask, to what denomination do you belong?"

Minister: "I tell you that I do not belong to any denomination; I am simply a Christian and a member of the church of Christ."

Stranger: "May I ask to what branch of the church you belong?"

Minister: "I do not belong to a branch. I belong to the Vine, and am a full-grown branch myself. (See John 15.) I tell you that I am a member of the body of Christ, which is his church; and when I was baptized into him, I put him on and am a Christian only. (See Gal. 3: 25-27.)"

Stranger: "But you know that there are many branches of Christ's church, and it is generally recognized that they are classed as denominations."

Minister: "You cannot find a hint of such a thing in the Scriptures. I shall be glad to have you mention chapter and verse that gives the name of a single branch that may be called a denomination. The disciples (not denominations) are branches. Read John 15 and see for yourself."

Stranger: "I have heard it explained this way all my life."

Minister: "Is it not strange that, if these denominations known to-day

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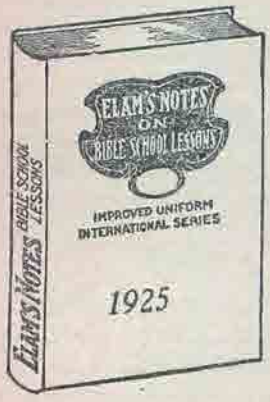

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are branches of the church, that the Vine grew to be a great Vine and many years old before a single branch appeared?"

Stranger: "But you must belong to a denomination, since there are so many claiming to belong to his church."

Minister: "When Peter preached on the day of Pentecost and the men cried out to know what to do to be saved, and were told by the inspired apostle to repent and be baptized in the name of Jesus Christ for the remission of sins; and when they immediately obeyed this word and were added, will you kindly tell me the name of the denomination to which they were added? (Acts 2: 37-42)."

Stranger: "They were added to Christ and were members of his church, and at the end of that day there were three thousand souls that constituted the church."

Minister: "Right you are; and they were Christians only, and did not distinguish themselves one from the other by wearing a human or a denominational name."

Minister: "Another question: When Peter preached to the Gentiles (Acts 10) and they heard, believed, repented, and were baptized, may I ask to what denomination they attached themselves?"

Stranger: "Certainly they were members of the church Christ promised to build."

Minister: "Was the church in Antioch a denominational church? If so, give me the name."

Stranger: "It was a church of Christ."

Minister: "Were those who were converted on the day of Pentecost and those who were converted in the home of Cornelius members of a denomination?"

Stranger: "I presume not."

Minister: "When Philip preached to the Ethiopian and baptized him, did he unite with a denominational church?"

Stranger: "We presume not."

Minister: "These converts were simply Christians, for the reason that they followed Christ and belonged to him."

Minister: "If a man should hold a union meeting in your city and one hundred persons were to hear the gospel, repent of their sins, confess Christ, and be baptized in his name, just like they did on Pentecost, what would they be?"

Stranger: "Christians."

Minister: "To what church would they belong?"

Stranger: "The church of Christ."

Minister: "Suppose twenty should join one denomination, twenty another, twenty another, and forty should decide to meet on the first day

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of the week, break bread, pray, give as the Lord had prospered them, give themselves to the study of God's word, and be nothing but Christians, just like those in Jerusalem and at the house of Cornelius, would they belong to any denomination? If so, tell me the name of the denomination, if it is mentioned in the Bible."

Stranger: "They would not."

Minister: "My dear brother, I have heard the gospel, I have obeyed it, and I am simply a Christian and a member of the body of Christ, his church, and, therefore, I am not in any sense a member of any denomination."

Stranger: "Is it not a fact that the oldest church is the Roman Catholic Church?"

Minister: "It is not the oldest church. The Roman Catholic Church is founded on tradition; the church of Christ is founded on Jesus Christ. The Roman Catholic Church did not come into existence until hundreds of years after the church of Christ was established. Christ's church was founded in the city of Jerusalem; the Roman Catholic Church was founded in Rome."

Stranger: "Then I presume you are a Protestant."

Minister: "No, I am not. A Protestant is one who protests. Protestantism came out of Roman Catholicism. I am neither a Roman Catholic nor a Protestant; I am simply a Christian."

Stranger: "Who are Christians?"

Minister: "All who have heard the gospel, believed it, repented of their sins, confessed Christ, and been baptized."

Stranger: "Are there others who hold this position?"

Minister: "Yes, more than a million in the United States of America."

Stranger: "I thank you for this interview, and I promise to search the Scriptures to see if what you say is true."

Minister: "Denominationalism is sectarian, and sectarian means division, and division is a sin. Paul rebuked certain ones in the church at Corinth for wearing the names of inspired men and pronounced it carnal, and he declared that carnality is death. (See 1 Cor. 1: 10-13; 2: 1-9; Rom. 8: 6.) If it is a sin to wear the name of an inspired man, is it not a sin to wear any other name than that of Christ? Human names cause division; division hurts the heart of Christ. (See John 17: 20.) The disciples 'were called Christians first in Antioch.' (Acts 11: 26.) 'If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4: 16.)

—W. H. Book.

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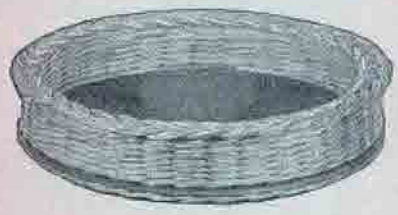

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From the Brethren

Barrackville, W. Va., April 7.—I began a meeting here for the church of Christ, in their new house, on the second Lord's day in March and continued it until Tuesday after the third Lord's day, when my physical strength gave way, and I called Brother T. H. Kirkman, of Wellsville, Ohio, who came and continued the meeting for twelve days longer, closing on the last Lord's-day night with a full house and visitors from other congregations from twelve to fifteen miles around. The meeting was well attended from the beginning, seating room at times being at a premium. The interest was fine all the way through. As results of the meeting, two took membership with the congregation, one was restored to fellowship, and two were baptized. Many new friends were gained for the cause, and the prospects are good for a greater reaping in the near future from this seed sowing. Brother Kirkman knows the Scriptures and handles "the sword of the Spirit" efficiently. We thank God for the success of the gospel and press on in the great work of the Master with greater zeal. May God's richest blessings be with all who are striving for the faith of the gospel.—J. F. Ice.

Clovis, N. M., April 11.—Since my last report I have preached at Melrose, some twenty-five miles west of Clovis, where I make my headquarters; several times over at Farwell, on the line between Texas and New Mexico; and out at Oklahoma Lane, some ten miles over on the Texas side. I have also been over to Sudan, Texas, to assist the few brethren there in getting started in building up the cause in that new town. A lot was selected upon which to build a house and application made to the owner of the land for the lot or lots, as he donates lots to churches wanting to build, and a building committee was appointed to see after the building of the house. So we are looking forward to the time when these brethren will have a place of their own in which to meet. I have gone to points in this new field where I did not get one cent. I also went to one place by invitation of the brethren (there are but few there), and received only one dollar. This was a trip of seventy miles, too. But I am still here on the job. I am now at Bellview, N. M., some forty miles north of Clovis, where I delivered a lecture in the High School Auditorium to a large crowd. The house would not hold the people. I am to speak at Ruth to-night upon the same subject (evolution and the Bible), and on Sunday morning I am to go back to Clovis and preach both morning and evening. Some few have ordered a few of my Bible pictures and mottoes. This helps me, and I certainly appreciate it. One church sent me five dollars to help me in preaching the gospel in this part. May the good Lord bless us all in every good word and work. My sick son is better, but his wife is in a sanitarium in Texas. I have been unable to get them out here. I would say to the brethren in New Mexico or at points close to Clovis that I am ready for meetings. Let's get busy. —D. S. Ligon.

Rockwood, Tenn., April 14.—We are to begin our meeting on the first Sunday in May. We consider ourselves very fortunate in securing Brother Charles Holder, of Bridgeport, Ala., to labor with us during the meeting. We are to use the tent if the weather will admit. One of our preaching brethren has agreed to help us in a mission meeting in this part of the State this summer. He is a worthy man and a man of family. Who will agree now to support him for this meeting? Then who will agree to help us in another? We can use a dozen preachers. Brethren, if you are doing no mission work, write me that you will support a worthy man for a meeting, and I will try to get the man. I have not the heart to ask a man to come over here without some means of support. Brother Turner, of South Harriman, and I are going to do all we can toward evangelizing this county. Brother Cullum, at Livingston, is to use the tent through June and July; then we are to have it for the rest of the summer and fall.—Thomas J. Wagner.

Manila, Ark., April 14.—I came to the State of Arkansas on January 31, and since that time I have preached at the following places: Manila, Blytheville, and Leachville, in Arkansas; Hollywood, Cardwell, and Antioch, in Missouri. There are many of our transgressive brethren in this country. In the month of March they held a meeting at Monette, Ark., and they received members from the Methodist Church who had been sprinkled without baptizing them. We also have a good number who are true and loyal to the Bible. On April 5 the church at Manila went out in the country to a place called "Poplar Corner." We carried dinner, and had a good service and a nice time. I preached that day to a large crowd, and, beginning on Monday night, I preached each night until Friday night. The Methodists let us use their house. The gospel was preached without fear or favor. On Friday evening three Baptists and one Methodist, having learned "the way of the Lord more perfectly," were buried with their Lord in baptism. I hope to do much good in the Lord's vineyard this year. I am now at Manila, preaching here one-fourth time, and at other places the rest of the time. All of my time for this year is taken. About the first of July I shall leave this field to take up my protracted-meeting work in Tennessee. I have a fine little band of Christians with which to labor over here. They are few in number, but they have a mind to work. We have a nice, new house in which to worship. —E. T. Brazzell.

Santa Rosa, Cal., April 15.—The last Sunday in March was a day of great rejoicing for the church here. There being no regular appointment, we let the boys conduct the meeting. We had just finished studying Hebrews in our young people's Sunday-school class, and the talks were all from that book. Six boys spoke—Paul Kindig, Sherman Lanier, Ralph Wilburn, Leonard Wilburn, Tolbert Gardner, and David Gardner. Although it was new to them, they made real speeches, well delivered. The speeches showed a remarkable degree of preparation—good material, well outlined, and just to the point. Afterwards Brother Wilburn, one of the elders, made a very appropriate speech of appreciation and commendation. He was so rejoiced at the good work of the boys that he could hardly speak. After the meeting he said: "I might have done a little better if I hadn't bawled so like a big baby crying for another piece of pie." Brother A. D. Gardner spoke at the night service on "The Conscience." People may do wrong. We all do wrong through ignorance and otherwise, but one must follow one's conscience—follow out the highest impulse of the heart according to the light one has. The apostle Paul did this when he was persecuting the Christians, and the trait which caused him to do with his might what he thought to be right, although it was wrong, was the very trait that so well fitted him to be the great apostle, teacher, and leader he was, under so severe and trying persecutions. The Santa Rosa Christian Academy is working nicely. I am sure Brother Gardner's influence with his pupils had a great deal to do with the success of the boys' speeches referred to above.—Felix G. Owen.

A VISION OF THE AGES.

BY W. N. ABERNATHY.

The church of Christ dates its existence from the first Pentecost after the resurrection of Christ. The congregation planted at Jerusalem on that day became the mother church, and the first persecution resulted in the planting of various churches throughout the Roman Empire, which at that time was just approaching the zenith of its power. Its dominions included almost the entire civilized world, and her institutions embraced the culture of the ages. In A.D. 323 Constantine ascended the throne and embraced Christianity. Christianity now became practically the state religion, which developed into the papacy. Rome now began to be overrun by hordes of barbarians from the north, who embraced the Christian religion and spread it over Central Europe, from whence it found its way to the East. While these barbarians accepted Christianity from Rome, they rejected her civil institutions, and civilization largely went to pieces when Rome fell in 476 A.D. The fall of Rome with her institution marks the beginning of the "Dark Ages," during which but little progress of any kind was made. For about twelve hundred years civilization slumbered and slept while religion groped its way in darkness. Christendom was divided into what has been known as the "Western Church," or Roman Catholic Church, and the "Eastern Church," or Greek Catholic Church. Mohammedanism, which had risen during the sixth century, was now established in Western Asia, Northern Africa, and in Spain. By the year 1000, Norway and Sweden had been Christianized, England and Ireland having been converted to that faith several centuries before. Jerusalem, the birthplace of the church of Christ, having fallen into the hands of the Mohammedans, became the object of much concern throughout the Christian world, and during the twelfth and thirteenth centuries many efforts in the form of crusades were made to wrest the Holy City from these infidel Turks. Though these crusades failed in their design, they became a factor in the great awakening that was soon to follow. As ignorance is a breeder of corruption, the church suffered severely during the "Dark Ages." When the light of the great world reformation began to be turned on, it revealed conditions that were alarming to the more pious lovers of the Sacred Canon. Wicklyffe's translation of the Bible into the English tongue led to a much clearer knowledge and better understanding of that precious volume. Martin Luther, the noted German scholar, became horri-

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fied at the sale of indulgences through the unscrupulous Tetzel, and set in motion the forces that were soon to shake the Christian world from center to circumference. Next we see John Calvin driven from France by persecution, only to fortify himself in the strongholds of Switzerland, where he swings to the opposite extreme from Romanism and gives birth to the theory of unconditional election and predestination. Stepping back to the beginning of the sixteenth century, we see England wrested from the Pope by Henry VIII. and the Church of England established. Printing has been invented and knowledge is spreading everywhere, giving rise to the Renaissance (the new birth). Christopher Columbus has given to the world a new continent and everything is taking on new life. Catholicism has now become jealous of the rising tide of Protestantism and again brandishes the old sword of persecution. But this child of Providence subsequently takes flight on the wings of the Mayflower and plants itself in the soil of freedom.

Unfortunately, the tares of division also find lodgment, and soon Protestantism is an army of warring factions devouring each other. Amidst the religious carnage, Roger Williams appears upon the scene with the flag of religious tolerance, only to be driven into exile. But his doctrines could not be exiled from the hearts in which they had been planted. We will now go back across the Atlantic and see John Wesley as he rescues the Church of England from the slums of infidelity and dissipation. But these are stirring times, and we must hurry over to America to witness the struggle for independence. Now the smoke of battle has scarcely cleared away when we hear the guns of the French Revolution announcing that imperialism must give way to free institutions. But hark! What is that I call hear? During these stormy times of persecution and in traveling through the perilous waters of reformation the religious world lost its compass; they have lost their chart. The crew and sailors are drifting about in the fog of human tradition, guided by conflicting creeds and confessions of faith. Yea, it is the voice of the Campbells, Stone, Scott, and others calling to the sects to lay aside their party names and human creeds and be united upon the Bible as their only chart, the word of God their only compass, and the inspiration of the Holy Scriptures as a rudder to steer them in all their undertakings. Now we are in the dawn of the twentieth century, and never has an era in the world's history opened with the horizon more radiant with the splendor of promise. The inge-

nuity of the past few decades has blessed the world with seemingly almost every invention possible to meet the needs of the human race, and the channels of commerce are flowing freely with prosperity. But alas! The sky soon becomes darkened with war clouds and the world is engaged in the most Titanic struggle that civilization has ever experienced. In the Argonne forests Imperialism and Democracy meet in deadly combat. The streams are reddened with the blood of both the Eastern and Western continents. Here the divine right of kings makes its last struggle and lies buried in the field of ignorance and superstition. As the smoke of battle clears away Darwinism is asserting its claims, and in this theory of evolution the church is facing a gigantic enemy of which only time can measure its strength. The writings of Voltaire, Tom Paine, and Bob Ingersoll have gone down with the passing of history, but the Bible is now read by more people than ever before. The church has withstood the storms of persecution and the deridings of human philosophy, and it is filling the earth as the waters cover the sea.

Because our Savior is invisible is no sign he cannot speak to us or hear what we say to him. Long years ago did we not all hear our mother's voice coming up the stairway where we were afraid of the dark in our little bed? Did not our father speak and quiet our fears? So our Father in heaven speaks; we hear him and are content.—Exchange.

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

No man can attain success and happiness in life unless his whole endeavor is to please God. No amount of worldly success, in any line of human endeavor, apart from the service of God, can constitute a successful life.

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The knowledge of God is within the intellectual grasp of "the whole creation." The story of Jesus is the most simple and the most profound story ever told. No man with gray matter enough in his cranium to make him responsible can be so illiterate or so unlearned as to be unable to grasp the gospel story. The most talented and learned scholars of earth, after a lifetime of study and toil, are unable to fathom the depths of the fountains of wisdom and knowledge contained in the simple gospel.

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The world needs the simple gospel, the simple story of Jesus. All else is vain, unsatisfying, and shadowy. No amount of eloquence, no degree of pulpit entertainment or fascination, can serve as a substitute for just a plain narration of the simple gospel. When a preacher begins to desire to show and preach himself; when he craves popularity and wishes to deliver sermons that will make him famous; when his thought is more to please the people than it is to please God, then his preaching is robbed of the power to bring sinners to the cross, to cause the churches of Christ to flee from the inventions of men and to boldly and candidly strive to come up to the New Testament in doctrine and practice.

☼ ☼ ☼

"Only let your manner of life," says the apostle to the Gentiles, "be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel." Glorious results are to be anticipated when Christians "stand fast in one spirit" and "with one soul" strive "for the faith of the gospel." God is the author and maker of the bonds that bind Christians together; and such being true, the primary and fundamental thing, that which is necessary to establish unity of effort among them, is to get all to recognize the authority of God.

It is impossible to arouse friction among people who recognize the authority of God, who recognize that it is God's prerogative, not man's, to say what the religious world shall preach and practice. If all denominations would this day resolve to preach and practice nothing except such things as are sustained by a "Thus saith the Lord," how long would division and sectarianism exist in the world? The very moment that all the world accepts the Bible as their guide and resolves to preach and practice the things that are taught therein, adding nothing thereto and diminishing nothing therefrom, that very moment denominationalism will vanish away and nothing will remain but one great brotherhood in Christ.

☼ ☼ ☼

Two men cannot disagree as long as both of them take the Bible. As long as neither of them preaches anything that cannot be preached in the words of the Bible, union and communion are just as sure to grow and thrive among them as that God is God and as the Bible is the word of God.

There could never be a dispute on any subject if all would preach and teach just what God says. It would be impossible to get up an argument on baptism if no man would say a thing on the subject except what he can read in God's word. The same thing is true of all other subjects.

Some of our brethren, having divided the churches over their speculations on the fulfillment of unfulfilled prophecy, very egotistically assume the rôle of martyr and piously demur that they have a right to preach on *every subject* they can find in the Bible. Well, it would be difficult to present a more artful misrepresentation than that. Who has ever objected to their preaching on *any subject* of which the Bible treats? We even go further and say that no one objects to their preaching on unfulfilled prophecy if they will confine their preaching to the *simple reading* of the unfulfilled prophecy. Trouble does not begin until they leave *what they can read* and say things that *they cannot read*. The world can unite on *what it reads* in God's word. All else must be regarded as apples of discord and as roots of bitterness.

The Bible is the Book for us all. We can never unite on anything else. All who accept it are brethren and "stand fast in one spirit, with one soul striving for the faith of the gospel." Controversy and antagonism cease to be the moment all agree to stand upon "the Bible alone." All who preach or practice anything that they cannot *read* in the Bible are building on the sand; and when the rains descend, the floods come, and the winds blow, in inconceivable anguish, as long as all eternity, they will bitterly regret that "it fell."

OUR CONTRIBUTORS

MR. BRYAN'S "BIBLE TALKS." No. 2.

BY A. M'GARY.

In his pathetic outcry for a "union" of his "hundreds of millions of Christians [sectarians] scattered over the world," Mr. Bryan is but wailing to the wild winds—"every wind of doctrine" that enters into the make-up of the foul atmosphere of "orthodox" sectarianism that is stifling real Christianity.

Indeed, they are "scattered"—"scattered" in two senses of the term—geographically and creedally "scattered." In the latter sense they are so badly and confusedly "scattered" that "all the king's horses and all the king's men" could not pull them together into such "union" as that for which Mr. Bryan's sincere heart is so piteously weeping.

In teaching that people need not "necessarily be in one church organization" in order to the accomplishment of "the union" for which Christ prayed, as Mr. Bryan teaches, he is teaching diametrically contrary to both revelation and right reason! It would be as impossible to effect such "union" outside of the "one church organization" to which Christ referred when he said, "Upon this rock I will build my church," as it would be to turn the world over with a broken broom straw.

In Christ's parable of the "vine" and its "branches," to which Mr. Bryan directs attention in his deliverances that I'm considering, the "vine" represents the "one church organization" which Christ was to "build," and did build. How can any one possibly so twist his imagination as to cause it to imagine that the "vine" represents more than "one church organization?"

If there is any lesson at all to be drawn from Christ's saying, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me," it is that no one who is not "in Christ," in his "church, which is his body" (Eph. 1: 22, 23), can bear "fruit" to the honor and glory of God and Christ.

Had not Mr. Bryan's sectarian forbears fastened denominational spectacles over his spiritual vision with a deathlike grip, I dare say he would not be teaching that the "union" for which Christ prayed can exist outside of the "one church organization" existing by Christ's authority. He's crying for what he calls "Christian union" out of Christ, as is evidenced by his saying, "Not necessarily in one church organization;" for all who are out of the "one church organization" organized or "built" by Christ, "which is his body" (Eph. 1: 22, 23), are out of Christ; for the only way to be "in Christ" is to be in his "body, the church" (Col. 1: 18.)

Mr. Bryan says: "The first step is to become a branch of the 'True Vine.'" This is good, perfectly splendid, as far as he went; but he didn't go far enough. He should have gone on and told the "step"—or, rather, as Paul states it, "the steps of . . . faith"—that one must take to become "a branch of the True Vine." But, in stopping where he did, Mr. Bryan was true to form, the form of his conglomerated theology, the faith of which takes no "steps" in the gospel direction. It takes but one "step" Christward, stubbornly refusing to budge a peg further in that direction, and there dies in its tracks (James 2: 17)—that is, dies as to "the way of righteousness," but remains very much alive and flagrantly active in the "unrighteous" ways of sectarianism, the guides into which ways are "blind guides," who so guide "the blind" that they "fall into the ditch" of delusion.

These "blind guides" say to "the blind" millions: "We have seen a great light." But the "light" they have seen is not "the marvelous light" of the gospel, but that deceptive and misleading firedrake that is ever loudly quacking, "Lo, here! or, Lo, there! See, here! or, See, there!" in the expansive march of sectarian delusion. Christ says: "Go not after them, nor follow them." Howbeit, "hundreds of Christians [so-called] scattered over the world" have gone after and are following them.

In not going on to tell what "steps" to take in order to "become a branch of the True Vine," Mr. Bryan reminds me—as do all "guides" of his school of confusion—of the very pertinent story of the guide in the desert, who was placed there to guide thirsting wayfarers to a spring beside the way, that they might slake their thirst.

The story goes somewhat as follows: A bunch of wearied, footsore travelers approached the guide with their tongues out and their throats parched from thirst, beseeching him to direct them to the spring, whereupon he began to descant to them in learned and eloquent style about the crystal beauty and icy coldness of the spring's water; and this he kept up till, from suffering impatience, they cried out: "Please show us where the spring is!" Then he became as eloquently loquacious about the refreshingness of the water. When they could endure the delay no longer, in moaning tone they said: "Point out the way to the spring at once, else we perish." His reply was: "There are so many ways to it that it's 'not necessary' for all of you to go the same way. Let each of you choose the way he believes will carry him to the spring and conscientiously pursue it, and you'll all get there." To say the least of this matter, that "guide" was strictly "orthodox," as most of the world counts "orthodoxy."

As Mr. Bryan said, in substance (I've mislaid the article containing his very words), that he desired and "prayed for correction," wherein he might be in error, and as I regard him as a profoundly sincere man in error, I'll conclude my consideration of his teachings by asking some questions, hoping that he may duly consider them.

How does one "become a branch of the True Vine?" Or, as becoming "a branch of the True Vine" and becoming a member of "Christ's body," or "church," are but two ways of speaking of one and the same spiritual state or condition, how does one become a member of Christ's church, or body? As I so well know the teaching of the theology under which Mr. Bryan has been reared, I can easily anticipate his reply to my question, if he shall deem it worthy of his attention—I do anticipate and express it as follows: "By faith only."

Now, knowing—as I think I do—Mr. Bryan's humility of spirit and broadness of mind, I'm expecting him to give some sort of attention to my remarks concerning his publicly expressed religious views. Hence, I will answer, in advance, the so-called "orthodox" "faith-alone idea" of becoming "a branch of the True Vine," or becoming a member of the church or body of Christ, or becoming a Christian, as briefly as I possibly can, in order to save space for some other questions and considerations. I do this, in order—if he shall pay attention to my kindly meant criticisms—that he may be able to clearly distinguish between his and my ideas pertaining to the question.

John 8: 31, 32 says: "Jesus said to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This "freedom" is evidently the "freedom" referred to by Paul when he said: "Ye

have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.) And, evidently this freedom referred to by Christ and Paul is freedom from sins of their then "past." (See Rom. 4: 25.)

But here is the main point I desire to impress: As Jesus said to "those Jews which *believed on him*, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," it stands out as clearly as the shining sun at high noon that Jesus does not regard belief on him, without obedience to him, as any badge of "freedom from sins," or even of discipleship.

As Christ states that those "who believe on him" must, after "believing on him," "continue in his word" in order to be made "free," or be his "disciples indeed," away goes—or ought to go—that Luther-devised delusion, salvation (or freedom from sin) "by faith only," or, as Mr. Bryan calls it in his lesson I'm reviewing, "vital connection with Christ"—"a branch of the True Vine." Of ccurse salvation is by faith, because "without faith it is impossible to please" God. But the point in the divine scheme of redemption at which faith reaches salvation is the point of obedience. Hence, Paul wrote: "We have received grace and apostleship, for obedience to the faith among all nations, for his name." This is the same "obedience" to which he referred in Rom. 6: 17, 18.

John 1: 11 says: "He [Christ] came to his own [his own people—the Jews], and his own received him not [did not believe on him—that is, a vast majority of them did not]. But as many as received him [believed on him], to them gave he power [privilege] to become the sons of God." This was the condition of "those Jews which believed on him," to whom he said: "If ye continue in my word, ye shall be my disciples indeed; and ye shall know the truth, and the truth shall make you free." Thus "to them gave he power [privilege] to become the sons of God."

"Believing on Christ" is good, provided the believer continues in his word till it makes him free, or, as Paul puts it, "believes to the saving of the soul." (Heb. 10: 30.) Otherwise, belief in Christ is no better than belief in Mohammed. Many during Christ's time on earth "believed on him," who did not continue in his word till it made them free—did not "believe to the saving of their souls." Such was the case with "many of the chief rulers" among the Jews. (See John 12: 42.) And such is evidently the case to-day with a very vast majority of those "hundreds of millions of Christians [sectarians] scattered over the world"—they have not "believed to the saving of their souls," because they are "drawing back" (see Heb. 10: 39) from "the obedience to the faith" to which Paul refers in Rom. 1: 5.

I have disappointed myself in this article, in that, when I began it, it was my intention to herein say all I had purposed saying in review of Mr. Bryan's teachings. But much of it remains unsaid. So I beg the Gospel Advocate to indulge me a little more.

A FORETASTE OF THE BETTER WORLD.

BY S. H. HALL.

Recently it was my pleasure to be in Atlanta, Ga., for two days. A union service had been arranged at the West End Avenue house of worship on the Wednesday night I was to be there. It stirred my soul to see such a fine audience, consisting of old friends with whom I had formerly labored and quite a number of new faces I had not seen before. At my request, they sang some of the old songs that we considered our leaders when I lived and labored in that city, such as "Keep on Climbing," "Travel On," and "The Grand Old Book." It has been some time since I heard singing that sounded so good as this. I would love to call every old friend by name and tell something good that I know about each, but space forbids this. There is one thing that is a peculiar pleasure to me—viz., that after laboring with those people for about fourteen years, I left them with not one enemy among them, so far as I know. I would not take a world like this for their love and esteem. Some of the sweet faces of their best were not seen, because they have slipped away into that better world; but they still live in the hearts of those who continue the good work.

Brother B. C. Goodpasture, in whose hands this work was left when we moved to Los Angeles, is in a class almost to himself among our young preachers. He observed his thirtieth birthday the day before I arrived in that city. He is a student, reads much, and is always growing. He has one of the best libraries I have ever seen. The work has prospered in his hands, they having to enlarge their auditorium to accommodate the crowds, and now need to do so again.

I was glad to learn of the great work Brother McBroom is doing at South Pryor Street. They are having a full house now all the time.

Brother N. B. Hardeman had just closed a fifteen-days' revival the Sunday before I was there. His preaching had great effect in deepening the appreciation of the members in the old Jerusalem gospel.

Such meetings as I had with the old friends in Atlanta make me think of "the better world." It is good to go back and see old friends and talk of the good old days we spent together in the Christian warfare; but it will be a better day when we can meet all the heroes and heroines of the faith in the home of the soul, where we can spend eternity together talking of our battles on earth and of how our Lord made us victors in every contest so long as we trusted him by faithfully surrendering to his leadership.

Just now the Russell and Ninth Streets Church is enjoying her greatest prosperity. Our house is full every Lord's day. There were five confessions last Sunday (April 19), among the number a prominent Methodist. Our young people are working better than I have ever seen at any time or place. May the Lord help us to keep the good work going.

THE EVILS OF INFIDELITY.

BY ALFRED ELLMORE.

One of the strange things is that when some men lose faith in God's word they become immoral. I have in mind a boy whose mother and grandmother were strong in the faith of Christ until the death of the parents, when they broke up and scattered, and this boy went to work among some immoral people, where he imbibed some of their false teaching, and he forsook the worship, and soon he began to drink and swear, and went from bad to worse, until he became an outcast, a vagabond complete. And though we suffer our faith in Christ to weaken, what possible benefit can it become to us to drop into sin and disgrace? But this is the tendency. When we lose faith in God, we soon lose everything, both here and hereafter. But if we cling to our faith in the Bible, we gain everything here and have the assurance of eternal life.

Another very strange thing is that a large majority of those who are outspoken against the Bible are those who know but little about its contents. Very few can quote intelligently from memory from the great Book.

But one who who has become skeptical asks: "What evidence have you that there is such a Being as the one whom you adore and worship, and of the city with its beauty and its grandeur as a home of eternal happiness for man?"

We answer: Of ourselves we know nothing of the country; and since the Bible is our only source of information,

and it is always perfectly reliable, we receive these wonderful things, not as matters of knowledge (we have not seen them), but, having heard of them, we receive them by faith. And since the Holy Bible is the only source of information pertaining to the great future, we kindly ask of you how *you* obtained the knowledge that the Bible is only a great storybook, and that there is no God and no devil, no heaven and no hell. Please reveal to us the truths from some other source not revealed in the Bible. Tell us, please. If you know, give us the source of your knowledge; if you only believe, give us your evidence. But if you have neither faith nor knowledge, please withhold your opinions. The world has already a thousandfold too many religious opinions. Give us revelations as old as the Bible. And since you know so many things about God and man, you know that man is an eternal being. Spirits never die. So God, man, and the Bible truths endure forever. And you should not marvel that men of faith are anxious about the future. Believing the Bible, we believe there is a heaven, a place of eternal rest for the righteous; and believing this, we believe there is also a place for the wicked.

And since God is infinite in all his attributes and in all his works, he does things, not only just right, but perfect—his way and no other way. In the final ending he will either save all in one great throng, the righteous and the wicked together, or he will separate them.

But says another: "I do not believe that a Being who is infinite in all his attributes—love, power, goodness, and mercy—will consign one of his creatures to eternal punishment." Certainly not! To illustrate: Here is a rich man who has an only son, on whom he is spending his love and means. But the boy has contracted the sin of drunkenness, and the father has spent time and means, cried and prayed, to reform him, but all to no purpose; he continues in his evil way and fills a drunkard's grave. Now, did the father *send* his son to ruin? No, but he let him go to ruin. So will God do with those who do wickedly in spite of all his entreaties. He will *let* them go to hell. Why, the grossly wicked cannot enjoy the strictly pious here for one hour; then how could they, if permitted, enjoy such associations forever?

NEED A MEETINGHOUSE.

BY J. A.

About ten years ago some interested Christians, with Sister J. Claude Martin, of Nashville, Tenn., induced Brother Henry T. King to go to Quebeck, Tenn., for the purpose of conducting a mission meeting. As a direct result of that meeting, there were ten baptisms, and also much favorable interest was aroused, which has continued until the present time, notwithstanding many discouragements. From the first the interest of those who assisted in starting this work has never waned, and they have sought opportunity to assist the brethren at Quebeck to permanently establish it.

A desirable location has been secured for the erection of a meetinghouse, with the restrictive clause in the deed, and the brethren are now anxious for assistance in building a modest house in which to worship "as it is written." The need is urgent and the people are in every way worthy. Help extended them will bear much fruit to the glory of our Lord.

Besides Sister Martin, of Nashville, who contributed the lot upon which to build, the first contribution to the erection of this meetinghouse comes from Sister W. H. Vandyke, of Alamo, Tenn. Sister Vandyke, who worships with the Cairo congregation, near Alamo, sends two dollars and says: "I am now sending the widow's mite from mother and boys, and I am sending a hearty Godspeed to Sister J. Claude Martin in her efforts to plant the cause at Quebeck. My daily prayers and my every effort, though feeble they may be, as God knows my poor heart, is that all may come to a knowledge of the truths of the gospel in its fullness and that they may study to show themselves approved unto God, workmen that need not to be ashamed, handling aright the word of truth."

The brethren at Quebeck are poor and financially unable to build a meetinghouse; and as such a house is badly needed, we feel sure that many congregations, as well as individual brethren and sisters, would like to have a part in it. Brother King, who held the meeting already mentioned, says: "I want to add my word of personal guaranty and special appeal in behalf of these brethren at Quebeck. I know them, and know what Sister Martin has already done for them, and I assure the brethren of the integrity of this appeal."

We commend this very worthy appeal to the brethren. All who desire to have a part in assisting these brethren at Quebeck may send their donations to Mrs. J. Claude Martin, 2314 West End Avenue, Nashville, Tenn.

COMMENTARY ON FIRST CORINTHIANS. No. 16.

BY C. E. W. DORRIS.

Chapter III.—Continued.

THE ONE FOUNDATION. (Verses 10-15.)

Verse 10. *According to the grace of God which is given unto me.* This grace was given to Paul when he was called to the apostleship. This I take to be "the grace of apostleship." (Rom. 1: 5; 1 Cor. 15: 10; Gal. 2: 9; 2 Cor. 6: 1; 12: 9.) He ascribes the work at Corinth to God and not to himself. *A wise master builder.* A skilled carpenter in all manner of workmanship. *I have laid the foundation, and another buildeth thereon.* Paul laid the foundation at Corinth, and Apollos brought in new material upon it, and gave the whole church a cultivation. God was the Architect or Master Builder; Paul and Apollos, the carpenters. The Architect drew up the designs and the carpenters executed them. *Let every man take heed how he buildeth thereupon.* Since Christ is the only foundation of the church, there should be a most careful building upon it, that all the teaching and material may be consistent with the foundation. Paul "laid the foundation"—that is, he was the first to teach them the rudiments and fundamental principles of the Christian religion. The foundation was laid in the minds or hearts of people by preaching the gospel and the cultivation done by exhorting the church to duty. It is the first duty of the gospel preacher to lay at first a good foundation of scripture knowledge in the minds and understandings of the people. Unless we have a knowing people, we cannot expect a strong spiritual building. All sermons will be dashed to pieces upon the rock of man's ignorance, if they be not well taught and instructed in the principles of Christianity. Hence the importance of both the teacher and the taught studying the Scriptures. Paul is careful to ascribe all his strength and success as a wise master builder to the grace of God. It is the duty of every godly man to attribute all the good which is either received or done by him to God. We should observe the admonition of Paul to all spiritual builders to take heed that they lay no other foundation than that which was laid by himself, and that they build suitably upon this foundation. They are to be careful that they preach no other doctrine than what Christ and the apostles preached and laid as the foundation of Christianity, and that they do not build upon that foundation any doctrine which may endanger their own or the people's salvation.

11. *For other foundation can no man lay,* etc. There is only one foundation of the church, and that is Christ. (Matt. 16: 16.) This foundation stone was laid by God. (Isa. 28: 16.) Paul's work under the directions of God was to point men to this foundation as the only Savior and to induce them to believe and obey the gospel, and thus lead them upon the foundation. Paul's preaching

laid the foundation among the Corinthians—that is, the principles of the gospel in their hearts. To preach Christ is to preach the fundamental or foundation truths of the gospel. Paul is not speaking of a system of doctrine, but of Christ, the foundation of the spiritual building or temple of God, consisting of all who believe and obey the gospel. Of this temple Christ is called the foundation, because on him, as the Christ or Son of God, the whole fabric rests. Hence, all obedient believers are said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2: 20.) Christ is the firm, immovable Rock of Ages, in every way sufficiently strong to bear all the weight that God himself or the obedient believer can lay upon him. God, in his divine wisdom, in the promises and prophecies of the Old Testament and in the preaching of the apostles, pointed out Christ as the Rock of Ages. Teachers of the gospel of Christ ought to lay no other foundation than Christ. They are to lead people to, and build them upon, no other rock but Christ. All threatenings, promises, commands, duties, and privileges are to be preached and pressed with respect to Christ. He is to be laid as the only foundation in respect of knowledge, in respect of faith, in respect of justification, in respect of intercession and acceptance with God. The teacher's great work is to set Christ forth in all his glorious fullness, to represent him in all his offices, as a glorious object for the eye of faith to look unto and fix upon.

12. *If any man build upon this foundation*, etc. Observe that the apostle does not allude to the doctrine of Christ, but to the material built on this foundation, called "gold," "silver," etc. The doctrine of Christ is never represented as the church; but the material, the disciples, is the temple or church of God. These are "lively stones built up a spiritual house." (1 Pet. 2: 5, 6.) Christ is the only foundation for all builders to build upon. The church or temple will be of the character of the material built upon it. If this material be imperishable and molded into the image of Christ by the apostolic teaching, it will be well. If erroneous doctrines be taught and unstable men—wood, hay, stubble—be brought onto the foundation, all will be destroyed. Men and women are this material. The immovable is the gold, silver, and precious stones. The unstable is the wood, hay, and stubble. There are three kinds of material that can stand the test of fire and three that cannot. Some think that Paul here speaks of two sorts of preachers under the metaphor of builders—(1) some that are sound and orthodox, who hold the foundation, and build upon it gold, silver, and precious stones—that is, such sincere and wholesome doctrine as will bear the touchstone and trial; (2) others that are unsound and erroneous, who hold indeed the foundation of Christianity, but build upon it such doctrines as will not stand the trial, expressed by wood, hay, and stubble, which are not proof against the fire. It is true that good and wholesome doctrine is as good as gold, and that all erroneous and false doctrines are no better than wood, hay, or stubble, vain and unprofitable, vile and contemptible, and will be cast away as dross; yet these are not what Paul is here considering, as is seen from reasons given above. He who teaches false doctrine is no better than the doctrine, and is under as great condemnation as, if not greater than, the doctrine; yet he who "suffers loss" "shall be saved." (Verse 15.) Why should he lose his doctrine and yet be saved himself?

13. *Every man's work shall be made manifest.* That is, the material each builder brings onto the foundation will be tried and proven what sort it is. *For the day shall declare it.* That is, the day in which the material is tested. Some think this the day of Christ's coming, but I am persuaded in my own mind that it is the day of testing. *The fire shall try every man's work*, etc. The fiery trials of persecutions and temptations. As fire destroys wood, hay, and stubble, but leaves the gold, silver, and precious stones, so the unstable material brought upon the one foundation by the builder will apostatize when the fiery persecutions and temptations come upon them. "The Romish clergy, perceiving that his doctrine, properly managed, might be made an inexhaustible source of wealth to their order, have represented this fire of purgatory as lighted up from the very beginning of the world, and have kept it burning ever since, and have assumed to themselves the power of detaining souls in that fire, and of releasing them from it according to their own pleasure; whereby they have drawn great sums of money from the ignorant and superstitious." This cannot be the popish purgatory fire, because Paul says, "The fire shall try every man's work," and the popish purgatory fire does not do this. His tries the wicked ones only, while the fire spoken of by Paul tries every Christian's work.

14. *If any man's work shall abide*, etc. Stand the test. *He shall receive a reward.* That is, the builder's material will be saved.

CALLS FOR BROTHER SRYGLEY.

BY J. A.

Last year, with the help of some of the readers of the Gospel Advocate, Brother F. B. Srygley, one of our senior editors, responded to a very urgent call for preaching in some of the Western States. Brother Srygley spent some time in Colorado and New Mexico and succeeded in accomplishing much good.

Among those baptized by Brother Srygley last year were two persons to whom baptism was peculiar and unique, as neither of them had ever seen any one baptized before. Brother Srygley is eminently fitted to carry the gospel to new fields. He preaches to the people with a plainness and simplicity that enables them to at once appreciate the clear teaching of the word of God and to recognize the importance of conforming to a "Thus saith the Lord."

We are very much interested in encouraging Brother Srygley in missionary work of this kind, as we should send our best preachers to new and difficult fields. Earnest and insistent calls have come to him, from the places where he preached last year, to return to them again this year; and to Brother Srygley's credit, we are glad to announce that he has consented to go and that he is making his arrangements accordingly. He intends, if the Lord wills, to hold at least three meetings in these destitute places of the West.

And as these places are unable to sustain Brother Srygley financially while preaching for them, we are suggesting that readers of the Gospel Advocate lend a hand and have a part in the work. We are aware that many of our readers would rejoice to participate in missionary efforts of this kind, and that the consensus of opinion is that more work of this kind should be done.

All who desire to assist Brother Srygley in responding to these Macedonian calls and in preaching the gospel at these destitute points may send their donations to James A. Allen, Gospel Advocate office, Nashville, Tenn., and proper acknowledgment will be made.

BROTHER McQUIDDY'S BOOK.

"The Profitable Word" contains a choice selection of the writings of J. C. McQuiddy, editor and publisher of the Gospel Advocate for over forty years, carefully compiled by A. B. Lipscomb. It is a gem and contains some of the best thoughts of a great mind. The book contains 196 pages, and is neatly bound in silk and stamped in gold and white metal. Now ready. Send $1.50 and get a copy.

HEALTH HINTS

1. A healthy appetite is to be acquired by early rising, regular exercise in the open air, a cheerful mind, and abstinence from tobacco, narcotics, and intoxicating liquors.

2. The food should be eaten slowly, so that it may be well masticated and mixed with the saliva.

3. Animal food is sooner digested in the stomach than vegetable, but it is more stimulating or heating to the system. Flesh that has been long salted—dried hams, beef, etc.—is less easily digested and less nutritive than fresh meat.

4. Farinaceous and vegetable food, generally, is slower of digestion than animal, but it is less heating. Many kinds of vegetable food are very nutritive.

5. Solid food or food of a certain fibrous or pulpy consistence is more fitted for digestion in the stomach than rich soups, jellies, and all highly concentrated sauces. The latter are rendered more digestible by the addition of bread.

6. In summer the food should consist principally of vegetables; in winter a larger amount of animal matter may be taken, especially by the laborer.

7. Bread constitutes a wholesome addition to all our meals. It should be perfectly raised, fully baked, and one day old.

8. Salt, on all occasions, and a very moderate quantity of pepper are safe and grateful additions to our food. Beyond this, however, all seasoning becomes injurious.

9. Eating of a number of different dishes at one meal oppresses the stomach and interferes with digestion. This is not to be understood, however, as condemning the proper admixture of animal and vegetable food at the same meal.

10. All excess in eating should be avoided; but the quantity of food proper to be taken at one time depends entirely on the constitution, age, habits, degree of health, season of the year, climate, etc. The best guide is to be found in the calls of a healthy appetite.

11. Health and strength of body depend upon the health of the stomach, and consequent perfection of the digestive powers, much more than upon the quantity or even the quality of the food taken.

12. Water is the most wholesome drink. Toast and water, sweetened water, or water with a slight addition of a vegetable acid are useful diluents during the summer.

13. Distilled and fermented liquors impede digestion, and, when drunk to any extent, invariably destroy the tone of the stomach and of the system generally.

14. The stomach ought not to be overdistended with fluids during, immediately preceding, nor after a meal.

15. When the stomach is weak, very little fluid should be taken during or after eating. Dry, solid food requires more dilution than that which is juicy or fluid.

16. Exercise should be used in the intervals between meals, but not immediately before or after them.

Causes of Disease.

The causes of most of our diseases, or at least of that numerous class which it is in our power entirely to prevent, may be enumerated thus:

1. *Insufficient Exercise.*—He who does not spend several hours every day in some active exercise—as walking, riding on horseback, or in some amusement which calls nearly all the muscles into play—must inevitably suffer from a diminution of bodily strength, defect of appetite, and imperfect digestion, and become sooner or later the subject of disease.

2. *Late Rising and Late Retiring.*—There are few things which contribute more to shorten life than the habit of keeping late hours, and consequently of rising from bed late in the morning. The advances of weakness and disease from this cause are, it is true, by very gradual steps, but not the less certain to be ultimately felt.

3. *Breathing Impure Air.*—A constant supply of fresh air is even more important than of food or drink. An individual may, for a long time, control the sensation of hunger, or even the more imperious one of thirst, but life will most certainly be destroyed if pure air be withheld from the lungs for a very short period. The air is rendered impure by being loaded with animal and vegetable exhalations, by its free circulation being prevented by a number of persons breathing it when confined in a close chamber, and by the processes of fermentation and combustion.

4. *Insufficient Ablutions of the Body.*—It is not enough for the preservation of health that merely the hands, the feet, and the face be washed frequently, but that the whole surface of the body be repeatedly purified by immersion in a bath of appropriate temperature. To all, the frequent use of the bath is an important means of preserving health, but to none more so than to the laborer and mechanic; and to such the time and means for bathing should be afforded in every city and every extensive manufactory, wherever situated.

5. *Inattention to the Cleanliness of Clothing and Dwellings.*—Independently of the injury which the health of individuals suffers from a neglect of strict personal and domestic cleanliness, the contamination of the air from the decomposition of filth accumulated in and about a dwelling has not infrequently communicated disease to whole families and neighborhoods. Repeatedly whitewashing the walls of a house and scrubbing the floors is not merely, therefore, a source of tasteful comfort, but a direct means of preserving health.

6. *Food Rendered Pernicious by Modern Cookery; Adulteration in Foods and Drinks; and Abuse of Appetite.*—While a moderate quantity of plain, wholesome food—in other words, the food in ordinary use—is essential to the maintenance of life, all excess in its use, all complicated processes of cookery, and every artificial means, whether by high seasoning, variety of dishes, or foreign savors, of keeping up the appetite beyond the wants of the system, are decidedly injurious. Every species of adulteration, also, to which our food or drink is subjected, from whatever motive, detracts from its wholesomeness. Let it be remembered, too, that the health and strength of the body are not supported by the quantity of food consumed, but only by so much as is capable of being converted, by the powers of the stomach, into pure chyle and blood.

7. *Giving Way to the Passions.*—Experience fully proves that nothing contributes more effectually to guard the system from disease and to prolong life than a calm and contented state of mind. Individuals who give way on every occasion to the influence of passion not only injure materially their health, but are often promptly destroyed. Violent anger and ambition, jealousy and fear, have produced the speedy death of thousands. In cultivating an amiable, peaceful, and virtuous disposition, therefore, a man not only insures his happiness, but promotes his health also.

8. *The Unnecessary or Imprudent Use of Medicine.*—Domestic quackery has ruined many constitutions. A dose

of medicine taken with the view of preventing an attack of disease not infrequently invites one which otherwise would not have occurred. The absurd practice of loosing blood or taking purgatives and other remedies in the spring and autumn, under the erroneous idea that by so doing the blood is rendered more pure, should be carefully avoided.

IGNORANCE OF THE BIBLE.

That the present generation is ignorant of the Bible, no one disputes, and many charge that much of the crime of our day is due to the fact that the Bible is an unknown book in many homes. If you consider it as a book of worship, in which we find revealed the will of God for our salvation, this ignorance and indifference are not to be wondered at, for man by nature cares nothing for salvation as pointed out there. All that the Bible teaches is foolishness to him, because it is spiritually discerned.

For this reason, when we hear men lamenting the indifference of men toward the Bible, while we may regret it, we never wonder at it. It is just what one would expect, and, in fact, it is what the Bible itself teaches.

From another point of view, it is a matter of wonder. The Bible not only points out the way of salvation, but, apart from this, it is a storehouse of literature, giving the finest specimens of poetry and history that are to be found in our language.

Harvard University, founded in 1636, is not only the oldest college, but it had an attendance in 1924 of nearly seven thousand students.

When a man has a diploma from Harvard, he is supposed to be thoroughly educated.

Despite these facts, when Dr. Stratton, of New York, lectured before three hundred Harvard students, he discovered that only six of them had read the Bible in the course of that day and that only eighteen admitted that they had read it through.

Only one-fourth of them would confess that they believed in a living God, and even less than that were willing to admit the divinity of Jesus Christ.

This country is classified as one of the Christian nations of the world; yet, if these three hundred educated men are a fair specimen of the people of the United States, we fear that the classification is wrong.

We hope that the parents of our section will realize the importance of Bible instruction and begin in early youth to train their children.—Exchange.

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

Notes from West Tennessee are scattering and far between. Several reasons for this could be given, but not necessary. One main reason is my physical condition, with which I do not wish to burden the readers by calling attention to the three or four different ailments the doctors have located in this old body of flesh. I am not worried over these fleshly ailments like I am about the spiritual ones. I am trying to keep up my regular Bible reading and study of duty to God and my fellow man. Knowing my condition better than others, except the doctors, and knowing that unless I should get better soon I could not fill my engagements for this year, I notified each place where I had promised to labor of the fact and told them if they so desired they could call some one to fill the time I had promised. All but one said: "We will wait and see if you won't get better. If you don't, then will there be time enough for us to look out for some one else." This made me feel better. Another thing that made me feel much better, and for which I thank God, a few brethren and sisters that I have never seen in the flesh sent me a contribution and their prayers for me and mine. Each one told me how much he or she enjoyed reading "Notes from West Tennessee." May God bless each and all of them. I hope and pray that I may never betray such love and confidence.

Last Lord's day (April 19), morning and evening, I preached at the Kentucky Schoolhouse in Kentucky Bend. At but few places and but few times in life have I ever witnessed such zeal and devotion to the teaching of the Bible. Never before have I witnessed such a change in an entire neighborhood as can be seen in Kentucky Bend. One night out of every week they meet at the home of some brother or sister and spend an hour or two in singing. Another thing that is visible, they have the old-time gospel love for each other. As a matter of course, the devil will invade the sanctity, love, and fellowship of the congregation after a while and scatter the flock. By the help of God, while able, I shall do all I can to keep him out, and help them in every way I can to hold fast unto the end. Of all the congregations that I have built up since I began preaching, I stayed with them until they quit me. All have quit me but two. Of course they quit in order to do better. No one can lay any blame to them for that.

I notice in a religious paper where a brother preacher contends that all preachers should be graduates of some college or university, with a "D.D." or "Ph.D." to their names. In this he may be right. But if he is right in this, what about the great amount of work done by poor preachers with a limited education—never able to go to college? Will all this work be lost from the fact that the preacher was not a graduate of some institution of learning possessing the legal right to confer degrees? Not long ago, when a certain preacher's name was mentioned in regard to holding a meeting, it was remarked by some: "No, it will never do to call that man; he is not educated well enough to preach for this congregation." I am not an educated (degree) man, but I claim to have common sense. I also claim that an education is all right unless it makes a fool of the fellow. In that event, it would be better for him to be as I am, and many more gospel preachers that I know, who are not what the world calls "educated" men, but who know the old story and love to tell it to poor lost souls whenever and wherever they can. Will some highly educated preacher tell me if all the work done by us uneducated preachers will be lost? Brother Tant, which way are we "drifting" now?

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OUR MESSAGES

Let us hope that this dancing business is on its last legs.

Philip, the evangelist, was one who preached a full gospel.

"If any man draw back, my soul shall have no pleasure in him."

God allows a man to advance as fast as he is willing to advance.

Some people who believe in God would rather not study the Bible.

The man who makes mistakes in little things will make them in big things.

Clayton L. James preached at Lindsley Avenue, this city, last Lord's day.

There are two destinies—eternal life, eternal death. Which will be yours?

We should never become wise at the expense of goodness as did Adam and Eve.

Be a man with a mission, and ever be conscious of a great and glorious destiny.

The man who does not cultivate a taste for reading good books never realizes what he misses.

The man who is always trying to get into a bigger place is usually too small for the place he is in.

There is not much danger that a man will die of overwork if he never does anything but his duty.

L. G. Thomas, of the David Lipscomb College, preached at Pilcher Avenue, this city, last Lord's day.

J. R. Hovious preached for the Green Street congregation, this city, last Lord's day, morning and evening.

Cultivate and grow

"Humility, that low, sweet root
From which all heavenly virtues shoot."

S. H. Hall preached at Russell Street, this city, last Lord's day. There was one by statement and one baptized.

R. H. Boll's doctrine reviewed is found in a new tract just from the press, by R. L. Whiteside and C. R. Nichol. Order from Mrs. C. R. Nichol, Clifton, Texas. Fifty cents per copy.

G. L. Cullum closed a two-weeks' meeting at Joe Johnston Avenue, this city, on Sunday night. There were good crowds and fine singing throughout the meeting. The song service was led by Clayton Smith, of West Nashville. There was one baptism.

W. H. Callender preached at Owens Chapel, in Williamson County, Tenn., last Lord's day. Brother Callender was an elder in this congregation for many years. At the age of eighty-two he is still hale and hearty and taking a great interest in the work of the Lord. Brother Callender is a stanch friend of the Gospel Advocate."

W. D. Bills, San Antonio, Texas, April 14: "Excellent services at the Grove Avenue congregation last Lord's day. Three added to the congregation by baptism and one by membership. One other to be baptized to-morrow night. I am to begin a meeting at Fort Worth next week with Jesse P. Sewell and the Southside congregation."

J. D. Derryberry, Macon, Ga., April 25: "The tent meeting in South Macon, which began on April 12, continues with increasing interest. Brother Landis is depending wholly upon the gospel as God's power to convert the people. To date one has been added by primary obedience and one reclaimed. The meeting will continue indefinitely."

P. L. Copeland, St. Augustine, Fla., April 25: "R. C. White, with J. D. Derryberry directing the singing, is to hold a meeting in St. Augustine, beginning on the first Lord's day in May and continuing three weeks if interest demands. We shall be glad to have visiting brethren or brethren passing through town attend the meeting. In this meeting the gospel will be preached as it was on the day of Pentecost, and we are trusting that much good may be done."

The review of R. H. Boll by Whiteside and Nichol covers his teaching of the kingdom, the second coming of Christ, and the book of Revelation. The review is fifty cents per copy. Order from Mrs. C. R. Nichol, Clifton, Texas.

James P. Drane, Newalla, Okla., April 24: "George W. Miller was with the New Hope congregation last Lord's day and preached a splendid sermon on the establishment of the kingdom. Brother Miller is an able gospel preacher, and any congregation wanting a preacher for meetings will do well to call him. His address is Chandler, Okla., Route 7, Box 52."

Will W. Slater, Irving, Texas, April 13: "Crowded house at all services yesterday. It was the beginning of our spring meeting. One man, seventy-three years of age, a Baptist, made the good confession and was baptized for the remission of sins. James E. Laird, from Tulsa, Okla., will be here to-day to continue the meeting for two weeks. I am to be with him in Tulsa the first of May."

A. B. Lipscomb is in a great meeting with the church on Eighth Avenue, North, this city, with good crowds and increasing interest. Brother Lipscomb is delivering a series of splendid sermons. There have been four baptized at this writing, one of whom came from the Presbyterians. Lytton Alley, one of the elders of the congregation, is ably assisting in the meeting. W. G. Klingman is conducting the song service.

Ben West, Sinton, Texas, April 16: "I spoke at funerals at Rockport and Aransas Pass during the last week. Large crowds at all Sunday services. A fine service of song at Taft in the afternoon. I am to speak at Adams next Lord's day in the afternoon. The Sinton church is in a continuous revival, with thirty added in the last three months. We have one of the best male quartets, all members and officers of the Sinton church, and we have spirited gospel singing in all services."

Sister B. W. Davis, 939 Delmas Avenue, Nashville, Tenn., April 24: "Since last report Mr. Davis has gained strength. His general condition seems to be improved. The doctors think he will be able to undergo another operation in a few days. The next will be extracting his teeth. Owing to his condition, they advise that he go to the hospital. We hope, however, he will not have to remain many days. As soon as he recovers from this, they will reamputate his limb. We are hoping that this will result in a permanent restoration of health. We are at present in need of help, and will appreciate continued help until Mr. Davis is through with his operations."

J. G. Allen, Muskogee, Okla., April 20: "We had two splendid sermons yesterday at the C and Kankakee Streets Church. Charles Stetson, an old pioneer preacher, was with us at the night service and gave us a splendid lesson. Brother Stetson has been in this State for more than forty years, and was a sure-enough cowboy for years before he was converted to Christianity, since which time he has been on the go, preaching the gospel. To see a man with the infirmities of age fighting for 'the faith which was once for all delivered unto the saints' is a very great encouragement to me, and leads me to resolve anew to try a little harder to do more than before. I love all gospel preachers, young or old, but, somehow, I have a tenderer feeling for an old soldier than I have for a young one."

As indicating the demand on David Lipscomb College for men to deliver commencement sermons, we mention the following: A. G. Freed is to deliver the commencement sermon for the high school at Huntingdon, Tenn., on the first Sunday in May. Brother Freed is also to deliver the commencement sermon at Cornersville, Tenn., on the second Sunday in May, and at Gainesboro, Tenn., on the third Sunday. W. H. Owen delivered the commencement sermon at Blountsville, Ala., last Sunday. R. P. Cuff is to preach the commencement sermon at Winfield, Ala., on the second Sunday in May. E. H. Ijams is to preach the commencement sermon at Shop Springs, Tenn., on the second Sunday in May. H. Leo Boles is to preach the commencement sermon at Manchester, Tenn., on the first Sunday in May. Brother Boles is also to make the commencement address for the high school at Adairville, Ky., on Friday, May 15. E. A. Elam is to deliver the commencement sermon for the high school at Dibrell, Tenn., on the first Sunday in May. Brother Elam is also to deliver the commencement address at Burritt College on May 8, and to preach the commencement sermon for the high school at Moulton, Ala., on the third Sunday in May. S. P. Pittman is to preach the commencement sermon for David Lipscomb College on the fourth Sunday in May. C. M. Pullias is to deliver the class address for the David Lipscomb College on Wednesday, May 27.

T. Q. Martin is in a meeting at Reid Avenue, this city.

J. Leonard Jackson preached at Watertown, Tenn., last Sunday.

R. P. Cuff preached at Boscobel Street, this city, the last two Sundays.

D. C. Allen, Oakland, Cal., April 20: "I am trying to get others to subscribe for the Gospel Advocate."

C. R. Nichol will begin a meeting in Mount Pleasant, Tenn., on May 10. C. H. Woodroof will assist in the meeting.

J. W. Shepherd is preaching in Richmond, Va. Brother Shepherd is doing a splendid work. His address is 705 West Grace Street, Richmond, Va.

W. N. Abernathy, Westport, Tenn., Route 2, April 24: "I closed a good meeting recently at Milan, Tenn. I go to Hickory Plains next Lord's day."

Foy E. Wallace, Jr., and Austin Taylor closed an eight-days' meeting, April 19, at Kenedy, Texas, resulting in thirty additions—twenty-seven baptisms.

A public man must be ready to forgive. There should be no room in his life for private vengeance and spite. Magnanimity is a characteristic of the mighty.

W. T. Hines, Englewood, Kan., April 19: "I closed at Dodge City, Kan., with one restored and one baptized. I will begin at Pleasant Hill, near Rosston, Okla., to-night."

A. B. Barret, Fayetteville, Tenn., April 23: "Please announce that I have resigned here, and I will receive my mail at Austin, Texas, General Delivery, until further notice."

Emmett G. Creacy, Horse Cave, Ky., April 21: "I preached three sermons—Saturday night, Sunday, and Sunday night—at Red Boiling Springs, Tenn. I will be at Gilead next Sunday."

A. R. Hill, Avon Park, Fla., April 20: "I am now in the third week of a mission meeting at Frostproof, Fla. One addition to date. We hope to plant a congregation at this place. This is indeed a mission field."

C. C. Brown, Daytona, Fla., April 20: "I preached two discourses yesterday, with two additions. The church here is little more than a year old. For a while we had quite a struggle, but now there are additions almost weekly. Pray for us."

T. W. Phillips, Jr., Shreveport, La., April 20: "J. E. Wainwright preached here yesterday. Attendance at the Bible classes was one hundred and thirty-four, an increase of one hundred and one since the first Sunday in October. There were three added."

C. M. Pullias closed at Lawrenceburg, Tenn., Wednesday, April 22, with twenty-one baptized. The crowds were so large the meetings had to be held in the auditorium on Sundays and Sunday nights. Brother Pullias is to begin at Paducah next Lord's day.

J. Fairs Nichols, Murray, Ky., April 21: "I was again with the church at Antioch, Ill., last Lord's day. Brethren, pray for the cause. There is a splendid mission field in these parts. I am now engaged all the time for work. There is need for more laborers."

The review of R. H. Boll, by Brethren Whiteside and Nichol, is ready, at fifty cents per copy. Order from Mrs. C. R. Nichol, Clifton, Texas. Sister Nichol advises that she has not brought a large edition of this work from the press. Order at once to insure a copy.

Two interesting services especially adapted to young people were held at the Twelfth Avenue Church, this city, on Sunday. Edward Craddock made an uplifting talk at the morning services, and Fred Scott led the singing. Both are students at the David Lipscomb College.

F. B. Srygley began a meeting with the Ridgedale congregation, Chattanooga, Tenn., last Lord's day. C. H. Woodroof, who preaches for the Ridgedale congregation, says: "Our meeting started off this morning with an overflow house. We are expecting a great meeting."

G. A. Dunn, Jr., Jasper, Ala., April 20: "On last Thursday night I preached the first sermon in the new building of the Central church of Christ at Gainesville, Texas. I am to begin a meeting with them on the first Sunday in May, assisted by Tillet S. Teddlie. We began here yesterday with three services, with a wonderful attendance. We have only a few members here meeting in the courthouse, but hope for greater things. Gus Nichols, of Cordova, is certainly working for this meeting."

C. H. Smithson, Hatfield, Ark., April 21: "The second Lord's day in this month was spent here, at home, with the finest service we have had. The crowds were not the largest, but the spirit of the service was the standard. Last Lord's day was spent with the saints at Saratoga, Ark."

Will W. Slater, Irving, Texas, April 20: "We are having a great meeting. Brother Laird is a great preacher, one among the best Bible teachers we have. Eight confessions to date. The meeting will continue all this week. Pray for us. I am to be at Tulsa, Okla., the first of May."

James E. Laird, Irving, Texas, April 20: "I am in a meeting here. Eight additions and good audiences. Will W. Slater and B. M. Taylor are leading the song service. Our meeting at Tulsa will begin on the first Lord's day in May. Brother Slater will conduct our spring meeting."

Tice Elkins, Temple, Okla., April 24: "I am in a mission meeting at Byers, Texas, with C. L. Taylor leading the songs. The meeting has been going on one week. Six added—five by baptism—and more expected. We will buy the Christian Church meetinghouse there and 'carry on' for Christ."

George W. Graves, West Nashville, Tenn., April 21: "On the second Lord's day in this month I preached at Lillamay, morning and afternoon. On the third Lord's day I preached at Sixth Avenue, this city. Two were reclaimed. Next Sunday I am to preach at Cornersville, Tenn. Our home enjoys the Gospel Advocate."

R. D. Smith, Terrell, Texas, April 20: "Yesterday proved that our work in the late meeting is still bearing fruit. Crowds were good at both hours, and the interest in every way much improved. At the evening hour there were two splendid men to make the good confession, and the baptisms are expected to be had on Wednesday evening."

G. Mitchell Pullias, Miami, Fla., April 20: "The meetings with the church here yesterday were well attended and encouraging. One was restored and one took membership. I began work with the church here on February 1. There have been three baptisms and several to take membership. Interest is good along all lines, and we are expecting great things from the church here in the future."

T. E. Tatum, Jackson, Tenn., April 22: "The church of Christ worshiping at the courthouse in Jackson holds regular services each Lord's day. Preaching on the first and third Lord's days in each month. All visiting brethren are welcome to worship with us. The church has bought a nice lot, centrally located in the business part of the city near Court Square, on which they hope to erect a nice church building in the near future."

Horace W. Busby, Fort Worth, Texas, April 25: "The Brownwood meeting closed last Wednesday evening, with about one hundred added from all sources—fifty-six baptized. Brother Forrest is working with this congregation and is doing a fine work. There have been two hundred baptized in my meetings since the first of January. J. W. Acuff and I are to begin at Burnet, Texas, on Sunday, and from there I go to Georgetown for the second and third Lord's days in May, and from there to Lometa for the fourth and fifth Lord's days."

L. L. Brigance, Detroit, Mich., 2279 Harding Street, April 24: "I am here in this great city trying to preach the word. I am with the Fairview congregation, which is composed principally of English and Scotch. Their manner of conducting the services differs considerably from ours in the South, but I cannot say that it is less scriptural. There is a solemnity and reverence that is sometimes lacking in Southern churches. I am enjoying my association with them and trust I may be able to do them good. Old Brother Muirhead, one of the elders and a full-blooded Scotchman from the old country, is a great lover of the Gospel Advocate."

A. C. Traylor, Palmetto, Fla., April 24: "My work with the church in Manatee and Sarasota counties moves along pleasantly and profitably. Good audiences and splendid interest greet me at each service. The members of the different congregations have a mind to work and are carrying on the work of the Lord with a spirit of coöperation, peace, and harmony that is above the ordinary, and are working together for the upbuilding of the cause of Christ in a way that is commendable and worthy of special mention. Good wishes to the Gospel Advocate and its force of faithful workers that are teaching the truth in love, without fear or favor."

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EDITORIAL

SERIOUS TROUBLE IN THE BAPTIST HOUSEHOLD.

BY F. W. SMITH.

It seems that the Baptist denomination is having serious trouble with that class of infidels within its ranks termed "modernists" and "evolutionists," insomuch that T. T. Martin, in News and Truths, is calling for a division of the Southern Baptist Convention. Martin's complaint is as follows:

I am deeply sensible of the gravity of the proposal to divide the Southern Baptist Convention. But it is far more serious not to divide it. *We have come to a crisis.*

The issue we are facing is fundamentalism or modernism. These terms have well-defined meanings.

Fundamentalism teaches that the Bible *is the word of God;* modernism teaches that the Bible *contains the word of God*—hence, that some of the Bible is God's word, some of it is not.

Fundamentalism teaches that the Savior was born of a human mother without a human father; modernism teaches that the Savior had both a human mother and a human father.

Fundamentalism teaches that the Savior died for our sins, as our substitute, as our real Redeemer from all iniquity; modernism denies that he was our substitute, denies that he actually paid for our sins.

Fundamentalism teaches that the Savior is coming back to earth again in bodily presence; modernism denies this and teaches that Christ's coming again will be a spiritual coming.

Fundamentalism teaches a future bodily resurrection; modernism denies this.

Fundamentalism teaches that by direct creation God brought the different species into existence; modernism teaches that God brought them into existence through the process of evolution, from lower species to higher through millions of years. All modernists are evolutionists.

Every honest Baptist of the South knows that fundamentalism and modernism "can no more mingle than the pure lights of heaven and the awful fires of hell;" that "there is a clash here as profound and as grim as that between Christianity and Confucianism."

As the editor of the Christian Century, of Chicago, a modernist, puts it, "amiable words cannot hide the differences." "Blest be the tie" may be sung until doomsday, but it cannot bind these two worlds together. The God of the fundamentalist is one God; the God of the modernist is another. The Bible of the fundamentalist is one Bible; the Bible of the modernist is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to the fundamentalist and another thing to the modernist.

"As go our *schools*, so go our *young people*. The Southern Baptist Education Association, at its recent meeting in Memphis, Tenn., went on record as indorsing the following: "The Bible cannot be taken literally and never was meant to be." "The colleges take no nominal sides of either of the factions, avoid alliance with either fundamentalism or modernism, and strive to bring them together on a working basis."

A college that will "avoid alliance" with the teaching that the Bible is the word of God, that the Savior was born of the virgin Mary, that the Savior died for our sins as our substitute, that he is coming to the earth again in bodily presence, and that there will be a resurrection of our bodies, has no right to go to honest Baptists for their money, and is obtaining money under false pretenses.

Again: "Let the colleges emphasize the fact that fundamentalism and modernism are not necessarily exclusive of one another."

A college professor or president who would stand for that is unworthy of training any Christian's children, and no young man or woman is safe under such teachers.

Again: "Now, with these two schools of thought [fundamentalism and modernism] before them, what are the colleges to do? Both parties belong to our denomination, as do the colleges, and both, therefore, have somewhat to do with our colleges."

"Both parties" ought not to belong to our denomination. The modernists have not the honest manhood to get out; then they ought to be put out. They have no right to "have somewhat to do with the colleges." But that is just what they are after—to "have somewhat to do with the colleges" and virtually steal the hard-earned money of Baptists who gave it for the propagation of what fundamentalism stands for; and having stolen it, to use it to damn our young people.

Again: "The Southern Baptist educators appear unwilling to be classified in either school. *In general, the answers of the college officials are by no means condemnatory of modernism.*"

Remember, reader, that that was indorsed by the Southern Baptist Education Association.

The North went just this way, and we are following more rapidly than they went.

Everybody who is posted knows that evolution is at the bottom of all this, and that this is to cover up and protect a few evolutionists among us. Is it true, is it manly, is it Christian to thus blind the common people and lead them into the camp of the evolutionists? Can our official leaders afford to crucify their consciences and lead our churches astray this way?

A division of the Southern Baptist Convention will settle all of this trouble.

Let us, by vote of the Convention, agree to divide peaceably, in this way: Let all who indorse this action, this stand taken by the Southern Baptist Education Association, go into one Convention; let all who reject and repudiate this action go into the other Convention.

Let the proposition be submitted to every church in the Southern Baptist Convention; to every college; to every denominational paper; to every pastor; to every evangelist; to every church on foreign fields; to every missionary.

The dividing line territorially could be the Mississippi River, allowing churches to go to either Convention, though not in that Convention territory.

Where there is a division as to a college or other property, one Convention can buy the other's interest.

As to the property owned by the Southern Baptist Convention or our boards, this can all be adjusted by a commission.

Modernists ought to have enough self-respect, enough sense of fairness, not to wish to hold churches and preachers against their convictions. Those who stand for the fundamentals do not wish to hold the modernists. Those who are "flunkeying to modernism," the stool pigeons for evolution, will be our chief opposers.

Our curses are those abominations of desolation, the straddlers, and "the man with a hole under the fence," who can bob on either side, as his interest may seem to demand.

Let these other two bodies push these two aside and separate in peace. If this is not done, there is going to be fearful division and strife; there are yet seven thousand who have not bowed the knee to Baal. The Southern Baptist Education Association would not have dared to indorse these statements I have quoted before the seventy-five-million campaign. Not one-third of the money that was given would have been given had this action been taken before the seventy-five-million campaign; but now

that they have our money, they pop their fingers in our faces, and turn to bootlick John D. Rockefeller, Jr., for his money, too.

Mark my words: *Southern Baptists will yet repudiate the schools and men who put through this action by the Southern Baptist Education Association. The last one of them should have the Christian manhood to resign.*

The foregoing is an exceedingly *stout* arraignment of the modernist element in the Baptist Church, which seems to have control of the whole Baptist machinery—universities, colleges, conventions, and all the strings to institutional religion among the Baptists. It appears that the Baptists did a very unwise thing for their denomination when they centralized seventy-five millions of money in the hands of a few men. They should have known that "wheresoever the carcass is, there will the eagles be gathered," or that centralized wealth in religion breeds the same corruption that it does in commerce or politics.

But we cannot suppress the thought that had T. T. Martin considered for a moment, he would have discovered the fact that there is as much Bible for "modernism" as there is for the Baptist denomination. Hence, it is suggested that the real solution of the whole trouble into which the Baptists have fallen is to *do away* with the denomination, the sectarian or *denominational name* "Baptist," return to the New Testament order of things, and handle the "modernists" in each congregation according to New Testament church polity.

With all the humanly organized machinery with which the Baptists are loaded down, the "modernists" have so much play that it becomes exceedingly difficult to handle the situation by such men as T. T. Martin. So much room is afforded for playing *politics* and the working of "*inside wires*" in order to get control of the machinery that the "higher-ups" have little trouble in gaining the advantage.

All conventions, associations, conferences, general assemblies, and boards of a religious nature that seek to control the affairs of local congregations are *wholly unwarranted* by the word of God and should be *repudiated* by every soul that desires to follow the Lord Jesus Christ. The Baptists, like that class of religionists who call themselves the "Disciples" of Christ, are afflicted with *destructive* higher critics who believe only that part of the Bible that appeals to, and harmonizes with, human reason. And it seems, with both of these denominations, that these religiously cloaked infidels have control of all the machinery on to which their local churches are seemingly tied, and which is moved just as the master hands desire.

What is here given is a warning to Christian parents regarding the schools and colleges to which they send their children. Why it is that so many parents will send their children to schools, colleges, and universities that are "shot through" with infidelity is a *profound mystery*. It may be because of a false pride and a desire to crown their children with some worldly glory that they thus endanger their souls' eternal interests. Why not seek some place of learning that is *absolutely* free from even a suspicion of any and all forms of infidelity to which their children may go and be fitted for usefulness in the world, instead of sending them into *hotbeds* of skepticism? Surely such places of learning exist somewhere; and if none such can be found, children would be infinitely better off knowing only how to read and write than to be filled with infidelity.

Every failure in religion has in it the elements of self-ruin. 'Fear not, little flock," said a friendly voice a long while ago, "it is your Father's good pleasure to give you the kingdom." The goodness, wisdom, power, and mercy of God converge on this point. In no case is failure possible where faith lays hold of the hope set before the willing soul.—Exchange.

A SERMON ON BAPTISM.

BY T. B. LARIMORE.

(Dr. J. L. Alexander, of Dixon Springs, Tenn., furnishes us with a copy of this sermon by Brother Larimore.)

"If ye love me, keep my commandments." (John 14: 15.)

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16: 24.)

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 13-17.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28: 19, 20.)

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark 1: 4, 5.)

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.)

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3: 3.)

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30.)

"After these things came Jesus and his disciples into the land of Judea: and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison." (John 3: 22-24.)

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee." (John 4: 1-3.)

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.)

"For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26: 28.)

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.)

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the

eunuch saw him no more: and he went on his way rejoicing." (Acts 8: 35-39.)

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16: 30-34.)

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.)

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

"What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 1-5.)

"For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.)

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 8-12.)

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3: 20-22.)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.)

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (1 John 2: 3-5.)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)

MAKING DIFFERENCES WHERE THERE ARE NONE. No. 2.

BY E. A. ELAM.

The teaching of the New Testament by which the good will, harmony, peace, and love of a congregation can be preserved and maintained must be taught with as much emphasis, as continuously, as vigorously, and as faithfully as the conditions of the pardon of past sins; but is this done? The Christian life and salvation in heaven depend upon the practice of these things. But does it not seem that some few almost everywhere "follow after things which make for" trouble and which cause contention and strife?

Error in teaching and practice should be shunned and should be fought, and heresy should be abominated; but these things should first be fought and abominated in one's self. Certainly and most assiduously the *truth, peace, and the edification of all* should be *sought*. No one should ever seek error and heresy, strife and division. By honest and daily study of the Bible and by "experience of the word of righteousness," or practice of the truth, one should have so exercised the senses as to be able "to discern good and evil" (Heb. 5: 11-14); but one is altogether one-sided or a half Christian, if Christian at all, who is simply a *heresy hunter*, and always an objector and a faultfinder. One should have enough of the spirit of Christ, have sufficient knowledge of the truth and be so well exercised in the practice of it, as to be able "to discern good and evil" and to know *when* and to *what* to object. Some are *destructive* critics; others are *constructive edifiers*.

As a Jewish mark, and not as a religious act, Paul circumcised Timothy (Acts 16: 3), but not "for an hour" would he consent to the circumcision of Titus, being a Greek, as an act of obedience to Christ (Gal. 2: 1-5). We now should be able to discern such differences. But until by the study of the Bible, by sufficient exercise of patience and love, and by continued practice of the truth we are able to discern such differences, we are yet babes in Christ and incompetent to teach others.

I repeat, that such passages as these seem to make no impression upon some, even if they have ever learned that such are the commands of God.

Furthermore, we should know full well that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Rom. 14: 17.) Let us connect this with another passage. To the Pharisees, Jesus said: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." And the margin says, "in the midst of you." (Luke 17: 21.) It did not come with pomp and splendor, a blast of trumpets and military display, worldly power and glory—a temporal, earthly, political affair. Neither did it come with imposing and stately church edifices, ecclesiastical offices, regalia, and machinery—"not with observation." The whole life of Jesus—the humble, self-sacrificing life of the "man of sorrow and acquainted with grief," of the lowly and despised Nazarene, his fulfillment of the law and the prophets, the Sermon on the Mount and all his other teaching, his going about doing good, his death and shed blood on the cross for the sins of the world, his resurrection, and his ascension to the throne on high—shows how the kingdom of God came. Jesus, the King, the principles and spirit of his kingdom, and the life of his disciples were in their midst. Thus this kingdom is in the midst of people to-day.

Or, if Jesus means by saying, "The kingdom of God is within you," that the teaching and spirit of this kingdom must be within the hearts and lives of its subjects, then we ask, can one be a subject of this kingdom without maintaining these things in the heart and practicing them in the life?

But what are we to have "within us"—in the heart and life—in order to be in this kingdom? Certainly we are to have "righteousness and peace and joy in the Holy Spirit." Without this, no one has been "born again," or of God into this kingdom. But when all professed Christians keep unspotted from the world, feed the hungry, clothe the naked, visit the fathers and widows in their affliction, are not forgetful to entertain strangers, care for the sick and afflicted, look after the aged and infirm,

go about doing good, preach the gospel to every creature, teach all nations, are rich in faith and good works, prove themselves the salt of the earth and the light of the world, and make this their life work, then people will know that the kingdom of God has come and is in their midst. This will prove to be the mightiest argument possible that the kingdom of God has been set up.

We must learn, then, what "righteousness and peace and joy in the Holy Spirit" are. These must be understood before "the kingdom of God" can be understood and appreciated. But the purpose of this article is to show that one must have *experience in the practice* and enjoyment of these things before one can "discern good and evil" and can truly teach others.

In Dan. 2: 44 it is declared that "in the days of those kings [the ones mentioned above] shall the God of heaven set up a kingdom;" and in Acts 15, 16, James quotes Amos 9: 11, 12, in which it is declared that God would "build again the tabernacle of David, which is fallen," and "the ruins thereof," and would "set it up." It is necessary to understand when this kingdom was "set up" in order to understand and to teach the truth; but when is all this understood? To argue in a partisan and denominational spirit that this kingdom was "set up" on the first Pentecost after Christ's ascension [which is true], or that it is yet to be "set up," without the "righteousness and peace and joy in the Holy Spirit," which this kingdom embraces, is pharisaical and a farce. If all preachers and scribes and all other church members would truly practice the righteousness, rejoice always in the life, and follow the broad, deep, and lasting peace in the Holy Spirit of this kingdom, all people would know it has been "set up," is in existence now, and will become a huge mountain and fill the whole earth.

But with so much partisan spirit, rivalry, vanity, pride, love of display, self-esteem, self-seeking, desire to be popular, fault finding, misrepresention, backbiting, slander, abuse, wrangling, contention, strife, division, etc., it is no wonder that some think this kingdom certainly has not yet come. Connect with this the love of pleasure, the love of money, the worldliness, and the lack of self-control in a great many other church members, who can but be deeply impressed with the question of Jesus: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

In this most grievous state of affairs among so many professed citizens of this kingdom of "righteousness and peace and joy in the Holy Spirit," what is the first and most important thing to be done? It is, as Jesus has already said to his disciples, to seek first the kingdom of God, and his righteousness, and, therefore, to "follow after the things which make for peace, and things whereby we may edify one another."

LOCAL CHURCH LIFE.

BY F. B. SRYGLEY.

The Christian Standard seems to be running a page on the above subject by S. S. Lappin, of Bedford, Ind. Brother Lappin was formerly the editor of the Christian Standard and is a very pleasing writer who frequently says good things. In the Standard of recent date the following appeared:

A SHOW OF WISDOM.

The rally of December, 1923, conducted by the Clarke Fund forces at Cincinnati, was repeated in December, 1924. This agency shows wisdom in that it is giving time and attention to local church problems. The opening period of every forenoon was given to the consideration of questions that affect the local church.

It is a strange thing that, with all our organizing outside and above the congregation, we have left so little place for the discussion of local church life, and especially does this seem strange when we reflect that *the congregation is all we have.*

It will be noted that Brother Lappin says of the "Clarke Fund forces," whatever that is: "This agency shows wisdom in that it is giving time and attention to local church problems." Likely so, and it would show more wisdom if it would give more time and attention to local church problems. This reminds me of the man who was said to have fed his cow on sawdust mixed with bran. After trying his mixture for some time, he reached the wise conclusion that the more bran he used, the better the feed. I believe this is true of Brother Lappin's "Clarke Fund forces;" the more time and attention they give to the local church, the better. In fact, they should give all their time to the local church and leave out all the other sawdust.

Brother Lappin further says: "It is a strange thing that, with all our organizing outside and above the congregation, we have left so little place for the discussion of local church life, and especially does this seem strange when we reflect that *the congregation is all we have.*" It seems strange to me that a good writer like Brother Lappin would contradict himself in a single sentence. In the first part of the sentence he speaks of "our organizing outside and above the congregation," and in the last part of the sentence, in italics, he says "*the congregation is all we have.*" I suppose the "our" and the "we" must refer to the same party, and yet the "our" seems to have organization "outside and above the congregation," while the "we" have nothing but the congregation. I cannot explain this apparent contradiction, unless the brother means by "our organizing outside and above the congregation" that this had been done by these brethren without scriptural warrant, while we have scriptural teaching for the congregation and for nothing else. Whether this is what the brother means or not, this is the exact truth in the matter. The New Testament authorizes the congregation, or local church, but it requires nothing outside or above it. The congregation is a divine institution, while all these outside organizations are human. Brother Lappin seems to know this; but if he does, how can he approve these human organizations which he admits are outside and above the divine organization? I would dislike to approve of a human organization which was above the divine. In all things I want Christ and his teaching to have the preëminence. If these human organizations are above the congregation, why should Brother Lappin think it strange that they get most of the time and attention, while the congregation, which is lower, should get only a small part of the time and attention of these same fellows who have organized that which is above the congregation? This ought not to surprise the brother at all. What I think he ought to try to do is to teach these misguided ones to get out of the organizations which are above the scriptural congregations and give not only a larger part of their time to the divine congregation, but give it all to it. It is a characteristic of man to feel proud of what he does; and if he has the right to organize anything which is above the church which Christ built, why should he not give more of his time to it? If it is best for a Christian to give half of his time to these human organizations, why is it not best to give it all to them? No one should be satisfied with working half of his time for the best thing. He ought to give all of his time to the best organizations. And if a Christian cannot give all of his time to these human organizations, he ought not to give any. It should be all or none.

In justice, I must say that his idea seems to have struck us nearer home, as we have a few that appear to think they are doing nothing unless they are building up some outside institution through which to work. This thing of working with and for the congregation is too small and not enough like the nations around us to satisfy some of our would-be religious workers. I grant that it looks rather old-fashioned to be satisfied to give all our valuable time to the *only thing* that Brother Lappin himself

admits is all that we have. Come clean, Brother Lappin. If the congregation is all we have, then come out of everything else and do not be satisfied with a division of your time with these man-made institutions, but give it all to the *only thing we have*. This is good doctrine, and it is to be hoped that the brother and all others will try to live up to it. God, through Moses, said: "In every place where I record my name I will come unto thee and I will bless thee." (Ex. 20: 24.) God's name is on no institution except the church. It is the only thing he ever built, and it is the only institution that has the blood of Christ upon it; therefore, not a part, but all our time, should be given to it. Our lives should be consecrated to it, and to it only.

The statement made by Brother Lappin that "*the congregation is all we have*" is literally true, when understood to mean that it is all that we have by divine authority. Everything outside of and above the church is unscriptural and antiscriptural. The Lord help us all to see this truth.

I will be much obliged to Brother Lappin if he will publish this in the Christian Standard; and if he does so, I will inform the readers of the Gospel Advocate of the fact. If the readers of the Advocate never hear from me on this subject, they may know there is "nothing doing."

HOME READING

CHARACTER OF NAPOLEON BONAPARTE.

He is fallen! We may now pause before that splendid prodigy, which towered among us like some ancient ruin whose frown terrified the glance its magnificence attracted. Grand, gloomy, and peculiar, he sat upon the throne a sceptered hermit, wrapped in the solitude of his own originality. A mind, bold, independent, and decisive; a will, despotic in its dictates; an energy that distanced expedition, and a conscience pliable to every touch of interest, marked the outline of this extraordinary character; the most extraordinary, perhaps, that in the annals of this world, ever rose, or reigned, or fell. Flung into life, in the midst of a revolution that quickened every energy of a people who acknowledged no superior, he commenced his course, a stranger by birth and a scholar by charity. With no friend but his sword, and no fortune but his talents, he rushed in the list where rank, and wealth, and genius had arrayed themselves, and competition fled from him as from the glance of destiny.

He knew no motive but interest, acknowledged no criterion but success; he worshiped no God but ambition, and with an Eastern devotion he knelt at the shrine of his idolatry. Subsidiary to this, there was no creed that he did not profess, there was no opinion that he did not promulgate; in the hope of a dynasty, he upheld the crescent; for the sake of a divorce, he bowed before the cross; the orphan of St. Louis, he became the adopted child of the republic; and with a parricidal ingratitude, on the ruins both of the throne and tribune, he reared the throne of his despotism. A professed Catholic, he imprisoned the Pope; a pretended patriot, he impoverished the country; and, in the name of Brutus, he grasped without remorse, and wore without shame, the diadem of the Cæsars!

Through this pantomime of policy, fortune played the clown to his caprices. At his touch, crowns crumbled, beggars reigned, systems vanished, the wildest theories took the color of his whim, and all that was venerable, and all that was novel, changed places with the rapidity of a drama. Even apparent defeat assumed the appearance of victory; his flight from Egypt confirmed his destiny; ruin itself only elevated him to empire. But if his fortune was great, his genius was transcendent; decision flashed upon his councils; and it was the same to decide and to perform. To inferior intellects his combinations appeared perfectly impossible, his plans perfectly impracticable; but, in his hands, simplicity marked their development, and success vindicated their adoption. His person partook of the character of his mind; if the one never yielded in the cabinet, the other never bent in the field. Nature had no obstacle that he did not surmount; space no opposition he did not spurn; and whether amid Alpine rocks, Arabian sands, or Polar snows, he seemed proof against peril, and empowered with ubiquity.

The whole continent trembled at beholding the audacity of his designs, and the miracle of their execution. Skepticism bowed to the prodigies of his performance; romance assumed the air of history; nor was there aught too incredible for belief, or too fanciful for expectation, when the world saw a subaltern of Corsica waving his imperial flag over her most ancient capitals. All the visions of antiquity became commonplaces in his contemplation; kings were his people; nations were his outposts; and he disposed of courts, and crowns, and camps, and churches, and cabinets, as if they were titular dignitaries of the chessboard.

It mattered little whether in the field or in the drawing-room; with the mob or the levee; wearing the jacobin bonnet or the iron crown; banishing a Braganza, or espousing a Hapsburg; dictating peace on a raft to the Czar of Russia, or contemplating defeat at the gallows of Leipsig; he was still the same military despot.

In this wonderful combination, his affectations of literature must not be omitted. The jailer of the press, he affected the patronage of letters; the proscriber of books, he encouraged philosophy; the persecutor of authors and the murderer of printers, he yet pretended to the protection of learning; the assassin of Palm, the silencer of de Stäel, and the denouncer of Kotzebue, he was the friend of David, the benefactor of De Lille, and sent his academic prize to the philosopher of England.

Such a medley of contradictions and at the same time such an individual consistency were never united in the same character. A royalist; a republican and an emperor; a Mohammedan; a Catholic and a patron of the synagogue; a subaltern and a sovereign; a traitor and a tyrant; a Christian and an infidel; he was, through all his vicissitudes, the same stern, impatient, inflexible original; without a model, and without a shadow.—Phillips.

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CHARACTER COUNTS.

A jeweler in a Western town found a precious treasure in a peculiar place. His home coffee mill was broken, and he took it apart to find what was the trouble. He discovered that it had been wrecked by the action of a stone of some sort that had even cut its way into the metal of the grinders. He took the stone to his jewelry store, and, putting it under a microscope, discovered that it was a large diamond of the blue-tint variety and was worth two hundred dollars.

It is thought that the diamond got mixed up with the coffee when the grain was screened in South Africa, where the coffee was raised. The diamond was about the size and dull color of a coffee grain.

What a striking illustration of the value of reality over the sham and pretense! The diamond was plain and unpretentious, but, being a diamond, wherever it was found, no matter how humble the circumstances or associations, it was a precious treasure. So true character will ever come to its own in the end.—Homiletic Review.

QUERY DEPARTMENT

BY H. LEO BOLES

(1) Can a man worship God alone? If so, why meet with others? Or can he do both? (2) Do the words "worship" and "serve" come from the same word in the original? Has the Lord promised to be with the individual alone, as indicated in Matt. 18: 20, or is it only in the sense of 1 Pet. 3: 12? I have reference in the last question to the man about his daily work. (4) Is the Lord's-day offering for the poor saints alone? (5) Does 1 Cor. 9: 14 conflict with 1 Cor. 16: 1? (6) How is the preacher to be paid and the general expenses of the house of worship, etc., to be met, if the offering is for the saints only? I shall thank you for an early consideration of these questions.—S. S. McMAHAN, Etowah, Tenn.

1. Yes. A man can worship God alone. "Enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. 6: 6.) Prayer is a part of the worship, and surely one can pray alone. It is an extreme position to say that one cannot worship God alone. There is a mutual help and encouragement in meeting with brethren and sisters. The social as well as spiritual influence of brethren and sisters is a blessing. There is a development to be had in communion and conversation with the people of God. One can worship in the public assembly or in the private recesses of his home.

2. The Savior said to the tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.) Here we have both words used. "Worship" as here used comes from the Greek word "proskuneo;" the word "serve" comes from the Greek word "latreuo." Sometimes the word "worship" includes service, and sometimes the word "serve" includes worship.

3. The Lord has promised never to leave nor forsake his children. If they are faithful to him, he is ever with them. "Lo, I am with you always, even unto the end of the world." (Matt. 28: 20.) This promise belongs as much to every child of God as it does or did to the apostles. Since Jesus is always with those who are faithful to him, he is with them in their private devotion and daily life as much so as he is with them in their public worship and service. The presence of the Lord always represents a blessing if his people are faithful to him.

4. The Lord's-day offering may be for the poor or for any other good work, such as preaching the gospel, feeding the hungry, clothing the naked, paying the janitor at the church house, building church houses, or any work that the church may do that is pleasing to the Lord.

5. No, 1 Cor. 9: 14 does not conflict with 1 Cor. 16: 1. No passage of scripture conflicts with any other passage. All of the statements of the Holy Spirit are harmonious. It may be that man cannot always see the harmony; nevertheless, any part of God's truth harmonizes with every other part of it. In 1 Cor. 16: 1, Paul is talking about a special contribution for the poor, while in 1 Cor. 9: 14 he is speaking of supporting the gospel.

6. The answer to this question may be found in the answer to No. 4 above. We may be sure that the Lord has made ample provisions for carrying on his work.

✡ ✡ ✡

Please answer the following questions: Is it scriptural for a preacher, when he is called to serve a congregation which has no elders, to select and appoint a board of advisers?—X.

It is never scriptural for a preacher or any one else to do anything contrary to the New Testament order of things. The Scriptures say nothing about "a board of advisers." The New Testament pattern for a church requires elders. After Paul and Barnabas had preached the gospel in a number of cities and churches were established in these cities, the record says: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." (Acts 14: 23.) Again, Paul, in writing to Titus, says: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Tit. 1: 5.) Thus we have the record stating that elders were appointed in every church. Other scriptures give the work of these elders. It is a dangerous thing for any preacher to turn aside from the New Testament order.

✡ ✡ ✡

Please explain Acts 18: 18. (1) Why did Paul "keep a vow" and "shear" his head when the law was done away? (2) When was Paul "alive without the law once?"—X.

1. The Scripture referred to is: "And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea; for he had a vow." We do not know what Paul's vow was; neither do we know when he made this vow. He followed the custom of the Jews at the expiration of his vow. He violated no principle of the law of Christ in doing this; neither did he enjoin a custom upon any one else. Many of the customs of the Jews were observed with no reference to the law.

2. Paul says: "Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. And I was alive apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which was unto life, this I found to be unto death." (Rom. 7: 7-10.) Sin is a transgression of the law; and where there is no law, there is no sin, or the violation of law. Paul is representing the people or seed of Abraham before the law was given. They could not transgress the law until after the law was given. This law was given to lead them to Christ and to righteousness. The law had its penalties, and when it was violated they had to receive its penalty; and the penalty was death. Christ took the law out of the way, nailing it to the cross.

✡ ✡ ✡

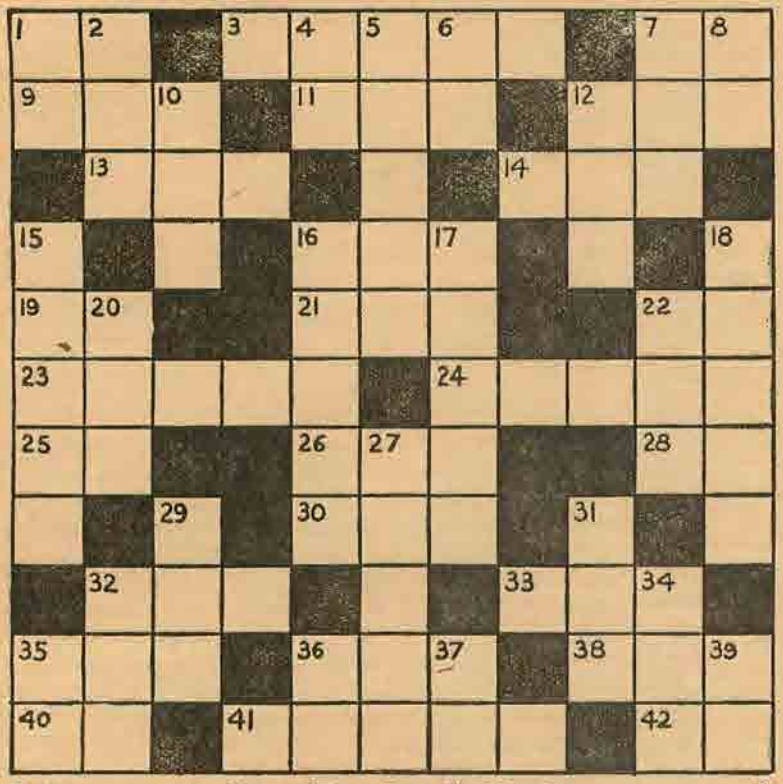
Will you please answer through the Gospel Advocate the following questions? (1) If it be wrong to use organs in church worship, would it not also be wrong to use them at all? Or, if you use them, would it not be wrong to sing while playing, as singing is the only music we are required to use? Is it wrong to have these instruments in the home? (2) Which one of the apostles wrote Acts of the Apostles?—(Miss) LOURIDENE GILL, White Bluff, Tenn.

1. There are many things which a Christian may do or have in his private life which do not belong to the public worship in the church. I see no wrong or principle violated in a Christian's having flowers in the home with which to make pleasant the home life. I rather think the cultivation of flowers brings a blessing to one. Flowers may be used to comfort the broken-hearted and to cheer the sick; yet for one to bring flowers and try to make them a part of the public worship would be wrong. So one may have instruments of music in the home life, but they cannot be made a part of the worship without violating God's will. The one who attempts to bring into the public worship anything other than that which God has prescribed is going beyond that which God has written. We are taught to abide in the teachings of Christ. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) God has prescribed just what will be pleasing to him in the worship, and we dare not go beyond that.

2. It is generally understood that Luke wrote Acts of the Apostles. Luke was not an apostle.

BIBLE CROSS WORD PUZZLE

THERE are more men's names in this Biblical cross word puzzle than anything else. Most of these names are from the Old Testament. But there is, also, a smattering from the New Testament. And there are some words, of course, that have lived on the pages of the old black dictionary.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (6)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 6

HORIZONTAL.

1 Federal district (abbr.).
3 Boundary between Edom and Moab. (Deut. 2: 14.)
7 Father.
9 A grain.
11 A measure of weight.
12 A son of Noah.
13 Conjunction.
14 To place.
16 An Israelite.
19 And (Latin).
21 Part of the verb "to be."
22 Pronoun.
23 A small (and often poisonous) tree.
24 The second son of Jacob.
25 Street (abbr.).
26 Used to propel a boat.
28 An Egyptian god.
30 Purchase.
32 Cain dwelt there.
33 Expressive of denial.
35 Tag.
36 Faint.
38 A great President's son (familiar nickname).
40 Upon.
41 An apostle.
42 Negation.

VERTICAL.

1 Accomplish.
2 A liquid measure (Hebrew).
4 Preposition.
5 Wanderer.
6 Half an em.
7 To strike gently.
8 Part of the verb "to be."
10 A wooden vessel.
12 A rude house.
15 Father of David.
16 One of the patriarchs.
17 Tired.
18 The father of Haran. (Gen. 11: 24.)
20 One of the Pharaohs (popular nickname).
22 Pronoun.
27 Verify.
29 A man of sorrows.
31 A nephew of Abram.
32 A girl's name.
34 Light brown.
35 Toward.
36 Off (French).
37 Pronoun.
39 Accomplish.

Solution of Puzzle in last issue

	P	H	A	R	A	O	H	
N		E	L	E	P	H		R
U	P		B	A	T		B	E
M	E	T		P		L	E	V
B	R	O	W		W	I	S	E
E	G	O		E		D	O	R
R	A		I	R	A		R	E
S		E	R	A	S	E		D
	C	A	E	S	A	R	S	

From the Brethren

Bowling Green, Ky., April 20.—I visited the congregation at Price's Chapel on Lord's day. This congregation seems to be strictly adhering to New Testament teaching and is getting along fine. I am to go back, the Lord willing, on the third Sunday in May. This congregation is eight miles from Bowling Green. I am booked for a two-weeks' meeting at a mission point near Bowling Green. I have previously conducted two meetings at this place. The opportunity to preach Christ is not limited to this particular place. There are many such places. Christ said, "Go." So any one who is interested in the cause of the Lord and wants the gospel preached, but who is poor in this world's goods, is asked to drop me a card.—William Freeland.

Osteen, Fla., April 18.—I closed a two-days' meeting with the church at Mims last night, as a result of which three souls were added to the one body and the church encouraged to greater activity. The Bible school was also strengthened and the song service made more interesting. I came to this place to-day to begin a mission meeting to-morrow. We will use the Methodist meetinghouse. Sister W. V. Phillips is the only member of the true church here, and it was by her invitation that I came. Thus it will be seen that this is strictly mission work at a destitute place. I am praying that God will open the hearts of some honest souls who may become obedient to the gospel here. To this end I ask the prayers and coöperation of all the faithful ones in Christ.—J. O. Barnes.

Tucson, Arizona, April 15.—On my return from Tennessee to California, I stopped off (April 4) at Tucson and spent one week, preaching every night but one in a private house. I found fifteen or more members of the church, who were not meeting for worship. They promised to meet regularly hereafter, and a nice auditorium in the county courthouse was secured for that purpose, in which place we had the first meeting last Lord's day, with twenty or more present. Brother J. W. Grant started a small congregation here about seventeen years ago, but for the lack of leadership they soon disbanded, and for the same reason they have met only intermittently since. In the meantime the "digressives" started a church and captured about half of the original band. This digressive church, along with other denominations, observed "holy week" and had the Lord's Supper on Friday night. Brother R. S. Walker has located at Tucson for his health and expects to make this his permanent home. While he is not strong, he is physically and otherwise able to preach and teach and do efficient church work. He expects to do what he can; but if he had some regular support so he could give all his time and energy to the work, I believe a nice congregation could soon be built up. Tucson is a town of about fifteen thousand population. It is a noted health resort, and a true church should be maintained here, not only

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for the benefit of those who live here, but for the good of brethren who come here from other places.—G. W. Riggs.

Monterey, Tenn., April 17.—On the first Lord's day in March, morning and evening, I preached at Monterey, Tenn.; on the second Lord's day, morning and evening, and on Wednesday night before, at Crossville, Tenn.; on the third Lord's day, morning and evening, at Monterey, with one reclaimed; on the fourth Lord's day, two sermons at Algood and one at Netherland; on the fifth Lord's day, morning and evening, and on Saturday night before, at Hilham, Tenn. We have an interesting Lord's-day service at each of the places mentioned, and we try to have it as often as the Lord's day comes. We also have midweek prayer meetings and Bible studies at two of these places, and we can see good results coming from the faithful efforts of those who are at work in a private way. Now, with Brother Turner at Harriman, Brother Wagner at Rockwood, Brother Ezell at Cookeville, Brother Cullum at Livingston, and Brother Oakley in Putnam County, the outcome looks very encouraging to me. May the Lord bless every consistent effort that may be made in this field of labor and in all other places for the advancement of pure, unadulterated Christianity.—J. D. Jones.

Holtville, Cal., April 13.—Yesterday the church here enjoyed the presence, in both Bible study and worship, of the Hanchen family and Brother Peralt, of Ontario, Cal.; Sister Peralt, of El Centro, Cal.; three Cannon families, the Dunn family, a sister, and Brother A. Jennings, of Somerton, Ariz. Brother Jennings preached to a well-filled house at eleven o'clock. The church at Holtville is made up of good, substantial members, most of whom are well grounded in the truth and are willing to work. We are at peace and have good, instructive talks by some one or more of the brethren, both at the morning and evening services, every Sunday. We have three classes in Bible study—one woman teacher, a good, godly mother in Israel, well grown in grace and knowledge, who teaches the little ones; use two glasses in dividing the cup among ourselves, two plates in passing the bread, two baskets in which to take the collection for carrying on the work we are doing here; and are living in all good conscience as to our way of worshiping. We think it according to knowledge.—Ernest L. Sprinkle.

FROM EAST TENNESSEE.

BY GEORGE W. FARMER.

The work with the Cleveland church is moving along well. The Lord's-day Bible-school attendance has gone to one hundred and seventy-eight. Four have been added to the church recently—three by baptism and one restored.

I preached four times last Lord's day—twice at the church at Cleveland, once at a schoolhouse four miles out, and at the county jail to about twenty prisoners at five o'clock.

On the fifth Lord's day in March I preached at Athens in the morning and at Niota in the afternoon.

Brother Glenn and some more of our young people went to Niota last Lord's day and helped them out in their Bible study and communion service. Brother B. B. Posey and others of the Athens church have been doing nobly by the Niota work. They have been going up every Lord's day and helping in the work. We all appreciate this so much. Brother Sam Pittman preaches at Athens at 11 A.M. and at Niota at 2:30 P.M. on the fourth Lord's day in this month.

Brother R. C. White, of Nashville, Tenn., will begin a meeting at Rogersville next Lord's day. Brother White will also begin a meeting at Big Springs, in Meigs County, on the third Lord's day in June.

Brother R. A. Largen, from Fayetteville, Tenn., will begin a meeting early in May at Ooltewah, Tenn. He will conduct another meeting following this one at another point to be determined upon between this and the time. The church at Fayetteville is going to support him in a month's work up in this country. This is fine in the Fayetteville church. Will not six or eight of our good, strong churches help us support an evangelist up in the country above Knoxville? This is so much needed.

We are pressing on all we can in this East Tennessee work. We do want to bring it to the front in gospel work. The work is so laborious, both to body and mind, I am anxious to get other workers up here to help us plan and share these burdens.

Six or eight good congregations could support a man easily and at the same time carry on their home work. But we appreciate the little contributions; so send them on. We can do the work, anyway, if we can get enough of these little contributions together.

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WORD FROM OKLAHOMA.

BY T. H. MATHESON.

These notes are from that part of Oklahoma that sticks out toward the west and joins New Mexico. It has been a long time since anything has been seen in the Gospel Advocate from this part. Now that I have regained my health, I promise a few notes occasionally.

I have not reported a word since about this time last year. I think it was just before our trip to Tennessee. I ask permission to mention a few things in connection with that trip before I go further.

On account of a mission meeting, we were a little delayed in our start by "car route" to my old home; but a shortness of means and a plentifulness of mosquitoes in Arkansas soon brought us to the home of my father, who lives near Macon, Tenn. We made our headquarters happily at father's while we visited, and I preached at several points.

It was a treat to me to be again in the home of Brother J. H. Aiken, who lives near Brownsville. Though I was sick while there, I never spent happier hours. It was Brother Aiken who preached to me most before I obeyed the gospel, and it was he that encouraged me most in making my first feeble efforts at preaching the gospel of Christ. From the time I was but a boy even until now I have regarded him as a strong, Christian character.

It was our good fortune to spend a short time in the home of Brother J. A. Gray and wife, at Jackson. They did everything they could to make our visit pleasant. They brought back afresh the former days, when, as a youth in the Lord's cause, I needed encouragement. Though they have no children, they know how to take care of a poor child in the Lord.

It was near Kenton, in the home of my uncle, J. H. Anderson, that we had another feast. It had been some time since I was with him, and never before with my family. Uncle Jim is a good, jolly fellow, and knows how to make one feel at home and enjoy himself to his soul's content. Though he and Aunt Laura are Baptists, they made arrangements for me to preach over one Lord's day at Christian Chapel, not far away, where there is a good little congregation. Aunt Laura possesses one of the kindest and sweetest dispositions that I know of to-day.

I never want to go back home without visiting my mother's grave. When I was there this time, the keepers of the cemetery had just got through clearing off the little mound and about the little headstone. I chanced to have a little money, and gladly con-

tributed to the keepers who had made this the cleanest cemetery that I have ever seen. Though mother sleeps, I rejoice to think of her as "asleep in Jesus," and of the life that meant so much to me, and of the day when we went together in our obedience to the Lord.

The time soon came when we had to make another trip through Arkansas and brace the western wind. Father, mother (stepmother—and no one ever had a better stepmother), brothers and sisters were told good-by, and we were soon upon our way, thinking how hard it is for loved ones to be separated. The older I grow, the closer I would like to live to my parents and be able to help them and to make their last days pleasant.

There are very few gospel preachers in this section—so few that it would be impossible to hold a preachers' meeting. I wonder if I could get in correspondence with a preacher who would like to move to a great field. We have a good home (house) for some good, active preacher who will move here. The right man can find plenty of work and support. My address is Goodwell, Okla.

CHURCH AT AKRON, OHIO.

BY A. A. BUNNER.

On the second Lord's day in April I was greeted by a large and enthusiastic audience of deeply interested brethren and sisters in Christ, along with many outsiders, at Akron, Ohio. It is a pleasure to meet with and preach to the brethren at Akron. They stand foursquare on the gospel of Christ, with no hobbies of any kind to ride, and they have no time for preachers who come their way riding any kind of a hobby. There are quite a number of young brethren and sisters in this congregation who are rapidly growing in grace and in the knowledge of the truth. It is just the kind of a congregation that is needed in that great and wicked city. Its influence is being felt for good all over the city, and, like the church in Rome, their faith will be "spoken of throughout the whole world."

Brethren, I want to call your attention to the appeal I made for them in the Gospel Advocate of April 9, and to again ask you, in the name of our Lord and Master, to heed this appeal and send them the much-needed help. They expect to begin their building about the first of May, and they need your help. Send contributions to Brother Russell Davis, 282 West Miller Avenue, Akron, Ohio.

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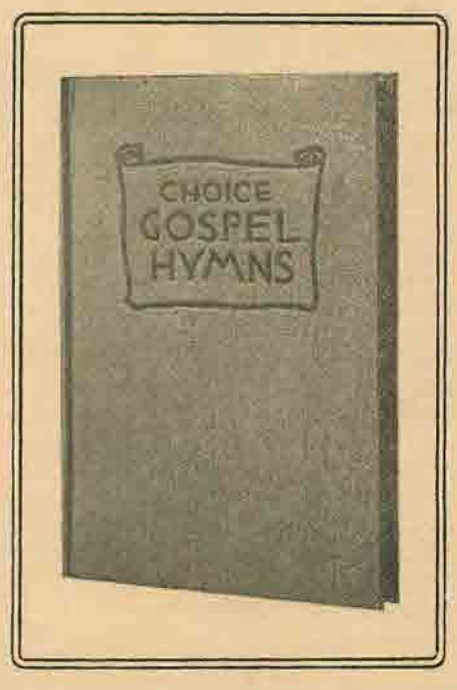

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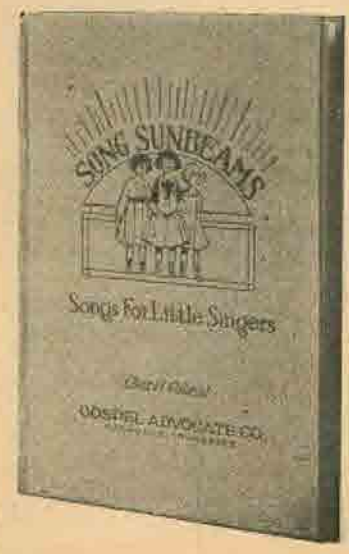

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TRIBUTE TO A WORTHY MAN.

BY FRED M. LITTLE.

Truly great men are those who render the greatest service possible for the good of mankind. Such was Brother W. J. Haynes, of Grady, Ala. Brother Haynes was born in the year 1858, and died on March 20, 1925. He obeyed the gospel under the preaching of Brother Samuel Jordan, of Highland Home, Ala., in his youth.

Under adverse circumstances Brother Haynes received the best education that the schools of the country could give fifty years ago. He began to preach the gospel when he was twenty-two years of age. His life work thereafter was teaching school and preaching. He taught for a number of years in his own private school at Grady, his home. He taught the Bible daily to all who came under his tutelage. Many young men went out from his school inspired to preach the word of the Lord as a result of having been taught and encouraged by Brother Haynes.

But his greatest work was that of an evangelist. He traveled over portions of several Southern States laboring to build up the kingdom of God. As he was an able preacher, an excellent singer, and, above all, a good man, his labors were fruitful of much good. Thousands of people were led to Christ by his ministry, and hundreds of congregations were established throughout Alabama, Georgia, Florida, Mississippi, and Texas. He fearlessly, but very lovingly, set forth the terms of salvation with convincing effect. He knew the Bible thoroughly. Very few could quote more of the Bible by memory than Brother Haynes. His ministry was one of love, for he went out without any assurance of monetary reward. He held meetings and filled appointments many times at his own expense.

The true greatness of the man can be estimated when it is an evident fact that his own community loved and appreciated him best because they knew him best.

He reared a family of several children and provided for them well. He was married the second time, and spent the last years of his life at his home at Grady, Ala. The last four years were inactive because of failing health.

In the death of William J. Haynes, another great hero in the conflict for truth and righteousness has fallen. Brother Samuel Jordan preached the funeral at Prospect Cemetery, near old Strata Church, where loving friends and relatives paid their last respects to his earthly remains. He, like Abel of old, still speaks though he is dead.

Mrs. L. L. Shook

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We wish to acquaint the brethren with the condition confronting the church of Christ in this city. After many years of waiting and struggling as best we could, without a suitable place either to worship or to preach the gospel, we determined to build a house, and this was done the latter part of 1924, and dedicated on January 11, 1925. This was followed by a protracted meeting, which resulted in sixteen additions to the congregation. We wish to make this church the center of missionary work in this city, and, in order to do this, we must maintain a regular preaching service here and there. This we are striving to do. Our house is not elaborate, but it is substantial, and of a character such as is demanded by its location and surroundings. On account of the requirements of the city building code, the structure cost more than it otherwise would.

Our membership is small, and none have any income except their daily earnings. While we all are doing all we can, and some more than they can afford to do, it is not sufficient to meet our present needs. We have bills to pay on our building which must be met at once, if we are to retain our property and our good name.

Brethren, we are appealing to you to assist us in this our extremity, to the utmost of your ability. We are the only congregation in this city of a million people which is striving to proclaim the gospel in its truth and simplicity. The opportunity to do good here is great. We beseech you in Christ's name to assist us *now*, and thus make possible the great work before us.

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OBITUARIES

FRY.

Mrs. Rachel Owens Fry, wife of W. H. Fry, died at Mansfield, Ohio, March 21, 1925. Mrs. Fry formerly lived in Nashville, Tenn. She was a daughter of Peter and Lucindy Owens, of Edenwold, Tenn. Besides the husband, two sisters remain to mourn their loss—Miss Maggie Owens, of Nashville, Tenn., and Mrs. Alice Webster, of Chicago, Ill.

W. H. FRY.

AIKEN.

On May 20, 1846, James Hamilton Aiken was born in Londonderry, Ireland. On March 30, 1925, at his home in Haywood County, near Brownsville, Tenn., he peacefully fell asleep in Jesus. He came to this country with his parents in 1856. On April 4, 1872, he married Miss Ellen Johnson. To this union seven children were born, all of whom survive him. His wife also survives him. He was baptized into Christ, on April 7, 1872, by Brother A. D. Whitelaw. From then to the day of his death he was an earnest, faithful, consistent Christian. For forty-five years he preached the gospel, and did much good in this section. He will be greatly missed by the church at Cliff Creek, where he worshiped, and by the whole community. His loved ones do not sorrow as those who have no hope, for they expect to meet him "in the sweet by and by." "Precious in the sight of the Lord is the death of his saints."

ALLEN PHY.

NORTHCUT.

Lee W. Northcut died at his home, in Huntsville, Ala., on March 14, 1925. Brother Northcut was born on April 18, 1886, in Cannon County, Tenn. He obeyed the gospel at the early age of sixteen, under the preaching of Brother E. Hoover. He moved to Huntsville about fourteen years ago and has been a faithful member ever since. Because of his faithfulness and qualifications he was chosen as elder of the West Huntsville Church, and was devoted and loyal to the end. Brother Northcut was affected with lung trouble and was confined to his bed the last six months of his life, but he bore his affliction with patience. He was conscious to the end. Funeral services were held at the West Huntsville meetinghouse, conducted by Brethren J. A. Jenkins and Boyd Fanning. He leaves a wife, five children, four brothers, two sisters, and a father to mourn his loss. To them I would say: Be faithful to the end, and it will be a happy meeting on the other side of the river. J. I. JONES.

JONES.

Andrew McFarren Jones was born, near McMinnville, Tenn., on April 12, 1854; died, at McMinnville, on May 7, 1924. He was a member of the McMinnville church of Christ, a consistent and devoted Christian of the highest character, who endured his many years of suffering with a fortitude that was at once a marvel and an example to his host of friends. At

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the time of his death his faithful wife, broken by her years of devoted care and solicitude, lay in an adjoining room almost at the point of death herself, but who yet survives him, with the two stepchildren to whom he gave the love and care of a good father. In spite of his disability, Mr. Jones was a happy and valuable citizen in his community and a strong influence for all that was good. His home-going was a distinct loss to his townspeople who hold him in loving remembrance. For many years he read the Gospel Advocate, and it is fitting that even this belated mention of his passing should find place in the columns of the paper he loved to read and in which he found a solace in the years of his enforced retirement from active life. X.

MOORE.

On February 19, 1925, at the home of her son, W. A. Moore, Tupelo, Miss., the gentle spirit of Mrs. Jonathan Moore left its earthly tenement of clay and winged its flight to the pearly gates. She was modest, quiet, and retiring in disposition; loving, kind, and gentle toward all with whom she came in contact. Her beautiful life is more effectual than any sermon or tribute that could be spoken or written of her. Her memory will ever live in the hearts of those who knew and loved her best, and the influence of her life will be felt by many. Truly can it be said of her: "None knew her but to love her." From early girlhood her life was spent near Thyatira, Miss. Here she was married to Jonathan Moore, and together they lived a righteous and godly Christian life until some two and a half years ago, when he was called to his heavenly home. To those who are left with bleeding hearts I would say: Weep not as those who have no hope. "She is not dead, but sleepeth." "Blessed are the dead who die in the Lord." May God comfort the sorrowing and heal their broken hearts, and may they at last be reunited with those they love in that home where there is "no more death, neither sorrow, nor crying."

A DEVOTED FRIEND.

MAY.

Mary (Barnette) May was born on August 25, 1849, and died on February 20, 1925, living to the age of seventy-five years and a few months. We feel that she was truly "a sheaf ripe and ready for the garner." She was baptized in the summer of 1891 by J. L. Haddock. She was the mother of six children—five girls and one boy. Two girls died in childhood. Three girls, the son, and eleven grandchildren are living. The children are all members of the church. The husband and father, J. J. May, died on February 15, 1905. The son and his family have cared for mother and the oldest sister, who has been a cripple since childhood. I never knew a better Christian family. They all love one another, and were so good and kind to their parents. Mother was confined to her bed for about eight months; but neither children nor grandchildren ever seemed to tire, but were ever ready to do anything for "Ma" and "Grandma." Brother Hassell spoke words of comfort to the bereaved relatives and a host of friends, after which she was

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laid to rest beside her husband in the Bell Chapel Cemetery, in Gibson County, Tenn. May we all live a true Christian life, as she did, and meet her beyond this vale of tears.

A SISTER.

HELLUMS.

Sarah Elizabeth Rutherford was born on January 4, 1852, and passed into that blessed sleep, at her home at Charlie, Texas, on July 24, 1924. At the age of seventeen years she was united in marriage to William Hapward Hellums, and in their young days both were baptized into Christ. To this union were born fourteen children, ten of whom survive their mother. Her faith in the God she loved and worshiped never wavered, and her love for the church was a love of service. She not only knew what God has said in his revealed will, but she believed what he said, and enjoyed reading his word daily and singing praises to his name. She was devoted and true in all the relations of life, and has left to her children, all of whom are members of the church and who know the duties, privileges, and pleasures becoming to Christians, a Christian character that stands as a monument to the cause of Christ, and to her acquaintances a friend indeed. Mother was in a dying condition several months before death came as a relief. Though she dreaded the pangs of death, she looked forward to that home of many mansions, whose builder and maker is God, and where there will be no more sorrow and parting and where all tears shall be wiped away. Her body was consigned to the grave in the Pursley Cemetery beside that of her husband to await the judgment day.

MRS. FRANK REDWINE.

HARDEMAN.

On the evening of April 3, 1925, our beloved brother, Jasper M. Hardeman, ended his earthly pilgrimage, which extended through a period of eighty years, ten months, and twenty-four days. In giving up Brother Hardeman, the church in Pulaski, Tenn., has given up one of her most faithful and beloved members. He was an inspiration to all, and his sunny smile brought cheer to many sad and lonely hearts. He was a peacemaker in the church and community in which he lived. He was always present when the church doors were open, if he and his family were well. He was a man who believed that God hears and answers prayer. The devotion and faithfulness of his six children during the last week of his life is evidence of his having reared his children to love and respect him and his faithful companion. He expressed his desire to live that he might yet be useful to the Lord in his vineyard. He died, however, completely submissive to the Father's will, in full assurance of a brighter home. He had been a member of the church of Christ about forty years. Brother Northcross baptized him during one of his meetings in Giles County. He leaves, to mourn his departure, a faithful companion, six children, one brother, a number of more distant relatives, and a host of friends. He was an uncle and admirer of our beloved N. B. Hardeman. Funeral services were conducted at the church in Pulaski by the writer on Sunday, April 5.

MAURICE CLYMORE.

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

The teaching of Jesus Christ embraces all the conditions and relationships of life. No man can live under circumstances in which the Scriptures are not applicable to him. In sickness and in health, in adversity or in prosperity, whether male or female, there are passages in the Bible that are directly applicable to him or her, and from which may be derived the proper strength and guidance.

☼ ☼ ☼

The simple directness and clearness with which God's word presents man's duty is one of the marvelous wonders of the Bible. A Book that the most learned sages of earth cannot exhaust or fathom, it is yet the only Book extant from which the illiterate and unlearned, "the wayfaring men, yea fools," can gather intelligible conceptions of their origin and destiny, and can intellectually grasp, with precision and clearness, a satisfactory account of their obligations, responsibilities, and duties.

Having tried, in their most mature development, all that the world can offer, and having tested, by personal experience, all the rewards and penalties of wisdom, wealth, power, and pleasure, under one of which four heads may be classified every desire and craving that ambition may incite Solomon, having found them all to be "vanity and a striving after wind," declares "the end of the matter" to be simply that, for a man to be successful and happy, he must "fear God, and keep his commandments; for this is the whole duty of man."

☼ ☼ ☼

No man can be happy who does not do his duty. The duties of both sinner and saint are so plainly and clearly presented in God's word that any responsible person may easily comprehend them. No man who loves righteousness and desires to do right can rest at ease while ignoring and disregarding his duty. Those who love the Lord will gladly and happily obey his commandments.

The very soul of true religion is embraced in this principle. In 1 Cor. 13 Paul assures us that the greatest of all is love. When the Savior was asked, "What commandment is the first of all?" he responded: "The first is, Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Love to God can find its expression only in obedience to God. "If ye love me," said Jesus, "ye will keep my commandments." The Lord adds: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

The cardinal principle, then, of true religion consists of that love to God that obeys God. Without this, all else is vain. No amount of zeal and activity, no matter if a man can preach "with the tongues of men and of angels," or if he bestows all his goods to feed the poor or gives his body to be burned, unless he has that love of God in his heart that prompts him to do the things that God commands, he is become simply "sounding brass, or a clanging cymbal," and he is "nothing."

☼ ☼ ☼

The denominational world seems very slow to learn that it is better to obey than to sing and pray. Many are singing and praying, and even preaching, who cannot find it in their hearts to submit to the will of God and to do what God commands. The services that they offer to God are services that their own wisdom suggests and approves; and these services and their worship are offered to God because it pleases them to so do, not because God is pleased to accept such at their hands.

It seems amazingly strange that a creature of reason should bow down and pray to God at the same time he is refusing to do what God commands. Clergymen, in the city of Nashville, deliver sermons and seem to pour out their very souls to God in prayer, who will not read, nor permit others to read, to their congregations the things that the Holy Spirit commands sinners to do to be saved. And when such things are forced upon their attention, instead of anxiously seeking to really learn what God's will is, they introduce every quibble available to show that God's word does not mean what it says and that it is not at all necessary to do what God commands. And such people preach, and pray, and sing!

God accepts only such service as he commands man to perform. "What thing soever I command you," says the Lord, "that shall ye observe to do: thou shalt not add thereto, nor diminish from it." The Bible forbids a man to do anything as service to God that it does not command him to do. It prohibits what it does not require. "Not to go beyond the things which are written" (1 Cor. 4: 6) means that we must preach and practice "the things which are written" and nothing else. The language of Peter, "If any man speaketh, speaking as it were oracles of God" (1 Pet. 4: 11), forbids a man to speak anything that he cannot read in the oracles of God. This principle recognizes that God is the Author of all service he accepts. For man to offer service to God that God does not command him to offer is for man to offer service to God that man himself is the author of.

OUR CONTRIBUTORS

WORD FROM WASHINGTON.

BY EMMA P. LARIMORE.

No, Mr. Larimore is not sick, as some of his friends have feared; but, having a series of meetings in progress here and also having with us visitors who want to see Washington, we have spent the days sight-seeing and the evenings in attending the meetings; hence, we have skipped a beat in the writing. I am doing the writing this week, because I want to tell the children about the Easter egg-rolling at the White House. Mr. Larimore did not attend that function, it being a little out of his line; but he kindly offered me his space in the Gospel Advocate in which to write of what I saw and heard that day.

It has long been the custom for the children in Washington City to gather on the south lawn of the White House, the Monday immediately following Easter Sunday, and roll Easter eggs down the slopes of the lawn. The egg-rolling custom has been observed in some parts of the world, it is said, since the days of the Pharaohs—kings reigning in Egypt more than three thousand years ago—of whom you children have read in studying in the Bible the story of Joseph. Just when this custom began to be observed in Washington City, I do not know. No one seems to remember or to have heard who first started the Easter eggs rolling on the White House lawn, but now it is an established custom granted the children of the city every year, Easter Monday. The schools here have an Easter vacation lasting a week; hence, they are free to enjoy the egg-rolling.

The north, or front, lawn of the White House is always open, and the public may pass through it at will and enjoy its beauty; but the south lawn is reserved for the inmates of the White House, and is rarely opened to the public. It is well adapted to the egg-rolling activity, being very large, and, instead of its being a smooth, green level, there are four little knolls on its surface—small hills—and down these knolls the bright-colored eggs are sent rolling in every direction. The merry little folks run after the eggs, and, of course, there are collisions and falls and bumps and bruises, but no broken bones.

One grown-up may accompany each child through the gates, which are carefully guarded. Many are very glad to borrow a child on that occasion, as no one can enter the gates unless accompanied by a child, and the age limit is ten years. That limit is not strictly enforced, however, for I am sure there were children present who were over ten years old. I took with me a little girl, Felicia Lee Locke, who is in my Sunday-school class, her mother, being fortunate enough to have two little girls, kindly offering to lend me one. Little Hazel Cardwell, a friend of Felicia Lee and Eleanor Raymond, was there with her mother; and instead of our taking the three children in, they took us inside the gates without any questions being asked. I saw many grown people who had no child with them halted and turned back by the guard at the gate. So, you see, that was one day when children were the important members of any party trying to attend the egg-rolling. Some little boys—I am not sure little girls ever do so—stand just outside the gates and hire themselves to any grown-ups who come seeking admittance without a child to give them the right to enter. The boy walks in with his temporary foster parent, receivese a litle money for the favor, and scampers out at the gate of exit, to hire himself to some other childless man or woman who wants to get inside. It is said that some of these boys make a nice little sum that way; but policemen and guards keep a sharp lookout for frauds of that sort.

The scene on the lawn was very pretty on April 13. The day was bright, beautiful, and warm, the children were gay and happy, and the grown-ups were busy trying to keep up with their charges. There were many Girl Scouts on the ground, and they directed the games of the children, picked them up when they fell, soothed them when they cried, took care that no damage was done to shrubs and flowers on the lawn, and helped whensoever and wheresoever helpers were needed. The gayly-colored eggs were rolling down the green slopes in every direction, with happy children scampering after them. Some were tossing balls, others playing London Bridge, Drop the Handkerchief, I Spy, and other games I remember playing when a child, as well as new games I did not know. As noon drew near, children and grown people gathered in groups and ate their lunches.

It was estimated that there were ten thousand children on the lawn that day and not less than four hundred thousand eggs rolled, but that seems to me to be a rather big estimate as to the eggs. Forty eggs to each child seems to be entirely too many eggs; but on the street car we boarded to reach the White House there were many children, and each child had a little basket or box of eggs. After rolling the eggs till they were broken, many of the children ate them, and the grass looked as if there might have been a shower of bits of bright-colored eggs. But the children were entirely free. There were no restrictions as to keeping the grounds trim and neat, and no one was required to pick up eggshells or other scraps.

In the midst of the grounds is a large pool, with jets of water all around its rim, flashing back in rainbow hues the rays of the warm spring sun. Careful, anxious mothers had no fears of their little ones' falling into the pool, however, though there were always many children about it, as it is well wired to keep children at a safe distance.

Mrs. Coolidge, mistress of the White House, came out on the lawn, her two white dogs with her, and was at once the center of a group of children eager to shake hands with her. Mr. Coolidge, the President, came out on the south portico, overlooking the animated scene, and waved his hand to the smiling children. That day (April 13) was, doubtless, to them tinged with sadness, it being the anniversary of the birth of their son, young Calvin Coolidge, who died less than a year ago.

In the afternoon the celebrated Marine Band played, and at three o'clock the gates were opened to all who wished to go in. By that time the children had tired of egg-rolling and other games, and many had gone home; hence, the presence of so many grown people could no longer interfere with their sport. At five o'clock the band played "The Star-Spangled Banner," after which all went home.

Long ago the White House lawn was large enough for all the children of the city to have room to roll their Easter eggs on its green slopes; but the number of children has grown steadily, while the lawn remains exactly the same in size; so, many children go to Rock Creek Park and others to the grounds of the Soldiers' Home for the annual egg-rolling festival. The green slopes of those two places were alive with children that day. It was a bright, pleasant day following a "spell" of cold, dark weather, and the warm spring sunshine was a boon to all who love to get out into God's great outdoors.

COMMENTARY ON FIRST CORINTHIANS. No. 17.

BY C. E. W. DORRIS.

Chapter III.—Continued.

MAN'S WORKS TO BE TESTED. (Verse 15.)

Verse 15. *If any man's work shall be burned.* That is, the material not able to stand the test will be destroyed. *He shall suffer loss.* The builder will lose his material and his time and labor spent on it. *But he himself shall be saved.* That is, the builder may lose his material and all his time and labor given to it; but if he proves faithful in the test, he will be saved. The builder, as well as his material, will be tested. *Yet so as by fire.* As one escaping some evil with great difficulty. He is saved, but barely saved, like one who escapes from a burning building where all or almost all of his goods are consumed. We should observe that the salvation or damnation of the material has no effect on the salvation or damnation of the builder; neither does the salvation or damnation of the builder affect the salvation or damnation of the material. The salvation or damnation of each depends upon the faithfulness or unfaithfulness of the individual himself. The builder may lose all his material and yet be saved himself, if he proves true; and the material may all be saved and yet the builder be lost, provided it proves true. The salvation of the material does not depend upon the goodness and purity of heart and soundness of the preacher who does the baptizing, but upon the motive and purpose of the heart of the one baptized and his faithfulness afterwards. If a believing penitent is baptized to obey God, and does it because God demands it of him and to get into Christ, this feature of his obedience is genuine though the administrator may have, at the time of the baptizing, held many false ideas and theories about it. The obedience of the baptized is not to be rejected on account of the false ideas, theories, and doctrines of the administrator. This should put an end to the so-called "rebaptism." He who will not fellowship a baptized believer because he was baptized by one who held to, taught, and practiced some error, when he is trying to get away from and out of the false doctrines and practices of the administrator, is a sectarian.

THE SIN OF DEFILING GOD'S TEMPLE. (Verses 16, 17.)

16. *Know ye not that ye are the temple of God?* The disciples of Corinth composed the church at Corinth. *The Spirit of God dwelleth in you.* The Spirit of God dwells in all obedient believers—the church. (Acts 2: 38; 5: 32.) The Spirit is given to God's children. (Gal. 4: 6.) The world cannot receive the Spirit. (John 14: 17.) The reception of the Spirit at the house of Cornelius was a miracle. (Acts 10: 44-46.)

17. *If any man defile the temple of God.* Destroys the local church. *Him shall God destroy.* He who defiles the church or temple of God by carnal divisions and doctrines fundamentally wrong will be visited with the wrath of God. He who thus defiles the temple of God is a worse character than he who pierced the side of the Son of God, because he defiles the spiritual or better part, while he who pierced the side of Christ only marred the temporal part. This character will not be saved at all—not even "so as by fire." The apostle describes the sin and punishment, not only of such teachers as from worldly motives allure bad men into the church or continue them in fellowship by willfully perverting the doctrine and precepts of the gospel, but also of those hypocrites who for worldly ends intrude themselves among the faithful and put on a great show of godliness. The expression, "if any man destroy the temple of God," being general, is no doubt applicable to any false teacher and hypocritical Christian who spoils the temple of God. Nevertheless, Paul, in this passage, had more particularly in mind the false teacher and the faction at Corinth who had spoiled the temple of God at that place by their divisions as above stated. This is an argument to the Corinthians to show the evil of their divisions. They are the church and temple of God, and, therefore, not to be profaned by divisions. The Corinthians, by being converted to Christianity, became a church of Christ, a holy temple, in which the Spirit of God dwelt, and where the spirit of division ought not to be. Observe: (1) That the people of God in a given locality constitute the church or temple of God in that locality; (2) that the Spirit of God dwells in the church or temple of God; (3) that those who defile the church or temple of God, either by factious divisions or erroneous doctrines or corrupt living, provoke God to destroy them.

THE GLORIOUS ESTATE OF THE CORINTHIANS. (Verses 18-23.)

18. *Let no man deceive himself.* A caution against the tendencies of party sins. Self-deceit is the ground of all other deceit. Whatever deceit is abroad, it begins at home. A deceitful heart will not spare so much as itself, although the self-deceit be most unnatural and monstrous, most fatal and pernicious. *If any man among you seemeth to be wise,* etc. That is, if any man seem to be wise in the wisdom and learning of this world, let him embrace the doctrine of Christ, which the world calls "foolishness," and so become a fool to them, that he may be wise according to the wisdom of God. All human and worldly wisdom comes far short of, and is but a mere shadow and appearance compared with, the wisdom of God manifested in the gospel. If one is wise in his own estimation and that of the world, let him select that which the world calls "foolishness" that he may be wise unto salvation. This kind of wisdom Paul severely condemns, because it stands in opposition to the wisdom of God. He commands all teachers of the gospel to teach its doctrine and precepts sincerely.

19. *For the wisdom of this world is foolishness with God.* That is, it is so in God's estimation; he counts it so. That which the world thinks is wise is only foolishness in God's sight. If we compare wit with grace, learning with true religion, a rational head with a gracious heart, the latter infinitely transcends the former in the account of God. All the admired wisdom of worldly men is nothing but contemptible folly in the esteem of God. The world's wisest man is God's biggest fool. *For it is written.* In Job 5: 13. *He taketh the wise in their own craftiness.* Not only while they think they are acting wisely, but by their own wisdom, which itself is their snare and the occasion of their destruction. No wisdom or craftiness of man can stand before the wisdom and power of God.

20. *The Lord knoweth the thoughts of the wise.* Not only does he know the thoughts of the worldly-minded, but the spiritual-minded as well; hence, he cannot be deceived by either. *That they are vain.* The thoughts of the worldly-wise are empty and foolish in God's sight. The subtle contrivances of men who are opposed to the methods which God's wisdom has appointed are vain—are utterly ineffectual for accomplishing what they intend by them. Wherefore those wise teachers, whom Paul reproved, labored to no purpose when they endeavored to build the temple or church of God by methods which God condemned. The choicest and best thoughts of the wisest men are vain—yea, vanity. Note that Paul introduces a double testimony from the Old Testament to prove his assertion that the wisdom of the world is foolishness with God—the first from Job 5: 13, the second from Ps. 94: 11.

21. *Therefore.* Upon the whole. *Let no man glory in men.* No teacher belongs peculiarly to himself, and for this reason we should not form parties around human leaders. *All things are yours.* They had been enriched in everything, in utterance and in knowledge, by the grace of God. (Chapter 1: 4, 5.) The supernatural gifts of tongues and knowledge had been imparted to them, so

that they were not inferior to other Christians in privileges. (Chapter 1: 7.)

22. *Whether Paul, or Apollos, or Cephas.* The three parties over whom they were divided were all equally theirs to serve them for Christ's sake. *Or the world.* The leap from the three preachers to the world greatly enlarges the thought and shows that the world is not our master, but the servant of the children of God. Every one in the world, however excellent in gifts or grace or office, is also your servant. *Or life.* Life is yours, to school fit, and qualify yourselves for heaven. *Or death.* Death is gain to the Christian. By it he comes into possession of his eternal reward. *Or things present.* All "shall work together for good to them that love the Lord." *Or things to come.* Probably things future as related to this present life, also in life eternal. *All are yours.* The climax in this world and the world to come. We should not get the idea that the property of all the things in the world is vested in Christians by an exclusive title, but that, by the direction of the providence of God, all things, prosperous or adverse, whether present or future, shall be made subservient to the promoting of their virtue in the present life, and of their felicity in the life to come. Thus far they may consider themselves as having an interest in all things, and may survey them with pleasure as making a part of their treasures; and among the rest, death itself is theirs, as it is the appointed means of bringing them to the vision and enjoyment of God and all heavenly blessings.

23. *Ye are Christ's.* His property, subjects, and members, because he has bought us with his blood. Therefore, instead of being disciples of Paul, Apollos, and Peter, you are disciples of Christ. *Christ is God's.* As a mediator, he refers all his services to God's glory. Christians own all else, but do not own themselves. They are not their own, but the property of Christ. Christians are disciples and servants of Christ, and Christ is God's disciple or servant, at least in revealing the plan of salvation. (John 7: 16; 8: 28; 12: 49; 14: 10; 1 Cor. 11: 3.) Paul closes his discourse with the admonition not to glory in any man, neither in Paul, nor Apollos, nor Cephas, seeing they were all theirs. That is, all the apostles and ministers of Christ, from the highest to the lowest, from the least to the greatest, and all their ministerial gifts and labors, are all ordained and appointed by God for their use and service. All true ministers and ministerial abilities are wholly for the church service and spiritual advantage; all their power is for the church's preservation; all their gifts are for the church's edification. Their message is for the church's comfort and consolation. Thus all things in and belonging to the church are ours. The true Christian uses this life in promoting God's glory and securing his own salvation. Death, that which is in itself so terrible, is for his advantage. It delivers him from a sinful world and passes him on into heaven. All events of providence which befall us, whether prosperity or adversity, health or sickness, riches or poverty, are all sanctified to us, and are instrumental for the sanctifying of us. They are blessings, and dispensed in love to us. All future things which may befall us in this world and in the world to come shall be to our abundant advantage, whether they be merciful or good things, or grievous and sad things; particularly death is to come, but to die is gain. "Ye are Christ's." That is, not Paul's, nor Apollos', nor Cephas' disciples or servants, but Christ's only; therefore, glory only in him. Consecrate all to the service of Christ and resign all to the will of God. Ye are Christ's by adoption, by redemption, and by conquest; therefore, glory in him, and in him only.

I have always said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

CHRISTIAN SCHOOLS.

An article headed, "Tending Toward Denominationalism," by Brother J. L. Hines, appears in the Gospel Advocate of April 2, on page 315. In this article Brother Hines points out some very flagrant blunders in an advertisement by Brother A. R. Holton. That Brother Holton, who is president of a college, was so indiscreet as to fall into the patois of denominationalism is regretfully astonishing. Brother Hines' criticism of Brother Holton's unscriptural phraseology has my whole-hearted indorsement. But in that article of criticism Brother Hines gives us a paragraph of remarks on the operation of Christian schools in general. These remarks are as erroneous and injurious as Brother Holton's "denominational thunder." I refer to the following from Brother Hines' article:

"Christians have a legal and scriptural right to own and operate schools, *as private institutions*, just as farmers, business men, or printers; but just a little common Bible judgment teaches us the impropriety of farmers, business men, or printers' begging the churches for money to run their private business. Yet a Christian farmer has the same right to *beg the churches* for funds to run a Christian farm as a Christian teacher has to beg the churches for funds to run a Christian school. There is no authority for either in the Scriptures. Even if Christian business men should start such a 'drive,' scarcely a cent would they get unless they tacked 'Bible' or 'Christian' to the name of their enterprise. The same is true of the colleges. If brethren cannot run schools on a solid financial basis, they had better quit. But after securing thousands of dollars from the brethren at large, I find that board and tuition in said colleges are no cheaper than others."

Does Brother Hines mean to teach that it is wrong for men who are running an enterprise which is not self-supporting, but admittedly good for humanity, to solicit funds from the brethren for the purpose of maintaining that enterprise? "If not, that is the impression it makes on his readers, anyway."

Not many months ago a new hospital was built in our town. Of course, this "enterprise" was not self-supporting at first, and, therefore, not on a "solid financial basis." But the promoters of this "enterprise" wanted to put it on a "solid financial basis" as soon as possible, and called on the Martin church for funds. We gave about one hundred and forty dollars. An operation at this hospital is "no cheaper than others." Did we do wrong in giving one hundred and forty dollars to build a hospital? If it is not wrong for us to contribute to the building and maintaining of a hospital, is it wrong for the promoters to ask us to do that which is not wrong for us to do? Did we do wrong in not telling the physicians who were working for this hospital that if doctors cannot build hospitals "on a solid financial basis, they had better quit?"

Sometimes brethren who are running orphans' homes write to the church at Martin asking for funds for the maintenance of these homes. And sometimes we respond liberally. Ought we to tell these brethren that if they cannot run these homes "on a solid financial basis, they had better quit?"

Of course, these brethren who are running the Christian schools, and who "have a legal and scriptural" right to run them, would not get a cent "unless they tacked 'Bible' or 'Christian' to the name of their enterprise." If a brother should come to us for a meeting, he would not get a cent "unless" he "tacked Bible or Christian" to his enterprise. We do not want anything that doesn't have both "Bible" and "Christian" hanging to it somewhere. It is because "Bible" and "Christian" are tacked so securely to the hearts of our children when they attend the Christian schools that all Christians ought to contribute to the building and maintaining of them.

The use of denominational terms by the president of one school doesn't prove that such terms are used in all schools. We still have some brethren running schools in Tennessee who use sound speech and know the difference between denominationalism and Christianity. If one school teaches denominationalism, let the mothers and fathers in Israel take their children out of that college and send them to another. Brethren of greater faith and loyalty than those who are running the Christian schools in Tennessee cannot be found.

The need of Christian schools was never greater than now. Infidelity and sectarianism are rampant. Our children must be educated somewhere by somebody. We have brethren who are capable teachers, free from every phase of infidelity and denominationalism. Being deeply moved for the eternal welfare of the boys and girls whose faith in God is insidiously destroyed by many colleges, these faithful and loyal brethren have undertaken to build and operate schools where our children can be educated and

rooted and builded up in Christ and established in their faith, instead of Darwinism and denominationalism. We believe the brethren who are running these schools are doing a good work, because Brother Hines says they have a "legal and scriptural right" to run them. And since very few school-teachers and preachers have money enough to do this good work as it ought to be done, we believe all Christians ought to be glad to have fellowship with them in "every good work" (2 Cor. 9: 8; Tit. 3: 1) and rejoice at the opportunity to put their money where it will contribute to the spiritual growth and development of the youth of our land.

Brother Hines, in one paragraph, seems to suppose that because a school receives money from the churches, and the "United Christian Missionary Society" receives money from the churches, too, that one is just as unscriptural as the other; but in the next paragraph he seems to have discovered the difference when he says: "Christians have a legal and scriptural right to own and operate schools, *as private institutions.*" Christians do not have a "scriptural right to own and operate" the United Christian Missionary Society, either as a *private* or *public* institution. The difference is in the work they do. The United Christian Missionary Society "operates" the church by usurpation. Schools which are made possible by the liberality of Christians build boys and girls mentally and spiritually. Orphans' homes, which are made possible by the liberality of Christians, feed, clothe, and shelter unfortunate children. If a school is as unscriptural as the United Christian Missionary Society because both receive money from the churches, an orphans' home supported by the churches is as unscriptural as either. To compare either Christian schools or orphans' homes to the United Christian Missionary Society is as absurd as to compare Paul to Judas.

Let us never lose sight of our opportunities nor fail to use every one of them for the advancement of the kingdom our Lord died to establish. CECIL B. DOUTHITT.

The following letter is from Brother A. R. Holton, president of Thorp Spring Christian College, to Brother J. L. Hines:

Thorp Spring Christian College, Thorp Spring, Texas, April 6, 1925.—I have just read "Tending Toward Denominationalism" in the Gospel Advocate of April 2. May I say that I agree with everything that you have to say. I come to offer an apology and an explanation. The matter going into our advertisement in the Firm Foundation of March 10 came about under the following circumstances: I had engaged the services of an advertising agency in Dallas, Texas. I had sent them a write-up of the main facts that I wanted to go into this advertisement; they sent back the copy to which you refer. In our rush to get this copy to the Firm Foundation, it was not edited; therein I made a great mistake. If you have noticed what I have had to say during the five years of my connection with Thorp Spring Christian College, you have never found anything tending toward denominationalism. You will also notice that we ran "ads" for several weeks after the one you refer to, in which "ads" there was nothing of the kind as indicated by the issue of March 10. I accept the correction and assure you that the advertisement was due to carelessness on my part in the office.

Yours fraternally,
A. R. HOLTON, President.

Brother Hines informs us that he is glad Brother Holton has seen fit to make the above correction. Brother Hines says:

I want to commend Brother Holton for his high ideals of Christian integrity and manhood. If all brethren, upon seeing their own mistakes by "carelessness," would breathe the spirit of our good brother, Holton, there would be fewer church troubles and there would be a breaking down of suspicion, and the Lord's army would press forward in the spirit of Jesus and in humility of the truth.

The abuse of a thing must be distinguished from the thing itself. Mistakes and errors are made in the work of schools, religious journals, housing and feeding widows and orphans, and in the work of the churches. The thing itself cannot be condemned because it is perverted or abused.

The education of children is a practical reality confronting parents, not a fiction nor a speculative theory. Something has to be done about it. Before any one condemns the very commendable efforts of those who are endeavoring to put the right sort of an education within the reach of boys and girls, they should suggest something better. He is a bad builder who would take everything away and put nothing in its place.

It is certainly right for Christians to conduct schools and colleges. We only regret that so few Christians are competent to so do. It would be shameful, and would bring about a most unenviable condition of things, if no Christians were conducting schools and if there were no Christian schools. No man can suggest, in rebuttal, that we have State schools. Are Christian parents to depend on worldly teachers for the education of their sons and daughters? The man who would make such an argument has no conception of the distinction between the world and the church.

But is it wrong for individual Christians or for congregations to assist in sustaining Christian schools? We may differ on the expediency of a multiplicity of drives and campaigns for money, and we may even go so far as to suggest the possibility of some of our schools putting too great an emphasis on money; but would this show that it is wrong to contribute to the support of a much-needed work that is not, of itself, self-supporting? The State supports its schools, and the rich contribute millions to the endowment of worldly colleges and universities. Certainly Christians should contribute to the support of Christian schools.

It would be right to contribute to the support of a Christian farm or a Christian factory, if good could come of it. Still, we wish to emphasize the fact that our schools and colleges are individual affairs and that, while the churches may contribute to their support if such be their desire, they are not "church schools" and have no jurisdiction whatever over the churches. Instead of being owned by the churches, such schools own themselves, and stand or fall upon their own merits and responsibility.

J. A.

PUBLISHERS' ITEMS.

Write us to-day for sample copies of The Young People, for boys and girls. The price is in reach of all.

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MISSION FIELDS

MISSIONS.

BY ROBERT S. KING.

If you were asked the following questions about the work of the church, what would be your answer?

How many foreign missionaries does it support?

In what countries are they located?

How many mission stations do they look after?

What is the church doing to reach the foreigners in this country?

What is it doing to reach the Jews in America?

What effort is your congregation making toward starting or in helping carry on a mission or a mission Bible class?

What effort is being put forth to train leaders and teachers for the future years?

What effort is being made to enlist the young people of the church in mission work, especially in the foreign field?

What is being done to promote definite and earnest prayer for our missionaries who are making so many sacrifices to tell the sweet story to those who know it not?

What are *you* doing to interest the church in all peoples and all nations?

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.)

Our Lord has given us a wonderful record of his life, death, and resurrection, confirming it by much proof, and placed in our hands this commission to tell the story to others.

We should read it every day, study it, pray over it, read it to the church every Lord's day, and ponder it until we have a passionate desire for souls. We should meditate upon it until we can earnestly and fervently pray "the Lord of the harvest, that he send forth laborers into his harvest;" for the harvest is plenteous, and the laborers are still few.

Do we realize that the mission of the church is missions, and that it is a big business? We would resent the charge that we are antimissionary, and we are not, but most of us have a mighty poor conception of the task before us. Almost three-fourths of the world lies in heathen darkness to-day. In round numbers, eight hundred million are practically untouched by the gospel, and millions more have only an imperfect knowledge, such as the Catholics and other denominations have given them.

Dare we not step forth from our pleasant homes and loved ones to take the message of salvation to heathen lands and claim the promise, "Lo, I am with you always?"

Why do the young people of our churches never volunteer for service in these neglected places? Lack of teaching on this important subject is the only answer. Missions will advance when we begin teaching the church her duty along this line.

Keith Faulkner once made this statement, which has become somewhat famous: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field."

Paul said: "How shall they hear without a preacher? and how shall they preach, except they be sent?"

Christ is not willing that any should perish, but that all should come to a knowledge of the truth. In view of this fact, do we earnestly desire the salvation of souls, and have we earnestly tried to obey the Lord's marching order of the great commission? We are going to have to stand before God some day and give an account of the deeds done in the body, and we cannot look into his face unafraid and unashamed if we fail him now.

The church has some who are faithfully trying to take the glad tidings to those who know not God. These have left their pleasant homes and loved ones and this good land, where we can worship without fear of being molested and where there are none to make us afraid, and have crossed the seas to take the message to those in heathen darkness.

Here is the honor roll of those who have "left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake," and are faithfully declaring the unsearchable riches of Christ to a dying world: J. M. McCaleb, Tokyo, Japan; Miss Lillie D. Cypert, Tokyo, Japan; Clara E. Kennedy, Tokyo, Japan; Erroll A. Rhodes, Japan; Bess Wheeler Rhodes, Japan; Miss Sarah S. Andrews, Japan; Harry Robert Fox, Japan; Pauline Hickman Fox, Japan; Orville D. Bixler, Japan; Annie Davis Bixler, Japan; Herman J. Fox, Japan; Mrs. Herman J. Fox, Japan. These missionaries have nine little children.

The most prominent native evangelists are: Yunosuki Hiratsuka, Otoshigi Fujimori, Ebine and Herosia Ishiguro (the latter of whom is at present in Los Angeles, Cal., doing mission work); Max Langpaap, Honolulu, Hawaii; Ora T. Langpaap, Honolulu; Will N. Short, South Africa; Adelia O'Neal Short, South Africa; Ray Lawyer, South Africa; Zelma Wood Lawyer, South Africa; John Sherriff, South Africa; Emma Sherriff, South Africa.

India, with 330,000,000 people, has no missionary of the church of Christ. A remnant of the native church still exists, and there is need of a young couple to take up the work. China, with her four hundred and fifty millions, is absolutely untouched, so far as the church of Christ is concerned. The harvest is white and the reapers are few.

"Whom shall I send, and who will go for us?" (Isa. 6: 8.) Dare you not finish the quotation?

Jesus told the Samaritan woman at the well: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

We know him and have obtained this water that satisfies, and now we must give the same to others: "Freely ye have received, freely give. And: "If ye know these things, blessed are ye if ye do them."

Funds for the workers will be cheerfully forwarded without expense by the writer, in care of this office.

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MISSIONARY WORK IN MICHIGAN.

BY LESLIE G. THOMAS.

While our attention is being called to mission work beyond the sea, we ought not to forget the work that should be done here at home. It is not the purpose of this article to minimize in any way the work abroad, but rather to point out opportunities around us that should not be allowed to go by unnoticed. With God there is no "home" and "foreign" missions. It is all missionary work with him.

The United States has a population of more than one

hundred million souls. Approximately one-fifth of this number live in the Southern States. The gospel is quite well known in some parts of this section of the country, but beyond this a New Testament congregation of worshipers is the exception and not the rule. Millions of people near our door have never heard of the blessings Jesus offers them through the gospel.

Inasmuch as I had the privilege of spending more than five years in the great mission field of Michigan, I want to say a word about the work in that State.

Michigan has a population of more than three millions. There are eighty-three counties, and, if I am not mistaken, the number of congregations of Christians only will not exceed twenty-five in the entire State. Detroit has five white and one or two colored congregations, with one or two in its suburbs. Grand Rapids, the next city in size, has none; and Flint, the third city, with a population of approximately one hundred and thirty-five thousand, has one congregation.

For nearly five years some of the Detroit churches have been supporting a man in that mission field. During the four years they supported me (I supported myself the first year I was in the State), I was the only gospel preacher outside of the city of Detroit who gave his full time to the work. Brother Charles S. Black is now laboring in those parts, and, so far as I know, he is the only one outside of Detroit who is now devoting his entire time to the work.

Perhaps this is not the greatest mission field in the world, but I am sure that it deserves our attention. Is there a church or several churches in the Southland that will select a mission point in that State and support a man in the work there? Or is there a man who is willing to go to Michigan and support himself until he firmly establishes the cause of Christ in some destitute place?

[Editor's Note: Brother Thomas has done a great work in Michigan, and is now in the David Lipscomb College preparing himself for a greater work of the same nature in the same State. He is to be very greatly commended for his zeal and diligence in missionary work.]

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OTHER GREAT MISSION FIELDS.

Evangelists sent and sustained by our various congregations should be kept busy preaching and teaching in such great cities of the United States as New York, Chicago, Boston, Philadelphia, Buffalo, St. Louis, San Francisco, and Washington, D. C.

And there are also many congregations in such States as Tennessee, Kentucky, and Texas that are amply able to send one or more evangelists to the great cities of Europe and South America. Jesus, our Lord, says: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." J. A.

T. Q. MARTIN'S MEETING AT HENDERSON.

BY L. L. BRIGANCE.

The one and only T. Q. Martin, of St. Marys, W. Va., recently closed an unusually good meeting at Henderson, Tenn. Brother and Sister Martin came to us as strangers, but they won the hearts of the church and town before they had been with us many days. They are an unusually fine pair—kind, courteous, cultivated, and Christian. It was a genuine pleasure to be with them and to have them with us.

Brother Martin is a great preacher. He knows the one great theme of every gospel preacher—"Christ, and him crucified"—and is kind, loving, and fearless in proclaiming it. His denunciation of all forms of sin and unbelief, especially of the so-called sciences that are trying to undermine Christianity, is something terrible to hear. It almost startles you like the lurid flash of lightning or the roar and crash of thunder. Brother Martin's manner of preaching is different. It was quite new to us. There is a rich vein of wit and humor, mingled with tenderness and pathos, running all through his speech, like the twisting together of gold and silver threads. Sunshine and showers, laughter and tears, follow each other like the shadows of clouds across the landscape.

T. Q. Martin has a gift that few of our preachers have—that is, of being able not only to reach the minds of men, but their hearts as well. He is evidently emotional by nature; and some great sorrows through which he has passed have deepened this side of his character. We have many others, perhaps, that can speak as ably to the intellects of men as Brother Martin, but few, if any, that can reach their hearts like he can. Having become disgusted with the appeal of the denominational preacher almost entirely to the emotions, we have swung to the opposite extreme of appealing almost exclusively to the intellect. The gospel is a mixture of things that appeal to both, and so ought our preaching to be. It is so with Brother Martin.

Great crowds attended this meeting. The whole town probably never turned out so well before. A good impression was made upon all. There were eighteen baptisms, the spiritual life of the church was deepened, members of the body were brought closer to God and to one another through our good brother's labors among us.

A very happy event of the meeting was a visit of Brother and Sister H. L. Calhoun, who came to make preparations to live and labor in Henderson in the future.

It turned out that Brethren Calhoun and Martin were old schoolmates and fellow laborers in the gospel in years gone by. Both of them had sat at the feet of McGarvey and Grubbs and Graham in their younger days. It was a happy meeting between them, one of the bright spots in life to which we look back with joy in the years to come. Brother Calhoun, of course, would not preach for us during Brother Martin's meeting, but he made a wonderful speech at the opening exercises of Freed-Hardeman College one morning while there. He impresses you most favorably. With all his great learning and culture, he is the very embodiment of simplicity and humility. He seems to be supremely happy in his new relationship, and as eager and enthusiastic as a boy over the prospect of his future connection with the churches of Christ and Freed-Hardeman College.

Sister Calhoun, although a very highly cultured woman, is, nevertheless, plain, simple, and motherly. She impresses you as a good, Christian wife and mother who is interested in the church, her husband and children, and the proper education and training of the young.

If any one should be further interested in Brother and Sister Calhoun, there will be an article about them and one from him, together with his picture, in the Freed-Hardeman College Bulletin, which will be out about the middle of May. A postal card will bring it to your address.

The church at Henderson will long remember Brother and Sister Martin's sojourn among us, and we trust that in the providence of God they may soon come our way again.

BROTHER McQUIDDY'S BOOK.

"The Profitable Word" contains a choice selection of the writings of J C. McQuiddy, editor and publisher of the Gospel Advocate for over forty years, carefully compiled by A. B. Lipscomb. It is a gem and contains some of the best thoughts of a great mind. The book contains 196 pages, and is neatly bound in silk and stamped in gold and white metal. Now ready. Send $1.50 and get a copy.

OUR MESSAGES

H. C. Hale preached at Lewisburg, Tenn., last Sunday.

You don't know how much good you can do until you try.

Hugh H. Miller preached at Stiversville, Tenn., last Sunday.

There was one restoration at Lindsley Avenue, this city, last Lord's day.

Those who live every day as though it were the last day never fall from grace.

T. Q. Martin began a meeting at Grandview Heights, this city, last Lord's day.

A. G. Freed preached the commencement sermon at Humboldt, Tenn., last Sunday.

S. H. Hall reports two good crowds and one confession and baptism at Russell Street, this city, last Lord's day.

A colored preacher in Mississippi was called to quit preaching by a squad of white caps. What are we coming to?

Andy T. Ritchie began a meeting with the congregation at Sixth Avenue and Buchanan Street, this city, last Lord's day.

Foy E. Wallace, Jr., and family change residence from Wichita Falls to Denton, Texas, and should be addressed at 914 Carrier Street.

W. S. Moody preached at the Twelfth Avenue Church, this city, last Lord's day, morning and night. One lady came from the Baptists.

A. B. Lipscomb closed a fine meeting at Eighth Avenue, North, this city, last Lord's day, with six baptisms. W. G. Klingman led the singing.

F. B. Srygley is in a splendid meeting with the Ridgedale congregation, Chattanooga, Tenn. C. H. Woodroof preaches for this congregation.

Forney Roberson, Jasper, Ala., April 30: "Our meeting, with G. A. Dunn, Jr., of Texas, doing the preaching, is great. Seven additions so far."

F. C. Sowell hopes to meet his thirty-ninth annual engagement at South Harpeth, in Williamson County, Tenn., on the second Lord's day in May.

R. C. White and J. D. Derryberry began a mission meeting at St. Augustine, Fla., May 3. The meeting will continue as long as the interest demands.

Married, at the home of Andrew Mayche, on the Hillsboro Road, Sunday, April 26, Harvey Clifton Herndon and Addie Mai Whited, H. S. Lipscomb officiating.

H. Leo Boles delivered the commencement sermon for the high school at Manchester, Tenn., last Lord's day. Brother Boles also preached in Manchester last Lord's-day night.

Price Billingsley is announced to begin a meeting for the Houston Heights church of Christ, Houston, Texas. Brother Billingsley preached at Charlotte Avenue, this city, last Lord's day.

R. C. White closed a meeting at Rogersville, Tenn., April 26, with two restored. There was good interest throughout. This is a congregation that came from the "digressives" last summer.

B. C. Goodpasture, Atlanta, Ga., April 28: "Two fine services at West End Avenue last Sunday. Two were added by statement and one came from the Christian Church. One was added by statement on the preceding Sunday."

We regret to inform our readers that Sister Price Billingsley was called upon to undergo an operation at an infirmary in this city last Monday, but we are glad to say that she stood the operation well and is rapidly convalescing.

H. R. Daniel, Elkton, Ky., May 1: "I will preach at Millerstown on the third Lord's day in May, the Lord willing. I have some time this summer and fall not taken, and would be glad to have some calls to hold meetings. The Gospel Advocate is a help to me. It gets better all the time."

L. E. Jones, 417 East Fifth Street, Metropolis, Ill., April 1: "On account of the great storm that swept Southern Illinois and destroyed some of the places where I was to hold meetings this year, I have some time that I could give to meetings where they could use me this summer and fall."

While living, Brother McQuiddy frequently called attention through the Gospel Advocate for quarterly contributions to be made by churches to the Tennessee Orphan Home; and, also, to Christian families, able to do so, to adopt children and "bring them up in the nurture and admonition of the Lord."

A. Smith Chambers, Florence, Ala., April 28: "The last month and a half has been a time of growth and progress for the Sherrod Avenue church of Christ. There were about fifteen baptisms, some by statement, and our meetinghouse was almost completed. The congregation here has asked me to hold their meeting next year."

Jake Hamilton, Alabama City, Ala., April 20: "We had good crowds yesterday, both morning and evening. Carl Smith preached a splendid sermon on 'Preach the Word.' In the afternoon we conducted a mission meeting out from Gadsden, with prospects for a church to be established there, making the fourth loyal church of Christ in Etowah County."

R. D. Smith, Terrell, Texas, April 27: "The interest in our meetings in Terrell was good yesterday. In spite of the fact that the weather was rather threatening at both hours, a good attendance was had. At the close of the meeting last evening one more (a lady who made the confession at the prayer-meeting hour last Wednesday evening) was baptized."

Adolph Border, Knobel, Ark., April 21: "There are thousands of people who love and appreciate the Gospel Advocate. For every individual who criticizes the Advocate it has hundreds of stanch supporters, and so the raving of such people does not amount to so very much. The Advocate does great harm all right, but it does this great harm to the devil's cause."

J. C. Mosley, Moore, S. C., May 2: "The work is going on encouragingly in the churches at Moore and Stone Station. We have six Bible lessons each week. I will begin a protracted meeting at Stone Station next Lord's day. I could use a number of back numbers of the Gospel Advocate, if the good people would send them to me. These people are anxious to read."

Will W. Slater, Irving, Texas, April 28: "Our meeting closed Sunday night. We had a great meeting. Twenty-two were baptized and much good done otherwise. I am now ready to devote all my time to the evangelistic work in holding meetings, teaching singing schools and musical normals, or doing evangelistic singing wherever I may be needed. I begin at Tulsa, Okla., next Monday."

W. N. Ridge, one of our young preachers, supplements the assistance he receives in preaching by laboring with his own hands in selling wall paper, calcimine, and fresco cleaner. Brother Ridge is handling a good line, and any of the brethren in need of wall paper, calcimine, or fresco cleaner will do well to write Brother Ridge at Route 4, Box 53, Nashville, Tenn., or call him at 7-4999-J.

Jack Meyer, Charleston, Miss., April 20: "The Charleston congregation closed its spring meeting on Sunday. The meeting continued fifteen days. John E. Dunn did the preaching, and the singing was conducted by the writer. There were three baptisms and one restoration. We had the largest crowds in several years. It has been difficult to get a good hearing in this section, one baptism being as difficult to obtain as ten in some sections usually frequented by our big evangelists. But the people are gradually becoming more interested, and we feel that Brother Dunn has carried us far into the hearts of the people."

R. E. L. Taylor, Decherd, Tenn., April 29: "I arrived home from Florida on March 18. I have been sick ever since, but have managed to preach somewhere every Lord's day. I was with my home congregation on the fourth and fifth Lord's days in March. I preached at Cowan on the first Lord's day in April, at Sewanee the second Lord's day, at Bean's Creek the third Lord's day, and at Tullahoma and Ross the fourth Lord's day. I canceled all protracted meetings until the third Lord's day in May. I will begin a meeting in Alabama City, Ala., the third Lord's day in May, the Lord willing. My health is improving some. I think I will be well again soon. I will preach again at Tullahoma next Lord's day. I ask an interest in the prayers of all Christians everywhere."

J. L. Hines preached at Allensville, Ky., last Sunday.

Married, at the residence of W. B. Atchley, 1205 Acklen Avenue, Nashville, Tenn., on April 18, Dr. Mack M. Green and Emma Mai Eubank, James A. Allen officiating.

Married, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, Nashville, Tenn., on April 16, William B. Hooberry and Marie L. Savage, James A. Allen officiating.

Married, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, Nashville, Tenn., on April 29, William Ezell, Jr., and Sarah Elizabeth Grimes, James A. Allen officiating.

James E. Chessor, Spencer, Tenn., April 29: "Price Billingsley, of McMinnville, Tenn., preached here on April 26, morning and night. He also lectured at chapel on Monday morning."

G. W. Jarrett, Jackson, Ala., April 16: "Last Lord's day was a fine day with us at Dossville, Miss. I preached on Saturday night and on Lord's day, morning and night, to large and attentive audiences."

Jesse F. Love is making arrangements to go to Fort Myers, Fla., to hold a tent meeting. There are thousands of cities in these United States in which some of us ought to make arrangements to hold a tent meeting.

C. R. Nichol (Christian) and H. B. Taylor (Baptist) began a debate at Monticello, Ky., last Tuesday. We have requested J. L. Hines, one of our correspondents, to write a report of the debate for the Gospel Advocate.

J. Fairs Nichols, Fancy Farm, Ky., April 27: "Last Lord's day was fine for the church at Friendship, east of Murray, Ky. I preached to a fine audience. The Lord willing, I shall be there again on the fourth Lord's day in May."

M. S. Mason, Eldorado Springs, Mo., May 1: "I am now at Eldorado Springs in what we trust will be a successful meeting. Raymond L. Hazlet, of Morrillton, Ark., is my capable song leader. We will be here till May 10."

Thomas E. Milholland, Bartlett, Texas, April 30: "I am with a fine people here. I am engaged till the last Sunday in August. I am thinking of doing more field work. I love to see people obey the Lord, and so I love to preach the gospel."

A. R. Hill, Avon Park, Fla., April 27: "The Frostproof mission meeting closed last night after three weeks' duration. The few Christians that I found there promised to begin regular worship. One came from the Baptists. This is truly a mission field."

James E. Laird, Tulsa, Okla., April 28: "The meeting at Irving, Texas, came to a close last Sunday night after continuing over three Lord's days. There were twenty-two additions and much good accomplished otherwise. Will W. Slater will begin our meeting here next Sunday."

Homer Davis, Blanket, Texas, April 28: "The meeting here began last Friday night. Seven have answered the call. It was a pleasure to have Tillet S. Teddlie with me in the Bowie meeting the first of this month. I am giving all of my time to revival work. Address me at Ranger, Texas."

A. B. Barret, Fayetteville, Tenn., April 20: "I recently spent six weeks lecturing in Texas on evolution. I also held two debates, one with the Seventh-day Adventists and one with the anti-Sunday-school brethren. I am to moderate for C. R. Nichol in his coming debate with Taylor (Baptist) at Monticello, Ky., May 5-8."

D. S. Ligon, Clovis, New Mexico, April 14: "Fine interest and a good hearing at both morning and evening services here Sunday. In the afternoon I went over to Melrose, some twenty-five miles west of here, and preached to an interesting crowd of people. Brethren, I am doing my very best to 'preach the word' in this country. I preach three times almost every Sunday. I have not been saying much about it, but I am busy just the same. May the good Lord bless the faithful."

J. W. Chism, Little Rock, Ark., April 28: "Our work at Texarkana is doing well. I never worked with a better congregation, one that believes in doing good and that does not forget to communicate to the sick and needy. I am at this writing in Little Rock in a fourteen-days' meeting which began last night with a fine hearing. M. O. Daley is preaching here. He is a good and faithful man and a good preacher. When we close here, he is to hold a meeting for us at Texarkana, beginning on May 10."

J. W. Brents, Topeka, Kan., May 2: "About the first of July I shall give up the work here of my own accord and move to Tennessee. I am leaving a needy field and an excellent congregation, but circumstances demand that I be nearer my people, from whom I have been absent nearly twenty years. I shall be busy."

J. H. Morris, Tuscumbia, Ala., May 1: "I was at Caryton mission on Saturday night before the fourth Lord's day in April and on Sunday morning, and at Jackson's Ridge in the afternoon. These points are both mission points in the west end of Colbert County, Ala. I will hold two meetings at mission points in this county in July."

We regret to advise our readers that M. D. Davis, of the Twelfth Avenue congregation, this city, passed away last Lord's day. Brother Davis was stricken about 11:30 A.M. while at service, and passed away without regaining consciousness. H. Leo Boles and W. S. Moody conducted the funeral at the Twelfth Avenue meetinghouse last Monday. A more extended notice later.

Charles Holder, Bridgeport, Ala., May 1: "My home was completely destroyed by fire yesterday. A house near me caught fire, and in a few moments my own was in ashes. We saved about all our household goods. Our home is partially covered by insurance. My wife is in poor health. This is the hardest blow, I think, I have ever had; but God still lives, and I believe in those for whom and with whom I have labored for twenty-two years in the Lord's service. I would appreciate the prayers and fellowship of the disciples with whom I have labored. I ask the prayers of all God's people."

E. D. Martin, Eagle Lake, Fla., May 2: "I recently closed a meeting with the church in Haynesville, La. We had good attention, and seven were baptized. The people there are hungering for the truth, and I shall do more work in that section of the country in the immediate future, the Lord willing. I am scheduled to begin a series of meetings with the congregation in Winter Haven, Fla., on the first Lord's day in May. This little nucleus is striving to put the Lord's kingdom upon a permanent basis in this beautiful town. They are in need of funds for building purposes, and the restrictive clause in the deed insures against any innovation. Send a donation to George Flack, at Winter Haven, and the same will be acknowledged promptly."

J. O. Barnes, Lake City, Fla., April 30: "Our mission meeting at Osteen, on the East Coast, closed on the night of April 26, with one addition. Conditions were unfavorable for a successful meeting. We used the Methodist meetinghouse for our services. The attendance was small and interest dull, but we trust that some other good will be manifest at the judgment as a result of this seed sowing, for we sowed down that little village with religious tracts arranged by some of our best brethren. This meeting was made possible by Sister W. V. Phillips, who is the wife of Dr. W. V. Phillips, originally of Bear Creek, Ala. This was a 'Macedonian call,' as there is no established church there, and necessitated much sacrifice on the part of the preacher and the three members there."

Ben West, Sinton, Texas, April 26: "Four victorious and happy services yesterday. Three additions—two by baptism, one a Baptist of long standing. Baptizing on Wednesday night, Sunday night, and again next Wednesday night. Revival and soul-winning campaign grows in interest. Over fifty additions since January 1. The evangelistic campaign continues in this church through 1925. (Acts 5: 42.) The male quartet in this church sings all over the county and the minister is speaking the word effectively. The writer is to make baccalaureate addresses before large classes of high-school graduates in the Sinton and Sodville high schools, and will speak at Rockport in May. The Sinton church is in the greatest campaign of its history."

C. C. Sudberry, Boston, Tenn., April 27: "In regard to my sister, who is confined to her bed and had requested to be baptized, I beg to say that, after I discussed the matter over with you and Brother Srygley on Saturday morning, I got busy, and, with Sister Lipscomb assisting, we set the stage, and Brother Hall baptized her the next morning at ten o'clock. The husband opposed us very strongly, but we proceeded just the same, and Brother Hall carried it out nicely. I would be glad if you would inform as many brethren and sisters as possible about this case and request them to visit her, as she needs all the encouragement possible, as her mother, who is also her nurse, is of the Methodist faith. Her name is Mrs. Morris Thompson, 1417 East Greenwood Avenue, Nashville, Tenn."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

THE YEAR OF JESUS' BIRTH.

BY E. A. ELAM.

A brother says, "We should use the Bible and not helps, as they are not in accord with the Bible," referring to "Elam's Notes," and cites as proof that these lessons give the time of Christ's trial, crucifixion, etc., as A.D. 30, when "the time should be A.D. 33 or 36."

This leads me to think something should be said in regard to the time of Jesus' birth, life, death, and ascension, in addition to the comments in the "Notes."

As has often been said in these "Notes" themselves, if there is anything in them out of harmony with the Bible, that thing should be rejected. It is my prayer and exhortation that nothing but the truth shall be received.

But, if every book is to be rejected as a whole because perchance it contains a mistake, then men should cease writing books, pamphlets, articles, preaching sermons or teaching classes, or even talking on Bible subjects. Our brother himself would have to cease teaching, because he says these things occurred "A.D. 33 or 36." His statement is uncertain; for if it was 33, it was not 36; and how is our brother to know? We are curious to know, too, what he teaches his classes on this subject, and where, without what he calls "helps," he could learn anything definite on the subject. No Bible dictionary, commentary, or any other "help," so far as I know, places these occurrences in A.D. 36. Must all authorities on this point be ignored, and must classes or a congregation accept his bare statement in regard to it?

He says "we should use the Bible and not helps;" but the Bible does not state definitely the day or month or year when Jesus was born. By referring to history and thereby learning at what time Augustus Cæsar, Herod the Great, Tiberius Cæsar, and Pontius Pilate reigned, we can learn about the year in which Jesus was born. But the history of these rulers is a "help."

This brother's declaration that "we should use the Bible and not helps," concerning chronology, is on a par with the similar declaration concerning not a few other things. The truth of all this is, he seems to wish a class or congregation to accept his *oral* "helps," inaccurate and haphazard as they may be, instead of studious, accurate, and authoritative ones. Just so, not a few others would have a class or congregation to take as the veritable word of God their unstudied, unprepared, and not always correct *oral comments* on a lesson or a text, and call that "*using the Bible only.*" This is to those who really study and understand the Bible, strange, inconsistent, and ridiculous.

With this before us, we do not wonder that James says: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble [in chronology as well as in other things]. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." (James 3: 1, 2.)

Studying this passage causes us to come with fear, trembling, and much prayer to the work of trying to teach the word of God, either orally or by pen. How fearful are the consequences when one goes before a class of young people, or stands before an audience of grown ones, without thoughtful, prayerful, and long, earnest preparation!

Other passages like James 3: 1, 2 seem to make no more impression upon some than if they were no part of the word of God at all. With other qualifications, a brother, before he is appointed an elder, must have shown that he is "*apt to teach.*" But what does "apt to teach" mean? All should know it means capable of teaching—that is, the word of God.

In Rom. 15: 14 Paul states the Roman brethren were "*able* also to admonish one another" because they were "full of goodness" and "filled with all knowledge" of what? The answer is, knowledge of the truth. Some are sufficiently good to teach, but have not sufficient information and knowledge of the Bible to do so. Some may have sufficient knowledge to teach, but not sufficient love for God and the salvation of souls, and are not, therefore, sufficiently devoted to the truth to do so.

Timothy, a student of the word of God under Paul, although in a measure inspired, was commanded to still diligently study to present himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.) We preachers sometimes preach on this text, but we dwell on "*rightly* dividing the word" for the instruction of others, which instruction very many need, and fail to apply to *ourselves* the *command* to study, and to study *diligently*, that *we* may be able in our teaching to do this.

Every man is forbidden to think more highly of himself—his gifts, attainments, and ability—than he should, and to be wise in his own conceits—his own notions and theories. (Rom. 12: 3, 16.) This prohibition should be as conscientiously and as strictly observed as the one forbidding lying, stealing, fornication, or any other disobedience.

Yet it is sometimes the case that the less general information a man has, especially the less he knows of the word of God and the less of the Spirit of Christ he has, the more presumptuous he seems to be, the less he feels the need of "helps," and the stronger his desire to act the teacher. Peter says, "If any man speaketh, speaking as it were oracles of God" (1 Pet. 4: 11); but he is far from saying that whatever such men attempt to teach are "oracles of God." He says all teachers and preachers must be sure they are teaching and preaching the "oracles of God," and not their own "oracles."

WHEN, THEN, WAS JESUS BORN?

The birth of Jesus, the Christ, the coming of the Son of God into the world—"God manifest in the flesh"—is the very greatest and most wonderful event in the history of mankind. This fact concerns us most. But we can learn something of the time when Jesus was born.

The Bible states that Jesus was born during the reign of Herod the Great, Augustus Cæsar, and other rulers

mentioned (Luke 2: 1, 2; Matt. 2: 16-18), and was crucified during the reign of Tiberius Cæsar and that of Pontius Pilate, governor of Judea (Luke 3: 1), but it does not state the exact year or time of the year when Jesus was born. As stated above, we learn from history when these men reigned.

Two things should be known:

(1) The dates placed in the margin of some Bibles were put there by men, and in the New Testament years after it was written, and not by inspiration; just as the division of the Bible into chapters and verses was made by men. The divisions are quite convenient, but they were not made by inspiration.

(2) Reckoning time from the birth of Jesus did not begin until several hundred years after his birth; and it has been agreed by those who have studied the question that a mistake of four years was made, which places his birth in the year B.C. 4. Brother McGarvey says: "According to the received chronology, Jesus was born in the last year of Herod; and he was, therefore, less than a year old when Herod died. His birth occurred four years previous to our common era, the era having been erroneously fixed by Dyonisius Exiguus in the sixth century." Brother Lipscomb says the same, as do other scholars.

This monk fixed the date of Jesus' birth 753 after the building of Rome; but this cannot be the right date, because Jesus was born before the death of Herod the Great, and Herod the Great died in the spring of 750 after the building of Rome. Jesus, then, was born as early as 749 after the building of Rome, or B.C. 4.

There is no proof whatever that Jesus was born on December 25. On the contrary, it seems altogether probable that he was not born on that day.

"The International Bible Dictionary" says it is puzzling to some that the date of Jesus' birth has been given four years before his actual birth. This dictionary explains: The reason is that the dating of events from his birth began centuries later; and the monk, Dionysius Exiguus, who first published the calculations in A.D. 526, made a mistake of about four years.

The date fixed by this learned monk has been so long in general use that it is hardly possible to change it, and it is not necessary for practical purposes to try to do so. In preparing Bible lessons for the last twenty-five years, whenever they embraced the life of Christ, I have called attention to these facts, thinking it well enough for students of the Bible to know them, and knowing that it is not setting aside the Bible to teach them.

QUESTIONS ANSWERED.

BY F. W. SMITH.

The following questions have been on hand for some time:

Farmersville, Texas, March 20, 1925.—Dear Brother Smith: I see in the Advanced Quarterly for this quarter, page 52, you say: "The thief was in his grave forty-three days and nights before any one was commanded to be baptized in the name of Jesus Christ for the remission of sins."

(1) Do you mean to say that this promise was given in the great commission, which was given after Jesus rose, or in Peter's sermon in Acts 2?

(2) How do we know that the day we keep is the Lord's day?

(3) Would you use the literature published by any company where some of the members object to it?

(4) If so, would you have these lessons before the church assembles, as such, to "edify itself in love," or do you think the exercise of these lessons is or should be a part of the edification?

(5) In such exercise, would you divide the members into classes and have women do part of the teaching, or would you have men who are able to do this work? If there was not a man who could do this teaching and there were one or more sisters who were able, would you use them? In the case before the writer's mind, there was one man who would teach and there was not anything used but the New Testament. Did the one teacher do wrong in having this godly sister take the smaller ones and teach them the New Testament while he taught the others? To this work there were opposers, and they have divided the church over this work. What course would you take had you helped to establish this church? Would you meet on and submit to their rule, or would you go somewhere else?

(6) What would you do where some of the members want the communion set and where some oppose the use of it? Would you advise its use, or would you disapprove of it unless all were willing? If its use is scriptural, it should be used; if not, what course should those who oppose it follow?

We have both cases, and I would be glad for you to teach us out here in Texas, where the churches are torn into pieces over these questions and other questions that grow out of them.

Please write as many articles as you will. I do not think there is a question that needs your advice worse. I am certainly enjoying the Quarterlies and the "old reliable" Gospel Advocate these days while these things mentioned are at work. May you have many years to serve God and bless man.

Your humble brother in hope,
R. T. SISCO.

1. The promise, "shall be saved," in Mark 16: 16, is equivalent to the "remission of sins" in Acts 2: 38. See, also, Luke 24: 46, 47. The reference in the Quarterly is to the great commission.

2. The day Christians meet to proclaim the Lord's death till he comes is known to be the Lord's day, or the first day of the week, in the same way that generations to come will know that the Fourth of July marks the declaration of American independence—viz., by the continuous custom of observance.

3. No one has any right to say what "method" I shall adopt in teaching the word of God, just so I do not interfere with the method of some one else. If I see proper to use Sunday-school literature in teaching, he who interferes is a *sinner*, making and binding a law where God has made none.

4. The meeting for teaching and instructing all classes of people, whether in the church or out of it, by different teachers separated into classes, should be done either before or after the assembly of the church which meets to break bread and perform other acts of prescribed worship.

5. God has given to man common sense, and expects him to use it in doing what he is commanded to do in the most efficient way, when no particular way for doing it is specified. God commands his children to teach his word anywhere and everywhere. He has not limited them to *time*, *place*, or *method*, when such time, place, or method does not interfere with some specific divine arrangement. The fundamental law of instruction is the adaption of what is taught to the capacity of those being taught. Common sense suggests graded lessons, teaching each according to the capacity of receiving instruction. The very people who oppose the classification in our Lord's-day schools and the graded Sunday-school literature would *tear up creation* if the public schools to which they send their children did not follow that rule. If they should enter the school and find but one teacher, with old and young, big and little, all in the same class and being taught the same thing, a howl would go up that would alarm the natives. A woman, just so she does not assume authority over man, has as much right to teach the word of God as any man; and whenever she has an opportunity to do so, she disobeys God if she refuses. When appointed by an elder or one approved by the elders to teach a class on Sunday morning, she certainly is within her Christian rights if she does so. I would use competent sisters in class work whenever needed. Those who have divided the church with their opposition to class teaching and godly women's teaching those assigned to them have committed a great sin; and unless they repent and cease such opposition, it will, in my judgment, be bad for them in the judgment.

6. Churches are not compelled to use the "separate" communion set; but I have seen but few congregations, covering a period of forty years and an acquaintance with "thousands" of churches, that *did not have* "separate" cups or glasses. For a man to worship with a church that uses from two to six cups, as most churches do, and then oppose the use of forty or fifty, is *ridiculously inconsistent*, and he should really be ashamed to lift his voice against the separate communion set. However, rather than divide the church over such a matter, I would advise the continuance of the two or six cups, and try in patience and prayer with kindly teaching to show the brother his inconsistency.

There are plenty of men in Texas and elsewhere that are opposed to making laws and binding them on God's children where he has left them free, who could do such work in correcting such evils as well or better than I. However, I appreciate the kindly words of Brother Sisco, and am always ready to render him and others any assistance within my power. He is a good, God-fearing, and self-sacrificing man, and all such men are indeed valuable to the cause of Christ.

THE ENDEAVOR SOCIETY AND THE BIBLE SCHOOLS.

BY F. B. SRYGLEY.

More than a year ago I wrote what I thought was a harmless little article on the Endeavor Society as a church society. Brother D. A. Sommer copied that article in the Apostolic Review and asked me to put Bible schools in the places where I had the Endeavor Society. I saw his article in the Review, but I owned no Bible school and did not feel that I was set for their defense, and so passed it by, thinking if there were any Bible schools that were usurping the work of the church and taking honor to the school instead of giving it to the church, I could not defend them and would not try to do so. Matters went on till I received two letters—one, as I now remember, from my friend, Brother Beasley, of Paducah, Ky. I then took the matter up again and told Brother Sommer if he would put the Apostolic Review in the same places where he had put Bible colleges, I thought he would be able to see the question of schools as individual enterprises in which a Christian might teach the Bible exactly as he and others were using the Apostolic Review, founded by Benjamin Franklin. This was the only issue I made with Brother D. A. Sommer, yet he tried to get me to affirm in debate the following proposition: "Human organizations of Bible colleges, such as David Lipscomb College and Abilene Christian College, established by Christians for the purpose of teaching the Bible along with secular studies, are scriptural." I told the brother I would not affirm any such a proposition, but stated a proposition in plain words: "Human institutions, such as the unorganized Apostolic Review, founded by Benjamin Franklin, are scriptural." As I now remember, Brother Sommer let the matter drop here, and I heard no more from it till Sister Larimore sent me a letter which was addressed to Brother and Sister Larimore, but which was evidently intended for me. Following is the letter in full:

Washington, D. C., March 19, 1925.—Dear Brother and Sister Larimore: During the pleasant visit that Cornelia, Junior, and I had with you recently, you will remember that we discussed somewhat a letter that Brother George Blake had written commenting upon the position that Brother Srygley has taken upon the Bible-school question, and you stated that you preferred that Brother Srygley defend his own position in the matter, and offered to forward Brother Blake's letter to Brother Srygley.

Brother Blake thinks the letter referred to above is not in shape to send as it is written, and also that the arguments contained therein are those used by Brother Srygley himself against the Christian Endeavor Society, as published in the Gospel Advocate about December, 1923, or January, 1924, I think. I am, therefore, inclosing a copy of the article on which I would like to ask a few questions, the answers to which would help me to arrive at the truth ("Thy word is truth") concerning this perplexing question.

As I understand Brother Srygley, he believes that a Christian may use the Bible school in teaching the Bible. In other words, that it is neither commanded nor forbidden in the New Testament, and that, therefore, Christians have a right to the use of their opinion and judgment in the matter. Now, I believe that nothing could go further to clear up the questions in my own mind over this matter than to have clearly set forth the reasons why each argument used by Brother Srygley in the inclosed article against the Christian Endeavor Society will not also condemn the Bible school.

The following questions may serve as a guide:

1. (See paragraph 2.) Does not the use of a Bible school to do a work of the church (teaching the Bible) make such institution an attempted aid to the church?

2. (See paragraph 3.) Is it not equally true of the Bible school that it cannot rest upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone, and likewise that it cannot be a part of the church?

3. How can we "give Christ the glory in his church and not divide our time and hearts with the institutions of men," when we use the institution of a school to teach the Bible?

As you will see, the above questions do not cover all the arguments in the article against the Christian Endeavor Society and are not meant to take the place of the big question of why Brother Srygley considers that the reasoning used does not apply with equal force to the religious school. Any information that Brother Srygley may be able to give me on the above will be appreciated and will be carefully and prayerfully studied.

With best wishes for your health and happiness, I am,

Very truly yours,

121 Maryland Avenue, N. E. HUBERT E. HALL.

It will be noticed that Brother Hall claims that he wants to arrive at the truth on the Bible-college question. But why should he not be just as anxious to arrive at the truth on the newspaper question? It is true that he does not own or operate a religious newspaper, and for that reason he may make himself believe he is not interested in the scripturalness of newspapers. Neither does he own or operate a Bible school. Then why should he be so anxious to have that question settled? There is no Bible college in Washington City and no one there who owns or operates one. If I understand the matter Brother Hall is one of the number in Washington City who left the congregation and started another because they did not believe in Bible colleges. Suppose Brother Hall is right in believing that Bible colleges are unscriptural, would he be justified in dividing the church in Washington over the question? No one was asking him to believe in a Bible school or give one cent to the support of any Bible college. These few brethren pulled off from the church in Washington and reported the matter to the Apostolic Review, a newspaper which stands precisely on the same footing that Bible colleges should occupy. Suppose some of these college presidents do believe that their school is a church institution; that only proves that they are mistaken, and I do not see any reason for Brother Hall's trying to divide the body of Christ over that matter. They have no more right to do such a thing than I have to divide the church over a newspaper which no one is asking me to support or defend.

Brother Hall says: "As I understand Brother Srygley, he believes that a Christian may use the Bible school in teaching the Bible." Thus far you understand me perfectly. Schools are not church property, though some may believe they are. They should belong to the man or men who build them, and Christians can and should use them through which to teach the Bible if they have the chance. Christians have the right to use any means or agencies in teaching the Bible, such as the printing press the mail, or anything which does not interfere with the independence, autonomy, or work of the local church.

Brother Hall seems to think answers to his three ques-

tions will clear up the matter very much. I will try to answer the questions to the best of my ability.

1. "Does not the use of a Bible school to do a work of the church (teaching the Bible) make such institution an attempted aid to the church?" I should think that would depend on how it is used. If Christians would use schools through which to teach the Bible as Paul used "the school of Tyrannus," I should say "No" to the brother's question. "But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." (Acts 19: 9, 10.) This is as far as I have ever gone in using a Bible college, and this is as far as I ask Brother Hall to go in advocating schools through which to teach the Bible; and even if Brother Hall cannot conscientiously go as far as Paul did in using a school through which to teach the Bible, I still would not be in favor of dividing the body of Christ over the matter, especially if he did not try to make a law for me where God has made none. Brother Hall seems to think he can make a law to govern me in this matter; but he should remember that Christ is the only Lawgiver, and his law is to go "into all the world" and "teach all nations." Brother Hall says go into all the world, but do not go into any school, because the man who built it may have had a wrong idea about it; and therefore we must stay out of these schools, even if we have the opportunity to teach in them.

2. "Is it not equally true of the Bible school that it cannot rest upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, and likewise that it cannot be a part of the church?" I think so. *It cannot be a part of the church* any more than a farm can be a part of the church. I really think this is true, whatever the man who owns and operates the school thinks about it. I do not ask Brother Hall to believe that any school is a part of the church, because if this were true there would be a Bible school wherever the church was found, for we cannot have the whole without all of its parts; but the church does exist where there is no Bible school. In fact, there was none in Washington where Brother Hall once met, but he left that church and started up another, I reckon, because some one believed that a Christian could patronize a Bible school or teach the Bible in such a school.

3. "Can we give Christ the glory in his church, and not divide our time and hearts with the institutions of men," etc.? I do not see any necessity in dividing our hearts and time with a school just because we teach the Bible in it, any more than Paul divided his heart and time when he was teaching in the school of Tyrannus.

Now I have answered Brother Hall's question, and I would like to ask him a few. (1) Where is the scripture for dividing the body of Christ in Washington City over the Bible school, when there is not one in five hundred miles of the place? (2) What right have you to leave the congregation in Washington and start another, when no one is demanding that you patronize a Bible school or even believe that you can use one in which to teach the Bible? (3) How can you be consistent in opposing my teaching the Bible in a school founded by man and indorse the Sommer family in teaching the Bible through the Apostolic Review, founded by Benjamin Franklin? Remember, Brother Hall, it is your action in leaving the church in Washington and joining in with others in starting another congregation antagonistic to it that is on trial now, and not mine. I have never advocated dividing the body of Christ over this question. I will admit that likely many school-teachers have erroneous ideas on this question, but I would be afraid to divide the church over it. It is, as I see it, a most fearful thing to do. Jesus loved his spiritual body above his natural body, and you should have a good reason for dividing it before you do it. Since you have been a party to this division, I beg you to retrace your steps. The church in Washington has never asked you to build or patronize a Bible school, and, as I see it, you have taken the wrong course in this matter.

CALLS FOR BROTHER SRYGLEY.

BY J. A.

Last year, with the help of some of the readers of the Gospel Advocate, Brother F. B. Srygley, one of our senior editors, responded to a very urgent call for preaching in some of the Western States. Brother Srygley spent some time in Colorado and New Mexico and succeeded in accomplishing much good.

Among those baptized by Brother Srygley last year were two persons to whom baptism was peculiar and unique, as neither of them had ever seen any one baptized before. Brother Srygley is eminently fitted to carry the gospel to new fields. He preaches to the people with a plainness and simplicity that enables them to at once appreciate the clear teaching of the word of God and to recognize the importance of conforming to a "Thus saith the Lord."

We are very much interested in encouraging Brother Srygley in missionary work of this kind, as we should send our best preachers to new and difficult fields. Earnest and insistent calls have come to him, from the places where he preached last year, to return to them again this year; and to Brother Srygley's credit, we are glad to announce that he has consented to go and that he is making his arrangements accordingly. He intends, if the Lord wills, to hold at least three meetings in these destitute places of the West.

And as these places are unable to sustain Brother Srygley financially while preaching for them, we are suggesting that readers of the Gospel Advocate lend a hand and have a part in the work. We are aware that many of our readers would rejoice to participate in missionary efforts of this kind, and that the consensus of opinion is that more work of this kind should be done.

All who desire to assist Brother Srygley in responding to these Macedonian calls and in preaching the gospel at these destitute points may send their donations to James A. Allen, Gospel Advocate office, Nashville, Tenn., and proper acknowledgment will be made.

PUBLISHERS' ITEMS.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

As Adventism is being agitated, we suggest to all our readers who are interested in the subject to send us $1.25 for a copy of "Adventism and the Bible."

We have recently printed the second edition of "Hardeman's Tabernacle Sermons," Volume I. Price, $1.50. Mail us your order for a copy of this splendid book.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is selling fast. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, $1.50, postpaid, to any address. Send for your copy to-day.

For information regarding any book, address the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

QUERY DEPARTMENT

BY H. LEO BOLES

In Rom. 4: 9-15, Paul teaches that Abraham's faith was reckoned to him for righteousness before his circumcision, and that it was so reckoned that the "promise might be to all the seed"—that is, to the Gentiles as well as to the Jews. But James (2: 21-24) connects the offering of Isaac with Abraham's justification by faith. Isaac was offered more than a score of years after the time when Paul said Abraham's faith was reckoned to him for righteousness. I want to know what Abraham's offering up of Isaac had to do with his justification by faith several years previous. If Abraham was not justified till he offered Isaac, he was then justified in circumcision, the very thing that Paul denies. Next, if Abraham's justification was complete while he was in uncircumcision—and it must have been, or else Paul had no point against the Jews in Rom. 4—what besides faith was the condition of his justification? And then, what is the bearing of all this on the matter of justification to-day? (See Rom. 4: 23, 24.)—K. C. MOSER, Oklahoma City, Okla.

I am satisfied that there are no contradictions in the Bible. We may not always be able to see the harmony that exists; nevertheless, the harmony exists. Our being unable to see it does not destroy the harmony of all truth. The blessing of justification by faith comes alike to Jew and Gentile. Abraham was justified before he was circumcised. His circumcision was a seal of his justification. His justification did not depend upon his circumcision. He was the father to all who believe who are in an uncircumcised state, as he is the father to all the Jews or circumcised who walk in his steps.

We do not know exactly how long Abraham had been justified when he received the mark of circumcision. Many think that it was about thirteen years. He was circumcised in his ninetieth year. Ishmael was thirteen years old at that time. He was justified before Ishmael's birth. Paul is showing that Abraham was justified before he was circumcised. This shows that justification was not confined only to the Jews or the circumcised.

Abraham's offering up Isaac was the culmination of his acts by faith. In the offering of Isaac he climbed higher up the mountain of faith and enlarged his horizon of the blessings of Jehovah. He came into a fuller realization of the blessings of righteousness. Paul has shown that justification is not based upon circumcision, and hence the Jew could not exclude the Gentile. This seems to be Paul's argument.

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(1) Please explain Rom. 13: 14. How do we put on Christ? I told my class it meant to repent and live the new life; while others said Gal. 3: 27 should settle it, which says nothing of the new life. (2) Is the expression, "erring Christian," in the Bible? If so, how can we err Christlike, and when did Christ err?—M. F. HOLT, Shelbyville, Tenn.

1. The scripture referred to reads as follows: "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." We first put on Christ in baptism. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) Again: "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) One cannot be baptized into Christ without putting on Christ; and if one puts on Christ, that one is in Christ; and if one is in Christ, he is a new creature. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5: 17.) We live the new life in Christ. No one can live a Christian life out of Christ.

2. No, the phrase "erring Christian" is not in the Bible. The idea is there, as Christians err. Not many, if any, can say that they are without sin, without an error. If one is in error and persists in that error, he will finally be condemned. God's children make mistakes and must be forgiven. In that sense they are "erring Christians."

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Please explain 1 Cor. 9: 19-23, through the Gospel Advocate.—J. W. SCOTT, Newbern, Tenn.

The scripture referred to reads as follows: "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof." (1 Cor. 9: 19-23.) Paul adjusted himself to the customs and peculiarities of all classes without violating any principle of the Christian religion. He observed the Jewish distinction as to meat (1 Cor. 8: 13); he performed the rites as to vows (Acts 21: 26); he honored their feast (Acts 20: 16); he classed himself among the Pharisees (Acts 23: 6); he even had circumcision administered (Acts 12: 3). In none of these things did he violate any part of the law of Christ. He did what he could to win all classes to Christ.

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Is it right for a brother or sister to marry an unbeliever or one who is a member of some denominational church or society? Please answer through the Gospel Advocate.—C. M. SPRINGER.

I suppose the querist means to ask, "Is it scriptural" when it is said, "Is it right?" The following are the scriptures which bear upon this question: "A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord." (1 Cor. 7: 39.) Paul, in arguing his liberty as an apostle, says: "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?" (1 Cor. 9: 5.) "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?" (2 Cor. 6: 14.) If these scriptures are followed, one is on safe grounds. A violation of these is a violation of God's law, and no one may expect to enjoy the greatest degree of happiness by violating God's law.

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Please answer this question for me. Is it wrong (1) to use leavened bread and (2) individual glasses in the Lord's Supper?—X.

1. The Scriptures do not tell what kind of bread should be used on the Lord's table. Since the Scriptures do not give any directions as to the kind of bread to be used, it seems to me that any kind that is convenient will do. It occurs to me that there should be enough thought given to the preparation of the Lord's table to prepare a suitable bread for the Lord's table. The solemnity and importance of the Lord's table demand that thoughtful attention be given to the preparation of the loaf.

2. There is no scripture designating the number of cups to be used. Since the number is not designated, any convenient number may be used. No sound argument can be made from the fact that the Savior took "a cup" or "the cup." He who tries to restrict the number of cups is legislating where God has not. This is a dangerous thing to do.

HOME READING

A PRESIDENT AND HIS MOTHER.

What would you be thinking about if to-morrow you were to be made President of the United States? This is the story of one of the great Presidents of the United States, and what he thought about just before he was made President. He lived near Cleveland, Ohio. And a few days before the great ceremony, he wrote to his old mother and said: "I want you to go to Washington with me." She was very much surprised. And after thinking it all over, she wrote to her son, of whom she was very fond and proud, and said: "I cannot go to Washington with you, my boy. I would be quite out of place there among the great people whom you will meet. I'll stay at home and pray for you." Her son quickly sent back the answer: "I'll not go without you." And so together the old lady and her illustrious son traveled to the capital city. They went to the same hotel. And when the time came for the ceremony, they went out together, his mother leaning on his arm. They entered the carriage and drove to the Capitol, where a great crowd of over a hundred thousand people was waiting. It was a gala occasion—the high platform and all the celebrated men from all over the country, governors, judges, and ministers, and the great sea of faces that were turned to the one central place where the new President was. The people noticed that instead of taking the chair that was provided for him, he gave it to his mother. Then he delivered his inaugural address. And after he had taken the oath to be true to his office, and before he sat down, he turned and put his arms around his mother and kissed her.

Do you know who this wonder-man was? He was one of the martyred Presidents. His name was James A. Garfield. I think that was one of the most beautiful things he ever did. And I think that all that great crowd of people, after the din was over and they had gone home, thought so, too.—Eugenie du Maurier.

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"I DON'T LOVE YOU NOW, MOTHER."

A great many years ago I knew a lady who had been sick for two years, as you have seen many a one, all the while slowly dying with consumption. She had one child —a little boy named "Henry."

One afternoon I was sitting by her side, and it seemed as if she would cough her life away. Her little boy stood by the post of the bed, his blue eyes filled with tears to see her suffer so. By and by the terrible cough ceased. Henry came and put his arms around his mother's neck, nestled his head in his mother's bosom, and said: "Mother, I do love you; I wish you were not sick."

An hour later, the same loving, blue-eyed boy came in all aglow, stamping the snow off his feet. "O mother, may I go a skating? It is so nice. Ed and Charley are going."

"Henry," feebly said the mother, "the ice is not hard enough yet."

"But, mother," very pettishly said the boy, "you are sick all the time—how do you know?"

"My child, you must obey me," gently said his mother.

"It is too bad," angrily sobbed the boy, who an hour ago had so loved his mother.

"I would not like to have my little boy go," said his mother, looking sadly at the little boy's face, all covered with frowns. "You said you loved me—be good."

"No, I don't love you now, mother," said the boy, going out and slamming the door.

Again the dreadful coughing came upon her, and we thought no more of the boy. After the coughing had commenced, I noticed tears falling thick upon her pillow, but she sank from exhaustion into a light sleep.

In a little while muffled steps of men's feet were heard coming into the house, as though carrying something; and they were carrying the almost lifeless body of Henry.

Angrily had he left his mother and gone to skate—disobeying her; and then, broken through the ice, sunk under the water, and saved by a great effort, was brought home barely alive to his sick mother.

I closed the doors, feeling more danger for her life than the child's, and, coming softly in, drew back the curtains from the bed. She spoke: "I heard them—it is Henry. O, I knew he went—is he dead?" But she never seemed to hear the answer I gave her. She commenced coughing—she died in agony—strangled to death. The poor mother! The boy's disobedience killed her.

After a couple of hours I sought the boy's room. "O, I wish I had not told mother I did not love her! To-morrow I will tell her I do," said the child, sobbing painfully. My heart ached; to-morrow I knew we must tell him she was dead. We did not till the child came fully into the room, crying: "Mother, I do love you." O, may I never see agony like that child's as the lips he kissed gave back no kiss, as the hands he took fell lifeless from his hand, instead of shaking his hand as it always had, and the boy knew she was dead.

"Mother, I do love you now," all the day he sobbed and cried. "O mother, mother, forgive me!" Then he would not leave his mother. "Speak to me, mother!" But she could never speak again, and he—the last words she had ever heard him say were: "Mother, I don't love you now."

That boy's whole life is changed; sober and sad he was ever after. He is now a gray-haired old man, with one sorrow over his one act of disobedience, one wrong word embittering all his life—with those words ever ringing in his ears: "Mother, I don't love you now."—Selected.

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THE GIFT THAT JESUS WANTS.

A missionary was preaching to the Maori tribe of New Zealanders, telling them of the sufferings of Christ for them.

Then stood forth a plumed and painted chief, the scarred warrior of many fights, and as his lips quivered he spoke: "And did the Son of the highest suffer this for us men? Then chief would like to offer him some poor return for his great love. Would the Son of God like to accept the chief's hunting dog? Swift of foot and keen of scent, the tribe has not such another, and he has been my friend."

But the missionary told him that the Son had no need of such gifts.

Thinking he had mistaken the gift, the old chief resumed: "Yet, perhaps he would accept my well-tried rifle. Unerring of aim, the chief cannot replace it."

"No, not that."

For a moment the chief paused; then, as a new thought struck him, suddenly despoiling himself of his striped blanket, he cried, with childlike earnestness: "Perhaps He who had nowhere to lay his head will yet accept the chieftain's blanket."

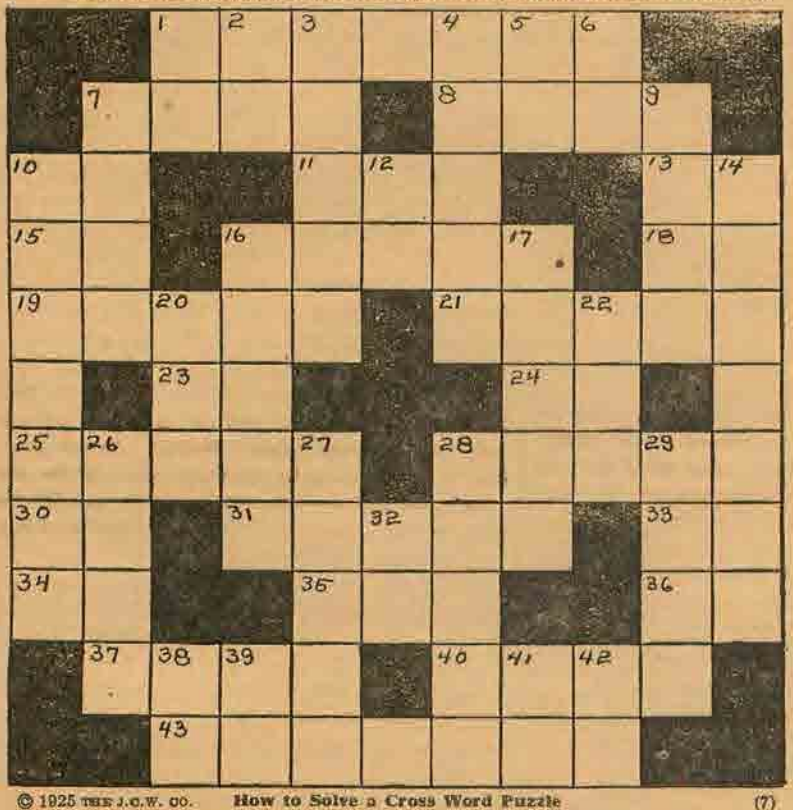
Touched by love's persistency, the missionary tried to explain to him the real nature of the Son of God; that it was not gifts, but men's hearts, he yearned for.

For a moment a cloud of grief darkened the rough features of the old chief; then, as the true nature of the Son of God slowly dawned upon him, laying aside his blanket and rifle, he clasped his hands, and looking up into the blue sky, his face beaming with joy, he exclaimed: "Perhaps the Son of the Blessed One will deign to accept the poor old chief himself!"—Selected.

BIBLE CROSS WORD PUZZLE

THIS squared-off design, with the central cross, has four side words of moderate difficulty. Two at least are not hard to guess; everybody knows who was the first Christian martyr and anyone who can count can soon determine which is the fourth book of the Old Testament.

There is an interesting bit of Biblical lore mentioned in definition No. 8.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (7)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 7

HORIZONTAL.

HORIZONTAL.

1 Fourth book of the Old Testament.
7 Brought into the world.
8 Cauldrons (used in Authorized Version to translate Hebrew word "yebeb," but misspelled.) (See Joel 2: 24.)
10 Toward.
11 Time of life. (Ps. 39: 5.)
13 Like.
15 Royal city of the Canaanites. (Josh. 7: 2.)
16 To expiate.
18 Indefinite pronoun.
19 To call down good things upon. (Gen. 32: 26.)
21 Where the shewbread was kept. (Ex. 25: 30.)
23 Exclamation.
24 Prefix meaning "again."
25 Made beautiful; with a perfected toilet. (2 Kings 9: 30.)
28 A city of Benjamin. (Josh. 18: 28.)
30 An exclamation to attract attention. (Isa. 55: 1.)
31 Prepared. (Rom. 1: 15.)
33 Early English (initials referring to edition).
34 Preposition of place.
35 A son of Caleb. (1 Chron. 4: 15.)
36 Upon.
37 Only book of the Bible with nine chapters.
40 To burn to a crisp.
43 To beg; in biblical sense, to speak to. (Matt. 22: 6.)

VERTICAL.

1 What Daniel dared to say.
2 City of the Chaldees. (Gen. 11: 8.)
3 Food judged both clean and unclean. (Lev. 11.)
4 A happening. (Eccles. 9: 2.)
5 Egyptian god, worshiped in biblical days.
6 State (abbr.).
7 To bubble up (of water). (Job 41: 31.)
9 To take a boat. (Acts 20: 3.)
10 A woman whom Peter raised from the dead. (Acts 9: 40.)
12 Word of command with which Jesus sent disciples forth.
14 The first Christian martyr.
16 A son of Jacob. (Gen. 30: 13.)
17 Betimes. (Prov. 8: 17.)
20 Organ of hearing. (Matt. 10: 27.)
22 Insect which makes honey. (Ps. 118: 12.)
26 A very small particle, almost nothing.
27 Believer in one God.
28 To draw out.
29 The mountain to which Balak brought Balaam. (Num. 23: 28.)
32 Initials representing Roman phrase "Anno Regni," in the year of the king, on all legal documents.
38 Myself.
39 Upon.
41 Exclamation of surprise or scorn.
42 Preposition of place.

Solution of Puzzle in last issue

D	C	■	Z	A	R	E	D	■	P	A
O	A	T	■	T	O	N	■	H	A	M
■	B	U	T	■	V	■	P	U	T	■
J	■	B	■	J	E	W	■	T	■	T
E	T	■	■	A	R	E	■	■	H	E
S	U	M	A	C	■	A	S	H	E	R
S	T	■	■	O	A	R	■	■	R	A
E	■	J	■	B	U	Y	■	L	■	H
■	N	O	D	■	D	■	N	O	T	■
T	A	B	■	D	I	M	■	T	A	D
O	N	■	P	E	T	E	R	■	N	O

From the Brethren

Hornbeak, Tenn., April 17.—Has any one in Obion County or adjoining counties a tent that I can get for a meeting, to begin on the second Lord's day in August, in a place where we have no place to meet except a small schoolhouse, and it entirely too small for the meeting? If some one will furnish me a tent, I will send for it and return it at the close of the meeting, and be responsible for the tent until it is returned. If you have one that we can use, please write me at Hornbeak, Tenn., and I will complete the arrangements. There are still open fields for work in this field. So why don't the congregations that are able get behind some man and have fellowship in this much-needed work? Who will be the first to act?—W. A. Foster.

Oakland, Miss., April 20.—Brother John E. Dunn's meeting with the Charleston congregation closed on Sunday night with excellent results. During the two weeks continuance of this meeting people were present from Grenada, Clarksdale, Senatobia, Webb, Sumner, Tutwiler, Oakland, Water Valley, and other towns. On Sunday afternoon five persons were baptized at Oakland by Evangelist Jack Meyer and placed their membership with the Oakland congregation. These persons had all been going from Oakland to Charleston to hear Brother Dunn's sermons. This makes twelve additions to the Oakland congregation within the last few months. Brother Jack Meyer is doing a good work in this part of the Master's vineyard.—Lee Jackson.

Hilham, Tenn., April 10.—One of the most pleasant things while I was at Burritt College recently was the oratorical contest or try-out for a representative from Burritt for the State contest. Miss Kate Kell was the winner and will represent Burritt at McMinnville. Burritt College will soon have a new boys' dormitory. The work of laying the foundation is now in progress. I want to say to all that have received succor from Burritt and to the friends of this institution that has stood for true education and apostolic Christianity so long, do not fail her now, for she needs your help. God will be pleased with your help, and you can help the world by helping Burritt College. To fail her at this time would be like one withholding help from a parent in old age. —B. P. Upton.

Elmdale, Montana, April 23.—I am so busy that I cannot make a complete report. I received for my support in January, $28.60; February, $57; March, $45.35. We begin next Saturday night in the town of Lambert. This is the place where I tried for twelve months to get a hearing and failed, but now they offer us the use of the sectarian meetinghouse. Brother W. F. Lemmons has promised to come here on June 6 to labor with me this summer. I have promised to turn over my support to him while he is here. I will expect to labor with my own hands to support my family and help support the work here and do all the preaching I can. This plan

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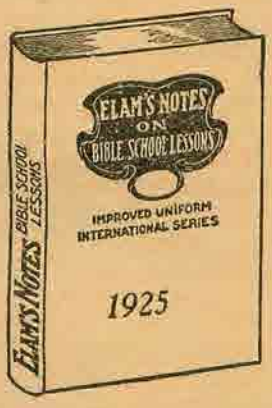

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has met the approval of my helpers, and we will need more help from others, that two men may be in this field this summer instead of one. Please remember that I am still living in a sod house; and if you want a picture of my beautiful "residence," just write me. Brethren, I ask you to help us to make this field self-supporting, and then we will go to other fields. Give us your prayers that we may soon accomplish this end.—J. O. Golphenee.

Flint, Mich., April 27.—Our meeting, which has been in progress for the past two weeks, came to a close on Sunday night, with a full house and the interest at the highest point. Brother W. E. Morgan did the preaching, and it was done with much force and emphasis. Brother Morgan is a good man, and preaches the gospel in its purity and simplicity without fear or favor. No congregation that is contemplating a meeting and has not yet selected a man will make a mistake by calling Brother Morgan for the work. Never before in the history of the church at this place has such interest been manifested, not only by the members, but also by people from the outside. Never before was the attendance by the members themselves so marked, and never before was a meeting financed without having to call on other congregations for help, which indicates that the church here now has a mind to work, and with as bright a future as ever faced any congregation. The visible results of the meeting were six baptisms—a young man and wife and four other young men, all of whom are full of enthusiasm and willing to work. The last night of the meeting proved to be the most solemn of all. Four elders and three deacons were chosen and approved by the congregation and then appointed by Brother Morgan to direct the work of the church. The elders are: J. W. Williamson, J. M. Baker, G. W. Morris, and C. B. Thomas. Deacons: Charles L. Rogers, E. M. Carpenter, and J. C. Austin.—C. B. Thomas.

Florence, Ala., April 15.—The Sherrod Avenue church of Christ at North Florence is about one and one-half years old, having organized in October, 1923, with a membership of twenty-five, worshiping each Lord's day in a school building. A few months ago we decided that we had so developed in numbers that we needed a permanent place of worship. We now have an active membership of one hundred and twenty-five, with one hundred and eighty-five enrolled in the Bible school, and with splendid attendance and much loyalty to the work. We are endeavoring to erect a building in which to meet that will be not only comfortable and conveniently arranged for preaching as well as Bible study, but a place of worship in keeping with the cause we represent and love, located in a splendid community, and which as our town grows will become more and more centrally located. The building, when completed, will cost approximately twenty-five thousand dollars, and will meet all demands for many years to come. Our congregation, being young, is not very strong, either numerically or financially, and we find it necessary to go to friends outside the congregation to solicit aid, a thing we very much dislike to do. The congregation has certainly been very liberal in subscribing to this work, and I feel that others would be glad to have a part with us. Our little congregation has subscribed about twelve thousand dollars and bought a nice lot, and the building, which will have a seating capacity of more than five hundred and a dozen class rooms, is half finished. I might add for the information of all that our deed contains the usual restrictive clause, making the property secure for all time to come. Any donation you feel inclined to make will be greatly appreciated by the congregation, and especially by me, and I am sure the Lord will bless you. Please present this matter to the congregation where you worship, as we need help badly.—J. A. Hunt.

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Mrs. Nicola Paluzzi Says

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BY J. H. HINES.

To see a young man with the spirit of a martyr offer himself to spend and be spent in a distant land for the love of Christ; tear himself away from his parents and his brothers and sisters to take what may prove to be an eternal leave of the scenes and companions of his youth; abandon his native home and his native tongue to bear the glad tidings of a precious Savior to a heathen people—this is enough to fill our hearts with joy and gladness and cause selfishness to blush and hang its head in shame.

To see a delicate young woman who has been dandled in the lap of parental tenderness, with a heroism which nothing but Christian principles could support, tear herself, for the last time, from the arms of a trembling mother and speechless sisters, to encounter the dangers of the sea and the perils of a torrid clime, in order to support her husband by her smiles and prayers in a foreign country, is enough to make us shake off the graveclothes and go forth to live and sacrifice for Jesus so long as we live. Brethren, will we do it?

Brother E. S. Jelley and his beloved did this very thing. In the year 1905 they bade farewell to their native home, friends, and loved ones and sailed to the distant land of India to carry the old, old story of God's redeeming love to the poor, lost, dying heathen. There his wife made the supreme sacrifice; there he gave sixteen years—the best part of his life—to the cause he loved so dearly. After sixteen years of privation, want, and suffering, which brought about a breakdown, he was compelled to return home. Now he is again in the homeland, among his brethren—not the strong man that he was sixteen years ago, but a man broken in health, brought on by the sacrifices he made. But he still loves the souls over there, and is now traveling over the land, among the churches, trying to stir them to greater activity along missionary lines. Call him.

Brother Jelley has made a great sacrifice. He not only gave sixteen years of his life to India, but he gave two thousand and seven hundred dollars of his own money that the work might not be hindered. Who will imitate him?

We should love him for his work's sake and should not permit him to suffer. But at this present time he is in need. He and his family of nine are hungry, sick, and poverty-stricken. He needs help. Will we give it?

A letter received recently states that they are in dire need. Can you think of a chairless house, an empty pantry, clotheless children, and a sick

father? That is the picture of Brother Jelley's home—the man who spent sixteen years as a missionary to India. He states that the rent is due, coal and wood to buy, board for a son to pay, and his little children need clothing, and no money.

Will the church of the living God, the greatest and most sublime institution on the earth, let a brother who has sacrificed and suffered as Brother Jelley has, suffer for the necessaries of life? I ask, brethren, will we do it? Send your tokens of appreciation and gifts of love directly to E. S. Jelley, Gate City, Birmingham, Ala.

OUR NEW CHINA MISSION.

BY R. C. BELL.

Our foreign mission gifts have increased from nothing to seventy-five or one hundred dollars per month, besides the special material gifts in personal things sent to some of the missionaries.

Two of our present members have volunteered for China. Two others, who have been volunteers for more than four years, will be sent, the Lord willing, at the same time. I have never been present in any meeting where there was as much rejoicing as there was in a recent meeting, at a special missionary program, when these plans were all made known. It was a wonderful meeting.

If the Lord wills, these missionaries will sail next September. It will take five hundred dollars each to pay for railroad fare, steamboat ticket, freight, incidentals, and setting up with household equipment. This means that between now and September we must raise two thousand dollars. The Morrillton congregation stands sponsor for this work. We must keep up our present plans, as we cannot "rob Peter to pay Paul." We must have your coöperation. Congregations should be glad to help in this work. The Morrillton congregation urgently invites you to have fellowship with us in this work. Write us at once and tell us what your assistance will be to help these four missionaries reach China.

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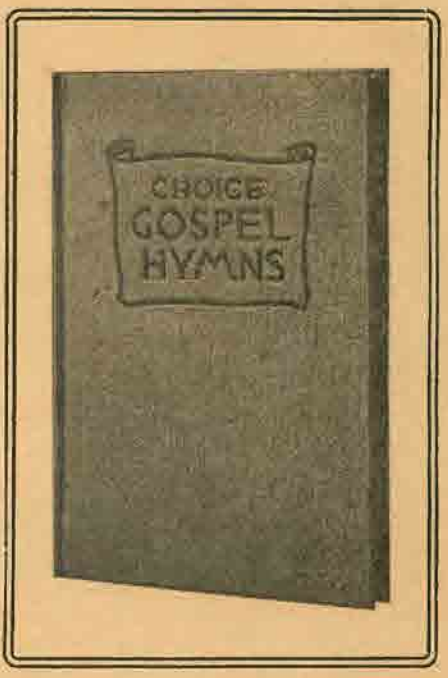

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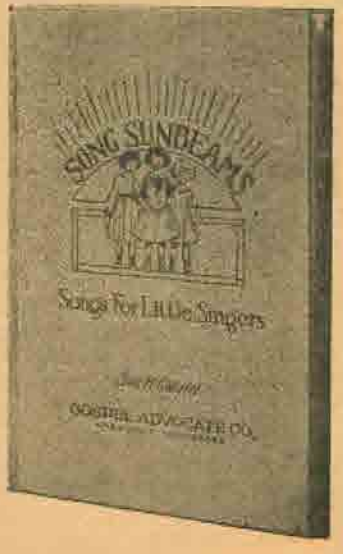

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WORK AT AKRON, OHIO.

BY RUSSELL DAVIS.

Since my last report I have received the following donations to aid the Akron church in their effort to get a house of worship: Grace Pickett, Indiana, $5; Sister Clovis, St. Marys, W. Va., $10; Rowena Martin, Ohio, $5; church at Ozark, Ohio, $10; church at Laings, Ohio, $10; church at Tabernacle, N. J., $10.

We are working on plans at the present time to decide just what kind of house to build; but we have decided on a brick-veneer house, which will probably cost us about ten thousand dollars and seat three hundred and fifty people. We plan to put in the basement, just as if we were going on with the house, but put a temporary roof over it, finish it up, and occupy it for a year or so. Then, when we can get it paid for, there will be no bother about financing the rest. We can easily do this, and it will save us about four hundred dollars a year rent.

This will be quite a burden on the congregation here, so we are again asking if there are not some who are interested in the work here that will help us. We feel that there ought to be some who are in position and are willing to aid us when it becomes evident to them that we mean business. We expect to get things started just as soon as we can get some financial plan worked out.

If there is any one with the money and disposition to help us, send donations to me at 282 West Miller Avenue, Akron, Ohio.

If in doubt as to our standing as a loyal congregation, write the publishers of this paper or any of the preachers in this part of the country.

MISSIONARY FUNDS FORWARDED.

BY NELLIE STRAITON.

During the first quarter of this year I forwarded missionary funds as follows:

January—Miss Lillie Cypert, Japan, $150; J. M. McCaleb, Japan, $2.50.

February—Miss Lillie Cypert, Japan, $90; J. M. McCaleb, Japan, $2.50.

March—Miss Lillie Cypert, Japan, $140; Miss Sarah Andrews, Japan, $1.50; J. M. McCaleb, Japan, $2.50; Harry Fox, Japan, $2; Max Langpaap, Honolulu, $5.

By mutual agreement I have transferred to the church at Brownwood, Texas, the responsibility of raising and forwarding Sister Lillie Cypert's support, and they have kindly agreed to undertake this matter. I wish to thank all those who in the past have coöperated with Sister Lillie Cypert through me, and ask that you please

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write Brother U. R. Forrest, Brownwood, Texas, telling him just how much you can contribute regularly to Sister Cypert's support. In that way he can make arrangements to send her full and ample funds for all her work.

Sister Cypert's work has grown year by year, and now, with the fields white unto harvest, there is almost no limit to what she can do, except it be for the lack of helpers and the lack of funds. The Brownwood church is going to see that the financial end is taken care of, and I wonder if there is a church who will send a helper. Some one experienced in kindergarten work, or in teaching either children or grown-ups, would be especially good.

If you would like to know more about Japan and mission work there, please write me, and I will gladly tell you what I can. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

A SERIOUS SUPPLICATION.

BY S. E. TEMPLETON.

God of Abraham, Isaac, and Jacob, the one true God of the Old and New Testaments, through the name of thy Son, Jesus Christ, I ask that each reader of the Firm Foundation may get the copy of that paper published on March 10, 1925, and read on page 8 the advertisement put out by Brother A. R. Holton concerning the Thorp Spring Christian College; and then secure the copy of the Gospel Advocate published on April 2, 1925, and read the article on page 315 by Brother J. L. Hines, in which the truth is so plainly set forth in regard to the matters under consideration. May each soul who has read or may read the advertisement and the article, which is a true correction of the advertisement, see the important necessity of doing all the work of teaching and training the rising generations as will be pleasing in thy sight. May we not drift away from thee and thy Son through our desire for an education, but may we be truly educated, that we may win souls to Christ. May schools in which Christian men and women teach multiply, but may such schools not be a means of drawing us away from an acceptable service in this life to thee and thy Son. In the name of Jesus Christ, thy Son, and my Savior, and the Savior of all who obey, I offer this supplication.

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Tulare, Cal., April 17.—The congregation in Tulare is planning on securing a man to locate here and preach for us at least half the time, and we will coöperate with two other congregations that can use him half the time. We want a man—young man—who understands the Book and is able to defend the doctrine of Christ, and we want him to be a live wire, so to speak. If you know of a good man that you think will fill the requirements, please write me that I may correspond with him. We want him to locate in Tulare and work with the church here and preach two Lord's days in each month here, and the rest of the time at other congregations. We will take the matter up with the other congregations and see what we can do.

Your brother in Christ,
L. M. WILLIAMS.

Any preacher who is in position to assist these brethren may kindly address Brother Williams as above.

Andrew Carnegie said: "I have been looking largely into small colleges of late. I think a young man who goes into a small college receives a better education than in a large one."

When any person injures me I endeavor to raise my soul so high that his offence cannot reach me.—Descartes.

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OPPOSITION.

BY H. C. FLEMING.

At the beginning of the Christian era there was much opposition to the teachings of Christ and his chosen witnesses—the apostles; and this opposition was so fierce that it caused the crucifixion of Jesus Christ and the persecution to death of his apostles and of unnumbered members of those who believed their teachings and became obedient to the faith. The Jewish opposition was because of their misunderstanding of their own scriptures and the substitution of their traditions instead of the facts revealed in them; that of the Gentiles, because of the fear of the destruction of their idolatrous and hideous crimes in that worship.

But Christianity prevailed over all opposition and was united in one body until the "man of sin" began to be developed; and this "man of sin" soon began the persecution of all who would not submit to him in the same manner which the pagans and Jews had persecuted the first Christians, and this persecution by him seems now to be appearing again wherever he has the power, and he is seeking that power by all kinds of schemes and deceptions. At the present time the world seems to be in about the same condition as the Jews and Gentiles were at the first coming of the Lord Jesus; but as Christianity triumphed at the first coming, so will it triumph at the second coming.

Paul, in 2 Thess. 2: 8, says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (See, also, verses 7, 9-12.) By this we are assured that all opposition will finally be overthrown.

As the Jews were divided into sects and parties at the beginning of Christianity, so is the world to-day. Think of the thousands of false teachings that are being promulgated and spread all over the land and throughout the world! It would take too much space to note them all; so I shall leave them in this general way, with the consolation that they are all eventually to be destroyed. O, erring ones, look to our Guide and forsake your errors, lest you be destroyed because of them!

We can know the truth by the law and the testimony. Some are opposing one error with another. This can be of no avail, for nothing but truth will stand the test before the great Judge of all the earth.

We must cast aside all speculations, human opinions, and teachings of men who wrest the Scriptures to their own destruction. We know this when by false reasonings they come to false

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conclusions not revealed in the word of God, and many of them in point-blank opposition to that word.

When troublesome times begin to come upon the earth, for consolation read Luke 21: 25-28.

NEW YORK MISSION.

BY E. E. SHOULDERS.

We had a good audience and fine service last Sunday. Dr. John Young, of this city, spoke for us, and gave a splendid lesson on some special phases of Christianity. Taking into consideration the various difficulties under which we are laboring, the work seems to be moving on very nicely. We have had a few out-of-town visitors for the past two or three Sundays. Let no one contemplating a visit to New York City forget to come and worship with us Sunday morning at eleven o'clock, 226 West Fifty-eighth Street.

The amount of money received for the Brewer-Woodroof meeting, held here last September, was $2,813.94. The entire expense of the meeting was $2,510.50, leaving a balance on hand of $303.44. After some deliberation, it was thought best to put this balance in a special fund to be used for future evangelistic work.

Again, I want to take this occasion to express our deep gratitude to the donors who made it possible for us to have our meeting. For the good that was accomplished we give our Heavenly Father the praise.

We should like to see others take an interest in this work. Let me urge that you talk for the New York mission, pray for it, and support it; and I predict that in the not far distant future we shall see a real strong church in this city. Let us pray that the Lord will send more laborers into this field.

THE BOLES ORPHAN HOME.

BY A. O. COLLEY.

We wish to say to the brotherhood at large that the management of the Boles Orphan Home appreciates your fellowship in the recent effort which was made to pay off the indebtedness of the Home. We received about twenty-five hundred dollars as a result of the drive, and some are still sending. The open accounts amounted to about thirty-five hundred dollars, and contributions for the month of April assisted in meeting the most urgent claims.

We now have about forty children that have been sent from Tennessee, Arkansas, Oklahoma, and other points in Texas. It seems that each child that is accepted must be the last, and we have been advised by many to take no more; but these brethren do not

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see the touching appeals for the helpless, dependent children who are without sufficient food and clothing or the proper protection. If we were assured of funds to meet the monthly expenses, it would not be such a risk to receive more children; but there is a limit, and the ones already under our care must be provided for; also, we must have more room.

RILEY-DOUTHITT DEBATE.

BY COLEMAN OVERBY.

This debate was held at New Concord, near Murray, Ky., between C. B. Douthitt, of Martin, Tenn., and R. L. Riley, of Arlington, Ky., beginning on March 31 and continuing four days.

On the first day Mr. Riley affirmed the origin of Baptist churches. He used Zech. 6: 12, 13; John 17: 3, 4; Luke 16: 16. He was pressed by Brother Douthitt to find one mention in the Bible of Baptist churches, to give one historian that mentions Missionary Baptists before the seventeenth century, to find one peculiar truth taught by Baptists, and to give the time and place of the origin of the church.

On the second day Brother Douthitt affirmed that the church of Christ is scriptural in origin. His affirmation showed the church to be scriptural in promise, in prophecy, and in fulfillment. He used Dan. 7: 13, 14; Isa. 2: 2, 3; 28: 14-17; Octs 2; Eph. 1: 19-22; 4: 9-11.

The third day found Mr. Riley affirming that sinners are saved by faith without further acts of obedience. He used Eph. 2: 8, 9; John 3: 15, 16, 18; 5: 24; Tit. 3: 5. Brother Douthitt readily took from him his proof texts, showing that even Mr. Riley was in doubt on the matter, as he would not take a stand on John 12: 42, 43; 8: 30, 31; Acts 26: 26; 11: 21. He also showed that confession came after faith and that men are saved by confession. Mr. Riley had both his scriptural references and illustrations taken from him.

On the fourth day Brother Douthitt affirmed the possibility of apostasy. He substantiated his contention from 1 Cor. 10: 1-10; Deut. 7: 6-9; 14: 1; Heb. 3: 6-19; James 1: 13-16; John 15: 1-5; Matt. 25: 14-30. A bare mention of these arguments composed Riley's reply.

The discussion was well attended, and the house would by no means accommodate the crowds. The order was excellent on the part of both the speakers and the audience. The matter was pitched on a high plane and remained so throughout.

This was Brother Douthitt's first discussion. His arguments were clear, convincing, and persuasive. He is deliberate and earnest in handling the word of truth.

Brethren from other churches that attended were so well pleased with the work done that they extended to the speakers an invitation to repeat the discussion. Five places invited a repetition. Brother Douthitt heartily and anxiously accepted, but Riley refused stubbornly. The challenge was broadened to any Baptist, but with no response. Straws indicate which way the wind blows.

Before the debate closed two Baptists stated that they had been changed by the debate. Yet many say debates are harmful and do no good.

The following preaching brethren were present: T. G. Curd, B. L. Douthitt, Stanley Jones, David Thompson, Newt. Moody, Gus Nichols, Wilfred Heflin, R. L. Hart, Byron Henry, Alvin Reavis, and Jewel Cox.

Brother Douthitt will do great work anywhere in defense of the truth. His work is commendable, highly so.

The writer served as timekeeper for Brother Douthitt; W. O. Hargrove, of Almo, Ky., was moderator for Mr. Riley.

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

The church of Jesus Christ has encountered perilous times. In some places many of the elders of churches are Masons and many of the preachers are Ku-Klux. Friction and antagonism, engendered by such things, have paralyzed the work of the church. In some places open division has brought disgrace upon the cause for which Jesus died. No apology can be offered for such conditions.

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This state of things is causing much regret and grief among all who love the prosperity of the church, and can but be regarded as a bad indication for the future of the work. We feel that the time has come for somebody to speak out and to raise the cry of repentance and reformation.

D. Lipscomb said: "It depends very much on the kind of a Christian a man proposes to be whether it is wrong for him to join the fraternal orders or not. If he intends to make an earnest, faithful, devoted Christian, he has no time, taste, or service for anything, save the church of Christ; if he intends to live the Christian life and make himself a follower of Christ and fit himself in character for heaven, he will give his talent, means, time, and love to the church of Christ, with none to bestow on any other association or brotherhood; but if he only intends to profess to be a Christian, not to make a strict member, and live a life of ease and pleasure and trust to church membership to save him, without a godly and holy life, he had as well join these brotherhoods and divide his time and means with these as to take any other course of life that will not develop the Christian character. A prominent Mason, not a Christian, once told me that while he was a Mason himself and thought Masonry did good in a temporal way and in various ways, he did not see how a preacher or member of the church of God—which is claimed to be the perfect organization, able to bestow all good and entitled to all the service, time, and means of a person—could join another institution and divide with it his time, means, and affections. He said it in speaking of the death of one of the most prominent preachers that ever lived in Nashville, who died and was buried with Masonic honors. He clearly intimated that his respect for that man was lowered by his joining a human society while claiming to be a leader and teacher in a divine one. Preachers and others often join organizations of this character thinking it will give them influence, but it seems to me it declares to the world that they do not find their religion and their church as good as they claim to believe it, else they would not divide their time, service, and means with other institutions, seeking the little good they give. It seems to me that an elder or preacher who does this weakens his religious influence and character in so doing with all who know the claims of Christ and his church. Teachers that do this certainly do not love the Lord with all the strength and the mind and the soul, else they would have no time to devote to these worldly institutions, and in this fail to set the example Jesus requires of his teachers, as such lack the essential qualifications of elders and teachers. The best way is to teach them better. Show them the example of earnest fidelity and singleness of purpose to serve the Lord. Perhaps you show a failure to hold the church of God and his religion in high esteem in some other way as displeasing as this. Let us try the healing and saving process rather than the destroying one. But Christians should do all they do in the name of Christ and as members of his body, not as members of other bodies. Christ provides for all good to his servants in his church." ("Queries and Answers," pages 183, 184.)

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No man can be a Christian and something else at the same time. To the extent that he becomes something else, to that extent he ceases to be a Christian. God does not command men to perform any service or work that they cannot perform as Christians and as members of the church. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) The Christian, "the man of God," is "furnished completely" for all service as a member of the church. No Christian is furnished with directions to do anything that he cannot do as a Christian.

"Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." (2 Pet. 1: 3.) "All things that pertain unto life and godliness" are in Christ, in the church. No human institution can claim anything that pertains "unto life and godliness." If any human organization has good features and does any good work, it borrows its good features from the church and does the good work that God commands the church to do. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." (Eph. 1: 3.) All good is in Christ, in the church.

We must adhere to the Scriptures. We regret that some have become so "soft" on preaching the gospel as to create a suspicion in many places that they are unsound in the faith.

OUR CONTRIBUTORS

BLIND MINDS.

BY JOHN ALLEN HUDSON.

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4: 3, 4.) "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 15: 14.) "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. 4: 18.) "And Jesus said, For judgment I am come into this world; that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." (John 9: 39-41.) "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13: 14, 15.)

No physical blindness this, but blindness of a weightier sort; no material blackness this, but the blackness of damnation self-imposed. The human eye is a most delicate organ. It is sensitive to the many colors that play in a gorgeous sunset. The irridescency of the sun-pierced spray we call the rainbow does not lose its splendor upon the normal eye.

The verdant earth in spring, the unfolding roses with the gentle releasing of rich aromas to regale the nostrils of man, the majesty of floating clouds in the far-flung blué, the interplanetary void, the stateliness of a mighty landscape that suggests eternity and fills the bosom with an ache for it knows not what, are beheld by the eye and the influence of them lives in the mind because of the eye. What must it mean to one to be blind and not to see what those who have eyes do see!

The darkness of midnight settles. The silver disk off in space that sometimes lights the nights is missing. The skies are overcast so that the stars do not twinkle for us. What a darkness! Physical darkness.

The spiritual eye is affected with ophthalmia. Worse. The sensitive optic nerve has been cut. The soul and God are dissevered by the stroke. The splendor of the eternal Word, the majesty of the Almighty Father, the great beauty of the spiritual landscape thrown across the way of man, with its mountains of glory and grace and its valleys of refining sorrows and sufferings, may not be seen. Man is spiritually blind. This loss of sight is far worse than the loss of the physical sight, for its consequences are eternal.

The gospel is hid—if hid—to those who are lost. It is hid from them, and they do not know it. They think they see, as Jesus said. The god of this world, Satan, with all of his wiles, with all he holds of the earth, shuts out the light of the glorious gospel of Christ. He obtrudes things, forces a close-up, obstructs the sight; and men gladly suffer it and claim they see.

"Ye suffer fools gladly," said the apostle Paul. Men suffer the devil to blind them and shut out the light of the gospel, and they do it with alacrity.

To those blinded by sectarianism, by the doctrines and commandments of men, who by their traditions reject the commandments of God, what a day of revelation will the judgment be!

"Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. 7: 22.)

TRUE GLORYING.

BY S. H. HALL.

In Gal. 6: 14, Paul says: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

It is said that men are continually deifying something. "No man can serve two masters" is a statement that cannot be questioned, for our Lord declares this. But I think it just as true to say that no man lives without serving *some* master. We *will* have a God. Find man, I care not in what condition, and you find him deifying something. If it is not the true God or some idol, it is *self*. The prophecy in 2 Tim. 3 points out a time when *self*, to a large degree, will be universally worshiped: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves." And because of this self-love they will be "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Knowing this inherent weakness of man, the call of our Lord for discipleship places the ax at the root of this evil tree by demanding self-denial. "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16: 24.) We cannot even begin to follow Christ unless we first begin to deny *self*.

This enthroning *self* and letting him reign as king is the thing that curses the religious world as nothing else these days. I saw somewhere the following words about preachers and public speakers: "A man may have a poor memory concerning everything else on earth, but he can always recall the exact words of every printed compliment he ever received, including the punctuation." I fear this is too true of entirely too many who claim to be religious teachers among us. So unlike Daniel of old and the matchless apostle Paul are we when we think of glorying in anything except the wisdom of our God and his ways. With Paul it was: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." But he could do this, because by the cross he had been cut down, crucified, and buried, and raised into a new life in Christ. Those of us upon whom the cross has never been allowed to take hold glory in ourselves.

"Therefore let no man glory in men." This means the best of men, for this statement was made to stop the Corinthians from glorying in Paul, Cephas, and Apollos. (See 1 Cor. 3: 21.) Here it would be well to read Acts 14: 11-15. What better are we than those heathens when we would make gods out of men? "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

(1 Pet. 1: 24.) This is the best that can be said of man. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (See verse 25.)

I never like to hear men introduce what they are pleased to call "new ideas," and seemingly enjoy men's glorying in them because of their "new ideas." If they have any ideas that are worth receiving and making sacrifices for, they will be found not to be "new ideas," but rather ideas as old as "The Grand Old Book," the Bible, and from which book these ideas are taken. Man had better study his Bible more and delight more in it; for there are no ideas worth our time and attention, save those found therein. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.)

And let us not forget that a man can *glory* in his own boasted soundness and loyalty, and even his goodness and purity. This is one of the most common ways of deifying self. Push self aside and behold your utter nothingness, and let our Lord have the throne in your heart and life.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10: 23.) If this is true—and who would dare deny it?—we want no human directions along life's way in our religion, but all orders we desire to take from the Guide that knows and makes no mistakes in directions given. "Jehovah is our Guide," the Book declares. "Thou shalt guide me with thy counsel, and afterwards receive me to glory." (Ps. 73: 24.) Moses had directions to go by when he built the tabernacle. "For, See, saith he, that thou make all things according to the pattern showed thee in the mount." (Heb. 8: 5.) I do not understand that any soul could have arisen after Moses and given new plans that God would have accepted or that could have been considered an improvement on those Moses received. Let us stay with original orders as we endeavor to save sinners and build up model congregations. The plan we have was purchased with the blood of our Lord. It is a terrible sin to lay it down for one that some man may have imagined.

SAVING THE LOST.

BY GEORGE W. FARMER.

The matter of the salvation of the world is taken far too lightly to-day, and it is not given that serious and prayerful consideration by professed Christian people that it so urgently demands. It is hard to get the world to realize its lost condition, and, to my way of thinking, this is largely due to the indifference on the part of the church members.

The fact is, we will never make much headway in this, our Lord's business, till we get away from the spirit of levity and actually get down to a more serious consideration of our duty to the unsaved world. There is no work of more transcendent importance and that should be fraught with more "fear and trembling" than this work. To get professed Christian people to take it seriously seems to be a matter of impossibility. We are only playing at it, and in many instances making a most ridiculous farce of the effort.

I stated in a previous article that God wants the world saved. He is "not willing that any should perish [be lost], but that all should come to repentance," and he has committed this work of saving or bringing souls to Christ to men, and the efforts put forth upon their part should be strenuous and heroic efforts. What hinders so much in this great work? Let me tell you. Listen to me. Jesus said: "Where your treasure is, there will your heart be also." There is no truer saying than that. The whole atmosphere of the present century is inflated with the spirit and ambition for gain in material things, such as money, houses and lands, stocks and bonds. Again, a large per cent of the people are absolutely drunken on pleasure and curiosity, and are wildly seeking these things, and to meet this depraved appetite the genius and wits of the world are digging up and turning over heaven and earth to find the things upon which their fancies are preying. These are things they want, and these things they are going to have and enjoy, and poor lost men and women can go to the devil.

This is the spirit of the times. No wonder we make so little progress in this most sacred work. I tell you, ninety-nine per cent of the church members need to clothe themselves in sackcloth and sit in ashes and cry mightily unto God to forgive their poor, pitiable, and unprofitable souls; and they must repent of this sinful neglect and call upon God to forgive if they ever go to heaven.

The very first word, so to speak, in the vocabulary of the great Christian system is "sacrifice." God made sacrifice, and Jesus Christ made sacrifice. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3: 16.) "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (1 John 4: 10, 11.) God gave his Son to leave heaven and to come to this low ground of sorrow and take up his abode with sinful and undone humanity, to walk with them, to talk with them, to lead a life of self-denial and endure hardships, and, last of all, to die the shameful and cruel death of the cross. He said one time when with his disciples: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." (Matt. 8: 20.) This expresses how poor he became. And why such a life of sacrifice? It was in order that man might be saved.

Now, do we make sacrifice? If so, what and how much? With a vast majority of us, in experience we do not actually know the first letter in the alphabet of sacrifice. There never has been a time since I can remember that there was more money in circulation and when it was within reach of more people than for the last few years, and there has never been a time in the history of the present civilization when people had more and lived better than they do now in this country. They dress more extravagantly and have more to eat and more of the real comforts and luxuries of life. Just think of the money invested in automobiles, from the Ford car up to the finest and most expensive one made! Think of the great amount of gas and oil that is used for pleasure riding! Then here come the thousands of movies that are being operated to-day, and they have to be supported, and the professed Christian people are helping to keep them up, too. Then comes the radio. We must have a radio or we are too far behind the times. Think of the time and money spent in connection with these machines! Then there are the fashionable clubs and clubhouses and the games for amusement and recreation. The fact is, the people do what they want to do, and they have what they want to have. They ride in their fine cars, spend money without stint to see the game or the show, and dress in their silks and satins; but no time nor money to invest in precious souls.

When the contribution basket is passed before them on the Lord's day, they drop in a penny, a nickel, or a dime. This is the reason our church treasury is always depleted and embarrassed. Penny, nickel, and dime contributions go into the treasury, when there should be contributions of fifty cents, one dollar, and even five dollars. Penny, nickel, and dime contributions, with silks and satins, fine cars, victrolas, radios, clubs and clubhouses, popular games and sports, is placing a very, very low value upon poor

lost souls. If this isn't a travesty upon the religion of Jesus Christ, I do not know the reason why.

The widow's mite was acceptable and speaks volumes, but "she cast in all that she had, even all her living." Let us not deceive ourselves in thinking that if we cast in only the widow's mite that it will meet the demands. We are to give as we are prospered." (1 Cor. 16: 2.)

With the manifold opportunities of making and handling money to-day, the church should be supporting more missionaries at home and abroad than ever before. Our efforts to save the lost will be proportionate to the value each one of us places upon the soul.

IMMORTALITY OF THE SOUL.

(Sermon preached by Henry T. King on Easter Sunday at the Belmont Avenue church of Christ, Nashville, Tenn.)

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." (Rom. 8: 18-25.)

For several weeks I have been speaking to you of the privileges of the Christian religion. I have reserved for this speech a discussion of the principle that gives to us hope of immortality.

This series of sermons was begun with a discussion of the privilege of prayer. I would like, therefore, to allow this speech to be a suitable climax and conclusion to that series that was ushered in with the discussion of the privilege of a person here in this world, encompassed with human limitations, prostrating himself, and in confidence addressing the Deity of all the universe. Because, while that is a privilege surpassed by few, the one which I seek to present to you to-day is one that can go with us into that shadowy vale whose intricate windings none of us can describe, but whose farthest point emerges into the light of a day made brilliant by the face of God.

This of which I speak to you to-day is the staff on which the weary soul leans when the arms of friends have failed, when the strength of life has ebbed, and when everything material and earthly passes into a dim background and sheds no light on those steps that lie out before. This that I would present to you to-day is that which can give to one strength when strength itself has become weakness; it is that which would give to one life when life itself is ceasing to be; it is that which would give to one a clear vision and an insight into the future when his eyes of flesh become glazed with the coldness of death. The thing that I speak to you about to-day as a privilege of Christianity is the privilege to entertain the hope that beyond the wreck of worlds and the crash of matter and beyond the dissolution of body and soul there is to be a conscious life, a glorious habitation, a perfect association, an unending period of rhapsodic bliss.

In the paragraph that I read to you from the eighth chapter of Romans, the apostle Paul, by the hand of inspiration, draws slightly aside the curtain that swings between the finite and the infinite and allows us to look into the dim past where the judgment of God, because of man's sin, brought down the world he had created, and allows us in that glimpse to see the anguish and to hear the groanings of creation. I confess to you that the most extravagant imagination is unequal to the task of comprehending the agony of creation itself as it waits "for the revealing of the sons of God."

Any ordinary intelligence must recognize there is something wrong with this world, with all its sordidness, all its sadness, all its sufferings, all its shame, all its sin; none can doubt in the face of these things there is something radically wrong. When our own hearts ache almost to the bursting point, when our own reason reels with its burden until insanity appears almost to stalk our path; when our bodily strength has failed and we falteringly seek our path, we think life is a tragedy. When we multiply this by all of the sorrow of the teeming millions of the world, we know there is a tragedy—great, vast, and deep. But when, added to this, there comes the hint of inspiration bidding us see the shuddering of the planets, to hear the sobbing of the stars, and making us behold the sun and the moon veiling their faces in shame and seeking earnestly for the day when "the sons of God will be revealed" and creation will be restored to its original purity, we can but bow our heads and say: "O Lord, how long until the consummation of the age?"

This is a glorious period in the life of our planet. The flowers that gladden our hearts this day whisper to us the perfumed words of hope. The birds that sing echo to us the cadence of this hope. Those dreams and longings that are born in our hearts are joined with the cries of the Holy Spirit, who helps us in "groanings that cannot be uttered," and indicate to us how necessary it is, how natural it is, that there should be in the human heart a hope of a day that is to be.

Centuries before Jesus Christ was born, and probably several centuries before the appearance of Moses and the inauguration of the Jewish religion, there lived a philosopher whose soul was great, whose heart was pure, whose mind was clear, and who, aided by these and inspiration as well, sought to pull aside the curtain between time and eternity and answer the great question of the human soul. The question that troubled him was: "If a man die, shall he live again?" The answer to that question can be found in clear statements only in the Christian religion. The answer to that question can be found in emphatic demonstration only in the resurrection of Jesus Christ.

And nearly nineteen hundred years ago on this particular day the answer to Job's question, the answer to the unuttered longings of creation itself, was given to the world when the angels of God came from glory and rolled away the stone that shut up in the tomb the body of Jesus Christ, when the power of God came and made it possible for him to take up his life again and to walk courageously before all and reveal himself to chosen ones who should proclaim to the world in his name the resurrection of the dead.

I have an idea if one were rich in material wealth, he would appeal to any normal mind. It is the glory of this I am associated was recently being interviewed by a bond salesman. He told the salesman he had very little money to invest. He had reserved ten thousand dollars for a trip to Europe. He had reserved a few other thousands for expenses of one kind and another. He had only about twenty thousand dollars left to invest. That sum appearing to him as small change! What such affluence can mean, I can but imagine. But it must be great. But there might come a time when all this wealth would be of no avail. Certainly there is coming a time when it can go no farther than the purchasing of a monument to be erected at the grave where our ashes sleep. The satisfaction that would come from the possession of wealth can go no farther than the grave. It is not possible, there-

fore, for the hope of wealth to mean so very much to the individual.

There is another thing that appeals to me. I think it would appeal to any normal mind. It is the glory of this world. The applause of our fellow men, their approval, is worth considerable. Elbert Hubbard said: "If a man has as many as three friends in even a large city, he will be able to get by." Well, the confidence, the affection, the loyalty of devoted friends represents a wealth transcending the power of money and the value of precious stones. But even this has its limitations from two sources. Human applause is a variable thing. It is so variable when viewed in the light of history it becomes almost paralyzing. Also the loyalty and the love of friends can only minister to us while we are here with them. When the curtain is rung down and we have passed from this stage on which we have been wont to associate with our friends, we will be ushered on to a platform where the drama is strange, the whole situation unknown. Our friends cannot go. We must journey alone, unless there be something above and beyond them.

There is another thing. Love of our immediate family is one of the most precious feelings the heart can know. The tender affection that binds together a family has within its compass the most beautiful thing the human eye will see, the human heart will know, in this world. And yet there will come a time when the strong arm of father can no longer provide or protect. There will come a time when the gentle touch of mother's hand can no longer soothe or inspire. There will come a time when mother's kiss can no longer banish pain or infuse hope. There will come a time also when children can no longer minister to parents nor reverence them, save in memory. All these things are destined to crumble with the crash of the world. Riding serenely on this current of cross purposes is the "Ark of Safety," in which stands a Pilot who has sailed all seas, weathered all storms, charted all currents, investigated all ports, and equipped every lighthouse. Every one who believes in Him and enters the vessel with him will find, when the storms rage thickest, the thunders roll loudest, and the lightning flashes most fearsomely, that the Captain of our salvation will guide us through all the trials that seem confusing, uncertain, and discouraging, and bring us at last to a peace whose pleasures cannot be exaggerated.

Christianity comes to us, therefore, offering us an opportunity for service, offering us the privilege of personal contact with kindred souls, and establishing for us telephonic connection with the central office of all the universe, where the ear of Almighty God will hear our feeble cry and the powers that are his shall be diverted to our relief while we live here and provide a home for us after death.

Christianity comes to us with the power to preserve the spark of infinity that lives in our bodies, but was originally derived from the Spirit of our God. That power will sustain us and make it possible for us to ride the crest of the waves, and, though beaten back here and there, sometimes discomfited, sometimes discouraged, to arrive at last safe home with our God.

The Christian religion brings to us that on which we may lean for service, that on which we may lean for satisfaction, that on which we may lean for a consideration surpassing in value the wealth and honor of the world. Though the stars cease to shine, though they destroy themselves in their clashings, and though the world itself ceases to be and the eternal day of reckoning comes, our souls, purified and redeemed in the blood of Jesus, will view it all with complacency, firm in the conviction that the hand of God doeth all things well.

I ask you if it is not worth all of the service, all of the sacrifice, that one could be called upon to render, to have the sense of satisfaction that no shadow can be too thick for the love of God to shine through, that no darkness can be too dense for the hand of Jesus to reach down and soothe the soul, and that no crushing calamity can be so great but the outstretched and everlasting arms will bear us up and make us more than conquerors through Him that loved us and gave himself for us? I ask you if God Almighty, who made us and gave us our mental yearnings, our heart longings, our soul seekings, has not of his own fullness poured out to us satisfaction for all these and condensed them into the Christian religion, at whose head is his Son.

I ask you, if that be true, is it not a privilege and an honor to confess Him and bow to his will and say: "As for me, I will walk the path of righteousness, I will walk the path of suffering, I will walk the path though it lead through sorrow and shame, because the path leads from the foot of the cross to the throne of God."

CALLS FOR BROTHER SRYGLEY.

BY J. A.

Last year, with the help of some of the readers of the Gospel Advocate, Brother F. B. Srygley, one of our senior editors, responded to a very urgent call for preaching in some of the Western States. Brother Srygley spent some time in Colorado and New Mexico and succeeded in accomplishing much good.

Among those baptized by Brother Srygley last year were two persons to whom baptism was peculiar and unique, as neither of them had ever seen any one baptized before. Brother Srygley is eminently fitted to carry the gospel to new fields. He preaches to the people with a plainness and simplicity that enables them to at once appreciate the clear teaching of the word of God and to recognize the importance of conforming to a "Thus saith the Lord."

We are very much interested in encouraging Brother Srygley in missionary work of this kind, as we should send our best preachers to new and difficult fields. Earnest and insistent calls have come to him, from the places where he preached last year, to return to them again this year; and to Brother Srygley's credit, we are glad to announce that he has consented to go and that he is making his arrangements accordingly. He intends, if the Lord wills, to hold at least three meetings in these destitute places of the West.

And as these places are unable to sustain Brother Srygley financially while preaching for them, we are suggesting that readers of the Gospel Advocate lend a hand and have a part in the work. We are aware that many of our readers would rejoice to participate in missionary efforts of this kind, and that the consensus of opinion is that more work of this kind should be done.

All who desire to assist Brother Srygley in responding to these Macedonian calls and in preaching the gospel at these destitute points may send their donations to James A. Allen, Gospel Advocate office, Nashville, Tenn., and proper acknowledgment will be made.

Sometimes it is easier to preach a long sermon than it is to perform a short duty.

BROTHER McQUIDDY'S BOOK.

"The Profitable Word" contains a choice selection of the writings of J C. McQuiddy, editor and publisher of the Gospel Advocate for over forty years, carefully compiled by A. B. Lipscomb. It is a gem and contains some of the best thoughts of a great mind. The book contains 196 pages, and is neatly bound in silk and stamped in gold and white metal. Now ready. Send $1.50 and get a copy.

REVIVAL AT PORT ARTHUR, TEXAS.

BY L. E. CARPENTER.

Brother Price Billingsley has just closed a great meeting with the Sixth Street Church, this city. There were nineteen baptized, five took membership, and three were restored. Those baptized came from the "digressives," the Catholics, and the Methodist and Baptist churches here. I have baptized many Catholics here and several from the various denominations, some who had been members of denominations for more than half a century. There are several others whom we expect to baptize soon. One of the greatest features of this meeting was the fact that about ninety-five members rededicated their lives to God at one of the morning services. This means power for the future work here. This was the best meeting we have ever had. The church was lifted to a higher plane in every way. Christ as our only hope, his word as our only guide, and his church as our only medium of work and worship were stressed repeatedly. His uncompromising plea for the Bible, and the Bible alone, as our guide, and the need of the church and world alike to hear God in all things, laying aside all creeds and our own "think so's," had its telling effect on this town.

We have lost many members in the past year on account of the large refineries here laying off so many men. We have lost in various ways about eighty-five members of this church, and possibly one hundred and fifty from our Bible-study work; yet we still have a membership of over one hundred and fifty in the church and as fine a working little congregation as I have ever seen anywhere. Our contributions run over four hundred dollars per month. We are helping to support the Lawyers in South Africa, supporting a native helper for the Shorts in South Africa, helping our orphan homes and Bible schools, In addition to the regular work here at home. The ladies are doing much work among the sick and at the hospital and day nursery. I am not mentioning all the things we are doing, by any means, and I am not speaking of any of it in a boastful way, but if by any means I may help to stir others to try harder to do greater things for God. Regardless of all these members' moving away and other hindrances here, we have not missed but one Sunday in over eighteen months having new pupils to enroll in our Sunday-morning Bible study. Many other churches could do this same thing, and even much better, if they would work as hard as we have here.

There were also six subtractions during this meeting for disorderly conduct and strife. This church stands four-square for purity in the pulpit and in the church as a whole. It stands for God's teaching on matters of discipline as well as other things and refuses to fellowship preachers or any one else who stands withdrawn from till they straighten up. This stand has caused us trouble here; but we are going to stand by the old Book on this matter, let come what may. Many people are afraid to stand by the word of God on this point and seem glad to get members from other congregations to build up in numbers, regardless of their standing in the church where they came from. This is disastrous to the cause in general and is cowardly and wicked on the part of those who do it. Any church that harbors members in it that are withdrawn from, whether preachers or not, should be treated as disorderly members, and unless they repent should be disfellowshiped by all other faithful congregations.

No preacher that is loyal to God and his church will preach for or in any way fellowship a church whose preacher or leaders stand withdrawn from elsewhere. What say you, brethren? Am I right on this matter or not? If not, what is the right thing to do in such a case? Will we demand that the world must hear God in all things, regardless of cost, to become Christians, while we are lax in applying his word to us in these matters and go by it only as it suits us conveniently? To be afraid to obey God in all matters of Christian duty, fellowship, and discipline is as bad as for denominations to be afraid to go by his word on first principles. If each congregation would practice what God says on this point, they would clean up the camp in many places. The Bible is our guide in practice as well as faith. Brethren, we cannot improve on God's ways here. This is God's way of saving the disorderly, the church, and the world; otherwise, it becomes a stumblingblock to the world and a snare to the church.

ILLNESS OF SISTER ANDREWS.

BY ROBERT S. KING.

The friends of Sister Sarah Andrews will be sorry to learn that, at the urgent request of the Japanese doctor at Shizuoka, she went to Tokyo to see a foreign doctor, as her health had been very poor the past winter. After a careful examination, an X-ray picture was made of her chest, both front and back, and I am sorry to say the picture shows the upper part of the right lung and the lower part of the left lung affected, though not badly. Both of the doctors think she should come home; but as her heart is in the great work, she begs to be allowed to stay. So he has recommended that she spend the summer in a city in the northern part of Japan where the altitude is higher and very light rainfall. He said Shizuoka, her present home, is the best place in Japan to live in winter.

Sister Andrews is anxious to stay and serve, but feels that it would be an imposition on the church, as she is unable to work much. Friends, I do not feel that way about it, do you? I know how her heart aches for the people among whom she has labored so long, and I feel that she has already made enough sacrifices to be put on a pension the rest of her life, and I know you feel that there is nothing too good for her and that you want her now to use the means sent her to the end that she may regain her health.

Let me quote just a paragraph from a recent letter:

> Needless to say this is a big question. I have faith that, by God's mercy and grace, I can get well in Japan, and my desire is to try, at least, until fall. Is it too great an imposition on the church? All I want to live for is for service, and I believe, God helping me, I will get able to serve. I am praying earnestly and doing all I can toward that end, and the friends here are praying, and I beg friends in America to carry my case to the throne of mercy. I am so anxious about the work; and since so many young members are leaving for other places, I fear the church could not stand alone if I should have to go, unless some one came to take my place. Pray that I may be led in all these things by our Father. I love the Lord, and I want his will to be done, whatever may be my wish. He knoweth best.

Church of Christ, here is an opportunity. "Whom shall I send, and who will go for us?" Dare you finish the quotation? (Isa. 6: 8.) Friends, God is "able to do exceeding abundantly above all that we ask or think," and prayer moves the hand that moves the world. Let us pray for Sister Andrews, that God will spare her for the great work she has undertaken, and that she may be restored to her usual health and strength. If it be God's will for her to come home, let us be prepared for the emergency. It takes money to cross the sea, and she is ten thousand miles from home and loved ones. It also takes money to stay in Japan. Let us not fail her now, for we may be partly responsible for her present condition, for we let her live seven long years in a Japanese house.

Send all contributions for Sister Andrews to R. S. King, care Post Office, Nashville, Tenn.

Many a man has overloaded himself without trying to carry his point.

SPIRITUAL ADULTERY.

BY PRICE BILLINGSLEY.

When Israel looked to Egypt for help and in this spirit joined affinity with surrounding peoples not of God, she apostatized, and God called her an "adulteress." Instead of wholly relying upon the Lord and being content with his blessings, she looked to idolatrous nations for help, which was whoredom, and for which the Lord visited her with terrible punishments. She professed still to be faithful to God, but in alliance with evil disproved her professions, for in this she actually rejected God. She became corrupt and was shorn of her power. This holds a terrible warning for spiritual Israel to-day. For in his blood-bought church God gives assurance that all who enter there are perfect and complete, having all blessings which a loving Father can give his own. Yet for blessings and protection many in the church turn to plants which God did not plant. And regardless of their professed loyalty to God, all such in truth turn from and reject God, and in a spiritual sense become adulterers and adulteresses.

Pointedly and oft-repeated doth Jehovah declare that Christians can serve and honor him nowhere save in his vineyard, in his church. Not a blessing which Masonry, for instance, holds out that may not be enjoyed in Christ; not a vow therein can one take for right and holy living but is made in becoming a Christian; not a door opened for service to men by any means whatsoever but the Lord offers in the church of the Son of his love. Thus all lodges are useless. But, in addition, they rob God and his church, and through their carnal trappings they feed human pride and induce to glorying in the flesh, and we know this glorying is not good. Man will glory in a human institution, rather than in the divine. Thus the lodge is against the church, for it steals time and money and influence and honor which by rights belong to God and his church.

But now the saddest part of all. Politics and these lodges are sweeping increasingly into the ranks of God's people, wrapping their evil tentacles about even preachers and teachers of the word. This is manifest to all who inform themselves of true conditions in Israel of to-day. The blight of this spiritual adultery is being felt almost everywhere. But will men speak out and in language that cannot be misunderstood warn of these grave perils? Alas, for the most part they will not! And why their silence? Do they not know these to be evils and dangers? Indeed they do, and in private they will admit it. Then why not cry against them and help stem the tide of departure? Because forsooth it is easier to leave the troublesome questions alone. You see what motives command them. Were they to speak up and preach the truth, they would array against themselves many who now love and praise and support them, and they choose the easier course. Brethren, God is witness I do not want to be extreme or severe; but some awful evils grow apace in our midst, and the soul of me burns to see church leaders and preachers lovers of pleasure more than lovers of God.

Say not the days are evil; whose to blame?
And fold the hands and acquiesce. O shame!
Stand up! Speak out! And boldly in God's name!

TENNESSEE ORPHAN HOME.

BY J. W. F.

A committee of the directors, appointed for the purpose, met at the Tennessee Orphan Home to consider plans by which more could be done to help a greater number of dependent children, and recommended suggestions heretofore outlined, which were published in the Christian Leader and commended by F. L. Rowe, who has great interest in helping to develop the unfortunate into useful citizenship. He said that under such a plan we could show the world one of the greatest coöperative works that has ever been conceived. He also wrote a personal letter encouraging our directors to become interested in establishing a Christian Girls' Home in Nashville, so that every ambitious orphan girl could be stimulated to make good by becoming worth something in the church and in the world. Such a home solves the question, so far as girls are concerned. He said, as a director of Potter Orphan Home, he would coöperate in every way possible to bring about the great program.

Brother H. C. Shoulders, superintendent of Potter Orphan Home, said: "I believe every suggestion and plan you have made is a good one, and I think it a good work. You can count on my doing what I can to put such a good work over in the name of our Savior."

The plan, briefly outlined, which so far has been approved by those who have studied the matter: If Fanning Orphan School, which is a great training school, where girls get Christian education, the Tennessee Orphan Home, and the Potter Orphan Home could be connected, in a coöperative working capacity, with a Girls' Home in Nashville, where large girls could take various positions so as to become self-sustaining, and have a Christian home in which to live, then a way would be open for dependent girls, educated in the Fanning Orphan School and by the Tennessee Orphan Home in the Columbia public schools, to become self-sustaining. Potter Orphan Home is well adapted for taking care of large boys, as it is on a farm, and near enough to Bowling Green for the larger boys to be educated in the public schools. It is much harder to properly care for senior girls than senior boys; therefore, a good Christian home in Nashville could be started on a small scale and grow into one of the greatest homes for caring for and giving Christian training to girls who have to work for a living, and such a home would be a boon for the girls who finish at Fanning Orphan School and those of the Tennessee Orphan Home who finish in the city public schools.

Tennessee Orphan Home operates to full capacity. Twelve orphans are now on the waiting list until we can make room for them, which will be done by finding good family homes for children now in the Tennessee Orphan Home. Since June 1, 1924, sixty-nine new children have been admitted and eighty-one have been placed; and during the last eleven months twenty-three, formerly placed, have been returned to the Tennessee Orphan Home, and some of them placed again. Seventy-two is the daily average number of children in the Home.

WHY THE CHURCH IS PAUPERIZED.

Roger Babson, the noted statistician, has issued a statement declaring that Christian people in this country are not giving more than one per cent of their incomes to God's work. Babson says if Christians would pay into the treasury of the Lord one-tenth of their incomes, the annual receipts for God's work in this country would be four billion dollars. And this is exactly what every Christian ought to do. We are to give not less than a tenth with which to finance his kingdom.

No wonder the work of the kingdom lags and the church of God is pauperized. Men and women enjoying Christian privileges and opportunities give God a "handout" and withhold from his cause and work that which belongs to him.

Christians of America would not be poorer, but richer; not less happy, but more happy, if they would obey God's plain and unmistakable teaching in the word. Truly has one said that the next great revival needed is a revival in Christian giving, a revival in the sense and practice of stewardship. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (2 Cor. 16: 2.)—Selected.

OUR MESSAGES

H. C. Hale preached twice at Green Street, this city, last Lord's day.

Is your congregation supporting an evangelist to preach in destitute places?

Leslie G. Thomas preached at both services at Waverly-Belmont last Lord's day.

Any man who has a proper appreciation of the church will not join anything else.

C. D. Crouch is in a good meeting with the Richland Creek congregation, this city.

John P. Lewis, of the David Lipscomb College, preached at Hill's Chapel, near Nolensville, Tenn., last Sunday.

L. W. Thompson, Hot Springs, South Dakota, May 7: "I am preaching for the Riverside Church at this place."

Married, near Lavergne, Tenn., on May 8, 1925. Peyton Simmons and Thelma Goodwin, James A. Allen officiating.

Norman N. Davidson preached at Lindsley Avenue, this city, last Lord's-day morning, and James A. Allen preached at night.

S. H. Hall preached at Russell Street, this city, last Lord's day to two good audiences, with four added by statement.

The meeting at Sixth Avenue and Buchanan Street, this city, continues this week, with Andy T. Ritchie doing the preaching.

H. Leo Boles preached two excellent sermons at the Twelfth Avenue Church, this city, last Lord's day, morning and night.

C. E. W. Dorris preached at the residence of Mr. Sam Houghley, on the Cumberland River, near Sandersville Ferry, last Lord's day.

B. W. Bigham, Ballinger, Texas, May 11: "I have been a regular reader of the Gospel Advocate since 1892—about thirty-three years."

A. B. Lipscomb will deliver the commencement sermon for the Fort Deposit, Ala., high school, and will also speak Sunday evening for the church.

Homer Davis, Abilene, Texas, May 6: "The Blanket meeting closed on Sunday night. Eleven obeyed the Master—six baptized and five restored. I go next to Canadian, Texas."

C. C. Brown, Daytona, Fla., May 7: "I preached two discourses last Lord's day, with one addition. Others will soon step out on the Lord's side, for which we give the Lord thanks."

F. B. Srygley closed a splendid meeting with the Ridgedale congregation, Chattanooga, Tenn., last Sunday night. There were large audiences, with one baptized, and two to become identified with the congregation.

H. F. Pendergrass, Birmingham, Ala., May 6: "Please announce, through the Gospel Advocate, my change of address from 6808 Sherman Avenue, Houston, Texas, to 308 St. Charles Avenue, Birmingham, Ala."

T. Q. Martin is in a splendid meeting with the Grandview Heights congregation, this city, with one baptism and one to become identified with the congregation. Brother Martin's meeting is announced to close Thursday night of this week.

I. V. Manly, of Velma, Okla., will be in West Tennessee a part of June and all of July and wishes to hold at least two mission meetings. Any places or churches which may desire his services for these meetings should address him at once at Velma, Okla.

The church of Christ at Gary, Fla., is planning for a meeting in the near future and would like to know of some congregation that has a number of discarded songbooks they would like to dispose of. We are using the "'Revival Gems' combined with 'Pearls of Song.'" If we could secure enough of these to make two hundred—as we will need about that many—we would be glad, but will consider any good scriptural book. Address P. G. Millen, 310 East Park Avenue, Tampa, Fla., giving prices and name of book.

Willie Hunter, New Orleans, La., May 5: "The church at New Orleans has just closed a good meeting, with D. H. Friend doing the preaching. Eight were baptized, one was restored, and the church was much strengthened and encouraged."

Jake Hamilton, Alabama City, Ala., May 5: "Two good sermons from Carl Smith yesterday, with a mission meeting in the afternoon. R. E. L. Taylor will begin our meeting on May 17. This meeting has been well advertised, tracts and personal work included."

I. A. Douthitt, Sedalia, Ky., May 5: "I have just finished reading 'What Was Nailed to the Cross?' or, Is the Seventh-day Sabbath Binding on Christians?' by F. W. Smith. I believe this is one of the best little booklets I have ever seen on this subject. I wish every Christian could read it."

A. S. Landis, Macon, Ga., May 8: "Our tent meeting closed on Friday, May 1. There were five additions, one restoration, and two to place membership. At the close of prayer meeting on Wednesday night a Methodist was baptized as a result of truth learned at the tent. We expect others. J. D. Derryberry directed the song services in this meeting."

"Smiles and Tears" is a book of poems, written by G. B. Dooley, of Lawrenceburg, Tenn. Brother Dooley, who is fifty-eight years of age, has been crippled for fourteen years, and has the indorsement of some of the best men in Lawrenceburg. His book is filled with splendid poetry and sells for one dollar a copy. Kindly address G. B. Dooley, Lawrenceburg, Tenn.

W. N. Abernathy, Westport, Tenn., May 8: "A certain brother has furnished the means and the preacher is ready to do some mission work in West Tennessee or near-by territory, provided the place is actually destitute and there is prospect of making the work permanent. No need to plant the seed where the crop cannot be cultivated. Address W. N. Abernathy, Westport, Tenn."

P. L. Copeland, St. Augustine, Fla., May 9: "R. C. White, assisted by J. D. Derryberry as song leader, began a meeting for the church at this place last Lord's day. This is a mission point, but to date we have found six who claim to be members of the one body not found heretofore. The interest is good, and we are praying that the meeting may be a great success for the cause in this town."

A. R. Hill, Avon Park, Fla., May 6: "The prayer meeting at Sweetwater last week was well attended and much interest was manifested in the study of the Bible. Both services were well attended here last Lord's day. I was with the few Christians at Frostproof in the afternoon. They will meet for worship from house to house every Sunday now. I am much encouraged over the outlook there."

J. P. Sewell, Shady Dell, Route 5, Fort Worth, Texas, May 6: "The Southside meeting was good. Brethren Bills and Bost did their work well as preacher and song leader. Practically the entire congregation worked faithfully each day. There were about twenty additions to the congregation—sixteen by baptism. Our Bible school reached two hundred and seventy-seven last Lord's day, a growth from one hundred and thirty-five in about three months. We are at the corner of College Avenue and Leuda Street. Worship with us when in the city."

Charles T. Powell, Woodbury, Tenn., April 21: "I am only expressing the same as others have when I say that I delight to read the Gospel Advocate. I enjoy every article. The Advocate, no doubt, is wielding untold influence. I would I were able to place it in every home, especially in the homes of those who are not able to pay. Heretofore I have been teaching in the summer and fall, but I have decided to give this time to preaching. If any congregations need my assistance, I will be glad to do my part, for I realize that the gospel is needed to be proclaimed to all people."

M. C. Cuthbertson, Dallas, Texas, May 6: "The work at the Garrett Avenue church of Christ, in Dallas, has rached the point that we are now ready to enter our new building. Garrett Avenue will cease to be after next Lord's day. The congregation will move to its new building, corner Sears Street and Summitt Avenue, Northeast Dallas. Our work started with this congregation about twenty-one months ago. At that time we had about eighty-eight members and a Bible school of fifty or sixty. We now have about one hundred and fifty members and a Bible school of one hundred and thirty. I enjoy the Gospel Advocate very much, and I think it is doing a fine work. May God give you courage to always stand for the truth."

A. B. Barret preached at Belmont Avenue, this city, last Lord's day.

E. G. Cullum preached at Trinity Lane, this city, last Lord's day.

David Thompson, Mayfield, Ky., May 5: "Two good services here last Sunday, with the best audiences in some weeks. A good service at Mount Olivet in the afternoon."

A. M. Plylar, Jasper, Ala., May 7: "I am just home from Lamar County, Ala., where I preached on Saturday night and three times on Sunday. These brethren have a mind to work."

James A. Allen and Everett Woodroof are announced to begin a tent meeting on the South Campus, the old Peabody grounds, this city, next Lord's-day night. All are cordially invited.

R. D. Smith, Terrell, Texas, May 4: "There was a good interest in our meetings yesterday. One more lady made the confession at the morning hour and was baptized at the close of the evening service."

Furnished Rooms Wanted.—I want to correspond with some one near the Peabody College, Nashville, Tenn., with reference to furnished rooms and a garage, with the view of doing light housekeeping this summer. Address E. S. Samuels, principal of Enid High School, Enid, Miss.

E. C. Coffman, Houston, Texas, May 4: "Large crowds attended both services at the First Church yesterday. Two were baptized, one restored, and one added by statement. This makes a total of ninety-three additions since last June. We hope to pass the century mark by the close of the year."

W. F. Lemmons, Roxton, Texas, May 4: "Please state that my address is changed from Box 245, Pecan Gap, Texas, to Nashville, Tenn., General Delivery. I am in a meeting at Roxton, and settled the church trouble yesterday, and the future prospects are bright. We will close here the middle of the week."

Mrs. B. W. Davis, 939 Delmas Avenue, Nashville, Tenn., May 8: "Mr. Davis went to the hospital Tuesday afternoon. They reamputated his limb Wednesday. The operation was serious, but with the untiring hands and the prayers of many faithful ones he rallied and is improving. However, his condition is serious."

E. T. Brazzell, Manila, Ark., May 4: "I filled my regular appointment at Manila on Saturday night and on Lord's day and Lord's-day night. Large audiences and great interest. The cause here is growing fast, and in spite of the opposition we expect to press on in the good work until the people know the truth."

G. P. Bowser (Christian), of Louisville, Ky., and the Rev. J. W. Terry (Baptist), of this city, began a seven-days' debate at the St. John Baptist Church, corner of Twelfth Avenue and Cedar Street, this city, last Monday. The subject of the debate is: "Which church is scriptural in origin, name, doctrine, and practice?"

Gordon H. Turner, Columbia, Tenn., May 5: "The girls of David Lipscomb College will present a delightful comedy drama in the auditorium of the Central High School building at Columbia on Friday night, May 15. The college quartet will sing on this occasion also. There will be no admission. The program will begin promptly at eight o'clock."

"Christian Unity—How Promoted, How Destroyed. Faith and Opinion," by D. Lipscomb, is the most complete, the clearest, and the ablest discussion of the question of faith and opinion, written by an uninspired man. Sixty-four pages, heavy paper cover; price, only ten cents. Congregations would do well to buy them and distribute them among the members.

We kindly request the elders of congregations to publicly call the attention of the congregations to the great good to be derived from having the Gospel Advocate come into their homes. No man can estimate the results of having a good religious journal enter the homes of people every week. The Advocate is the oldest and best journal devoted to the propagation of Bible Christianity.

Mrs. James L. Newman, Sales Creek, Tenn., May 8: "May 24 will be home-coming day for the church here in Sale Creek. It has been fifteen years since the congregation first met in its present building. Some who helped to build the house have gone to sleep in Jesus; others are away. Dinner will be served on the ground. We trust that all who can will be with us. Leslie G. Thomas will hold our meeting, beginning on the fifth Lord's day in August."

All of the great reformers who pleaded for a return to the apostolic order of things refused to worship with instrumental music. Nothing can eliminate *this significant fact.*

Men who are preaching for the empty honor of being considered great orators never do much in the way of converting sinners. To preach so as to save a soul from death is inestimably better than to make a reputation as the greatest orator on earth.

Send us $1.50 for "The Profitable Word," by J. C. McQuiddy. A collection from the writings of J. C. McQuiddy, carefully compiled by A. B. Lipscomb. Brother McQuiddy was a talented and vigorous writer, and all who give "The Profitable Word" a careful reading will be greatly repaid.

J. W. Dunn, Jacksonville, Texas, May 4: "Our mission meeting has been fine. More than forty people will meet on Lord's days in the Odd Fellows' Hall for worship. This meeting will close on Wednesday night. Many people around Jacksonville have attended, with from two to six ministers at each service. I am doing the preaching, while C. M. Moser is looking after the song service. This is the first effort under the new East Texas tent, and all are happy at the results thus far."

The Gospel Advocate deeply regrets to inform its readers of the death of Dr. Carey E. Morgan, the pastor of the Vine Street Christian Church, this city. Dr. Morgan suffered a stroke of paralysis last Saturday evening at 6:30 and passed away at 1:30 Sunday morning. Funeral services were conducted at the Ryman Auditorium on Tuesday afternoon by W. E. Ellis, of Paris, Ky. Dr. Morgan was a genial and lovable man and was widely known. We extend our most sincere sympathy to his family.

Herbert E. Winkler, Nashville, Tenn., May 4: "My brothers, Norman and Grover, who were with me in the Pulaski automobile wreck, Sunday night, April 19, and I will soon have recovered enough to be on duty again building the church house at Albany, Ala. I preached at Green Street, this city, that day and was returning to Albany, to be on duty Monday morning, when the lights on our car suddenly went out, and before the car could be brought to a stop we dropped off a bridge and, turning bottom upwards, fell twelve feet into a creek, only one of us escaping without broken bones."

"Those conducting the tent meeting in Nelmar Terrace wish to announce that Evangelist R. C. White, of Nashville, Tenn., who is assisted by J. D. Derryberry, is a forceful speaker and capable of giving lessons beneficial to all who attend. In his sermon last night he took as his text, 'What think ye of Christ? whose son is he?' He dwelt upon prophecies concerning the divinity of Christ and showed that, according to history and the Bible, Jesus was not a mere man, but was the Son of God and the Savior of men. He showed further that when the judgment is set all must face Christ and confess him to be Lord, to the glory of God." (St. Augustine Evening Record, May 6.)

C. L. Taylor, Petrolia, Texas, May 1: "The meeting at Byers, Texas, closed last night with an overflow crowd. The Methodist Church, in their customary manner, began a meeting to keep the people from hearing the gospel, but to no avail. Byers has been dubbed the hardest place in this country to get a hearing, but we got it. Our building was too small from the start. Tice Elkins, of Temple, Okla., did the preaching, and to say it was done exactly right is to say nothing strange to those who have heard him. Fifteen were baptized and one took membership. There is now at Byers a fine little congregation with a happy outlook. Brother Elkins goes to Ryan, Okla., to begin to-night. I will preach here at home next Lord's day. We praise God for all his goodness."

S. E. Templeton, Amarillo, Texas, May 4: "On last Thursday night I closed a very interesting meeting in Lockney, Texas, with four baptisms and one restoration. The meeting was in progress for twelve days and nights. After August 31 I shall give my time to protracted-meeting work only. I have been doing local work for a number of years, holding only a few meetings each season. But before moving to Oklahoma and Texas at least half of my time was spent in meeting work in Kentucky, Tennessee, Alabama, and Georgia. The Lord willing, I shall be pleased to assist any congregation in a meeting at any time, should my services be desired. My permanent address is P. O. Box 474, Amarillo, Texas. I shall be pleased to hold meetings anywhere my services may be desired. At present I am doing local work with the Tenth and Fillmore Streets Church, Amarillo, Texas."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Our "protracted meeting"—series of meetings—began April 19 and ended May 3. While there were only three additions to the "one body," likewise to our local church, or congregation, we consider it a great success. N. B. Hardeman did the preaching, and that is equivalent to saying the preaching was as good as the best. We hope to reap good results from Brother Hardeman's sowing from now till September 22, at which time Brother G. C. Brewer is booked to begin a series of meetings with us.

Brethren at Memphis, Tenn., where Brother Hardeman is booked for a series of meetings in the near future, recently wrote me for my opinion of him, as a preacher. My reply was, "I think there is no greater preacher than Brodie Hardeman," and I am of the same opinion still; but I believe Brodie is not one whit better than Grover—either of them as good as the other, if not better.

Brother Hardeman had fine attendance and good attention all the time, many who attend our regular services once a week, and likewise many who, I think, had never been in the house before, not missing even one of his sermons. He storms the strongholds of sin and assails wickedness in high places with a fearlessness calculated to convince all that he is in fullest sympathy with the peerless apostle Paul when he triumphantly exclaims: "If God be for us, who can be against us?"

Brother Hardeman's preaching is logical, scriptural, clear, concise, and convincing. He sometimes says: "Now, I know not what you think about it, nor do I care; but that's what the Bible says about it, and that satisfies me." He never resorts to sacrilegious tricks or unholy-roller claptrap, but always manifests due regard for the dignity of the cause of Christ and the sacredness of his word. He is strong physically, as well as morally, mentally, and spiritually, and he both purposes and proposes to preserve his physical strength by prudent living, the persuasive power of pies, puddings, and promiscuous pastry to the contrary notwithstanding. He recognizes the wisdom and importance of Solomon's admonition: "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite." (Prov. 23: 1, 2.) Though strongly socially inclined, he makes no social engagements that he believes may even possibly, not to say probably, prevent his making proper preparation for preaching. Though he has traveled extensively, he rarely refers to his travels in preaching. Though scholarly, he never makes the slightest unnecessary display of his learning. He simply preaches the word.

He neither worries nor wastes time over "the oppositions of science falsely so-called;" but he does clearly explain the meaning of fundamentalism and moderism as applied to religion from a Christian point of view, the former being God's eternal truth; the latter, infidelity.

Paul exhorted Timothy to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," all of which Brother Hardeman does. He also manifests due regard for the following admonition and instruction from the same source: "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2: 23-26.)

IS HE CONSISTENT?

BY F. B. SRYGLEY.

We have a brother who started out with great determination to oppose the individual cup in the Lord's Supper, but he soon found that he was up against trouble in his own practice, as he had been using two or more cups. The argument was soon made against the brother that if when it is said, "And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it," that there was only one cup used, then it would be as sinful to have two cups as it would to have twenty. The brother seems to recognize the justice of this argument and tries to fence against it in the following way:

Some have been unable to see consistency in my position in making no fight against two cups, yet determinedly opposing the individual cups. But my position is consistent and was not jumped at without a careful study of God's word. There is a difference in spirit and purpose between the use of the two cups and the individual cups. Two cups are used mostly as a matter of custom. Somebody started it, and nobody knows who or when. The spirit of the worship is not changed. A large number drink from the same cup and think only of the death of the Lord. But the introduction of individual cups is a direct and deliberate attempt to stop all real communion of the blood of Christ in the worship. Such a spirit could only be developed in an age of worldly wisdom, lukewarmness, and lack of brotherly love and lack of reverence for the New Testament. Technically, two cups are unauthorized; but as the spirit of the institution is not changed, I think best to make no fight here.

We have a case similar to this in the New Testament. Paul circumcised Timothy because of the Jews in the neighborhood. (Acts 16: 3.) Left alone, Paul would not have circumcised any one. But as it was a Jewish custom, not a law of God at that time, and as Paul judged it would do more harm than good to try to change the custom, he submitted to it.

But that it spread no further, Paul absolutely refused to circumcise Titus, who was a Greek. "But not even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you." (Gal. 2: 3-5.)

Paul submitted to the circumcision of one man and absolutely refused to submit in another case, very similar, but still slightly different, and I can do the same thing in regard to cups, and be consistent and scriptural.

The brother says: "Some have been unable to see consistency in my position in making no fight against two

cups, yet determinedly opposing the individual cup." Why does the brother say *some* have been unable to see his consistency? There is no one who can see a thing that does not exist. There may be some who think they can see a thing that does not exist, but it is impossible for any one to see consistency where there is none. The brother himself does not *see* it; he only thinks he does. One had as well argue that he can see a mountain where there is none as to argue that he can see consistency where there is none.

The brother undertakes to prove that he is consistent by what the apostle Paul did, but this would not prove it. If it proved anything on the subject (which it does not), it would prove that Paul was inconsistent, rather than that he is consistent. I never like to hear a man trying to prove that he is consistent. I much prefer to see one prove that he is right. When did Paul ever try to prove that he was *consistent?* The man who does much of that kind of work is usually trying harder to take care of himself than he is to take care of the truth. One might be consistent all of his life and be wrong, while he might be inconsistent and be right part of the time. Who cares whether this brother is consistent or not on the one cup or two, since he is wrong about it? When Jesus took bread and gave thanks, it was the bread that is mentioned, and not the container; and so, when he took the cup and gave thanks for it, it was the contents of the cup for which he gave thanks, and not the container. While the brother makes quite an effort to take care of his own consistency and introduces Paul to prove that he is consistent, he seems not to care whether he makes Paul inconsistent or not. I have more interest in Paul's writings than I have in the brother's, and I shall not sit quietly by and see him misrepresent the apostle and make no effort to correct him.

The brother says: "There is a difference in spirit and purpose between the use of the two cups and the individual cups." It will be noted that he does not say there *might* be a difference, but that there *is* a difference. How does he know about the "spirit and purpose" of the one who uses the *one* cup, the individual cup, or the company who use the two cups? "For who among men knoweth the things of a man, save the spirit of the man, which is in him?" (1 Cor. 2: 11.) This very consistent brother must know, for he says there is a difference in the "spirit and purpose" between the two. How does he know this unless he knows the spirit and purpose of his brethren?

The brother says he did not jump at his conclusion "without a careful study." I do not know how he reached the conclusion that he knew the spirit and purpose of his brethren unless he did jump at it. In his great research and careful study of this question, he must have overlooked the apostle's statement.

The brother excuses himself for using two cups without divine authority on the ground of custom. Very well; if he will wait a while, it may be the custom to use the individual cup; and if custom can make two cups right, it might make them all right. If not, why not?

The brother says "technically" two cups are unauthorized. How does he know it is only "technically" done? If two cups are unauthorized, they are unauthorized. I wish the brother had told us by what course of reasoning he reached the conclusion that it was only technically done. And if two cups are unauthorized only technically, how does he know but that the individual cup is unauthorized technically? He seems to think if it is only *technically* unauthorized, that it is really authorized; and if that be true, the world ought to be able to know when anything is only technically unauthorized.

The brother gives this as his reason for making no fight against the two cups, when, as a matter of fact, all thoughtful readers will naturally believe that he makes no fight here because it would be a case of suicide to do it. I do not blame the brother for refusing to commit suicide, but I do blame him for trying to get Paul in the same condition that he is in. Paul did not circumcise Timothy with only the purpose to please the Jews, but he also had a lawful reason for doing so. The law of Moses was both a civil and religious law. The religious and typical law of Moses was abolished at the death of Christ, but the civil law lasted until the nation was destroyed. Paul enjoins upon all Christians the duty to keep whatever civil law they are under; and since it was known that Timothy's mother was a Jew, and since Timothy was to be in Judea, where the civil law was binding upon all the Jews, it was necessary that all Jews be circumcised, for circumcision was a part of both the civil and the religious law. This was the reason Paul circumcised Timothy, and it was also the reason why he refused to circumcise Titus. I hope the brother, in his effort to excuse himself for his contradictory position on the cup, will not put the inspired apostle in the same condition.

The brother must have given great study to the question, since he can see in the actions of the apostle in circumcising Timothy and refusing to circumcise Titus a reason for favoring two cups and opposing twenty.

I confess I have never studied the subject enough to see this. My idea is that the brother will do more good if he will use his time and effort in preaching the gospel, and not give so much study to a distinction without a difference.

THE LORD'S-DAY WORSHIP. No. 1.

BY F. W. SMITH.

There is not a more important subject that could engage our attention than the above, and I regret that the following request could not have been complied with before now:

Lott, Texas, March 16, 1925.—F. W. Smith, Nashville, Tenn.—Dear Brother Smith: I should be glad for you to take up the Lord's-day worship and write an article on the significance of each item in the worship. Hoping that you may see fit to do this soon, I am, Yours in Christ,

R. E. GRIFFITH.

To get before us the exact data regarding this most important matter, we should have the divine record—viz.: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) This was affirmed of those who were added to the church on the day of Pentecost, for it is said: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Acts 2: 41.) These Christianized Jews had come into a new life that could be developed only by doing what is affirmed of them in verse 42, and what was true of them in this respect is true of all who are baptized into Christ. Hence, we note first,

IN WHAT THEY CONTINUED.

1. Negatively speaking, they did not continue in the law of Moses, for that had been abrogated in the death of Christ by being nailed to the cross. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." (Col. 2: 14.)

2. They did not continue in the teaching of John the Baptist, for his was simply a preparatory ministry, preparing those who accepted his teaching to believe on the Lord Jesus when he should come. "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus." (Acts 19: 4.)

3. They continued in the teaching of the apostles, into which they had "entered" upon their faith, repentance, and baptism. These brought them into a new state that imposed upon them new and holy relations with sacred

obligations. How completely this harmonizes with the delegated authority and commission of the apostles—viz.: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.)

This narrows the investigation of the *nature* of the worship ordained to be observed on the Lord's day, or the first day of the week, to the teaching of the apostles. Whatever, therefore, the apostles did not teach those baptized, beginning with Pentecost, to observe as worship to God, is *vain* and *sinful.*

ITEMS MENTIONED.

The "teaching" of the apostles covers a wide field, dealing with the whole course and conduct of the Christian life, or the threefold duty of man—viz., "to live soberly, righteously, and godly." (Tit. 2: 12.) Hence, the *items* mentioned in Acts 2: 42 constitute but a small part of their teaching, and these pertain to acts of "worship" appointed in connection with the first day of the week.

As to the "order" in which these items are to be observed, we have no direct teaching, and nothing from which a necessary inference can be drawn that there was a fixed order. All the things mentioned are to be attended to; but as to which should come first, we are not told. Consequently no one should devise a "fixed" or "an ironclad" order, and bind it on the children of God, as though God had commanded it.

They continued in "fellowship;" and while the word "koinonia," translated "fellowship," is, in a few places in the New Testament, *limited* to the contribution of the saints, as in Rom. 15: 16 and 2 Cor. 9: 13, yet its full meaning is "common participation" in all that pertains to religious worship and service. Christians are said to have fellowship with Christ, the Holy Spirit, each other, and the Father. (See 1 Cor. 1: 9; 2 Cor. 13: 14; 1 John 1: 7; 1 John 1: 3.) In the light of this fact, I cannot see how the term "fellowship," when the saints assemble on the Lord's day to worship, can be limited to the contribution on that occasion. That they did contribute when assembled on the first day of the week is made plain: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 2.)

It is scarcely necessary to argue that the congregations of the New Testament had a *common treasury* in which they placed offerings for the maintenance of the poor and other necessary expenses connected with the worship and service of God. For the maintenance of the temple worship, and repairing of the temple when needed, there was a common treasury. (2 Chron. 24: 8-14; 2 Kings 12: 16.) "And he sat over against the treasury." (Mark 12: 41.) For the necessary expenses of the ministry of Jesus and his apostles they had a common treasury, with Judas as the treasurer. (John 12: 6; 13: 39.)

But to continue in "fellowship," in its fullest meaning, is not confined to the worship on the first day of the week. The saints should have not only *constant*, but a *deep, spiritual* fellowship with God, Christ, the Holy Spirit, and each other, at all times and in all places. A realization of this fact will prove a safeguard against visiting places or engaging in anything contrary to the teaching of the apostles.

The contribution, as one element of fellowship when the saints assemble on the first day of the week, is, as a rule, very poorly done. The divine rule is, "as he may prosper" (1 Cor. 16: 2), and each individual is left to deal with his own conscience in the matter. All know or have a pretty clear conception regarding the matter of ability, and should act with the divine rule in mind.

I close this phase of the subject with the following: "Nothing is binding on Christians, save what is found in the new covenant. All that was good in former dispensations was brought into this. We may use the old dispensation and the decisions under it to see how to interpret the laws of the new covenant, just as the courts go back to laws and decisions under the old constitutions as examples to interpret under the new constitution. No specific amount is required under the new, because God only desires that which is willingly given from the heart. We may safely reason, as God required one-tenth under Moses, when he did so much more for us in Christ, he would expect more from us; but if we cannot do it willingly, he does not wish any of it. I know of no way of determining how much we must give, except for every one to study these examples and the gospel of the Son of God, and give what he can do cheerfully and gladly. This does not suit us sometimes, but it seems to have suited God, and we had best conform our views of what is best to his law and order." (David Lipscomb.)

A WORTHY WOMAN.

BY E. A. ELAM.

"A worthy woman who can find? For her price is far above rubies." (Prov. 31: 10.)

God's models, either in the natural or spiritual world, are perfect. He is the greatest artist who can most nearly put nature in all its symmetry and beauty on the canvas, and he is the greatest servant of God who most closely follows the divine example.

God gives sublime examples of faith in both the Old Testament and in the New Testament. The eleventh chapter of Hebrews contains a shining list of these most worthy examples.

Jesus is the great Exemplar, the perfect Model, shining as "the Sun of righteousness" upon the world—the sun which never sets. Whoever follows him "shall not walk in darkness, but shall have the light of life."

As in the flower and fruit, the tree and the forest, the dewdrop and the fountain, the river and the ocean, the hill and the mountain, the valley and the plain, the clouds and the sky, the stars and the moon and the sun, God has placed before all women his perfect model for their emulation. This is found in the thirty-first chapter of Proverbs, in the first five verses of the second chapter of Titus, in several verses of the fifth chapter of Second Timothy, and in many other passages in which God gives woman's proper sphere and true mission. In these passages God states his purpose in the creation of woman, which is to be a help suited to man's real need.

The examples of many godly women, shining forth from the pages of the Bible, show that woman has filled and can yet fill her true mission; how she has proved herself, and can yet prove herself, to be the blessing her Creator intended her to be.

On the other hand, it matters not how refined and cultured, how well educated and brilliant women may be, or how well they may function in other spheres, if they fail as wives and mothers, as home builders and home-keepers, and otherwise to fill their true mission, they blaspheme the word of God. (Tit. 2: 5.)

Contrasting the self-sacrificing, heroic, and loving service of God's model woman with the life the large majority of women are now living, we are not astonished that the Lord asks, "A worthy woman who can find?" or at the declaration, "Her price is far above rubies."

To note this contract—how women, old and young, neglect and even abandon home, seek pleasure and amusement, feel no sense of responsibility, and strive to dress

and act as men—is simply shocking. It is distressing, also, to note that as true, faithful, and worthy women are fast passing out, there are very few arising to take their places. This is not the training and purpose of the rising generation of young women.

One more landmark was removed and one more faithful woman was added to the list of the ones who have gone when our beloved Sister Talley, of Lebanon, Tenn., died.

Of Sister Talley her son-in-law, and our good friend, Judge E. G. Walker, writes:

Dear Brother Elam: It is the desire of the children that you write for the Gospel Advocate a sketch of the life, character, and death of Mrs. Talley. You knew her for a long time, loved her and her children, and they love you.

Mrs. Talley was born on November 17, 1845, and died on April 6, 1925, at the home of her daughter at Lebanon. She was born and reared, married, reared her family, and lived and died in Wilson County. She had been a member of the church for over fifty years. She was the widow of the late Spencer B. Talley, with whom she lived for over fifty years. Four children—Mrs. A. N. Trice, C. C. Talley, Mrs. J. W. Allen, and Mrs. E. G. Walker—survive her. A son, Marion, died about thirty-five years ago. She was the daughter of Major M. B. and Elizabeth Kittrell.

She came to live with us thirteen years ago, and her presence in our home has been a blessing to me and to my children. Her quiet, Christian life has left its imprint on the minds and hearts of my family and has drawn me closer to God.

She loved me as her own child, and when death was slowly coming on she often invoked the blessings of God upon me and my family. The day she died she was conscious for a short while, and called for our baby, Frances, her namesake, and had her lifted up to her bed, and she pressed that innocent little head against her tired, struggling heart and asked God to bless and keep her dear little life. She often admonished me to walk humbly, love mercy, and do justice.

Her favorite chapters were Rom. 12, 1 Cor. 13, and the Twenty-third Psalm.

A good woman has gone, and, as has been said by some one, if every one for whom she did some loving-kindness or spoke some cheering words had brought a blossom to her grave, she would sleep beneath a wilderness of flowers.

We love you, Brother Elam; we appreciate your sermon preached at her funeral; we value your friendship; and we trust that God will spare you for a long life of continued service.

Sister Talley made the confession of her faith in Christ under the preaching of Brother J. M. Kidwill, and in repentance was baptized by him. She worshiped the Lord with the congregation at Bellwood, Tenn., until she, with Brother Talley, removed to Lebanon. In faithfulness to God she lived in all relationships—as neighbor, friend, daughter, wife, and mother. Christianity with her was an everyday living reality—daily loving, daily serving, an abiding comfort, sweet peace, and lasting joy.

Sister Talley was gentle by nature, but she cultivated and possessed true womanly and Christian characteristics. She was courageous, steadfast, firm in her convictions of right, but unpretentious, free from vanity and worldly pride, and made no display of righteousness. Her influence for good fell upon all about her as the silent but all-pervading heat of the sun. Her children rose up and called her blessed. The heart of her husband safely trusted in her, and he truly trusted in her. She did him good and not evil all the days of her life. She loved the Bible—that is, loved to read it and was delighted to hear it preached. She read it daily; and when she became too sick and feeble to read it herself, some one of the family, usually her son-in-law, read it to her.

Brother and Sister Talley enjoyed the blessing of seeing their children grow up and settle about them, useful men and godly women. They now possess the rich inheritance of the good name left them by their parents. The sweet memory of father and mother is embalmed in the memory of their children.

It is true my family and I loved Brother and Sister Talley, and we still love their family. Our association and work together in the church for so long have woven the chain which binds our hearts in Christian love. I preached the funeral sermon when Marion was buried; also, when Brother Talley passed on a few years ago.

The exceeding great and precious promises of God to the righteous living and concerning the righteous dead are so numerous that our attempts to apply them in comforting the bereaved is like standing amid so many flowers in a garden of beauty, resplendent with loveliness.

One promise which embraces all things that can come into the Christian's life is: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8: 28.) To respond to the gospel call and to work according to God's plan for the accomplishment of his purpose in loving obedience to him is to have the assurance that absolutely all things—health or sickness, plenty or poverty, friends or foes, life or death—work together in the goodness and power of God for our good.

To the Christian death has no sting, the grave no victory. God has given him the victory through the Lord Jesus Christ. Christ through death has brought "to naught him that had the power of death, that is, the devil," and has delivered "them who through fear of death were all their lifetime subject to bondage." (Heb. 2: 14, 15.) "For we know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal, in the heavens." The righteous dead are in the care and keeping of God, for those who "are fallen asleep in Jesus will God bring with him." Then the righteous living will be changed "in a moment, in the twinkling of an eye," and all together shall "be caught up in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." (See 1 Thess. 4: 13-18.)

These promises are very comforting, causing us "to rejoice greatly with joy unspeakable and full of glory." (1 Pet. 1: 8.)

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.) They are blessed forevermore. "Precious in the sight of Jehovah is the death of his saints." (Ps. 116: 15.)

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QUERY DEPARTMENT

BY H. LEO BOLES

Please explain, through the "Query Department" of the Gospel Advocate, 1 Tim. 5: 5-9. Did Paul consider a woman a widow if her husband was dead?—A SISTER IN CHRIST.

Yes. "Widow" here comes from the Greek word "cheera," which means "bereft." "Widows indeed" are those bereft of husband and who are truly destitute, being aged and helpless, having neither children nor grandchildren. They are wholly dependent in their helpless condition upon the church.

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Please answer, through the Gospel Advocate, the following questions. (1) What is the Holy Ghost? Give all the information possible on this question. (2) What is it to blaspheme against the Holy Ghost?—X.

1. The Holy Spirit is the same as "Holy Ghost." The Holy Spirit is one member of the Godhead, which is constituted with God the Father, Christ the Son, and the Holy Spirit. (See John 7: 39: Acts 2: 1-5; 19: 2; Rom. 5: 5.)

2. To blaspheme is to speak against. "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Matt. 12: 31, 32.) "Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin; because they said, He hath an unclean spirit." (Mark 3: 28-30.)

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Kindly answer the following questions through the Gospel Advocate. (1) Do the following scriptures contradict? "And the Lord said unto Moses, write thou these words. . . . And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Ex. 34: 27, 28.) Referring to the same writing, Moses says: "At that time the Lord said unto me, Hew the two tables of stone like unto the first. . . . And I will write on the tables the words that were in the first tables which thou brakest. . . . And he wrote on the tables, according to the first writing the ten commandments." (Deut. 10: 1-4.) How do these statements harmonize? Who did the writing? (2) What is the meaning of David's statement: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51: 5.) (3) What is the "Jerusalem which is above, . . . which is the mother of us all? (Gal. 4: 26.) Are we born of that mother? (4) If the fact that John the Baptist was less than the least in the kingdom of God (Luke 7: 28) proves that he was not in the kingdom, then does not the fact that Paul was "less than the least of all saints" (Eph. 3: 8) prove that he was not a saint? If not, why not?—A. H. SMITH, Dancy, Miss.

1. No. The Scriptures do not contradict. No two scriptures contradict. In Ex. 32: 16 we are told that the two first tables were the work of God and the writing was the writing of God; but here Moses is commanded to make tables of his own workmanship, and God promises o write on them the words which were on the first. It seems that Moses was commanded to write these words and that he wrote upon the tables. But in Deut. 10: 1-4 it is expressly said that God wrote the second tables as well as the first. We are to understand that Jehovah wrote upon the two tables. What Moses wrote was a copy of what Jehovah wrote on the tables. The copy that Moses wrote was made under the direction of God.

2. This verse has been relied upon to teach total depravity. It does not so teach. Paul says: "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." (Eph. 2: 3.) Again, Peter says: "Who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy." (1 Pet. 2: 10.) Wickedness and sin were all about David, even from his birth. Temptation and allurements of sin were ever present with David as with us.

3. The figure of "mother" as used in this scripture does not necessarily mean that one is born of this "mother." One can be a "mother" to another without having given birth to that one.

4. The reasoning of the querist here is not sound. John the Baptist was not in the kingdom of God or church. The comparison used here is between the state of the Jewish nationality and the church or kingdom of God. The church is so much higher than the Jewish nationality that the least in the church is higher and greater than the greatest in the Jewish nationality. Under the law of Moses one is a servant, while in the church one is a child of God—a wide difference in the rank and relationship to God.

The phrase as used in Eph. 3: 8 expresses the humility of the apostle Paul. Because of the persecution which he had made against the church and because of the great mercy which he had obtained, he expresses his humility and unworthiness of God's great grace to him, and says that he is "less than the least of all the saints."

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(1) Did the priests who served in the tabernacle make an offering before bathing in the laver? Just what did they do before entering the holy place? Please state the order in which these things occurred. (2) Can bathing in the laver be a type of Christian baptism, as some have preached?—X.

1. No one could stand before Jehovah without being cleansed, or purified. All defilement of the flesh had to be removed before the priest could officiate at the altar. The high priest had his inauguration, and on the day of atonement bathed before each solemn act of propitiation. "And Jehovah spake unto Moses saying, Thou shalt also make a laver of brass, and the base thereof of brass, whereat to wash. And thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their hands and their feet thereat: when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto Jehovah. So they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations." (Ex. 30: 17-21.) "And he set the laver between the tent of meeting and the altar, and put water therein, wherewith to wash. And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the tent of meeting, and when they came near unto the altar, they washed; as Jehovah commanded Moses." (Ex. 40: 30-32.)

2. There is no scripture which indicates that "bathing in the laver" was a type of "Christian baptism." There is some similarity between the two, but there is nothing to indicate that it is a type. Allusions in the New Testament to the Jewish washings are frequently made. The scriptures indicated or quoted above show that the priest had to wash before going to the altar or going into the tabernacle.

The closer a man gets to God, the more sensible does he become of his mistakes.

HOME READING

AT LAST.

When on my day of life the night is falling,
And, in the winds from unseen spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of sun and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! Let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among thy many mansions,
Some sheltering shade where sin and sorrow cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long. —Whittier.

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THE BOY THAT WOULD NOT LET HIS SISTER WANT.

A French paper says that Lucille Romee, a pretty little girl with blue eyes and fair hair, poorly but neatly clothed, was brought before the Sixth Court of Correction under a charge of vagrancy.

"Does any one claim you?" asked the magistrate.

"Ah, my good sir," said she, "I have no longer any friends. My father and mother are dead; I have only my brother James, but he is as young as I am. O, dear! What could he do for me!"

"The court must send you to the house of correction."

"Here I am, sister—here I am—do not fear!" cried a childish voice from the other end of the court. And at the same time a little boy, with a sprightly countenance, started forth from amid the crowd and stood before the judge.

"Who are you?" said he.

"James Romee, the brother of this poor little girl."

"Your age?"

"Thirteen."

"And what do you want?"

"I come to claim Lucille."

"But have you the means of providing for her?"

"Yesterday I had not, but now I have. Don't be afraid, Lucille."

"O, how good you are, James!"

"But let us see, my boy," said the magistrate. "The court is disposed to do all it can for your sister. However, you must give us some explanation."

"About a fortnight ago, sir," continued the boy, "my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, I will become an artisan, and when I know a good trade I will support my sister. I went apprentice to a brush maker. Every day I used to carry her half my dinner, and at night I took her secretly to my room, and she slept on my bed, while I slept on the floor, wrapped in my blouse. But it appears the poor little thing had not enough to eat; for, unfortunately, one day, she begged on the boulevard. When I heard she was taken up, I said to myself: 'Come, my boy, things cannot last so; you must find something better.' I very much wished to become an artisan, but at last decided to look for a place. I have found a very good one, where I am lodged, fed, and clothed, and have twenty francs a month. I have also found a good woman who, for these twenty francs, will take care of Lucille and teach her needlework. I claim my sister."

"My boy," said the magistrate, "your conduct is very honorable. The court encourages you to persevere in this course, and you will prosper."

The court then decided to render up Lucille to James, and she was going from the bar to join her brother, when the magistrate smilingly said: "You cannot be set at liberty until to-morrow."

"Never mind, Lucille, I will come and fetch you early to-morrow." Then he said to the magistrate: "I may kiss her, may I not, sir?"

He then threw himself into the arms of his sister, and both wept warm tears of affection.—Selected.

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DELIVERANCE.

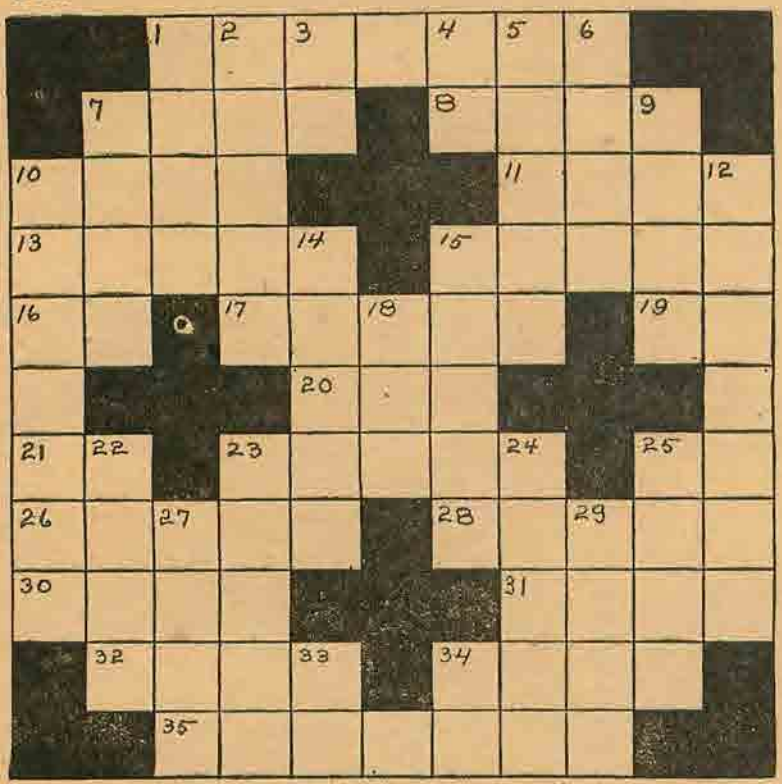
What a wonderful word is this! In some way or other it finds its way into the experience of all. Who could not tell of hairbreadth escapes from a great calamity, or even death? The writer has had many such experiences. Many years ago, when quite a little chap, I remember making mud pies by the River Manifold when in flood. Reaching for some water, my head went giddy, and in a moment I was carried away downstream, as it seemed, to certain death. But the alarm was raised, swift feet went to the rescue, and the strong arms of the young village blacksmith bore me back to safety again. Need I say with what veneration, gratitude, and admiration the name of my timely deliverer has been held since? A few years ago, when paying a visit to my native village, passing through an old country lane, I heard the pleasant clang and ring of the blacksmith's hammer. What music to my ears! Where was the man who risked his life to save me from a watery grave?

Much water had passed under the bridge, and many changes had taken place since then. Ruminating thus, I came to the door of the smithy and stood face to face with my old friend of over thirty years ago. What pen can describe the thought and emotion that thrilled my whole being! How empty were the words to express my thanks and gratitude! How great the debt that could never be repaid! We walked along the old rustic lane as he retold the story of my rescue, and as we parted my thoughts went to another deliverance which is the experience of all true Christians. We have been delivered from past sins, the present dominion of sin, and the future penalty of sin—destruction and death. Jesus, our great Savior, not only risked his life, but freely gave it up for all, even to suffering an agonizing death by crucifixion. The day will come when we shall all stand before him face to face. We shall look on him who was pierced. How shall we feel then? What emotions will sweep through the soul?

Will remorse and despair take possession of us, or shall we really love his appearing? What privilege is ours to follow on, never looking back, watching, praying, serving, pressing on until we meet our great Deliverer face to face, "all raptured through and through, in God's most holy sight!" With what joy should we prepare for the glorious time, "when, by His grace, we shall look on His face!" —J. T. Bassett, in Apostolic Review.

BIBLE CROSS WORD PUZZLE

FOUR fairly long words compose the sides of this puzzle. The four square crosses balance the rest into evenly divided sections, so that most of the words are of four or five letters, and there are only a few two-letter spaces to fill.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (8)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 8

HORIZONTAL.

1 City of captivity.
7 Beast of burden.
8 The sixth son of Jesse. (1 Chron. 2: 15.)
10 Beyond.
11 Separate article or particular.
13 King of Hebron. (Josh. 19: 8.)
15 A city of Crete. (Acts 27: 8.)
16 Indefinite article.
17 A city of Northeastern Media, now called "Rhey."
19 Translation (abbr.).
20 To block up.
21 Place of a thing.
23 City destroyed for its wickedness.
25 Belonging to me.
26 A great constellation. (Job 9: 9.)
28 Abraham's grandfather. (Gen. 11: 22.)
30 To pursue game.
31 Small pieces of material on priest's vestment.
32 Father of a prince of Israel. (Num. 1: 15.)
34 Does wrong.
35 A boundary landmark. (Ezek. 47: 16.)

VERTICAL.

1 What Moses saw burning.
2 Where burnt offerings were placed.
3 Exist.
4 Gone by.
5 King of Judah. (Matt. 1: 8, 9.)
6 Used to catch fish.
7 A wilderness. (1 Sam. 23: 24.)
9 Encounter.
10 The persecutor of Moses.
12 Those who die for the faith.
14 A kingdom of Canaan. (Josh. 11: 1.)
15 A citrous fruit.
18 Jacob's seventh son.
22 Faithful.
23 A family descended from a servant of Solomon. (Ezra 2: 55.)
24 The family to which Saul belonged. (1 Sam. 10: 21.)
25 Infuriated crowds.
27 Resting place for travelers.
29 To hurt.
33 Nota bene.
34 Each (abbr.).

Solution of Puzzle in last issue

		N	U	M	B	E	R	S		
	B	O	R	E		V	A	T	S	
T	O			A	G	E			A	S
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HERMAN HAYNES WHEELHOUSE.

BY S. P. PITTMAN.

Death at any age or stage in one's life is sad. It is crushing to the parents to give back the precious babes they have been privileged to keep for a few days; but then, *they* are safe from molestation. It is heartbreaking to the children to "lay away" the lifeless bodies of "father" and "mother," and see their dust commingle with the common dust of Mother Earth; but then, *they* have had their day, have fulfilled their earthly destiny, and are ready to go.

But there is an inexplicable pathos when the family, bound together so lovingly by the strong tie of friendship, is called upon to part with a young man or young woman with a beautiful childhood in the past, having crossed the threshold of manhood or womanhood, facing the future with a glorious prospective career.

Such was the sad circumstance in the death of Herman Wheelhouse, of Rutherford County, Tenn. Having graduated with honor from the high school at Murfreesboro, in 1921, he entered the University of Tennessee at Knoxville, where he made a splendid record with both teachers and fellow students. He was devoted to his school work, and had his heart set on the completion of his course in June, and the entrance into his life's work. But his commencement came earlier than he anticipated, and his degree was conferred by a higher institution. Through sheer tenacity of purpose, it seems, he lingered on, hoping still, when all the rest had given up hope. It was pathetic to see his wasted body lying so long in the hospital at Knoxville, as he longed and prayed for recovery.

A sadly sweet feature in Herman's case was the remarkable devotion of his father, who sat by his bedside day after day and night after night for weeks and months in that city, away from home; and the affectionate devotion of his sisters, one of whom was with him much of the time. The mother had gone on some time before to the "Better Land;" so his father, C. G. Wheelhouse, and the two sisters, Mrs. Marvin Holt and Mrs. Woodson Mitchell are the nearest relatives left.

The funeral took place in Midland, near Fosterville, Tenn., and the interment in the Haynes burying ground. Brother C. M. Pullias made an appropriate talk at the funeral, and six of his fellow students of the university served as pallbearers.

Herman was born on September 28, 1902; obeyed the gospel at the age of fourteen; and died on December 15, 1924.

NEED A MEETINGHOUSE.

BY J. A.

About ten years ago some interested Christians, with Sister J. Claude Martin, of Nashville, Tenn., induced Brother Henry T. King to go to Quebeck, Tenn., for the purpose of conducting a mission meeting. As a direct result of that meeting, there were ten baptisms, and also much favorable interest was aroused, which has continued until the present time, notwithstanding many discouragements. From the first the interest of those who assisted in starting this work has never waned, and they have sought opportunity to assist the brethren at Quebeck to permanently establish it.

A desirable location has been secured for the erection of a meetinghouse, with the restrictive clause in the deed, and the brethren are now anxious for assistance in building a modest house in which to worship "as it is written." The need is urgent and the pepole are in every way worthy. Help extended them will bear much fruit to the glory of our Lord.

Besides Sister Martin, of Nashville, who contributed the lot upon which to build, the first contribution to the erection of this meetinghouse comes from Sister W. H. Vandyke, of Alamo, Tenn. Sister Vandyke, who worships with the Cairo congregation, near Alamo, sends two dollars and says: "I am now sending the widow's mite from mother and boys, and I am sending a hearty Godspeed to Sister J. Claude Martin in her efforts to plant the cause at Quebeck. My daily prayers and my every effort, though feeble they may be, as God knows my poor heart, is that all may come to a knowledge of the truths of the gospel in its fullness and that they may study to show themselves approved unto God, workmen that need not to be ashamed, handling aright the word of truth."

The brethren at Quebeck are poor and financially unable to build a meetinghouse; and as such a house is badly needed, we feel sure that many congregations, as well as individual brethren and sisters, would like to have a part in it. Brother King, who held the meeting already mentioned, says: "I want to add my word of personal guaranty and special appeal in behalf of these brethren at Quebeck. I know them, and know what Sister Martin has already done for them, and I assure the brethren of the integrity of this appeal."

We commend this very worthy appeal to the brethren. All who desire to have a part in assisting these brethren at Quebeck may send their donations to Mrs. J. Claude Martin, 2314 West End Avenue, Nashville, Tenn.

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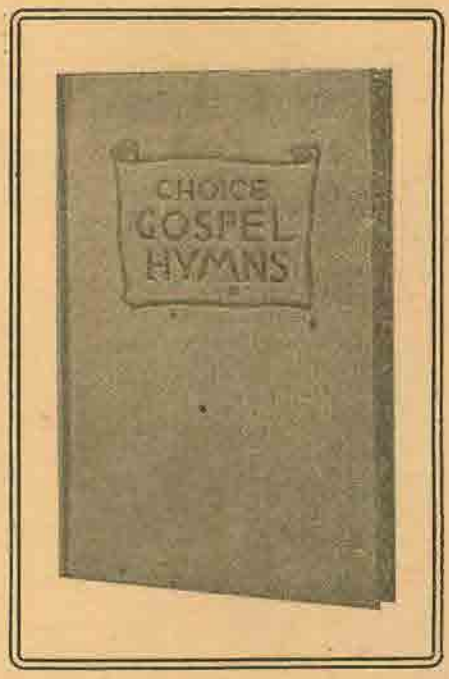

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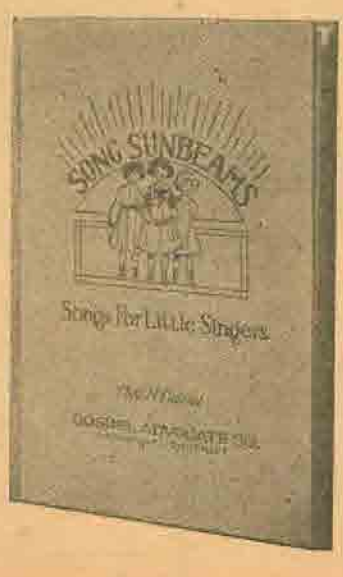

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From the Brethren

Corinth, Miss., April 29.—I am as busy as I can be each Lord's day, preaching at four different places, Florence being one of them. Brother Keeble, at the call of the white brethren, held a meeting there and a little band was started. I was asked by the white brethren to look after them and train them and teach them the way of the Lord. I have been trying to do so for the past two years. The white brethren bought them a lot with a house already on it for a preacher to live in and are building a meetinghouse for them. I want to say that the greatest work I ever saw done by the church of Christ among negroes is in Florence. It is wonderful, and we all should be thankful to the Lord.—J. Hannon.

Alma, Ark., April 28.—With about fifty other preachers, I enjoyed a feast of good things, temporally and spiritually, at the "get-together meeting" at Morrillton, April 20-25. I had two motives in attending this meeting—a desire to meet the different brethren I was assured would be there, and to assure myself as to the college before placing any of my children therein. I want to say that I am fully satisfied that we have no sounder or more loyal school anywhere than Harding College. The spiritual environment surrounding the school can be readily seen and felt whenever one comes in contact with either teachers or pupils. One of the pleasures afforded us while there was listening to the college quartet in several selections. This quartet is said to be the finest in the State. On my return I stopped over Lord's day (April 26) with the brethren at Clarksville. Not being able to satisfy them in two discourses, I have promised to give them two weeks in September. The work at Alma still moves forward. We are expecting our tent, and then to evangelize Crawford County.—C. C. McQuiddy.

Fresno, Cal., April 30.—On April 5 the Nevada Avenue Church began a series of meetings, with G. Earl McCay doing the preaching, which continued till April 26, closing with a full house. We had decidedly the best attendance and attention that we have ever enjoyed here. Four young persons were baptized, and we trust the saints were strengthened and encouraged to more zeal and greater work. This was Brother McCay's first visit to these parts. He held a two-weeks' meeting at Armona, three weeks here, and began on Lord's-day evening at Dinuba. He makes no effort at a display of learning, eloquence, or oratory, but diligently and faithfully presents to his hearers the teaching of God's word on any subject under consideration and earnestly pleads with saint and sinner to accept and obey. We believe more interest will be taken in the study of the Word, which, of course, will increase and strengthen our faith. A lack of knowledge of God's word is the chief cause of so much worldly-mindedness, and hence a lack of spiritual growth and development among the professed followers of Christ. Good interest is being shown in our Bible studies, and

especially are some young talents being developed. Brethren, if any of you have relatives or friends or know of any wandering members anywhere on the Pacific Coast, give us their names and addresses, and we will try to get in touch with them and do them good if possible. Success to the Gospel Advocate.—J. A. Craig.

Pensacola, Fla., May 1.—I am in an interesting meeting in Pensacola, with the congregation at the corner of Alcanez and Jackson Streets. The work in this city is due largely to the efforts of that wonderful man, J. A. Harding. For the past twenty years Brother W. T. Tracy has been a resident of this city and an untiring worker for the cause of Christ. For some years he labored with this congregation, and then began work in the western part of the city, where, through his efforts, with the assistance of some other faithful ones, there is a splendid congregation. Brother Tracy continues to work with that congregation. For five years Brother C. W. Landers has been laboring with the congregation I am assisting in the present meeting. He is an untiring worker and a preacher of splendid ability. With such preachers as W. T. Tracy and C. W. Landers in the city, the work can but prosper. Brother G. E. Shaffer, of Lawrenceburg, Tenn., is directing the song service in the meeting. He is a young man of sterling qualities, with an abiding interest in the work of the Master, and does not confine his work in meetings to the directing of the song service, but uses his influence and talks with interested ones about living the Christian life. He tells me he has some open time which can be had for song work this summer. To the end that he may be of the assistance you may need in your meeting, address him as above, and have him with you in your meeting.—C. R. Nichol.

Camden, Ark., April 29.—The church at Camden is getting along nicely. In November, 1920, a few of us separated ourselves from the "digressives" and went to work. Brother R. L. Colley, one of our leading young preachers, held our first meeting. Brother Hugh Hogg, at that time of Stephens, Ark., conducted the song service. Since that time Brother Hogg has married, and he and his good wife are living in Camden and are a wonderful help to us in many ways. One month after we had our first meeting we bought a house and lot from the Catholic people, which is very well located, for two thousand dollars. The interest we have paid, with some improvements we have made, cost us, in all, about twenty-seven hundred dollars. Last week we had the pleasure of paying the last dollar of this debt. We are using lesson helps put out by the Gospel Advocate Company, and a great Bible help it is. The Lord willing, Brother Brooks Stell, of Delight, Ark., will begin a meeting for us on the third Sunday in May, to continue over the fifth Sunday. All who know Brother Stell know what we are going to have then. We are planning to have Brother Harvey W. Riggs, of Morrillton, Ark., locate with us about the first of June. We believe he will be able to do us much good. Brother Riggs is just finishing school at Harding College, situated at Morrillton. We ask the prayers of Christian people everywhere that we may press on in the good work of our Lord, ever keeping in mind the Golden Text of our lesson of April 26: "Be thou faithful unto death."—S. T. Garner.

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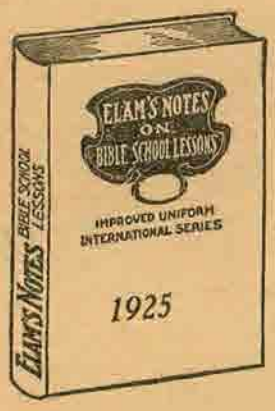

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A LETTER FROM JAPAN.

BY NELLIE STRAITON.

A letter which I received from Sister Lillie Cypert early in the year was so very interesting that I felt that others would like to read it, too. Here it is:

It is awful to begin the new year by neglecting my letters, but that is just what I have done. When one doesn't understand a thing like that, it's difficult to pardon; so I'm going to tell you the reason.

Since I wrote you last, we have opened the Girls' School. Quite a humble beginning, to be sure; but even then, when every twist and turn is to be directed by one person, even to the cleaning, it's a pretty big job. I haven't been able to find a single Japanese helper who will go ahead without being directed. I don't mean, either, being given their tasks and then let go in their own strength; they must be held up and coached all along the way, just like holding a baby while it learns to walk. Therefore, it takes almost as much time to have anything done as it does to do it yourself. Anyway, we have the school opened. We have only three girls in the dormitory at present, but expect more when the new school year opens in April. We are teaching those we have the Bible every day.

The little kindergarten is doing fine, but I'm not giving as much time to it as I'd like to because of the other work. However, the teachers seem to be getting along very well. They are also studying the Bible. One of them comes to me for a lesson almost every day; the other one, who is a Christian, once every week.

The ladies' class keeps up interest, and even now, when we are doing very little to teach them how to sew or knit, they come for the Bible study only, which shows they are interested in that.

We had a real surprise for Christmas. The church in Abilene, Texas, sent us many patterns, yards and yards of cloth, and loads of buttons, thread, needles, clasps, pins, and just everything we need in sewing. We have decided to use the material for teaching them to sew, and then have a bazaar to sell the articles made, and use the money to buy other things we need in our work. Later we hope to make a number of articles that can be given to those in need.

I must not forget to say that in each of the fine bundles they sent there were some personal things. Later they sent another box entirely personal. So many useful things, and things I really needed. Two woolen union suits and some woolen stockings were among the needed things.

I've waited toward the last of this letter because I don't know just how to thank you for the boxes you sent, the check for five dollars to pay the duty that I didn't have to pay at all and which I put in the general fund, also the generous check for one hundred and forty dollars. It was so very, very sweet of you, and the candy so good, the gown and stockings needed, and useful things, besides, how nice! Well, any way, I thank you beyond words to express, and the check has been the means of my being able to open the school now. Thank God for it, then also those who had a part in it.

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FOR YOU.

For you He left His home on high;
For you to earth He came to die;
For you he slumbered in a manger;
For you to Egypt fled, a stranger;
For you He dwelt with fishermen;
For you He slept in cave or glen;
For you abuse He meekly bore;
For you a crown of thorns He wore;
For you He braved Gethsemane;
For you he hung upon the tree;
For you a final feast was made;
For you by Judas was betrayed;
For you by Peter was denied·
For you by Pilate crucified;
For you His precious blood was shed;
For you He slept among the dead;
For you He rose with might at last;
For you beyond the skies He passed;
For you He came at God's command;
For you He sits at His right hand.
—Victorian Churchman.

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knowing how I spent Christmas. Well, I worked all day long, and had for lunch such as my inexperienced cook could think of. In the evening, though, we had a wonderful surprise. My grocer boy brought us a lovely cake, and Brother McCaleb had a lovely dinner, which we had a part in; and just before we sat down to the table Miss Kennedy received a fine, big fruit cake from her home church, and it got here in perfect condition. When she put it on the table, we really began to realize it was Christmas. December 25 is her birthday; so we celebrated both at once.

Recent news from home tells me my little sister has married. Mother is no better satisfied in California. Her rheumatism bothers her again. The rest of the family seem to be very well satisfied there. I hope mother will become reconciled later. Leland is in school, and is so much stronger than he was in Arkansas.

I must stop and write many other letters. I hope you'll pardon this one. I began it at four o'clock this morning; and it's too cold up, so I am writing it in bed. It's awfully cold here now; and being in a Japanese house, we can't heat it. My feet are covered with chilblains.

If you wish to coöperate with Sister Cypert, please write to Mr. U. R. Forrest, Brownwood, Texas, or to Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

THE NEW YORK MISSION.

BY E. E. SHOULDERS.

On Sunday morning, April 26, we had another very fine service. One addition by statement. It surely would be a great boom for the New York church if more Christians strong in faith and character could come to New York and live, at least for a year or two, until the work is more permanently established. We already have a goodly number of young Christians here, but, unfortunately, they are in the class that is by no means hot. I have done about all I know to do to reawaken them. The many alluring temptations of "little old New York" seem to have completely choked out the word and there is no more room for Christ in their hearts.

We had a very sweet service last Sunday (May 3). There were no additions, but everything just moved along so nicely. A splendid audience was assembled for worship, and the largest number at Bible study that we have had for some time.

But all the good things that might be said do not take away the responsibility of a lack of funds for the work. We are greatly in need of more support, but, due to so many appeals being sent through the papers, I have hesitated to say anything about it. I want to urge that more churches and individuals who are not contributing to this work begin now. We have on our records people who have been contributing to this work for the past five years; so why not others have a part with them? I do not feel like calling upon these good people who have been so faithful in their support for this mission to do any more than they are already doing. Our funds are inadequate. Are you ready?

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OBITUARIES

TAYLOR.

On February 14, 1925, the death angel visited our old home and claimed our dear father, A. J. Taylor. Our old home ties are broken. The Lord called our mother away on December 3, 1920. Father was born in Perry County, near Linden, Tenn., in 1844. He obeyed the gospel many years ago under the preaching of Brother Larimore. He lived a true Christian life until God called him home. He had no fear of death. He told us not to grieve for him, for he was going to be with his loved ones who had gone on before—mother and two sisters. He leaves to mourn his death five sons and one daughter, besides many other relatives and a host of friends. But our loss is his eternal gain. We do not weep as those who have no hope, but hope to meet him in heaven, where parting will be no more.

HIS DAUGHTER, DELLA.

TAYLOR.

John Taylor was born, near Vanleer, Dickson County, Tenn., on June 3, 1855. He married Miss Laura Williams on February 22, 1880. It was my pleasure and privilege to baptize them about twenty-five years ago. During the same meeting I also baptized a daughter and a young man and young lady who were living with them at that time. It was my pleasant privilege to be in their home many times after that. One of my true friends left this world when Brother Taylor died. At the time he was baptized we had but few members here, no house of worship of our own, and as bitter religious prejudice, I thought, as I had ever known; but Brother Taylor lived to see what he seemed to desire so much—a good, comfortable meetinghouse, nicely located, finished and paid for, and a zealous little congregation worshiping therein. There were many things in his life to indicate his faithfulness in the church. So his noble wife wrote me: "I am not grieving as one without hope." He died on October 31, 1924, after a lingering sickness of more than four months.

W. DERRYBERRY.

BIRD.

On Friday afternoon, April 10, 1925, in the city of Dallas, Texas, the angel of the glory world came and called for the sainted spirit of Mrs. J. W. Bird (née Mary Moore), and wafted it into the realms of God's paradise to await the great day of all days. Sister Bird was born on May 22, 1857, and "born again" in 1876. She was baptized by Brother Elihu Scott at Union Chapel, in Obion County, Tenn. She was married to Brother J. W. Bird, one of the very best and most devoted husbands, on September 22, 1878, by the preacher who baptized her. God blessed this union with four children, two of which died in childhood. Two children are yet living—R. A. Bird, of Dallas, and Mrs. E. D. Brigance, of Henderson, Tenn. Mrs. Brigance is a teacher in the Freed-Hardeman College. One

grandchild is left, Bristol Pauline Bird, aged twelve. Sister Bird was a mother to her brother's children, J. A. Moore and Mrs. Pearl Tatum, of Henderson, Tenn. She is the last of her father's family. The funeral was conducted by W. L. Oliphant, minister of the Oak Cliff Church, and J. B. Nelson, of the Pearl and Bryan Streets Church, in the Oak Cliff Church, where a large concourse of church members and friends attended. Interment was at Waxahachie, Texas. Sister Bird was truly a good woman, as mother, wife, neighbor, and church member. She was loved by all who knew her. J. B. NELSON.

NICKS.

The death angel has again been in our midst and claimed for its own our dear grandfather, Tolbert Fanning Nicks. He was born on February 10, 1843, and departed his life on January 14, 1925. He obeyed the gospel in 1860, making sixty-five years of his life in the kingdom and service of his Lord. He was ever ready to help any good cause. He was in the Civil War, but on account of poor health he was given an honorable discharge. He was sick and suffered a great deal during the days that followed, but he would never say that he was not able to work for a living in order to draw a pension. He was a faithful and loving father and companion and a man whose hopes and affections were centered on things above. His usual conversation was on the Scriptures and things of an eternal nature. He was married to Miss Melvina Corlew on February 13, 1867, and to this union nine children were born. She passed away on January 25, 1881. He was again married to Mrs. Mary J. Rodgers, May 21, 1883, who preceded him to the grave in June, 1919. The last eight months of his life he lived with his daughter, Mrs. Mack Fussell, near Dickson, Tenn. He is survived by four sons—Will, John, Daily, and Fanning, Jr.; one stepdaughter, Mrs. M. C. Chambers, of Nashville, Tenn.; thirty-eight grandchildren, sixteen great-grandchildren, three step-grandchildren; one brother, Alex. Nicks, of Nashville; one sister, Mrs. A. O. Speight, of Ashland City, Tenn.; besides a host of other relatives and friends. We realize our loss is his gain, and we should weep not as those who have no hope. He told us so many times that he was ready and willing to go. While we sorrow here, we can picture the happy meeting "over there," and pray that we may all prepare to meet our God and join the happy family when our summons comes. Funeral services were conducted by Brother E. W. Daniel, of Dickson, after which he was laid to rest in the Rock Church cemetery to await the resurrection morn.

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DO WE FORGIVE?

BY MRS. J. D. TAYLOR.

Little children are the most beautiful "forgivers" I know of, and in this more than anything we should be like them. In a real "fist and skull" fight I have seen two little boys wipe the blood of battle from their little noses and be as sweet and friendly as if nothing had happened, and even compliment one another on the fighting qualities of each. And we grown folks get our feelings hurt over the least misunderstanding, and in heart-broken voices we say, "I never will forget what she said," and often we go pouting around for weeks if a friend and brother corrects us; sometimes many, many suns "go down" on our wrath. Well, when we do this, we are on the wrong road, and some morning we may wake up in a warmer country.

Our Sunday-school lesson about Stephen was what set me to thinking, and ever since that lesson I have been trying to rid myself of all bad thoughts and keep my heart full of love; and unless you try it yourself, you can't ever know how happy I have been. All my work has seemed easier, and I seem to get it up and finished better, and one day I thought: "Maybe my loved ones *can* write the inscription on my tomb that I have always wanted—'She hath done what she could.'" You know, I don't want them to write it unless they can conscientiously do so; but "love covers a multitude of sins," and maybe they will think I did what I could, but God will *know*.

I knew a tombstone agent once who told me he was taking an order for a most forgiving little woman. This woman's husband had died, and all his life he had drunk and neglected his wife most shamefully; and he not only drank, but "cussed" and told lies. When making out the order, the tombstone man gave the woman the inscription book which he always carried as a help to those who could not think of nice words to put on their stones. After studying the book a little while, the little old woman said in a trembly voice, "Here's one that suits Billy exactly," and the tombstone agent read where she pointed: "Too good for earth, God took him home."

I think the more spiritual-minded we are, the more we can stand slights. Jesus was spiritual-minded, and he is our example, and think what he stood! When they treated him so cruelly, he went right on doing good and praying for them. Almost his last words were: "Father, forgive them." Rom. 8: 6 says: "To be spiritual-minded is life and peace." I think to forgive is life and peace, too.

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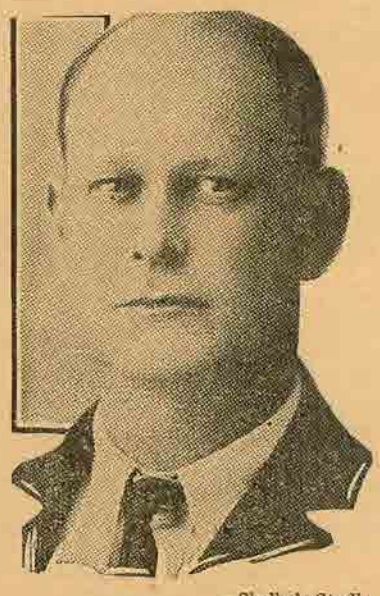
G. D. Small



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SCRIPTURE STUDIES

BY JAMES A. ALLEN

The life of man is made up of opportunity. All improvement and enterprise in any line of human endeavor would be impossible were it not for the ability to take advantage of an opportunity. Men who have risen to any prominence and who have contributed to the well-being of the race are men who exercised the right use of their good judgment in promptly grasping every chance that was presented to raise them higher and make them more efficient in the duties and transactions of life. Energy of mind and of body is required to successfully accomplish any object of importance and that would be of any benefit to an individual or to the world. Solomon said: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." (Eccles. 9: 10.) Every failure in both the religious and the commercial world has been brought about by men's not concentrating the full strength of their being upon the task that lay immediately before them and by their carelessly and indifferently managing their affairs. No man need expect to accomplish any object that is worth being accomplished unless he works diligently and persistently and wisely chooses the best means to effect the desired ends; and this principle is as true when we come to deal with religious problems as it is in business and secular affairs. The great and important lessons embraced in the "whole duty of man," which is to "fear God, and keep his commandments," can never be learned until man takes advantage of the means that God has placed in his reach through which he might learn them. Instead of praying for light, and at the same time not making any effort to receive it, and working the mind into convulsions and fits of exhaustion at a mourner's bench or upon the straw, those desiring to walk in obedience to God should procure their Bibles, brush away the dust, and read the light as God has placed it before the world and invited them to receive it. "Take fast hold of instruction; let her not go: keep her; for she is thy life." (Prov. 4: 13.) "Buy the truth, and sell it not; Yea, wisdom, and instruction, and understanding." (Prov. 23: 23.)

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God has not in any age done for man what he could do for himself. What man could not do and what is not within the power of humanity to do, God has always done and will always continue to do. When sin and iniquity carried the human family into degradation and ruin and beyond the power of an arm of flesh to help, God began the development of a gospel plan that would bring assistance and salvation to all such as would lay hold of the proffered mercy thus brought within the reach of "every creature." And now, that God has extended to man an opportunity of being saved that he could not have procured for himself, he calls upon him as a rational and reasonable creature to render obedience to the terms and faithfully comply with the conditions as named by Him who brought life and immortality to light by his resurrection from the dead, and who commanded his ambassadors to evangelize the world in his name. Jesus said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) "Preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Sinners may agonize tears of blood and may live and die endeavoring to find God in the remission of their sins; yet if they will not "believe and be baptized," they shall never be saved and shall never come into the possession of a single spark of hope that all will be well with them in eternity. While it is good to pray, and while God will answer the prayers of all who pray for light if they are willing to walk by as much of it as they have, yet no prayers, no agonizing, no amount of tears will answer the demand to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28: 9.)

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Jesus said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." A profession of the Christian religion is a solemn pledge, publicly avowed by every applicant for membership in the church of Christ, that he will consecrate for life all the powers in his possession to the service of Jesus, that he will utilize every moment of his time for the advancement and upbuilding of his cause, and that every sentiment of his heart shall be upon the side of God and the right. The examples left on record by the first members of the primitive church show us the beauty there is in such a profession, and demonstrate the good that can be accomplished by a practical exhibition of all it implies. In the midst of violent surroundings and in the face of combined ranks of cunning and well-disciplined opposition, they practiced the principles of that pure and undefiled religion before God and the Father, which consisted in visiting the fatherless and widows in their affliction and in keeping themselves unspotted from the world. The wants and needs of the brotherhood and of all men were looked

after and cared for and the poor had the gospel preached unto them. It was clearly emphasized by the apostles that, while baptism brought an individual into a saved condition and a remission of the sins of the past, every person rendering obedience to it was necessarily obligated to work out his own salvation with "fear and trembling" in order that he might remain in a saved condition and receive the end of his faith, even the salvation of his soul; and, under their instruction, as they spoke "as the Spirit gave them utterance," the Christian people successfully pleaded the cause of their King in all the civilized world and daily increased in their good works of faith and labors of love.

The fact that God requires anything shows that it can be done, and that man has the opportunity and the ability to do it. The fact that God has laid the twofold work of converting the world and building up the spiritual nature of those converted upon the church shows that the church can do such a work and that it must do it or it will never be properly done. It does not lie within the province of any other institution that could possibly be "organized" to perform the work of the church of God. They can, indeed, and they have made a mockery at it, and have attempted to perform this work through the instrumentality of an institution to which the apostles never belonged and that they never heard of, except in connection with the great apostasy; but in every instance it has proven to be of them as Jesus once said of some religious zealots: "When he is become so, ye make him twofold more a son of hell than yourselves."

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One of the greatest causes of neglect and indifference among those who profess to be disciples of Jesus is a lack of faith—people do not believe the word of God. There is a great majority of those who have come into the church by gospel admission who cannot be made to believe, for their lives, that the salvation of their souls depends upon their faithfulness and diligence in religious matters and upon a regular and punctual attendance at the meetings of the saints; and what makes the matter worse is that they will argue dogmatically that they are right and that the Scriptures do not require such at their hands. To put it in plain English, divested of all ambiguity, they cannot see how the Bible means what it says. This savors too much of that spirit which works in the children of sectarianism. But such people as thus dishonor God and his word by refusing to live in his service want to be "let alone;" they do not want to be "worried" by so many invitations to do what they ought to know, and what they do know, is their duty to do. They may be "let alone" here, after the second and third admonition; but the judgment, in which the secrets of men are to be judged, will not "let them alone" when God shall decide the destiny of "every creature" according to his works. Persons thus disposed to be Christians in name, but not in practice, can follow the fortunes of business with an interested step, rain or shine, but are always "too tired" or "too sick" to present themselves at the house of the Lord on the appointed occasion. Yet a little folding of the hands, a little closing of the eyes to sleep, a little reading of a newspaper by a cozy, warm fire, while the world is going down to ruin. They ought to be "tired" when the time comes to assemble with the saints, because they were "born tired" and have got into a rut and cannot get out. When judgment begins at the house of God, it will be too late to correct such mistakes and the sins of such a life.

People had better be careful how they construe and how they apply the word of God. It shall stand in increasing glory when they are gone, and shall be loved and obeyed by the best and wisest men and women of the earth when they shall be sleeping the years away in the forgotten silence of the grave. Every king that ever lived, with all who have disputed its all-sufficiency as a rule of Christian faith and justice, shall submissively bow the head and bend the knee in humble acknowledgment of its authority and of its standing and worth before God. The influence of the lives of good men that is yet felt through the deeds they did while living, and who, being dead, yet speak, testify in reason's ear that it is best for man to delight himself in the law of the Lord, to let it be his meditation day and night, and to make it the man of his counsel and the rule of his action in all the affairs and transactions of life. Indeed, all those ignoble characters of former days who had the audacity to dispute the claims of the Bible and to blaspheme its sacred contents have left their names in disgrace before the eyes of the public and have long since exemplified to all well-thinking people that they were not even distantly acquainted with the great subjects upon which they proposed to treat. Time has worn the polish off of their favorite theories, and their creeds of irreligion and sectarianism have been exploded by subsequent generations and their fallacy shown to all who will see.

Man should accept what God says with the simplicity of a little child. Indeed, God calls upon children to obey their parents because it is best for the child, and thus illustrates the spirit in which man should look to him and implicitly receive and obey his commandments. Jesus said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Divesting the mind of every vestige of a proud and haughty spirit and sincerely resolving to be governed by the word of God and to live and die by what it teaches, we must spend time in God's service if we would spend eternity in his presence. Let us strive to live right.

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OUR CONTRIBUTORS

HISTORICAL POINTS OF THE LIPSCOMBS.

BY C. E. W. DORRIS.

As the world has become greatly indebted to the Lipscomb family, it is proper that some information concerning it be given; and especially will such data be interesting to the many friends of William Lipscomb and David Lipscomb.

The first Lipscomb who came to America was named Thomas. He came from West England, from Devon or Somerset County. He was forced to leave to save his life from the vengeance of King James II. about the year 1686 or 1687.

In the Monmouth Rebellion, in West England, which was largely Protestant, he sided with James, Duke of Monmouth, against his uncle, James II., who was the last Catholic king of England. After the battle of Sedgemoor, the adherents of Monmouth were scattered, captured, and slain without mercy by James II.'s infamous Judge Jeffreys. Even young boys and girls were arrested and sold as house servants and slaves.

Our Lipscomb friend got aboard a ship at Bristol and sailed for America, was wrecked on the Bermuda Islands, and from thence made his way to Virginia, no doubt with an abiding hatred in his heart for tyranny, religious and civil. From him there arose a large family that has scattered from the Lakes to the Gulf. The record shows three members in the Continental Army following Washington through his campaign from Boston to Yorktown—one, a colonel; one, a captain; one, a first lieutenant; and I dare say there were some as high privates. They were evidently imbued with the same principles or ideas of freedom that filled the soul of this great captain, who by his will manumitted his slaves. For some time in the first half of the nineteenth century we see Granville, the son of David, with his brothers, William, Thomas, John, and Dabney, and sisters, Tahpenes (Tappy) and Fanny, coming from the old home in Louisa County, Va., to Franklin County, Tenn. Granville later emigrated to Illinois and settled near where Peoria now is, with the purpose of setting his slaves free. The miasmatic conditions along the Sangamon River and the death of his wife and two children discouraged him, and he returned to Franklin County, Tenn. He was married three times. His first wife was a Miss Deweese, who bore him one daughter, Kerenhappuch, who married N. B. Smith, a teacher, a graduate of Franklin College. The second wife was his cousin, a Miss Lipscomb, who bore him two sons, William and David, dying in Illinois with her two infant children. His third wife was Miss Jane Breeden, who bore him three sons and two daughters. The sons were John (who still lives near Winchester, Tenn.), Granville, and Horace; and the daughters, Ellen (Mrs. Gardner) and Louisa (Mrs. Woods), are still living.

The pioneer Granville's two sons by his second wife, William and David, attended the Tolbert Fanning School, Franklin College, near Nashville, and became, the one a teacher and the other a preacher, both excelling in their lines.

William Lipscomb married Miss Anna Fulgham. To this union there were born and lived to maturity five sons and one daughter—Granville, James, David, William, Harry, and Mamie (Mrs. Davis). There survives one son, David, and the one daughter. David Lipscomb married Miss Margaret Zellner. To them was born one son, who died in infancy. David was imbued with the aggressive, restless spirit of his father, who, being a member of the Baptist Church, was expelled therefrom because, after a diligent study of the Bible, he began to teach doctrines that his Baptist brethren looked on as heretical. All his brothers and sisters became simply Christians along with him, except Dr. Thomas Lipscomb, who had united with the Presbyterian Church. He lived and died in Shelbyville, Tenn.

Granville Lipscomb, one of the sons of the pioneer by his third wife, married a Miss Swift, going back, as did Jacob, to the old country—Virginia—to find her. To them were born six sons—John, A. B., H. S., Granville, Edwin, and Perry—and two daughters—Louisa (Mrs. Neeley) and Marcia (Mrs. Crothers). These are all living and known to the people of Nashville and vicinity.

The brothers and sisters of the pioneer Granville, except Thomas and William and Tappy, emigrated to Texas, and their families became numerous and prosperous.

As far as known, none of the name or blood lines has ever been hung or figured in the courts, except as attorneys or judges, but have in the main done honor to the name of their ancestor who for conscience's sake and safety came over the sea.

William Lipscomb, with Tolbert Fanning, founded the Gospel Advocate in 1855. The Advocate was forced to suspend during the Civil War.

David Lipscomb recommenced the publication of the Advocate in January, 1866, and continued as senior editor until his death on November 11, 1917. He took a firm stand for the original principles of the Restoration Movement, and on account of his earnestness and zeal, together with the great ability he manifested, in contending for the Bible order, he at once became the stormy petrel around whose head gathered one of the greatest and bitterest controversies of modern times. For over half a century he stood, like a balance wheel, between the innovators, on one hand, and the rabid extremists, on the other. A history of this struggle would be one of the greatest romances of modern times.

David Lipscomb was, in reality, the founder of the Fanning Orphan School. After the death of Tolbert Fanning, Mrs. Fanning sent for him and stated her desire to have their property used for this purpose. He became the leading spirit in thus founding this school for orphan girls. He was also the leading spirit in founding the Nashville Bible School, now David Lipscomb College.

No man of modern times has had a clearer conception of the New Testament church than David Lipscomb, and no man has exerted a better influence in laboring for the cause of God and of humanity.

MISSIONARY NEWS AND NOTES.

BY ROBERT S. KING.

A Chinese proverb says: "A journey of a thousand miles begins with one step." If you are doing no mission work, begin now. Take the step to-day.

The church at Morrillton, Ark., is planning to send out four missionaries to China this fall. This congregation stands sponsor for the work, other congregations cooperating. This is certainly good news, and their example should be followed by others. Who will be next?

A couple are planning to go to India at an early date.

The bee that makes the honey never lingers around the hive. Take a lesson from the busy bee. "Go ye, therefore."

Some one has said there are three kinds of Christians—hand, feet, and knee. The feet Christians go and tell the story to all peoples, the hand Christians work and send, and the knee Christians pray. Which kind are you? "He that prays most gives most," some one has said.

Brother John Sherriff and wife, of Bulawayo, South Africa, have spent many years in missionary work at their own charges; but they could accomplish much more for

the Master if some one would support them so that he could devote his entire time to the work. Who will hold the ropes while they go down into the pit?

"And the angel said unto them, Be not afraid; for I bring you good tidings of great joy which shall be to all the people." Yes, Africans, too.

Ray Lawyer and wife, sent out by the church at Harper, Kan., late last year, have at last reached their destination. They were delayed at Capetown for a month. The rainy season is now over, and they can comfortably settle down in their mud hut.

It is said that a missionary and his wife can reach fifty-two thousand in a generation.

It's great to be a missionary!

WORK AT RICHMOND, VA.

BY C. E. W. DORRIS.

A small congregation composed of seven members was banded together to keep house for the Lord by Brother W. S. Long in July, 1923. Brother Price Billingsley held a meeting for this little band of disciples in 1024, with fairly good success.

Brother J. W. Shepherd was on his way from Detroit to Nashville when he was headed off by a call to go to Richmond and take up the work there. An extract from a letter to me, written by Brother Shepherd, March 10, 1925, after arriving in Richmond, explains the situation there. The extract is as follows: "Quite unexpected to us, we are in this city. We were headed for Nashville, and were expecting to reach there at as early date as we could get over the road between Chattanooga and Nashville. While looking forward to that, a call came from this city to help the few brethren and sisters living in this city. We decided to do this, and in answer to this call arrived here on February 27. We thought living expenses were high in Detroit, but so far we have found our expenses higher than there."

A letter from Brother Shepherd, dated April 23, says, "I do not know of another church within less than a hundred miles;" and, "My expenditures since coming here have far exceeded my income." Another extract from the same letter says: "We are now looking at a church building owned by the Presbyterians with a view to buying the same. They feel that they have outgrown the place, and want a larger and finer house. This is a good house, located in a desirable locality, and we feel that if we can get that, our work will take on new life in every way. We are now meeting in a hall on the third floor of the Y. W. C. A. Building, right down in the business part of the city, surrounded by old, established churches, the membership of which has been connected by that particular ism for generations, and there is no possibility of getting the ears of them. In the locality where we want to get, there is an opportunity to reach a good class of laboring people."

It is plain that both the work and laborer is needing assistance. Since the last letter quoted from, a godly brother, and one who has been and is now greatly interested in the work, has advised Brother Shepherd to proceed with a proposition toward purchasing the meeting-house, since it can be purchased at a much less price than it is worth. Now is the time to take advantage of the opportunity to get a good house, located in a good locality, at less cost than building, and that, too, perhaps, in a less desirable location. The house can be secured for eight thousand dollars. It is suggested that the house be purchased.

All who wish to take part in the Richmond work may address J. W. Shepherd, 705 West Grace Street, Richmond, Va., or A. M. Burton, Life and Casualty Building, Nashville, Tenn. State whether your check is for the building or for Brother Shepherd's support. Brother Shepherd knows nothing of my writing this.

MOTHERS' DAY.

BY MRS. E. A. ELAM.

Since to-day (May 10) is Mothers' Day, it occurs to me to reprint a beautiful poem taught me by my sainted mother in my happy days of childhood in the sunny long ago. These memories to me are most precious. Our father died when our baby brother was only six years old; our oldest brother was sixteen; I, fourteen; and our sister, ten. We clung together and to our mother with the fondest devotion. Our sister went nearly twenty years ago to join our father, leaving me with the admonition to take care of "mammy," which I did as faithfully and lovingly as I could. God was good to me and permitted me to keep her to a ripe old age. Then without a pain she fell asleep.

My oldest brother, with whom I had always walked hand in hand, who had shared all my joys and softened all my sorrows, was four years ago called by the silent reaper. Him I miss most of all. My youngest brother, who was always tender-hearted, helpful, sweet, and kind, and I are left. Our own little Sam Webb, too, went home. And so to-day, on "Mothers' Day," as I receive fond messages from the children that remain, my heart reverts to these dearest recollections.

Many to-day have their mothers with them, blessed with their happy association and safe counsel. Let all such suffer a word of exhortation. Make your mothers happy while they are yet with you by thoughtful and kind remembrance, but, above all, by faithful service. As they grow feeble, lead them gently down the hill, and I can wish for you no greater blessing than the one my mother bestowed upon me when she told me I had never given her any trouble.

Mothers' Day is a beautiful conception; but coming only once a year, it may lead some into the danger of thinking that properly remembering mother on that day will suffice for all the other days of the year. In one sense every day should be mothers' day. It is true the same things cannot be done every day for mother, but she must be remembered and cared for and loved every day. The command of High Heaven is to honor father and mother at all times, under all circumstances and conditions. The promises and blessings of God rest upon all who do this. This is a part of Christianity.

It is very sweet indeed to mothers to be remembered by children on Mothers' Day, however far apart they may be. She hears again their innocent prattle and lives over the time when she had them with her, while her prayers follow them always.

But here is the poem:

MY MOTHER AT THE GATE.

There's many a lovely picture on memory's silent wall,
There's many a cherished image that I tenderly recall—
The sweet home of my childhood with its singing brooks and birds,
The friends that grew beside me with their loving looks and words,
The flowers that decked the wildwood, the roses fresh and sweet,
The bluebells and the daisies that blossomed at my feet—
All, all are very precious and often come to me
Like the breezes from a better land beyond life's troubled sea;
But the sweetest, dearest picture that memory can create
Is the image of my mother—my mother at the gate.

'Tis there I see her standing, with her face so pure and fair,
With the sunlight and the shadow on her snowy cap and hair;
I can feel the soft, warm pressure of that hand that clasped my own;
I can see the look of fondness that in her blue eyes shone;
I can hear her parting blessings through the lapse of many years;
I can see through all my sorrows her own sweet, silent tears.
But ah! amid the darkest trials that have mingled with my fate,
I turn to that dear image—my mother at the gate.

But she has crossed the river, she's with the angels now;
She has laid aside earth's crosses, and a crown is on her brow;
She is clothed in clean, white linen, and walks the streets of gold,
O loved one safe forever within the Savior's fold!
No sorrowing thoughts can reach thee; no grief is thine to-day;
God gives thee joy for mourning, thy tears are wiped away.
Thou art waiting in that city where the saints and angels wait,
And I'll know thee, dearest mother, when I reach the pearly gate.

THE SOUL'S GREATEST NEED.

BY S. H. HALL.

It would be a source of no little satisfaction to me if I could say something every time I write or speak that would carry a blessing to each hearer and reader. Life is so very short and uncertain. Whatever we do to help man along life's way must be done quickly, else be left forever undone. There is *every* reason for man's striving to be continually interested in things that are vital to his eternal well-being. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." (Prov. 27: 1.) "Behold, now is the acceptable time; behold, now is the day of salvation." (2 Cor. 6: 2.) *Now* is the time for each soul to fix well the heart on those things that save and sanctify. To defer such matters is to go wholly against everything that could possibly be considered sensible.

When it comes to considering the soul's greatest need, it might be well to look at it from its negative side. The soul does not need to be concerned about the things of the world. "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." (James 4: 4.) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2: 15-17.)

The above scriptures are easily understood. The very first word in discipleship, as has been before stated, is that of self-denial. "If any man would come after me," says Christ, "let him deny himself, and take up his cross, and follow me." You remember this was said to the apostle Peter when he so stoutly demurred to our Lord's going to the cross. He had just told his disciples that he must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, but the third day would rise again. To this Peter objected, saying: "Be it far from thee, Lord: this shall never be unto thee." "But he turned, and said unto Peter, Get thee behind me, Satan: for thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Have you studied this in Matt. 16: 21-26?

In connection with the above, I would like for some of the church members to read the following: "These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15: 17-19.)

It is bad when you see members of the church more concerned about their social clubs and card parties than they are about the prayer meetings, Bible classes, and other works in which some of the church members delight to have a part. And the members of their social clubs and card parties they have a foolish fondness for, when to love the members of the church is a heart exercise they are strangers to. Such members are wedded to the world, not to Christ, and unless they are converted they will be lost. As John says, "the world passeth away, and the lust thereof," and with it will go those who have walked in the ways of the world, "but he that doeth the will of God abideth forever."

From this last quotation from God's eternal truth it is easy to see that *doing the will of God* is the soul's greatest need. But doing God's will calls for self-denial, for a crucifying of the flesh and taking up a cross and following Christ. And if you follow Christ, I think you will find yourself "going about doing good," and not so much concerned about the foolish and fashionable ways of the world.

Think of it as long as you please; and the more you think and look things squarely in the face as they are, the more you will come to see the folly of being wedded to the ways of the world. We have to do with the things of this life for too short a time to become fascinated with them. "What is your life?" we are asked in the Scriptures. Then the answer is given in the following words: "For ye are a vapor that appeareth for a little time, and then vanisheth away." (James 4: 14.) This important question and answer is found, too, right in the midst of God's teaching us not to boast of to-morrow. We are taught, in all of our plans for the future, to say: "If the Lord will, we shall both live, and do this or that."

The soul's greatest need is to be made to realize that wisdom cries all around us, long and loud, that the only life that a man can live that has any sense to it is a life of obedience to our Lord and Savior, a life of constant and continued readiness to lay aside this mortal body and let angels take us to that land of endless day. Every soul that reads this will be called from this stage of action either prepared or unprepared. May God help you to be ready.

BOLL'S DOCTRINE REVIEWED.

The review of the doctrine taught by Brother R. H. Boll, of Louisville, Ky., by R. L. Whiteside and C. R. Nichol, is a complete refutation and exposure of the false and divisive teaching of R. H. Boll and his associates. This review should be in the hands of every Bible student. The doctrine, which is a combination of Russellism and Adventism, has done much to disturb and divide the children of God. But there is nothing left undone by Brethren Whiteside and Nichol to show how utterly antagonistic to the plain teaching of God's word is this doctrine advocated by Boll and his colaborers. Price, fifty cents. Order from Mrs. C. R. Nichol, Clifton, Texas.

F. W. SMITH.

CORRECTION.

In the "Query Department" of the Gospel Advocate of May 7, in an answer to Brother K. C. Moser, it was stated that Abraham was circumcised "in his ninetieth year," when it should have been "ninety-ninth year."

When we make nearer approaches to God, we have more use of ourselves.—Benjamin Whichcote.

I owe to my mother's loving wisdom all that was bright and good in my long night.—Helen Keller.

SCHOOL DISCIPLINE.

BY DAVID LIPSCOMB.

What is a students' council?

Why is a students' council?

How does a students' council feel when its decision is reversed or set at naught?

Question 1. A students' council is a gesture toward republicanism or self-government of the students, for the students, and by the students, and is usually a farce. Such an animal did not exist in the good old days when infraction of rules was punished by the ferrule on the spot, or by a birch, peach, or hickory switch after school hours.

Question 2. It is an effort on the part of a faculty to sidestep unpleasant duties entailed by their positions; to shift responsibilities; to be able to say to the convicted offender, "You have been tried by a jury of your peers;" etc. That "listens" good, far better than it works.

Question 3 may be answered by questions: Does said council feel that it is sitting on the top of the world after said reversal of a decision made over a very grave offense —to wit, housebreaking, theft, and destruction of property? Does not said council feel like a hard-boiled hat that has been sat upon by a two-hundred-pound man? Does it continue to function? Is it not as ancient Troy that *was*, and whose ruins smoke from the ground?

Is it not true that the ordinary boy resents the authority of said council far more than he would that of his faculty? Is not this especially true of the country boy, the boy not accustomed to umpires and traffic cops? And this brings us back to Question 2. Why is a students' council? Cannot a faculty of seven or eight strong men control a bunch of one hundred boys? Can they put up a plea that they cannot leave the ministry of the textbooks to round up offenders and switch them soundly when they need it, or dismiss them from the school if the offense is as grave as the one reported? We are certainly fallen on evil times if such offenses or offenders go unwhipped of justice.

This may not be as sweet-spirited as Peter Ainslee would have written it, but there are times and circumstances when sweet spirits have no place.

SHALL CHRISTIANS BE INTOLERANT?

BY PRICE BILLINGSLEY.

Law violators are ever willing to leave officers alone, if only officers of the law will return the compliment. So is the attitude of quacks toward faithful dispensers of medicine and of religious errorists toward those who faithfully follow God in all things. But shall those who enforce the law leave criminals alone? Shall good doctors demean themselves kindly toward fakes? Shall men in error pleading with us to be friendly be suffered to go unmolested? What shall we say to these things?

What is the Christian's attitude toward sin? To the law and the testimony; what hath the Lord spoken? (See Isa. 8: 20; Jer. 23: 35.) It is decreed of God that he shall *grieve at* sin (Ps. 139: 21; 2 Chron. 19: 2); *contend with it* (Prov. 28: 4; Jude 3); *dispute with it* (Acts 9: 29); *publicly show it* (Acts 18: 28); *lift up voice against it* (Isa. 58: 1); *not consent to it* (Ps. 50: 18; Prov. 1: 10; Eph. 5: 11); *hold not peace at it* (Isa. 62: 6); *rebuke it* (Lev. 19: 17; 1 Tim. 5: 20); *utter it* (Lev. 5: 1); *withstand it* (Gal. 2: 5); *hate it* (Ps. 119: 104; Rom. 12: 9); and *warn against it* (Ezek. 33: 8; 1 Thess. 5: 14). Very many passages could here be added plainly showing that to treat with sin by keeping silent is to choose the course which aligns with the wicked, though done in good will.

It is the nature of divine truth to be intolerant. Christianity is absolute or nothing. The real thing does not change. It is a struggling, active, uncompromising, and dangerous thing; its mild-seeming precepts, high explosives. It relentlessly opposes everything else in the world, and whoever would change or compromise it thereby corrupts it; when it makes terms with anything, it ceases to be divine, and the pleasure of the Lord withdraws, because his purpose in it is defeated. An Alabama attorney of note said recently of my preaching that he did not so much mind hearing it were not the logic so merciless toward what others believe. He was told this was no fault of mine. He was shown that respect for the divine order compelled active opposition to everything that was not of it.

In our religious communities there comes from all parties a great cry for peace and union by mutual concession and compromise. It is agreed that all should come together, but that every party should concede something, and, above all, that every one shall be allowed his own way. Naturally the Lord is not asked in on this. And let a man dare to speak up and urge that the way of the Lord is one which all should respect and follow or by the Lord be condemned, who refuses everything the Bible does not specify, and he becomes an outlaw, a bigot, good for nothing but to be cast out altogether. In the eyes of sectarians, this is the unpardonable sin.

But some among us are enamored with these overtures from the sects. Even some of our preachers are beguiled into thinking that to listen to this charming will facilitate the spread of the word, though it mean the exact opposite. *What shall we do? Preach the word as God's!* Let us stand for it positively and war with every phase of falsity. Fidelity to Jehovah and the salvation of souls admits of no other course on our part. Reflect upon God's attitude toward all those who in the past have changed his law, even in the least. Never did one escape with his life without repentance. Then shall we allow men following the flesh to take it for granted that we excuse them or believe them safe in so doing? Ten thousand times, No!

THE SOUL'S MIRROR.

BY D. P. CRAIG.

All human life and character is portrayed by *truth*. So, truth is, in fact, the mirror of the soul. It reveals the thoughts, counsels, and purposes of the human heart. It depicts life and distinguishes the false from the true.

Thus truth conceals nothing and is impartial. No false pictures are painted. Everything fantastic and unreal is eliminated.

But truth demonstrates its potency in many ways. Its power is not exhibited in a few lifeless and inoperative precepts. It is the mighty force that has controlled and dominated the present system of affairs since time was born. It is the germ and source of all life, which quickens, creates, and makes that which is old new, and that which is new old. Hence, the doctrines of the world systems cannot and do not contain the substance of God's redeeming, ennobling, and sanctifying truth. They all fall far short of that truth of which Jesus spoke and the apostles wrote. The Master spoke according to the will of God; modern lecturers speak according to the will of man.

Truth asserts its power in heart throbs, in the moods and impulses of the human heart. True, the multitudes daily feed upon something which men call the truth, which is extolled by the popular leaders as the gospel truth of the New Testament. But in the eyes of a genuine truth lover, whose mind will receive nothing but the precious seed, these man-made systems are counterfeit, mere pretensions, and hypocritical; they are void of power, unable to engage the attention of a true believer or to captivate his heart. Therefore, the Savior said that no word of God shall be void of power; but many words taught after man have no weight and are ineffectual.

Once the world was void of this moral and effulgent light. But the day dawned. The Sun of Righteousness

arose with healing in his wings. Truth in all her majesty appeared. All false images were uncovered.

But ever since that glorious period men have loved darkness more than light, because their deeds were evil, their images, lives, and characters so besmirched with sin that they desired to hide their faces from him. Many characters are self-characters, unreal, because they would shut out the truth from their lives.

I perceive that nowadays it is a rarity to see a "natural person." By this I mean that so few have loved the truth supremely, have conformed themselves to the image of God, which is the glorious gospel of Christ.

How strange it is that men dread the hour of revelation when they examine themselves and search the secret counsels of their heart! And yet there comes a time in the life of every individual when the Spirit of Truth searches our poor hearts and reveals all that is in them.

Admitting that imitations are often difficult to detect, yet there is something about an impostor that will find him out. I have often seen him not only unveiled before God, but all his nakedness and love of self stand exposed to the scorning and accusing eyes of the world.

But the great moment comes when we stand in the divine presence of God, when he searches us as a sharp two-edged sword would open and lay bare any fleshly thing. And in that moment we cannot hide. We have only to close our eyes and blush with shame.

The enemies of truth are skilled these days. Spiritual fakers are numerous. The greatest adversary to the truth is he who would attire himself in saintly robes and speak the wisdom of the world in the name of the Christ. "They speak great swelling words of vanity." Through the agency of such, as the instrument of Satan, the truth can become an inconsistency and of no effect.

Still, truth has drawn a true picture of man and his character. Truth is an image and a person, not a mere attribute, not a mere thing used to impress the moral power of God. Jesus Christ was the Truth, because he was full of grace and truth. In him truth becomes the finished painting, and as a model God has invested him with all that he would have us be. God, the divine Artist, placed the model before him, drew the outlines, the features, and the stature, with unerring exactness. Hence, he produced a masterpiece.

But nothing enduring was ever painted, except facts and truth. A thing which is a creature of the imagination never lived; it vanishes into everlasting oblivion. A lie will be a lie, no matter how highly glossed or colored. In vain may men chase phantoms and imaginations. Truth lays his heavy hand upon their faces and obscures them forever.

And truth is reflected through earthen vessels, and, as in the life of the Son of God, it becomes a force and personality which molds the being into the image of the Author. Like presents like.

Too, truth consistently praises and blames the acts of man through men, and employs human talent as an illustration of its great magnifying and revealing power.

But upon the wall of time the adversary of Truth has painted and hung another picture. It is the picture of a life which has sought to have true life without the truth. Surely this is a creature of the imagination. Many times we have seen it. Upon the heart of such a being lies a dark and gloomy veil around which gathers midnight darkness. The soul is in prison, sits in the valley of darkness and the land of the shadows and death.

The horror upon its visage is too painful, and we turn away in misery. But when the soul seeks nothing but the truth, how different! The veil is taken away, and with an unveiled face it beholds the image and glory of God. Thus it is changed from an unnatural image into a natural image, even into the image of truth itself. O thought sublime!

Hence, nothing strikes us so forcibly as that truth commends itself to every man's conscience, casting light on the hidden things of darkness and upholding them for a full and critical inspection. And the man who has been truly converted to the truth, rejoicing in the image of God more and more, the inner man, is enabled to drink at the everlasting fount of life day by day.

Truth will surely reveal the kind of creatures we are. Every day we look into this mirror, whether or not we are conscious of it, we see ourselves as we are seen. Perhaps we often fail to recognize our soul's distorted and ugly features. But we cannot learn what kind of persons we are until we have looked squarely into the mirror of truth. There only do men ever desire to change their faces or characters. The conviction comes when we realize how far we are from the divine image. Men may compare themselves with the image of human standards and feel comparatively easy; but when they see the image of God and realize how unlike it they are, O what an awakening!

So we cannot escape from the fact that life is a mirror. Human actions and words are mirrors, and will unveil the character with that same clearness and exactness as when we look into a mirror and behold the face and features of the physical man.

In the gospel, truth has painted both the terrestrial and celestial man, and thus mortal and eternal life are clearly drawn. Therefore, Truth is the author of life.

And Truth is never more powerful than in comparison. In God's revealed will he has told us of the good and bad dwelling in the heart of man. While detailing the virtues, he has told us in searching and ponderous words that the heart is deceitful and desperately wicked, and from it may proceed every vile and filthy thing.

Hence, to be that person which God would have us to be is to look continuously into the mirror of Jesus Christ. When looking earnestly, the truth makes us free, and free indeed. It terminates in a translation from darkness to light, where we escape all the entanglements and allurements of the world and walk in this heavenly way, the true way which he hath consecrated to us.

TRIP TO TEXAS.

BY J. A.

On a recent visit to Texas, Brother and Sister E. A. Elam availed themselves of the opportunity of spending two days in San Antonio, one of which days was the first Sunday in May. On Sunday morning they went out to worship with the Denver Heights church of Christ. Upon learning who Brother Elam was, Brother Arthur Slater and other brethren so importuned him that he yielded to their persuasion and preached, morning and evening, on the great subject of love.

Brother Elam reports with much pleasure the most hospitable reception that congregation extended to him and his wife and says they asked why he and his wife spent the time from Friday night until Sunday morning in a hotel. He replied that upon their forgiveness he would do so no more, but that should he ever return to San Antonio he would "do better."

Brother Elam found this congregation alive spiritually and at work for the Master. It enjoys the service of Brother Arthur Slater as its preacher, a man of piety and devotion to the truth. On the other hand, he enjoys the love and coöperation of the church.

After the morning service, Brother and Sister J. T. Mauldin took charge of Brother and Sister Elam for luncheon and dinner in the evening. Brother Slater de-

voted himself and car in the afternoon to showing them the antiquated missions, including, of course, the Alamo, and the parks, carrying them through valleys of beauty and gardens of loveliness. A pleasant call was made on Brother and Sister Newman and the family of Brother W. D. Bills. He would have been glad to call upon Brother Phillips had time permitted. There are other preachers there whom he would have been glad to meet.

Brother Elam reports that such hospitality shown to strangers is commendable and truly makes the heart glad. He trusts that in the providence of God he may be led that way again.

BROTHER SRYGLEY'S WESTERN WORK.

The following contributions have been received to assist in the missionary work that Brother Srygley plans to do in destitute fields of the West this summer: Hugh J. Phillips, Ridgetop, Tenn., $10; L. N. Sparks, Red Bay, Ala., $1; Mrs. J. H. L. Behms, Llano, Texas, $5; Miss Mattie Behms, by Mrs. J. H. L. Behms, Llano, Texas, $2; Miss Mattie Johnson, Franklin, Tenn., $1; Mrs. J. L. Richardson, Franklin, Tenn., $1; M. C. Kurfees, Louisville, Ky., $20; J. N. Sullivan, Shelbyville, Tenn., $10; Mrs. J. W. Peery, Hohenwald, Tenn., $2.50; Mrs. Barton Dement, Christiana, Tenn., $2; Mrs. S. H. Caile, Johnson City, Tenn., $1.50; J. O. Manning, Whitlock, Tenn., $5; J. O. Wisenbaker, Valdosta, Ga., $4; G. T. Mustaine, Horse Cave, Ky., $25.

The letters that have accompanied these gifts are a source of great encouragement to Brother Srygley. Sister S. H. Caile, of Johnson City, Tenn., says: "Living as I am in a place where there is no loyal church of Christ, I am more touched by the missionary appeal than ever before. I know what it is to hunger and thirst to hear the pure gospel of Christ." Hugh J. Phillips, of Ridgetop, Tenn., who sent the first contribution, says: "I hope Brother Srygley has the best of success in his meetings." J. O. Manning, of Whitlock, Tenn., says: "I inclose check to help bear expenses of Brother F. B. Srygley, and pray God that he may go and do much good for the cause of Christ and in saving souls." Sister Mattie A. Johnson, of Franklin, Tenn., writes to Brother Srygley: "I do feel such a great interest in your great undertaking that I want to express to you my heart's desire for your success. I know that the prayers of the righteous avail much. We are all so anxious that you succeed that we earnestly pray our Father in your behalf." Brother G. T. Mustaine, of Horse Cave, Ky., says: "My prayers go with Brother Srygley's mission work in Colorado, hoping that it may do much good for the cause for which Jesus died."

Among those baptized by Brother Srygley last year were two persons to whom baptism was peculiar and unique, as neither of them had ever seen any one baptized before. Brother Srygley is eminently fitted to carry the gospel to new fields. He preaches to the people with a plainness and simplicity that enables them to at once appreciate the clear teaching of the word of God and to recognize the importance of conforming to a "Thus saith the Lord."

We are very much interested in encouraging Brother Srygley in missionary work of this kind, as we should send our best preachers to new and difficult fields. Earnest and insistent calls have come to him, from the places where he preached last year, to return to them again this year; and to Brother Srygley's credit, we are glad to announce that he has consented to go and that he is making his arrangements accordingly. He intends, if the Lord wills, to hold at least three meetings in these destitute places of the West.

And as these places are unable to sustain Brother Srygley financially while preaching for them, we are suggesting that readers of the Gospel Advocate lend a hand and have a part in the work. We are aware that many of our readers would rejoice to participate in missionary efforts of this kind, and that the consensus of opinion is that more work of this kind should be done.

All who desire to assist Brother Srygley in responding to these Macedonian calls and in preaching the gospel at these destitute points may send their donations to James A. Allen, Gospel Advocate office, Nashville, Tenn., and proper acknowledgment will be made. J. A.

OUR MESSAGES

The truly great are always humble.

The golden calf never gives any milk.

A fast man gives the devil good exercise.

It is always better to be silent than silly.

Hugh H. Miller preached at Yell, Tenn., last Sunday.

You cannot do wrong and get away with it. Sin will tell.

H. C. Hale preached at Fifth Street, this city, last Lord's day.

No one need be sour in spirit in order to be sound in faith.

Leslie G. Thomas preached twice at Franklin, Ky., last Lord's day.

C. H. Smithson, Tioga, Texas, May 14: "I am now located at Tioga, Texas."

One confession and one restoration at Lindsley Avenue, this city, last Lord's day.

James E. Chessor is preaching on Sundays at various places in Hickman County, Tenn.

C. C. Patterson, of Denver, Tenn., reports that R. B. Henry is in a good meeting at Denver.

S. H. Hall reports two fine services at the Russell Street church of Christ, this city, last Lord's day.

Wanted—Two young lady boarders in a nice, Christian home. Telephone 3-2058-W.

John L. Rainey preached the commencement sermon at Moulton, Ala., last Sunday, and preached for the church at night.

M. D. Baumer, Carthage, Tenn., May 14: "There have been three additions by statement to the church here during May."

T. Q. Martin closed a fine meeting last Sunday night at Grandview Heights, this city, with thirty baptisms and four restorations.

J. V. Armstrong Traylor, Oak Grove, Ky., May 11: "I began a meeting here yesterday. The interest is good. One addition last night."

R. P. Cuff preached the commencement sermon at Oneonta, Ala., last Sunday. Brother Cuff preached for the church in the morning.

C. C. Patterson, Denver, Tenn., Route 1, May 14: "R. B. Henry, of Stewart County, is holding a series of meetings at the Hustburg church of Christ this week."

W. E. Morgan preached at Knoxville, Tenn., last Sunday in the absence of Brother Pittman. On Sunday a week ago Brother Morgan preached at Monticello, Ky.

J. S. Daugherty, Rockdale, Texas, May 4: "I closed the Keechi meeting last night, with an overflow audience. One was baptized and one wandering brother was restored."

Coleman Overby, Lexington, Tenn., May 14: "C. B. Douthitt, of Martin, Tenn., and Coleman Overby will begin a series of meetings at Junction City on the first Lord's day in June."

F. B. Srygley recently closed a splendid meeting with the Ridgedale congregation, Chattanooga, Tenn. One was baptized before Brother Srygley began and two became identified with the congregation.

Everett Woodroof and James A. Allen are in a tent meeting on the South Campus of the old Normal School, corner Lindsley Avenue and University Street. Services every night at half past seven o'clock.

G. T. Mustaine, Horse Cave, Ky., May 15: "I am just home from Monticello, Ky., where I attended the Nichol-Taylor debate, which I think was a perfect victory for the truth, and believe much good was done."

A. J. Veteto, Normal Tenn., one of the best song leaders among Christian people, has the following dates open: June 7 to July 2; August 2 to August 20; September 2 to October 5; October 28 to November 8."

I. A. Douthitt, Sedalia, Ky., May 4: "The meeting at Springfield, Tenn., closed on the night of May 3, with eight baptized, two by statement, and one from the 'digressives.' I begin at Louisville, Ky., on May 10."

J. Fairs Nichols, Murray, Ky., May 11: "The church here, I am hoping, is to accomplish much. Alonzo Williams is doing great preaching. I preached for the church here last night. I shall be at Antioch, Ill., on the third Lord's day."

Will W. Slater, Irving, Texas, May 11: "Four additions to date. Tulsa is a hard place. Brother Laird is doing a great work here. The meeting will continue all this week, maybe longer. I have some open time for meetings or singing schools this fall."

E. G. Cullum is announced to begin a tent meeting with the Eleventh Street church of Christ, this city, next Lord's day. W. G. Klingman will lead the singing. The tent is on Eleventh Street, one block south of Shelby Avenue. Services will begin every night at 7:40 o'clock.

Mrs. John W. Nelms, Shelbyville, Tenn., May 12: "Words cannot express my appreciation of the Gospel Advocate force. I am so thankful that we have such true and honest people, and may the Lord ever be with them and bless them in their fight for truth and right."

Ira Lee Sanders, Wellington, Texas, May 13: "We have had over forty additions. One confession last Lord's day. The church at O M is also doing fine. They have recently built a new tabernacle, and I am to preach the first sermon in it next Lord's day. The interest at Quail is growing."

R. E. L. Taylor, Decherd, Tenn., May 12: "I preached at Rossville, Ga., last Lord's day. One young man made the good confession and was baptized, and two confessed their wrongs. The Lord willing, I will begin a meeting with this congregation on the fourth Lord's day in June."

J. H. Hines, Montgomery, Ala., May 13: "J. H. McBroom, of Atlanta, Ga., conducted a good and interesting meeting with the Highland Park Church. There were four by baptism and one by letter. I shall leave for Atlanta Saturday to assist Brother McBroom in a series of meetings."

G. A. Dunn, Jr., Gainesville, Texas, May 14: "There were eleven additions at Jasper, Ala., and one at Coal Valley. Gus Nichols, of Cordova, directed the singing. The meeting here began with large audiences. There was one confession last evening. Tillit S. Teddlie has charge of the song service."

John T. Smithson, Louisville, Ky., May 15: "The meeting at Atwood Street church of Christ closed on Sunday night, May 10. The writer did the preaching, and O. N. Scott had charge of the song service. Two were added to the congregation—one by primary obedience to the gospel and the other by membership."

George Cantrell, Hamilton, Ala., May 11: "A. Smith Chambers, of Florence, preached three strong sermons here yesterday and Saturday evening. W. V. Walker, of Tuscumbia, preaches for us on the fourth Lord's day in each month. G. A. Dunn, Jr., of Gainesville, Texas, will conduct our meeting about the first of September."

Frank Baker, Berry, Ala., May 11: "I am to visit Florida the last of May, the entire month of June, and probably July. The extension of my vacation to July will be determined by the demand for my services in Florida. Some of the points under promise for work are: Burlington Church near Hildreth, Lake City, and Dowling Park."

It is less trouble to take the trouble to be immersed than it is to conveniently accept sprinkling and tussle with doubts through a lifetime.

W. M. Mann, Clinton, Okla., May 4: "I would like to say that we have been on the upgrade here ever since Brother Henley's meeting. A fine crowd was out yesterday. I was at Butler, where we had a good hearing."

Thomas E. Milholland, Bartlett, Texas, May 4: "Last Lord's day we had the largest attendance in the Bible study and the largest attendance at the eleven-o'clock service we have ever had, save during protracted meetings."

Telegram from Price Billingsley, Houston, Texas, May 18: "The Houston Heights revival is great, with growing interest and attendance and several additions. The congregation is in fine shape, housed in a modern and most convenient building, and is increasing its effectiveness. I spoke a public commendatory word of the Gospel Advocate."

G. H. Turner, Columbia, Tenn., May 15: "Charley Nichols, of Texas, began a meeting at Mount Pleasant last Lord's day. There is talk here now of a discussion on modern liberalism, or evolution, or simply infidelity, between possibly Brother Nichols and any of a few public men here who have forsaken 'the old paths,' if the latter have grit enough to stand on their purported convictions. We will announce later if it materializes."

Cled E. Wallace, Temple, Texas, May 5: "Our meeting with the West Side congregation in Wichita, Kan., was well attended. Nine were baptized, several restored, three from the 'digressives'—seventeen in all. I appreciate and heartily approve the positive way the Gospel Advocate stands up for New Testament principles. The Advocate is a source of strength and inspiration to me. My next meeting will be at Childress, Texas, beginning on May 10."

Elam Derryberry, Glasgow, Ky., May 13: "I am in a good meeting here with M. L. Moore, of Bowling Green, Ky. A meeting in which I had promised to lead the singing, announced to begin on May 24, has been canceled, and on account of this I have two weeks open for that time, beginning May 24." Brother Derryberry is a most excellent song leader and a splendid young man. Any congregation would be fortunate to get him for that time. —J. A.

I. B. Bradley, Dickson, Tenn., May 14: "The Lord willing, I will begin a meeting in De Soto, Mo., on the fourth Lord's day in this month. There are just a few loyal Christians there, and they have no place of worship, but have secured the Knights of Pythias Hall for this meeting. After returning from Missouri, I expect to be with the church in Elba, Ala., for about two weeks. The brethren are making great preparations for this effort, advertising and otherwise getting things in shape."

J. E. Wainwright, Corpus Christi, Texas, May 4: "T. W. Phillips, Jr., is busy with the Fetzer Avenue Church. I preached some while there. There was one confession and two were identified. I am now assisting the Runge church in a meeting. This is the home of T. F. Young and Foy E. Wallace, Sr. The meeting is well advertised. We are using our new tent, which is a great thing. Over six hundred heard us last night. Homer Ferguson, of Kingsville, is leading the song service in an able manner. V. O. Teddlie and I are to begin at Taft on Sunday night, May 17, to continue over three Lord's days."

Sister U. G. Wilkinson, Box 592, Comanche, Okla., May 11: "I have a few copies of Brother Wilkinson's two books, 'Infidelity Against Itself' and 'The Great Conflict.' I will sell the two for one dollar and give one of his other tracts with each order. I have quite a few small tracts on the Sunday school and some others. Anyway, I will send three books for one dollar. I want to sell these off so I can have his new book printed. The sale of his books is about my only income. The old home was so near down that I am having it made over. I rented two rooms, and I am living near by, so as to attend the chickens and garden."

C. D. Crouch, Nashville, Tenn., May 18: "It has been announced, through the Gospel Advocate, that B. W. Davis has recently had his leg reamputated. The operation was serious, but successful. He is at the Protestant Hospital, where he will have to remain for quite a while. He is necessarily under heavy expense now. He has no source of income wherewith to meet these obligations, save the contributions from God's people. Brethren have been generous in supplying his needs, but just now his obligations are heavier and his needs are greater. He is cheerful and hopeful; thinks he will soon be able to be out preaching again." Send contributions to Mrs. B. W. Davis, 939 Delmas Avenue, Nashville, Tenn.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

THE LORD'S-DAY WORSHIP. No. 2.

BY F. W. SMITH.

Of course Christians should worship God every day in the week, every week in the month, every month in the year, and every year during their earthly existence. But there is *one act* of worship confined, by divine appointment, to the first day of the week—viz., the "breaking of bread," or the observance of the Lord's Supper. Hence, we note first,

TWO THINGS INSEPARABLY CONNECTED.

"And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.) There are only *three* ways by which we can ascertain the will of God, and these are, a direct command, an approved example, and a *necessary* inference. It must not be simply an inference, but a "necessary" one.

In the passage before us it is specifically stated that the disciples in the city of Troas "gathered together" upon the first day of the week to break bread. No matter what else occurred while they were gathered together that day, it remains an *incontrovertible* fact that the *primary* purpose of this gathering together that day was to "break bread." It is also a fact that this "breaking of bread" was not a common meal, for Paul rebuked the disciples at Corinth for having such food when they came together, saying: "What, have ye not houses to eat and to drink in?" (1 Cor. 11: 22.)

Now, since it is nowhere in the New Testament mentioned or even *hinted* that the disciples came together on any other than the first day of the week to "break bread," it seems to me we should, for that reason alone, be afraid to associate the Lord's Supper with any other day of the week. But since we have the *approved* example, by the presence and participation of an inspired apostle at Troas; for partaking of the Supper on the first day of the week, we feel perfectly safe in following this example.

Again, since days are magnified and made memorable by being associated with certain events, such days become very significant to all related to these events. Jesus arose from the tomb on the first day of the week; and since we cannot *disassociate* his resurrection from his sufferings and death, the first day of the week and the Lord's Supper become inseparably connected. Hence, to meet on the first day of the week without the emblems representing the body and blood of Jesus renders the day *empty* and *meaningless*, in so far as a day of worship is concerned, no matter what other acts are performed on that day.

THE IMPORTANCE OF THE SUPPER.

"This is my body, which is for you: this do in remembrance of me." (1 Cor. 11: 24.) In this short statement we have two things significant of the importance of the Lord's Supper. (1) "This do" makes the matter one of imperative duty, for it is a *positive command* of the Lord Jesus Christ. All, therefore, who come within the range of this command and who fail or refuse to break bread on the first day of the week are living in *open rebellion* against their Lord. This, of course, does not apply to those who are unavoidably hindered from assembling on the Lord's day, for God does not require impossibilities of mankind. (2) "In remembrance of me." Here is an *act* performed through and by which the children of God are to remember the death and resurrection of Jesus Christ. It is appointed for that purpose, and no amount of simply *mental* action, whether in the home, by the wayside, or in the worshiping assembly, can be substituted for the eating of the bread and the drinking of the fruit of the vine.

A PROCLAMATION OF HIS DEATH.

"For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." (1 Cor. 11: 26.) Thus the Lord's Supper becomes a monumental institution, proclaiming the greatest event in the history of the world. In proclaiming the death of Christ, we proclaim all that it involves, and in so doing we proclaim our *faith* in his resurrection as a *fact*, as well as our faith in the *promise* of his coming for his saints.

Of course we cannot comprehend all that is involved in the death of Christ, but we do understand that he died to save our souls, and that alone should be sufficient to cause us to rejoice in the privilege of proclaiming his death till he comes. The very fact that any professed Christian is *indifferent* about the Lord's Supper proves beyond a doubt a lack of appreciation of what Christ has done for him, or else he does not understand the nature and import of the institution.

MEANS OF SPIRITUAL LIFE.

"Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." (John 6: 53.) It is not here claimed that this refers "specifically" to the Lord's Supper, but it evidently includes the observance of the Supper among other commands and duties imposed by the Lord. I take it that Jesus is here referring to the "appropriation" of the benefits of his atonement, which can only be done by obedience to his commandments. Since the possession and enjoyment of spiritual life is dependent upon obedience to the commands of Jesus, how can a professed Christian *hope* for such, while at the same time neglecting the means ordained to that end? To remain at home or go on a pleasure excursion on the Lord's day instead of to the assembly of the saints, if persisted in, simply means *spiritual suicide*, a thing that is being committed by many church members.

"THE FIRST BAPTIST CHURCH."

BY F. B. SRYGLEY.

There has never been any doubt in the minds of thoughtful people outside of the Baptist ranks that the Baptist Church originated long this side of the days of inspiration, but no doubt there are many good Baptists who have been made to believe that the Baptist denomination originated in the days of the apostles. They believe this upon an assertion of their preachers without scriptural proof. Re-

cently my attention has been called to an assertion of this kind in a Baptist paper called "The Spot Light." This paper is published in Nashville by one who calls himself "the Rev. Britton Ross." Commenting on the Sunday-school lesson for April 26, Mr. Ross says:

The First Baptist Church in Jerusalem had experienced a wonderful growth for about six years, and it was gaining in power and influence with the people and many were listening to sermons and exhortations such as caused them to think about their lost condition and turn to God for salvation, and the Lord was adding to the church daily such as were being saved; in addition, there was real fellowship among the brethren. What a wonderful thing it is to see brethren in the Lord working together for the saving of souls to the glory of our Lord and Savior Jesus Christ!

It will be noted that the brother says that the church in Jersalem was "the first Baptist church in Jerusalem," but he does not say where the first Baptist church out of Jerusalem was located. It has been the contention of the Baptists of this country that the Baptist Church was organized before the day of Pentecost, and, therefore, before the things that took place on that day in the city of Jerusalem ever transpired. Forty years ago in this country they all contended that the church or kingdom was set up in the days of John the Baptist, and that they got their name from John. Of course all thoughtful people knew they were wrong about this, and after many efforts to prove it they abandoned that position and declared the church was set up when the apostles were chosen. They thought they had proof that the church existed as an organized body before the death of Christ in the teaching of Jesus when he said, "Tell it to the church." I have heard them argue long and loud over that statement. The argument was that one could not tell it to the church unless the church existed. They could not be made to believe that Jesus was here giving advice to the church which was yet to be established.

It now seems that Brother Ross has come to Jerusalem to find the first church; and if that is what he means, he is right on that point for once. But what right has he to say that this church was "the first Baptist church?" It was nowhere called a "Baptist church;" and if it were a Baptist church, why did not the apostles or the historian or some one besides Brother Ross call it "the first Baptist church?" Brother Ross has given it this name without one particle of authority for it. It is not only true that the church in Jerusalem was not called a "Baptist church," but no other church in all the New Testament was ever called a "Baptist church." In Paul's speech to the elders of the church at Ephesus, he had occasion to refer to the church in which they were bishops, but he did not call it "the Baptist church in Ephesus." This is his language: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) If this had been a Baptist church instead of the church of the Lord, why did not Paul call it that? And if it was the church of the Lord, why does Brother Ross call it the "Baptist Church?" If Jesus Christ built the Baptist Church, why did he not say, "Upon this rock I will build the Baptist Church," instead of saying, "Upon this rock I will build my church?" And if all the churches in the days of the apostles were Baptist churches, why did Paul say, "All the churches of Christ salute you?" (Rom. 16: 16.) I am sure Brother Ross would not have missed that opportunity of saying, "All the Baptist churches salute you." Wherefore this change in name, if the Baptist churches of to-day are the same as the churches of Christ of that day? Would the name, "the churches of Christ," without any qualifying word, describe the Baptist churches of the present day? If it does, why does Brother Ross not use that name? If it does not, why does he claim they are the same? If the Baptist Church of to-day is the church of the New Testament, the name has been changed without divine authority. If the Baptists did it, it is a bad sign. Whenever a man changes his name, I always feel like asking what he has been doing that has made it necessary to change his name. But if the Baptists did not do it, why did they sit still and allow others to tamper with their name and ever make a protest? Since Brother Ross has given up the contention that the Baptist Church originated with John the Baptist, he has not even the semblance of an excuse from the Scriptures for the name "Baptist" or "Baptist Church;" but he has lost nothing of value in that, for the Baptists translated the New Testament and left the name out of it altogether. They translated "John the Baptist," "John the immerser." The News and Truth, a Baptist paper edited and published by Brother Taylor, of Murray, Ky., recently tried to help out on the present difficulty by quoting in that paper the following:

John the Baptist was a Baptist preacher, called and sent of God. Jesus was baptized by this Baptist preacher, going more than sixty miles on foot to find him (to Jesus it made a difference). Jesus called twelve disciples who were baptized by this Baptist preacher; hence, twelve Baptists. These twelve Baptists constituted the material out of which Jesus built *his* church; hence, a Baptist church. This is the church over which he said he was the head.

If the Baptists were correct (and I am sure they were) in translating the New Testament in their translation called "the Baptist Union Revision," it was "John the immerser;" hence, if the argument is correct, it would be this: "John the immerser was a preacher of immersion, called and sent of God. Jesus was immersed by this immerser preacher. Jesus called the twelve disciples who were immersed by John. These twelve immersed disciples constituted the material out of which Jesus built *his* church; hence, an immersed church." This is bound to follow if the Baptists translated the New Testament correctly. But why should Brethren Ross and Taylor exalt baptism above the Lord who commanded it by wearing a name that would indicate that their faith is in baptism instead of Christ?

But there is another reason why that church in Jerusalem was not a Baptist Church, and that is, it did not preach the same doctrine that the Baptists now preach. On the day of the establishment of that Jerusalem church the people who heard Peter's famous sermon asked: "What shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 37, 38.) Does that sound like a Baptist preacher? No, he would have said: "Believe on Christ, and you shall receive the remission of sins before and without baptism." Brother Ross cannot deceive me on this point, for I was raised on Baptist teaching. It is also said of that Jerusalem church: "And the Lord added unto them day by day those that were saved." (Acts 2: 47.) This is not true of the Baptist Church, for many of those whom they admit are saved are never added to it; and the Lord does not add to the Baptist Church, because that is done by a vote of the church. One may be saved and never be voted into the Baptist Church. What evidence does Brother Ross offer to prove that the church in Jerusalem was the first Baptist church in Jerusalem? Simply none, except his word, and all the facts then stated are against him.

Brother Taylor's claim that John the Baptist was *a* Baptist preacher is without proof. He was nowhere called "*a* Baptist preacher," but he is called "John *the* Baptist," not "John *a* Baptist." He was the only man in the New Testament that was ever called "Baptist;" and if the fact that John baptized Jesus made him a Baptist, neither Jesus nor any other writer of the New Testament ever said so. "Baptist" was not John's name, but it was

his occupation, like "John the blacksmith;" but if it had been his name, there is no proof that one would take his name because he baptized him. A Baptist means one who baptizes. Then why should Brethren Taylor and Ross give this name to women and others who never baptize any one? No, beloved, you are Baptists because you want to be, when you should be Christians because Christ requires it of you. "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch." (Acts 11: 26.)

"CONSTRUCTIVE WORK."

BY E. A. ELAM.

What is "constructive work?" "Constructive work" is an expression of indefinite meaning. All depends upon what is to be constructed and that which is to be accomplished by the construction.

God constructed the heavens and the earth, and his purpose for doing so is set forth in the Scriptures. He constructed the tabernacle of Moses and the temple of Solomon, giving the purpose of these constructions. Jesus constructed his church, of which the tabernacle and temple were types.

Jesus said: "Upon this rock I will build my church."

Jesus, then, built, or "constructed," his church, or he did not. As Moses built the tabernacle and as Solomon built the temple according to God's pattern of construction in every minute detail, so Jesus built his church according to God's directions. He did this, then, leaving this great work in no particular to any human being. It is full, complete, and perfect.

Our forbears wrote and spoke continuously of "the church about which we read in the New Testament," and of which Christ, and Christ alone, is the head. He "is head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.)

But what is the construction of the church? And how many professed preachers of the gospel and teachers of religion respect Christ's construction of *his church?* How many now can set this church in order and put it to work after the New Testament pattern?

Whatever else may be constructed and called a church, it is not only not the church of Christ, but is contrary to it, and, therefore, opposed to its progress.

God has not only made his church (which is the church of Christ) "the pillar and ground of the truth," but has taught it also to become self-edifying, "according to the working in due measure of each several part," or of every member, and to make "the increase of the body unto the building up of itself in love." Every church or congregation, properly constructed after the New Testament pattern, or every New Testament congregation, in due course of time becomes self-edifying. Every such church becomes not only self-edifying, but a radiating center from which the light of the gospel shines forth upon all surrounding communities, or is preached to all in reach of it. The congregation which does not send the gospel to others cannot be a church of Christ.

Some speak and write quite a deal of doing "constructive work;" but every preacher who has not this work of the church's becoming self-edifying and of sending the gospel to others has lost sight of the New Testament church and order of work, *if he ever had it,* and is endeavoring to build up some "construction" of his own and different from the church of God.

In constructing his church, Christ placed in it elders, deacons, and other members, with their respective qualifications and duties. This is all; but all these are in it. The church is not properly set in order and set to work without these.

Christ gives clearly the scriptural qualifications of elders and also their well-defined work. These cannot be misunderstood.

While Christ gives most clearly every step sinners are to take in order to get into his church, or what to do to be saved from "old sins," he also clearly specifies the work of all ages and all classes in the church—old men, old women, young men, young women, husbands and wives, parents and children, masters and servants, neighbors and enemies, and the relationship and duties of Christians to civil governments, etc. He emphasizes and makes unmistakably plain the life the church must live in order to *fill its mission* and to finally enter heaven.

This is Christ's "constructive work." Any other is a house built on the sand. All preachers whose work is to change in any way the construction and work of Christ's church do destructive work.

All preachers in cities or the country, highly educated or otherwise, who teach the word of God daily from house to house and warn sinners night and day with tears; who set in order congregations according to the New Testament pattern; who build up Christians in the daily work of their homes, shops, offices, and all other places by teaching the dignity of work, the practice of honesty and uprightness, self-control and purity, and the exercise of faith and hope and love, and by teaching congregations to become *self-edifying* and *self-sustaining*, and to go "into all the world, and preach the gospel to the whole creation," do real "constructive work." All others do something else.

But is this what some mean by "constructive work?" Satan is a flatterer and an artful deceiver, "the deceiver of the whole world;" and since he first beguiled Eve and taught Aaron to make the golden calf as an "aid" to the worship of God, he has kept men busy in their own wisdom and self-conceit in *constructing* various religious organizations of their own as "aids" to the church of God, perfect within itself, as if God needed their advice and help to manage and accomplish his own work. This is not only an impeachment of God's wisdom and grace, but an exaltation of the human above the divine—in other words, of one's self above God. It is most distressing to see preachers and other brethren busily engaged in organizing and conducting their own lodges and flaunting their regalia in the face of the church and making a display before the world, instead of being humbly and powerfully clad in the whole armor of God that they "may be able to stand against the wiles of the devil," "and, having done all, to stand;" and in this way give God "the glory in the church and in Christ Jesus unto all generations forever and ever." (Eph. 3: 20, 21.)

In regard to teaching the Bible in the home, in schools, or in any other place, when it comes to teaching the New Testament, if all do not teach the construction of the church as Christ has built it and do not teach all classes in it their duties and spheres, they do not teach the Bible, but something else instead.

There are hundreds of churches in Tennessee, for instance, as there are in other States, built after the divine model. Who did this great work? In every section of the State there were self-sacrificing men of faith, who, in the love of the truth and for Jesus' sake, preached the gospel wherever they could find an audience—in private houses, in schoolhouses, in groves, in halls, in courthouses, in warehouses, in church houses, from house to house, privately as well as publicly, and night and day. Notable among these was Jesse Sewell, the father of Caleb Sewell, of Corpus Christi, Texas, and William Sewell, of Abilene, Texas, and grandfather of Jesse P. Sewell, of Fort Worth, Texas. For the first fourteen years of his work as a preacher of the gospel, all that he received, aside from

hospitality and brotherly treatment, was a pair of home-knit socks and one dollar.

When David Lipscomb and E. G. Sewell (brother to Jesse Sewell) removed to Nashville, there was only one congregation in this city. They worked away in a quiet, humble, steadfast manner with others like themselves, and now in Nashville and vicinity there are forty or more congregations, and still others in the county in which Nashville is the center. Other such men in the middle section of the State were so filled with the love of the truth and zeal for the salvation of souls that they "went everywhere preaching the word."

I am not saying that Jesse Sewell and these other self-sacrificing men should not have been liberally supported, for they should have been; but I am saying that the lack of support did not stop their preaching, and they did not wait for college and university degrees in order to begin. One grows sick at heart when he compares the great and grand, heroic and wonderful work of Jesse Sewell, of so-called "meager education"—a modest and meek, humble and faithful, zealous and godly man—with the pretenses and boasts and display of learning of some of these modern clouds without rain, all wind and no water, who never have planted one congregation.

But what of all this? This: About forty or more years ago, when the missionary society with its work was introduced into Tennessee and when there were not enough preachers in the State who favored it to hold a convention, those who were transported into the State came talking about these preachers I have named and hundreds like them as being "antimissionary," and called the elders who opposed their divisive work "bosses," etc. Now we meet with the same spirit in kind, if not in degree, in some who oppose "missionary societies" and contend for the all-sufficiency of the church. Some—I say "some," and hence not all by any means—but some young preachers, who would be the "ministers" of some of the largest and richest of these congregations and who would "take charge" of them, just as formerly the ones who worked in the societies desired to do, now speak of the elders and of their God-appointed work in about the same language and same spirit. The scriptural elders, with their scriptural qualifications and doing their scriptural work, stand in the way of these young and modern "ministers." Some of these young men seem to think these congregations were let down from heaven already built in order to furnish them places over which to "minister" and something to take charge of. They seem to have but little regard for the self-sacrifice and work of the men who started them and speak of them as men who did no "constructive work." Even if they do not call them "antimissionary," they call them "nonconstructive."

Some who do not pay their debts, or meet other obligations, or keep unspotted from the world, sometimes talk the loudest about "constructive work." One such recently went to a church which uses instrumental music in the worship and works in missionary societies, or is doing something else by this time.

The demagogue in political office does what he calls "constructive work" when he builds up a "machine" which will serve his own selfish ends and will perpetuate himself in office. So "the minister" who sets aside present elders who are unfavorable to his measures, appoints others to suit himself, and builds up a "machine" to serve his purpose and to fasten himself more securely upon the congregation, does *his sort* of "constructive work." All such "ministers" are in favor of the majority rule.

To ignore God's elders and their work, to build up clubs and cliques of social religious culture, and to call all this "the church of Christ," is very destructive indeed.

It is no argument at all to say that some "so-called elders" are not qualified and do not do the work of elders. The answer to this is: Build up some who are qualified and who will do their duty. The sinner says some in the church do not do right. Some preachers do not do right, but are immoral; some do not preach the gospel, or do their duty otherwise; but it does not follow that there are no pure and true preachers, or that there should be none at all. So, because some "so-called" elders are in no way qualified either in goodness or knowledge of the truth to serve and do not really *serve*, but act as figure-heads and dictators, it does not follow that the Lord made a mistake in appointing scripturally qualified ones in every church and gave plainly their work, or that preachers of the gospel should not help to develop such.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Virgil Larimore, my baby boy, recently spent two weeks with us here, his wife, Dessie, having passed away about one month before he left his home, in Florence, Ala., to visit us. Virgil, my last-born, has been and is, indeed and in truth, the Joseph of my declining years. He was sad, of course, his mind being necessarily on the one whose grave he left behind him; but he made a brave effort to be cheerful, and succeeded well under the circumstances.

December 4, 1907, he married Miss Dessie Jackson, of Florence, Ala., four miles from our old Mars' Hill home and school. Dessie was born June 16, 1878. Her mother died when she was only six years old; and when she was thirteen, her stepmother passed away, leaving her to bear the burden and meet the responsibility of keeping house and caring for a baby half-sister who died one year later, at the age of three, a sad bereavement that gave great grief to Dessie's tender, loving heart, so bravely meeting the sorrows and cares of life at such a youthful age.

Virgil and Dessie spent the first three years of their married life in the old Mars' Hill home. This gave us an opportunity to really know Dessie, and it is a source of comfort and consolation to know I have never had right, reason, or inclination to think or say even one disparaging thing of her. I have been in their home often when she, Virgil, and her father composed the family, and the very atmosphere of the home breathed peace, comfort, and happiness. I never saw Dessie appear to be in the least vexed, ruffled, or irritated about anything. She always seemed to be calm, quiet, satisfied, and cheerful.

Dessie passed most of her life in and near Florence, and was well known and highly regarded by the people of that community. She taught school several terms before her marriage, and during the World War, when there was a dearth of teachers, she cheerfully did her bit in that time of stress and trial by going back into the schoolroom as a teacher, at the request of school authorities. Being a successful and popular teacher, she continued her work in the schoolroom till forced by ill health to give it up, only a few months before she passed away.

She made a brave fight for life, having much to live for. The loved ones who were with her and tenderly cared for her in her last moments did not—could not—tell her the end was so near; but that she realized the seriousness of her condition is evidenced by her pathetic appeal to her husband, just a brief time before she passed away—her last words on earth: "Don't let me go!" Then she fell into a sleep that knew no earthly waking. Her spirit returned to Him who gave it, and her body was laid to its last sleep in the peaceful cemetery at Florence.

She will be sadly missed by many. She was an efficient, conscientious teacher; a faithful friend; a kind, considerate daughter-in-law; an affectionate sister to the brothers who are left to lament their loss; a loving, thoughtful daughter

to the aged father for whom she tenderly cared as long as she could, and to her husband a most devoted wife. He is the one who knew her best, and he says: "I think I speak correctly when I say a more devoted, loving wife and daughter has never lived."

She had no children, but she was devotedly attached to her brothers' children, and they, in turn, fondly loved "Aunt Dessie," and the memory of her love and tender care will remain with them while they linger here.

BROTHER SHEPHERD AT RICHMOND, VA.

As already noted in the Gospel Advocate, Brother J. W. Shepherd changes his address from Detroit, Mich., to 705 West Grace Street, Richmond, Va.

Brother Shepherd went to Richmond and took the work Brother W. S. Long, Jr., gave up to go with the Vinewood congregation, Detroit, with which Brother Shepherd had so successfully labored for several years. Since locating in Richmond, Sister Shepherd has been seriously sick, but we are glad to say that she is now recovering in a satisfactory way.

From a private letter written by Brother Shepherd to Brother Elam we take the following extract:

The work is hard and attended by many difficulties; but the attendance has improved much since we came, and the brethren and sisters seem more hopeful. One of the worst things that we have to contend with is the place of meeting. We meet on the third floor of the Y. W. C. A. Building, and the approach to the building is up an additional flight of steps. We have some elderly people in the congregation, and they find it very difficult to climb so many steps. Now, there is an opportunity to buy a meetinghouse from the Presbyterians in a very desirable locality; but we are not able to buy it without assistance from the brethren elsewhere. I had a conference with one of the trustees yesterday, and he requested me to have the church make them an offer. I will bring it before the church next Sunday. Do you feel that you could bring it before the brotherhood in such a way that would arouse them to the importance of this point? This is all new to me, for I have never given much attention to raising money.

We are glad to have this report or any other report from Brother Shepherd concerning his good work and welfare. We take pleasure in giving this news to the brotherhood at large. We know something of the struggle heretofore of the faithful few in Richmond; and when this move is put on to raise the money to buy or erect a convenient and comfortable house of worship, we feel sure that brethren everywhere will generously respond. They have done so heretofore, and in this important case we are satisfied they will do so again.

The work at Richmond is in good hands. Brother Shepherd is a safe, conscientious, and unceasing Bible teacher. Some of our good brethren here in Tennessee have been, for some time, assisting in building up the work in Richmond. Richmond is a radiating center and should be a radiating point. J. A.

A. CAMPBELL ON INSTRUMENTAL MUSIC.

Mr. F. W. Smith.—Dear Brother Smith: I am sending you with this a copy of Alexander Campbell's celebrated article on "Instrumental Music." Perhaps its appearance in the Gospel Advocate at this time might do good to some people who do not seem to know Mr. Campbell's views on this subject.

This article expresses my sentiments. You are at liberty to make whatever use you may think best of both the article and my letter. Your sister in Christ,

Bethany, W. Va. MRS. HALL LAURIE CALHOUN.

In the Millennial Harbinger of 1851, Series 4, Volume I., printed and published by A. Campbell, Bethany, Va., on pages 581 and 582, may be found the following article:

INSTRUMENTAL MUSIC.

"Instrumental music is entirely in harmony with the most grateful, solemn, and happy feelings of which the human heart is susceptible. Indeed, sacred music upon an instrument tends, in a very considerable degree, to excite solemn and holy emotions; and we cannot forbear to say, that could the music of our churches be improved—could it be accompanied with an instrument—it would add very much to the solemnity of our worship; it would soothe and calm the feelings of the auditors; it would improve the order of the house; it would call into lively action the latent religious emotions of the heart, and add very much to the enjoyment on such occasions.

"Music exerts a mysterious charm upon man—it takes captive the citadel of life—carries him out of himself and leads him where it will. The shrill fife and the rattling drum inspire the soldier, just about to enter into battle, with a zeal and daring which no hardship can overcome and no danger intimidate, and causes him to rush headlong into the thickest of the combat, regardless of consequences. If martial music thus inspires the worshipers of Mars, will sacred music do less for the humble followers of the meek and lowly Jesus—the worshipers of the true and living God? No! It will not. It will inspire them, too, with zeal and courage, and impel them on to resist—not flesh and blood with instruments of death, but principalities and powers, spiritual wickedness in high places, with the armor of God and the sword of the Spirit. G.

The argument drawn from the Psalms in favor of instrumental music is exceedingly apposite to the Roman Catholic, English Protestant, and Scotch Presbyterian churches, and even to the Methodist communities. Their churches having all the world in them—that is, all the fleshly progeny of all the communicants—and being founded on the Jewish pattern of things—baptism being given to all born into the world of these politico-ecclesiastic communities—I wonder not, then, that an organ, a fiddle, or a jew's-harp should be requisite to stir up their carnal hearts, and work into ecstasy their animal souls, else "hosannahs languish on their tongues, and their devotions die." And that all persons who have no spiritual discernment, taste, or relish for their spiritual meditations, consolations, and sympathies of renewed hearts, should call for such aid, is but natural. Pure water from the flinty rock has no attractions for the mere toper or winebibber. A little alcohol, or genuine Cogniac brandy, or good old Madeira, is essential to the beverage to make it truly refreshing. So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think, with Mr. G——, that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume, to all spiritual-minded Christians, such aids would be as a cowbell in a concert. A. C.

PUBLISHERS' ITEMS.

We have recently printed the second edition of "Hardeman's Tabernacle Sermons," Volume I. Price, $1.50. Mail us your order for a copy of this splendid book.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is selling fast. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, $1.50, postpaid, to any address. Send for your copy to-day.

For information regarding any book, address the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

BROTHER McQUIDDY'S BOOK.

"The Profitable Word" contains a choice selection of the writings of J C. McQuiddy, editor and publisher of the Gospel Advocate for over forty years, carefully compiled by A. B. Lipscomb. It is a gem and contains some of the best thoughts of a great mind. The book contains 196 pages, and is neatly bound in silk and stamped in gold and white metal. Now ready. Send $1.50 and get a copy.

QUERY DEPARTMENT

BY H. LEO BOLES

Please explain who crucified Christ, the Jews or the Gentiles, as we had the question up in our lesson recently and were divided.—T. P. BAILEY.

The scriptures which bear upon this question are as follows: "Then the soldiers of the governor took Jesus into the Prætorium, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe. . . . And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him." (Matt. 27: 27-31.) "And the soldiers led him away within the court, which is the Prætorium; and they called together the whole band. And when they had mocked him, they took off from him the purple, and put on him his garments. And they led him out to crucify him." (Mark 15: 16-20.) "And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverted the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. . . . And Pilate gave sentence that what they asked for should be done." (Luke 23: 13-24.) Pilate would have released Jesus when he was brought to him by the Jews, but the Jews would not agree for him to be released. They cried out: "Crucify him, crucify him!" The Jews were under the Roman Government, and could not put any one to death except by consent of the Roman Government. The Jews in heart were murderers. On the day of Pentecost, Peter, talking to the Jewish multitude, said, concerning Christ: "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." (Acts 2: 23.) Again, Luke says: "How the chief priests and our rulers delivered him up to be condemned to death and crucified him." (Luke 24: 20.) The Jews were guilty of crucifying Christ. The crucifixion was done through the agency of the Roman Government. The soldiers of the Roman Government did the execution. "The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also the coat." (John 19: 23.) Judas betrayed Jesus into the hands of the Jews. The Jews tried him with mock trials and would have put him to death, but they were afraid of the Roman Government. The Jews delivered Jesus to Pilate, the Roman governor, and Pilate and Herod examined him and found no fault in him. Pilate wished to release Jesus, but the Jews clamored against his release. Pilate finally consented for him to be put to death, and he was turned over to four Roman soldiers, who executed his crucifixion.

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(1) How many persons were baptized on Pentecost—the three thousand? (2) Were there any women baptized? (3) The phrase "added unto them" means what? (4) Were there any women included in the one hundred and twenty? (5) Does the number "five thousand" (Acts 4: 4) mean five thousand besides women? (6) What was the gift of the Holy Spirit—the Spirit himself, remission of sins, the promise of eternal life, or something else?—JAMES E. CHESSOR, Spencer, Tenn.

1. Yes, three thousand were baptized on the day of Pentecost. "They then that received his word were baptized, and there were added unto them in that day about three thousand souls." (Acts 2: 41.) McGarvey and others say that it was no task to baptize three thousand that day.

2. No women are mentioned as being baptized on the day of Pentecost. There may have been women baptized, but the record does not so state. The first mention of women as being members of the church is found in Acts 5: 1, 14. The first mention we have of any woman's being a member of the church is in an incidental way, which leads us to think that other women before Sapphira had become members of the church. "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5: 14.) McGarvey says that the special mention of women here for the first time is a probable indication that among the converts there was now a greater relative number of them than before. If this statement be correct, we may infer that some women were baptized on the day of Pentecost. We do know that women were mentioned as being with the apostles just before the day of Pentecost. "These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren." (Acts 1: 14.) Women were disciples of Christ while he was upon earth, women were waiting with the apostles for the "power from on high," and women are mentioned as being in the church soon after Pentecost. We know that the gospel invitation included women, and that Peter preached the gospel on the day of Pentecost. It is very probable that some women obeyed the gospel that day.

3. The phrase "added unto them" means that they were brought into the church. It is similar to the expression, "and believers were the more added to the Lord," and, "much people was added unto the Lord." (Acts 11: 24.) To be added unto the Lord or added unto the apostles who were in the church is to be brought into the church.

4. Yes, the one hundred and twenty mentioned in Acts 1: 15 included those who are mentioned in Acts 1: 14. The one hundred and twenty were probably all who at that time resided in Jerusalem. This would include women.

5. It is very likely that the five thousand mentioned in Acts 4: 4 means five thousand men. The Oriental custom of all nations at that time, and even now, was to number or count only the men.

6. The "gift of the Holy Spirit" was the Holy Spirit as a gift. This is a promise of the indwelling of the Holy Spirit, by which we are to bear the fruit of the Spirit and without which we are not of Christ.

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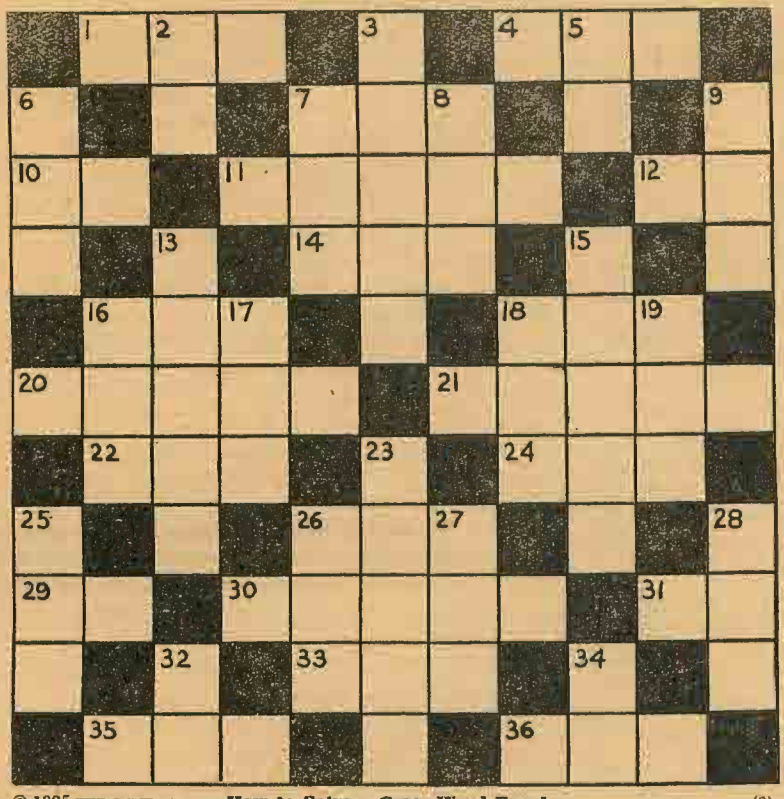
Is it right for Christians to call sectarians "brother," as I notice in the Gospel Advocate of July 17 one Brother Srygley calling Royce Taylor "brother" in answering his abuse? I won't call on one to give thanks at my table, nor to pray. If I am wrong, please correct me.—C. E. MULLEN.

It depends somewhat upon whether or not one encourages error or sin. No affiliation or relationship or fellowship should be had with any one in error that will encourage that one in error. On the other hand, all error should be corrected, and we should seek every opportunity to correct the error. Peter called the Jews who had murdered Christ "brethren." (See Acts 2.) If Peter could call the murderers of Jesus "brethren," I do not see why we should refuse to call those who are in error "brethren." It is not enough for one to say that Peter called the Jews "brethren" merely from a national or tribal relationship. Again, Stephen called them "brethren." (See Acts 7: 2.) Paul also called them "brethren." (Acts 22: 21; 23: 1.) I know that Paul called these Jews "brethren" from a respect for the Jewish family to which he belonged. He could call them "brethren" without surrendering any truth or principle or truth of Christianity. In the same way I think I may call believers in Christ, though entangled in the errors of denominationalism, "brethren," without surrendering any truth or violating any principle of Christianity. We speak often of the "Fatherhood of God and the brotherhood of man." This may be done without violating any principle of right or encouraging any one in error.

BIBLE CROSS WORD PUZZLE

THERE are, of course, some New Testament heroes in this cross word puzzle. But the greater number of words come from the Old Testament. You will find this test more interesting than difficult—more amusing than hard.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (9)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 9

HORIZONTAL.

1 A son of Jacob. (Gen. 30: 11.)
4 A son of Noah.
7 A fowl.
10 Behold.
11 A New Testament book.
12 Part of the verb "to be."
14 To caress.
16 A quadruped.
18 Wise saying.
20 A minor prophet.
21 The first high priest.
22 Wager.
24 Son of Jacob.
26 Head covering.
29 Pronoun.
30 A minor prophet.
31 A preposition.
33 A measure of weight.
35 Abraham's nephew.
36 In Ezra 2: 61.

VERTICAL.

2 The same.
3 An apostle.
5 After Christ's birth.
6 A high priest.
7 Part of the body.
8 A fruit.
9 An Old Testament ruler.
13 A great prophet.
15 He delivered Israel from Sisera.
16 A horse.
17 Damp.
18 Unhappy.
19 Gained.
23 A son of Abram.
25 A son of Shem. (Gen. 10: 22.)
26 Strike.
27 Light brown.
28 A son of Bela.
32 Negative.
34 To depart.

Solution of Puzzle in last issue

Renew your subscription to the Gospel Advocate.

ETERNITY.

BY ALICE STRATTON JOHNSON.

Let us look through faith into the unseen world; "for the things which are seen are temporal, but the things which are not seen are eternal."

Life is short and time is on a swift wing, and before long the sun that shines to-day will shine no more forever. The constellation that adorns the canopy of blue at night will adorn it no more. Soon the awful crash, and heaven and earth, like a scroll, shall roll away; the night of earth shall have vanished before the dawning day of eternal splendor, and we shall stand in the presence of God.

Now is the time to examine our hearts and see that they are right with the Ruler of all things. Soon the mists shall have cleared away and we shall know as we are known. We shall awake to behold the morning of the resurrection, when we shall appear before the bar of the great Judge, hearing the awful sentence pronounced, "Depart from me, ye cursed, into everlasting fire," or welcome the sweet sound of a loving Savior's voice: "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Let us seek that Father while he may be found; for through channels of pearl the sparkling waters of God's own mercy flows, and through the lens of our spiritual vision we behold him as he is—a God of power and love.

Let us live so close to Him that we may have that hope that remains beyond this life, which will strengthen us amid life's ills.

A hope that shall our convoy be
When passing to eternity;
Our star of hope, so bright and fair,
Will shine undimmed forever there.

A PECULIAR PEOPLE.

BY H. M. PHILLIPS.

In Tit. 2: 14 we are told that Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Webster says "peculiar" means "one's own; not owned in common." Now, how fitting that is for those who belong to Christ, because they have been redeemed from iniquity and are to be zealous of good works! In the Old Testament, God's people were to be "a peculiar treasure" (Ex. 19: 5; Ps. 135: 4) and "a peculiar people" (Deut. 14: 2; 26: 18). Now, I notice it did not say a curious, odd, cranky, or foolish, but "peculiar people." While some of these words might suit, yet they are not the ones used. So to be peculiar would at least imply to us that what was owned in common in religious matters would not

distinguish God's people from others. Now, there must be some very distinctive features which mark the real differences between God's own and what is owned in common. Israel wanted to be like the nations around them and have a king, and it seems many now who claim to be spiritual Israel are acting on the same principle. If we, as the people of God, or church of Christ, are not distinctively peculiar to the religious bodies about us, then either we are not God's own or else the religious bodies are all God's. The one outstanding feature is that we propose to give a Bible reason for all we do and teach. They say we think, believe, or feel like other things will do just as well. Now, if we work through a society not sanctioned in principle by the word of God, and so do they, wherein are we peculiar? If we soften up and fail to preach the real meat of the word, and they do likewise, wherein are we peculiar as God's own? If we attend practically all of the places of worldly amusement, and so do they, what is the peculiarity of us? If they say, join the church, and so do we; or if they talk of their preacher as pastor, and so do we; or if they place things in the worship not authorized by the Word, and so do we; or if they fail to do mission work, and so do we; or if they want all preaching, or almost all, at some large house, and so do we; or if they want a big, fine house and a large congregation and report to the papers about numbers, and so do we; or if they seek to be popular and cater to the whims of the world, and so do we; or if they fail to give as prospered, and so do we; or if they gossip and fuss and wrangle and find fault with each other and tear up a congregation, and so do we; or if they fail to consecrate themselves to God and study his word and live as it directs, and so do we—wherein are we peculiar as God's own? Think seriously and act wisely.

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UNDERSTANDING.

BY H. C. FLEMING.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5: 15-17.)

The above is a very important injunction to all who are endeavoring to so live that they may inherit eternal life, and it implies the ability to understand. No animal below man has this ability. However, man has; therefore, he is accountable if he does not understand. On this point of distinction between man and animals, I heard my teacher, W. B. Huddlestone, at Spencer, Tenn., on January 1, 1850, say to the school, using the monkey as an illustration, that you could teach him a great many tricks; but that if he were about to freeze to death and there was plenty of wood and kindling and fire or matches, you never could teach him to build a fire to warm himself. The revealed will of the Lord is plain and easily to be understood by those who have the will to do so.

Why, then, is there so much confusion among men in reference to that will? It must be apparent to any that think that it is because of the violation of the teaching of Paul, "That ye all speak the same thing, and that there be no divisions among you." (1 Cor. 1: 10.) Furthermore, the preaching of Christ, and him crucified, became a stumblingblock unto the Jews, and unto the Greeks foolishness. (See 1 Cor. 1: 23.) That preaching is still a stumblingblock to the Jews and foolishness to the would-be wise of this age. But "the foolishness of God is wiser than men; and the weakness of God is stronger than men." (Verse 25.)

A little departure from the will of God, by its influence, brings confusion, and that confusion still more, and on and on until men are engulfed in the vortex of the great whirlpool of sin. (See 2 Thess. 2: 7-12.) Peter, in speaking to Christians, says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." (2 Pet. 1: 2.) In verse 4 he mentions "exceeding great and precious promises" by which we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." A false understanding, as far as it extends, is detrimental to a correct understanding of the will of the Lord. Surely God has not given to man a revelation which he cannot understand, if he will take the pains to study what is revealed therein, and leave that which is unrevealed to the wisdom and power of God.

SELF-PRAISE.

BY FRED BLANCHARD.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12: 3.)

Lots of people are "blowing their own horns" to-day. In view of that fact, I want to tell of three men I know, with the hope that it will do good. I am sure most of us are hero worshipers, more or less. The triumvirate that I place highest in the church of Christ to-day, from the standpoint of ability, influence, etc., is composed of none other than T. B. Larimore, A. G. Freed, and N. B. Hardeman. I name them in order, I believe, of age. The greatest lesson I learned from the lives of these men is that the truly great are perfectly humble.

Whenever I think of Brother Larimore, the words "saint," "holy," "godly," "righteous," etc., naturally come into my mind. I do not believe there is a man living to-day who is better. His goodness is the secret of his marvelous power. I was fortunate to hear him preach through two protracted meetings and almost every Sunday and Sunday night for a year. He reminds me of Elijah, Isaiah, and John the Baptist in the earnestness of his appeal. But I never heard him say one time that he was a learned man or a good man. He leaves it for the others to tell.

A. G. Freed can give the clearest exposition of scriptural truths of any man I know. To hear him preach on "Faith," or "To you it is given to know the mysteries of the kingdom of heaven," or "Ps. 23," is to hear the very best since the days of Peter and Paul. Probably Brother Freed has as good knowledge of the structure of the English sentence as any man living to-day. I have always thought that when he has "had his say" regarding a passage of scripture or a point in English, very little remained to be said. I went to school to him four years, and have heard him preach many times, but never once have I seen him appear to try to leave an impression on the minds of others that he was a smart man. He leaves it for the others to tell.

I am sure that thousands will agree with me that N. B. Hardeman is without a superior to-day as a public speaker, especially on Bible subjects. He has a good voice, a clear-thinking mind, and a splendid appearance on the platform. He has a remarkable knowledge of the Bible and a way of telling it so that all can understand. But he seems to be unconscious of his ability. For four years

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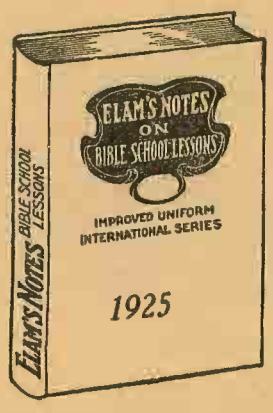

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he was my teacher, and I am sure that he did not say one time that he was a fine public speaker. At least, I never heard him say it. He leaves it for the others to tell.

But all men are not like these. Not long ago I had a conversation with a man whom very few would know if I should mention his name. He said to me: "Brother Blanchard, I am a deep man in the Scriptures; I know the Book." He was complaining to me because the church did not use him more. He said: "If anybody can preach a gospel sermon, I can."

Another one told me he had one thousand sermon outlines of his own. Think of it, a whole thousand! I had just told him how hard I had to study to preach to the same congregation twice each Sunday for a year. What a blessing if I only had a thousand sermon outlines, all my own! I could preach twice each Lord's day for the same congregation for nine years, and then have sixty-four left. Several outlines. Then he told me he was a great success as an evangelist. He said that one year he baptized more people than any other man in the State.

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From the Brethren

Greenville, S. C., May 6.—On March 29 I began a meeting at Lebanon, Tenn., and continued it nearly two weeks. There were eight additions and the church was much edified. I will labor with them again in October, the Lord willing. On April 12 I began a tent meeting at Birmingham, Ala. Good crowds attended the services. This was the first missionary meeting the colored church had ever attempted, and they were much encouraged. Three men obeyed the gospel. They are arranging to do a great work this fall. They have already held two meetings this year. I am now at Greenville in a tent meeting, and the outlook is bright. Brother G. F. Gibbs (white) arranged for this meeting for my people, and he and the congregation that he labors with are doing all in their power to establish the work among the colored people. It is encouraging to even be among such Christians. This meeting will continue three weeks. Brethren, pray for us. There is not a colored member here.—M. Keeble.

Ackerman, Miss., May 4.—I wish to make a report and to ask a question. I was with the new congregation at Duffee on the first Lord's day in April. They are doing good work and looking forward with great anticipation to July 12, when John P. Lewis and Homer Dudley are to be with them in a meeting. I was with the faithful few at Kitchener on the second Lord's day in April, and found them with a "mind to work," getting ready to support a mission meeting at Sebastopol, beginning on June 7, with J. Roy Vaughan to do the preaching and the writer to lead the song service. I next went to Hillsboro on the third Lord's day, to our new mission. There are only four members there. They are getting ready for their meeting, which is to begin on the fourth Lord's day in June, with the writer to do the preaching. I was with the church at Shady Grove on the fourth Lord's day at 11 A.M. Brother A. H. Smith, of Dancy, Miss., was at Oak Ridge at 11 A.M., and came over to Shady Grove and preached at night. Now to the question. I was called to preach the memorial sermon at Dancy on the second Lord's day in April, and at Clarkson on the third Lord's day, which I did, and preached the truth to the best of my ability. Did I do wrong in so doing? We had the regular Lord's-day worship at Clarkson. I do not go to memorials or anything else that deprives me of that. I was criticized by one of our brethren for doing this. The Gospel Advocate is fine. We enjoy it very much.—H. D. Jeffcoat.

[We think that instead of doing wrong, any one would do wrong to miss an opportunity to preach. Brother Jeffcoat does not say what the memorial sermon was in memory of. A gospel sermon could not be regarded as a memorial of war or its victims. If a preacher will preach what Jesus and the apostles preached, without catering to public favor, he is not apt to become popular as a memorial speaker or as a holiday orator.—J. A.]

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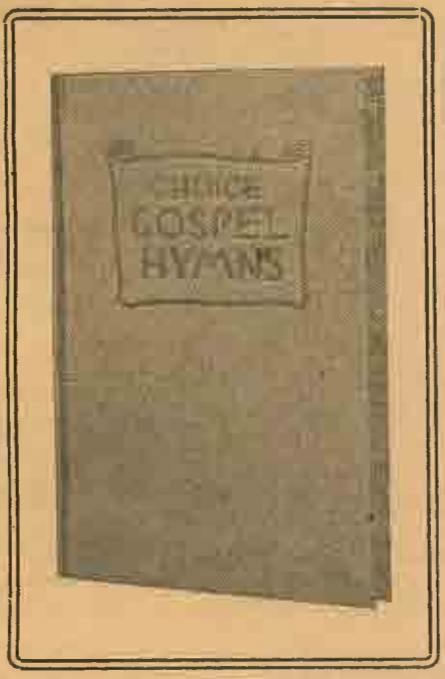

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WILL RANCIER.

HAMRICK.

On January 3, 1925, Brother A. R. Hamrick, of Soddy, Tenn., passed into the rest room of the departed righteous. For about thirty-five years he had been a member of the family of God upon the earth, and was said to have lived a consistent Christian life. For some years he was an elder in the Soddy congregation. He is said to have filled the office well, and nothing but good reports of his life and work come from all who knew him, both in and out of the church. He leaves a wife and ten children, who have our deepest sympathy in the loss of such a good father and companion. Funeral services were conducted by the writer on Monday afternoon, January 5, and the body was interred in the Soddy cemetery.

W. C. PHILLIPS.

BLACK.

On February 14, 1925, I was called to Millport, Ala., by W. K. Black, to speak at the funeral of his father, Warn Black. Brother Black was born on March 20, 1845. He was married to Mary Ann Gleer in July, 1866. To this union were born ten children, only one of which preceded him to the spirit land. His wife departed this life on April 11, 1918. Brother Black obeyed the gospel under the preaching of Brother Dow Randolph some fifty years ago and was faithful till death. He will be pleasantly remembered by some of our best preachers, as he served as elder of the congregation for a number of years. May each surviving child strive to meet these loved ones at the beautiful gate.

FRANK BAKER.

BLACK.

Brother Dougald Black died in Hamilton, Ontario, Canada, in his eighty-fifth year. He was reared near Appin, Ontario, in a godly family. His parents and several of his brothers and sisters were members of the church of Christ. Brother Black was very liberal with his means to help the poor, for the support of the gospel, and to circulate good books, tracts, and papers. He took the Gospel Advocate for years. read it carefully, and then passed it on to others

where he believed it would do good. He had three sisters and four brothers, but he lived to be the oldest and was the last one to go. Brother Black lived in Hamilton for some thirty or forty years, and met and worked with the church in Hamilton. I knew him for over twenty years, and I always looked upon him as a faithful and loyal disciple of Christ. He was never married, and for a number of years he boarded at Mrs. Lloyd's, in Hamilton, where he died. She was good and kind to him, and when his money was gone she cared for him until the last. A few years before he died he made his home in London, Ontario, with Sister Rosser, who was his niece, and also for a time with Mr. Black, his nephew, near Appin, Ontario. Sister Black, his sister-in-law, waited on him at different times when he was sick, and was with him the last two weeks he lived to assist Mrs. Lloyd in caring for him. Brother Clifton conducted services in Hamilton, and his remains were buried near Glencoe. S. WHITFIELD.

WILSON.

A. L. Wilson, of Mayfield, Ky., was born on June 14, 1883; obeyed the gospel about the age of sixteen; began preaching when he was twenty-two; was married to Miss Victoria Culp, of Bells, Tenn., on June 8, 1911; and died on January 14, 1925. Brother Wilson leaves on this side a mother, three brothers, a wife and four children, many relatives, and a host of friends, to live and pray to meet him in that place where death will never come. His entire life was spent in the county where he was born, except the time he was in school at Henderson, Tenn., and while he was away in meetings. This tells more eloquently than I can the manner of man he was. In this county he taught school for several years, and at the time of his death he was county superintendent of public schools. He spent the last twenty years of his life in preaching the gospel and in trying to build up the church. He was meek and lowly in spirit and timid in manner, adhering to the Bible with a tenacity seldom equaled. He was earnest, positive, kind, and persuasive in speech. I have known and loved him from childhood. I have never known a man freer from egotism and self-conceit. His knowledge of, and reverence for, the Scriptures was wonderfully great and sublimely beautiful. In gentleness and meekness he was a fine example of New Testament Christianity. Brother Wilson loved the Bible, believed it, and reverenced it as the word of God. He carried out the charge that Paul delivered to Timothy, "Preach the word." He never preached himself, nor his family, nor his friends, but he preached Christ Jesus the Lord. He loved the church and honored it as a divine institution, perfect for all the purposes for which it was established. Eternity alone will reveal the good accomplished by the efforts of such a godly man. His tongue is silenced by death, but "he being dead yet speaketh." I. A. DOUTHITT.

SCOTT.

A noble Christian character has been called to rest, one who could truly say with Paul: "For me to live is Christ, and to die is gain." Mrs. Artie Jane Scott, daughter of Jonathan and Lou Mira Hall, was born on March 11, 1851, near Newbern, Tenn. Baptized by Elder Holmes at a very early age, she became a member of the church of Christ, of which she lived a consistent member nearly sixty years. She was married on October 17, 1877, to Elder Thomas Elihu Scott. To this union were born six children. She is survived by two sons—Homer, Wilson, Scott, Jackson, Miss., and Horace Hall Scott, Henderson, Tenn.; two daughters—Mrs. J. M. King, Newbern, Tenn., and Mrs. L. C. Abbott, Kenton, Tenn.; two sisters—Mrs. J. L. Holt, Memphis, Tenn., and Mrs. A. H. Sanford, Dyer, Tenn.; eight grandchildren, and a host of other relatives and friends. She was a strong, healthy woman almost to the time of her death, being stricken suddenly, lingering only a few days, breathing her last in the home of her daughter with whom she made her home. She passed away on November 12, 1924. Sister Scott was a great woman, not as the world counts greatness, but as the Lord counts it. She was a devoted wife, a faithful helpmate to that most lovable and loving minister of God who labored so faithfully in the gospel in West Tennessee and other places; a devoted, self-sacrificing mother, a home-maker and a home-keeper. Such a sweet and hospitable home it was! Full of love and joy! Where the stranger found a welcome and friends were made equal sharers in the love, joy, and peace that pervaded the household. It was a real blessing to know Brother and Sister Scott. She has gone to her heavenly home, but her works will live after her. To the four devoted children, their wives and husbands, and the grandchildren, who must sorrow, but not as those who have no hope, let me say, as Paul did to Timothy: "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

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From the Brethren

Ethridge, Tenn., May 5.—I have just returned from a visit to Riverside, the home of Brother H. N. Mann. I enjoyed a good visit with him and his family; also with my nephew, Mr. Griggs, his wife and his three fine boys; Brother Spann (who is also a nephew) and family; also with our aged Brother Banks and family, and others. Brother Mann is an earnest worker in preaching the word in his sincere, earnest, and impressive manner, and his influence is felt as far as he is known. On Lord's day, May 3, I enjoyed meeting with the brethren at Hohenwald and hearing a good sermon by Brother Henry T. King, a man whom I have known and loved for many years. I was very favorably impressed with the church and with the people of Hohenwald. A finer, more intelligent-looking assembly of people cannot be found anywhere than the congregation I saw there. And they make no attempt whatever (neither men nor women) to conceal the fact that they appreciate a visiting brother.—Lucas North.

Tucson, Arizona, May 7.—On April 12 the church of Christ met in the courthouse here and began the Lord's work in earnest. But it has required some time to get the work under way. We began meeting for Bible study in the home of Sister E. Meador early last January, and have been constantly working toward the establishment of the Master's cause in Tucson since that time. Brother G. W. Riggs, of Los Angeles, Cal., preached for us one week and assisted us in securing the courthouse for the Lord's-day worship, and we hope to hold this meeting place until we are able to find more suitable quarters. On arriving here we began an immediate search for members of the church, which led soon to the finding of four or five sisters. Since that time our number has grown slowly, but steadily, until we now have sixteen willing workers. There are also eight or ten others who were members before coming to Tucson, but who have not yet been willing to come out and help us bear the burden. Tucson is a city of nearly thirty thousand inhabitants, and is a great health resort. There is no greater missionary field in the world. But, somehow, no loyal gospel preacher has ever been able to remain long enough to establish the Lord's cause on a permanent footing. It is very difficult for a minister to earn his living here, for we have all the peculiar conditions that ordinarily characterize any great health resort.—Robert S. Walker.

ACKNOWLEDGMENT.

BY A. L. HENDERSHOT.

The church at Cleveland, Ohio, wishes to acknowledge the following contributions to its building fund: From F. Dulin, Hopkinsville, Ky., $2.50; H. H. West, Jr., Hopkinsville, Ky., $2.50; Mary Lea, National Sanatorium, Tenn., $5; Sister Gearhart, Osceola, Ia., $1; Sister H. M. White, Cairo, W. Va., $10; through Christian Leader, $2; Nellie Karcher, Moundsville, W. Va., $1; C. A. Polson, Long Beach, Cal., $100; Minnie Ward, Parkersburg, W. Va., $5; church of Christ at Marietta, Ohio, $25; church of Christ at Trinity Lane, Nashville, Tenn., $30; church of Christ at Lunda, Ohio, $15; church of Christ at Reynoldsburg, Ohio, $25; church of Christ at Armstrong's Mills, Ohio, $12; church of Christ at South Solon, Ohio, $13; church of Christ at Dayton, Ohio, $20; church of Christ at Cambridge, Ohio, $20; church of Christ at Uhrichsville, Ohio, $14.50; S. W. Woodley, Creswell, N. C., $5; Julia Wilson, Ostrander, Ohio, $1.

We have endeavored to write each one a personal letter thanking them and the church contributing to our appeal for funds here. If for any reason you have not received an acknowledgment, please advise us, as it is possible your contribution has not been received. The above covers contributions since our building was started last fall. We are truly grateful to all who have assisted us, and to those who have not we earnestly plead for your assistance. We are considerably short of the three thousand dollars needed, and hope all who possibly can will come to our aid. Address the writer at 7815 New York Avenue, Cleveland, Ohio.

Because our Savior is invisible is no sign he cannot speak to us or hear what we say to him. Long years ago did we not all hear our mother's voice coming up the stairway where we were afraid of the dark in our little bed? Did not our father speak and quiet our fears? So our Father in heaven speaks; we hear him and are content.—Exchange.

Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things.—Exchange.

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

He has a very poor conception of manhood who would abolish law in order that he might act as a free man. Whatever the skeptic may say against Christianity and against the universe being ruled by the law of God, he must admit that he himself is under the dominion of law equally as rigid and stern as any to which he objects. Everything is governed by law; every system of all the systems of the universe; every realm and kingdom of nature; every system of the human body; and we might come down to the fact that every atom is working under the control of recognized law, and that Providence, through law, is guiding the world in its progress and is thus attaining unto the great end of things, which is to render honor and glory to God and happiness to men.

☼ ☼ ☼

Man is necessarily under the dominion of law. And notwithstanding the fact that the creation of man, made in the image of his Creator, was the crowning work of God, still man is the only order of creation that rebelled against God and that refused to be governed by the law of God. Where now is the man who thinks that God's law in the church may be disregarded; that any kind of service will do; that the blowing of a horn or the playing of a fiddle will do no harm? It was only a stretching forth of the hand, a little eating of a forbidden fruit; but it wrecked the world and brought misery upon man and all our woe. The fruit was nothing. It was disobedience to God, a refusal to obey God—to observe the law of God. As long as man continued to obey God, he was blessed and happy; he was the monarch of the earth, had the dominion over every living thing. All nature was in unison with the blessedness and happiness of man; and as they dwelt eastward in Eden, it was then that "the morning stars sung together, and all the sons of God shouted for joy."

As man lost the happiness for which God created him and became a sinner in the sight of heaven through the disregard of law, we might say, in this place, that it is through a compliance with law that he is again reinstated in the favor of God. The redemption of man from sin and from the grave, in the good providence of God, was to be made possible through the achievement of the great Lawgiver, of whom Moses in the wilderness was but the faintest type. In speaking of Immanuel and his reign, the prophet said: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever." "Out of Zion," said the same oracle, "shall go forth the law, and the word of Jehovah from Jerusalem." Through the law of adoption, under the reign of Jesus, man may leave the kingdom of darkness and sin, which he entered by transgression, and may become an adopted child of God—a partaker of the blessings of God's family, or church.

The law of God in conversion and in the growth and development of Christian character as adopted children, as members of the church, is as unchangeable and never-changing as the course of the sun in the heavens. The church is, in all respects, what it ought to be in order to properly school and prepare man to live in heaven. It does not need any human touch to expedite its progress in this work or to make it more alluring in the eyes of a wicked and idolatrous world. In the erection of the tabernacle, which was a type of the church, Moses was warned of God to observe implicitly the directions given in the making of every article, small or great; "for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." If Moses could not deviate in the slightest particular, if he could not add a single curtain or door in all the structure of that wonderful tabernacle, where is the man who can in any way change the order given by apostles and prophets in the great living temple of the Lord, in the church of the living God, which is the pillar and support of the truth?

☼ ☼ ☼

It is the appointment of God that we worship and work in the church in harmony with apostolic direction. But man is conceited and is prone to want to improve the laws of his Maker. Instead of living as a consistent Christian and as a member of the church of God, in the great work of evangelizing and reforming the world, he endeavors to get up a little rival institution, aping the glory and grandeur of the church, that is founded simply and solely upon nothing under the shining heavens but human presumption and conceit, to do the great work for which God established the church and set it in order. The mere existence of a human society to do the work of the church is an open rebellion against Heaven; it is an attempt to set the wisdom of man above the wisdom of God. And howsoever much it is our desire to see the heathen converted, to see them pointed to the Light of

God, we shall wish them the blessing of remaining in heathen ignorance forever in preference to bowing at the shrine of *partisan* devotees, to becoming a party to the high-handed crime of presumptuously ignoring an institution that God established in his wisdom and that carried the gospel to the ends of the civilized world before the cumbersome machinery of modern times had originated in the brains of sinful men.

We wish to see the churches conform to the ancient and apostolic order. We wish to see the disciples of our day and time imitate the examples set by the disciples of that illustrious era, of that golden age, which yet shines as the most splendid century in the whole moral map of the world. As we look back over the night that settled between us and them, and as we see that it was caused by the presumption and folly of men who departed from God's order; and then, upon the other hand, as we think of the noble efforts of the reformers to turn the eyes of the people again to God and his word instead of the opinions and speculations of men, we are more than ever impressed with the fact that in this day, more than in any other since the grand defection, the Christian profession is growing gradually nearer the theory, if not the practice, of the ancient apostles. Brethren, why not the practice? We have the theory—that is, to speak as a whole. Why cannot we imitate the good works of the first disciples and their labors in the cause to evangelize and convert the world to God?

BOLL'S DOCTRINE REVIEWED.

The review of the doctrine taught by Brother R. H. Boll, of Louisville, Ky., by R. L. Whiteside and C. R. Nichol, is a complete refutation and exposure of the false and divisive teaching of R. H. Boll and his associates. This review should be in the hands of every Bible student. The doctrine, which is a combination of Russellism and Adventism, has done much to disturb and divide the children of God. But there is nothing left undone by Brethren Whiteside and Nichol to show how utterly antagonistic to the plain teaching of God's word is this doctrine advocated by Boll and his colaborers. Price, fifty cents. Order from Mrs. C. R. Nichol, Clifton, Texas.

F. W. SMITH.

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OUR CONTRIBUTORS

ISRAEL'S JOURNEY TO CANAAN.

BY JAMES E. CHESSOR.

THE BAPTISMAL COMMENCEMENT.

Israel's journey from Egypt to Canaan is clearly a type of the Christian's journey to heaven. Read thoughtfully 1 Cor. 10: 1-13; supplement with Heb. 3 and Heb. 11: 29. The passage in the Corinthian letter, to which attention is especially directed, is a solemn warning to Christians of all time, enforced as it is by Israel's failure, against the danger of apostasy. "Wherefore," run the final words, "let him that thinketh he standeth take heed lest he fall."

That the type may be seen at a glance, the following simple diagram is submitted:

Egypt	Red Sea	Wilderness	Cannan
Sin	Baptism	Church	Heaven

The Israelites were enslaved in Egypt. Under Moses, they passed through the Red Sea and were freed from their cruel taskmasters. Then they were sorely tried in the wilderness for forty years, a generation perishing on the march because of unbelief and disobedience. Finally the second generation entered Canaan, passing through the Jordan as their fathers had passed through the Red Sea, and entered into their promised inheritance. In like manner we were in the world held in bondage under sin. But we were made free from our past sins when in faith we were baptized into Christ. Then began our endurance as soldiers of the cross, as followers of Christ; and, finally, if we persevere, we shall cross over the mystic river of the borderland, the Jordan of death, and enter upon our inheritance, the "better country" we hope for. That the Spirit meant this type to instruct and encourage us is indisputable.

We are, as antitypes, in the same position with Israel. They became figures of us, as of the Corinthians, types, examples. "Now these things were our examples." "In these things they became figures of us" is a marginal rendering. "Now these things happened unto them by way of example [figure]." The segments of the journey are each typical. Egypt, the wilderness, and Canaan typify, respectively, the world, the church, and heaven. "The sea of transition represents the laver of regeneration, Moses foreshadows Christ, Israel the baptized disciples, the pursuing Egyptians are the sins left behind, and Pharaoh is a type of the devil." (Quoted by B. W. Johnson.) The analogy of the baptismal commencement is clear and pointed. "For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." With the walls of the sea on either side and the hovering cloud overhead, the Israelites at the Red Sea passage were buried out of sight of the Egyptians. That this prefigures immersion is indisputable. "We were buried therefore with him [Christ] through baptism into death."

LUSTING AFTER EVIL THINGS.

Mention of the commencement of the journey is incidental and introductory to the main burden of the passage. The object is to warn, to admonish, with striking examples, of Israel's failure. Now the history of this failure through unbelief is very human, and we can profit by a study of it. It may be that we shall find ourselves not a

whit better or more stable than were the Israelites. We are men of like passions with them and possess simliar infirmities.

Nothing was wrong with Israel's baptism. They *all* passed through the Red Sea. Deliverance came for *all*, and they *all* sang pæans of victory on the farther shore. Faith gave them a start. So far, good. "Howbeit [nevertheless] with most of them God was not well pleased." The Authorized Version reads, "with *many* of them." *All* were baptized, *all* were fed, *all* drank of the water supernaturally supplied; but notwithstanding God had done so much for them *all* without exception, with *most* of them later he was not pleased. Indeed, he was sorely displeased, and by his might they were overthrown in the wilderness. Why was this? Paul charges it up to their unbelief, to their exceeding sinfulness.

All started with Canaan as their goal, but most of them fell—a startling warning to Christians: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." The Israelites, then, were led astray by lusting after evil things, and a partial list of their sins is given, together with some of the punishments incurred. Many fell into idolatry; some committed fornication, twenty-three thousand falling because of this sin in one day; some made trial of the Lord, and perished by serpents; others murmured, and perished by the destroyer. Every transgression and disobedience had its just recompense of reward.

Now, Paul set these things down for our good. Especially were such warnings pertinent to the Corinthians, who were so much given to similar inclinations. Hence the solemn words that follow the enumeration: "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." Such warnings hold good for all time. God yet deals on the same principles; hence, these Israelitish examples enforce lessons of practical value. They are beacon lights to Christians. They are solemn danger signals to be heeded with profit or neglected with peril. Let no man, therefore, presume to think he is able to stand, that there is no danger of falling. If we think we stand—fatal delusion!—let us take heed lest we fall. The Israelites fell. The Corinthians lapsed into a state of decay. The Hebrews verged on apostasy. We, too, may fall. "Take heed!"

Danger of Falling Away.

Now, Israel had faith to pass through the Red Sea. "By faith they passed through the Red Sea as by dry land." But they did not have faith to persevere, to endure. That is why they murmured, turned back in their hearts, rebelled. Theirs was an evil heart of unbelief. That accounts for their falling away from the living God. That is why their bodies fell in the wilderness. Their malady was the evil heart of unbelief, out of which comes only one fruit—disobedience. All the evil things charged to their account were the issues of unbelief.

And what awful deeds unbelief wrought! Israel's faith wrought the Red Sea deliverance; Israel's unbelief wrought the wilderness destruction. And without entrance into Canaan—their objective—their initial deliverance mattered not at all. What difference does it make whether they started from Egypt, if they are to fail of ultimate success—to start only to come short of the goal? What avail?

And what does baptism avail us now, if we are not to hold fast our confidence firm unto the end? What does it profit to start well, and to run well for a time, and then to fall away? Baptism is good—we are baptized into Christ; but by patience endurance in well-doing we enter into glory.

"Be thou faithful unto death." Then—the crown shall be yours.

INSTRUMENTAL-MUSIC QUESTIONS.

BY G. C. BREWER.

Several brethren have written to me for a copy of the questions that I submitted to Walker in the Columbia debate. I have only one copy, and I have not time to make other copies. It occurred to me that the Gospel Advocate might think them worth space and thus give them to all the brethren who want them. I cannot hear from Walker.

The questions are as follows:

1. Do the Scriptures teach us to use instrumental music in the worship of God?
2. If so, can we worship God acceptably without doing that which the Scriptures teach us to do—viz., use instrumental music?
3. If we can worship God acceptably without doing some things that the Scriptures teach us to do, what portion of the Scriptures are we under obligation to obey? Are we left free to do only that which pleases us?
4. If the Scriptures do not teach us to use instrumental music in the worship, in what sense is it "scriptural?"
5. Does the Greek verb "psallo" as used in the New Testament include instrumental music?
6. Does not Paul enjoin us to do that which "psallo" includes?
7. If "psallo" includes instrumental music, and if Paul enjoins us to psallo, can we obey Paul's injunction without using instrumental music?
8. If "psallo" does not include instrumental music, why do you use the word to prove that instrumental music is scriptural?
9. If instrumental music is not in the word "psallo," in what way does the word support your proposition?
10. If instrumental music is in the word, how can we obey the injunction to psallo without using instrumental music?
11. If we cannot obey the injunction to psallo without instrumental music, do you think that those to whom Paul first wrote and all other Christians for the first five hundred years of the Christian era ruthlessly disobeyed Paul's injunction?
12. Did not the people of Corinth, Ephesus, and Colosse speak Greek?
13. Did they not, therefore, know what Paul meant for them to do when he told them to psallo?
14. If the word meant make instrumental music, and if they knew its meaning, how do you account for the fact that they never used instruments in their worship?
15. Is not their example in obeying this word worth more as an explanation of its meaning than all the modern lexicons?
16. Did they violate any plainly revealed word of God in leaving instrumental music out of their worship?
17. If not, would you violate any plainly revealed word of God in following their example—leaving instrumental music out of your worship?
18. If you would not, will you now stand by our agreement and leave out instrumental music for the sake of peace and unity?
19. Did not the early church "fathers"—that is, Justin Martyr and Clement of Alexandria—speak and write the Greek language?
20. Did they not know that Paul had taught Christians to psallo?
21. If "psallo" included or even permitted the use of instrumental music, how do you account for the fact that these Greek-speaking "fathers" opposed instrumental music?

CONSISTENCY.

A man whipped his boy for using tobacco, but he used it himself. A brother condemns the picture show, but he sometimes goes when he is away from home. A brother condemned the circus, but he took in the parade and all of the free performances. A man condemned a dramatic performance at the theater, but a short time after his church put on the same play to make up money to finish paying the preacher's salary. A brother condemned the use of helps, but always took his teachers' Bible to the class with him. A brother bitterly condemned the basketball game, but he let his children go to it. A brother condemned the Adventist theory on the kingdom question, but later indorsed a man who was teaching the same thing. A certain congregation spent a great deal of money in

debates against the Christadelphian theory that the kingdom of Christ is yet to be set up, but afterwards received, with open arms, a leader who preached the same theory, yet wears the name "Christian." A certain brother condemned a sister for teaching a class of children, but he wants her to have her special part in teaching and admonishing in the song service. A certain brother said that it was unscriptural to have more than one vessel in the communion service, yet he said it was all right to use two glasses, provided that a number of persons drank out of the same vessel, but that it was entirely wrong for one person only to drink out of one vessel. A brother was very faithful to go to church when there was not a lodge meeting to go to. A brother refused to go to a picnic, for he said it was wrong, but he went down on the streets and enjoyed and laughed at the filthy yarns that sinner Jones told. A certain brother had his religious paper discontinued in order to cut down expenses, but he used his tobacco the same as if times had been very prosperous. Is it consistent to be inconsistent? Consistency, where art thou? If we could only sit down and see ourselves pass by, we might be able to see things differently as to our own lives.—Herald of Truth.

CONTINUE TO COME TO CHRIST.

BY S. H. HALL.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," is a statement of our Lord that we are in the habit of calling "the great invitation;" and so it is. As a rule, we apply it to aliens in our exhortations to them to come to Christ; and I see no serious mistake in this.

I know of no more needed thing to-day than for us to give our Lord's call for the lost to be saved to all the denizens of the earth. When I think of the number who need to hear this call in comparison with the little we are doing, it staggers me. We should rejoice to know that soon two will go to China and others to Japan. May there be a *sure-enough* revival among us in mission work at home and abroad.

The way for the alien to come to Christ is simple. It does not take long for him to learn it. Three thousand learned the way on Pentecost. Hundreds in Samaria learned it in a short while. The eunuch learned it while Philip rode with him in his chariot. The jailer and his household learned it and obeyed it at the midnight hour. It is simply faith established in the soul that Christ is the Son of the living God, a whole-hearted repentance or turning your back on the evil of your life, a confession with your mouth that Christ is Lord, and a burial with Christ in baptism and a resurrection into the new life in Christ. All the converts under the preaching of the apostles learned this and did this, without an exception. No preacher in those days ever left penitent believers unbaptized. They either baptized them themselves, or some of their associates or helpers baptized them, at once. No one was made to believe or feel that he was a child of God till all of this was done. This is "coming to Christ" on the part of the alien. But what is called "the great invitation" of our Lord means more than this. In fact, it would be hard to prove that the invitation in Matt. 11: 28-30 is to aliens at all. It is addressed to those that "*labor and are heavy laden.*" It is more applicable to the struggling disciple who is out seeking to save the lost souls of the earth. The setting or circumstances under which this invitation was given should be noted. Go back to Matt. 9: 35 and read right on through chapter ten and in chapter eleven till you come to this invitation, and you will see a better application of it than we are wont to give. First, you have before the disciples the multitudes, scattered, as sheep not having a shepherd, and our Lord reminding the disciples of the conditions and commanding them to pray for more laborers to be sent into the harvest. You find our Lord at once sending the disciples into this great harvest field "as sheep in the midst of wolves." They are reminded that the opposition had called "the master of the house Beelzebub," and that they should not expect better treatment from the enemy. Then there is "John the Baptist" in prison, doubting whether Christ is the Messiah or whether he should look for another. Notice how calm and considerate our Lord was toward those whom John sent with this question. He kindly told them to go back and tell John that the blind see, the deaf hear, the lame walk, the dumb talk, the poor have the gospel preached to them, and blessed is the man that shall find no occasion of stumbling in him. And immediately he began to praise John by telling the multitudes that John was not "a reed shaken with the wind," nor a man clothed in regal attire, nor merely a prophet, but the greatest prophet that had been born of woman up to that time. We, as a rule, do not have such patience when some one shows signs of weakening. Look for the good in even the weakest and praise them for it, and you will, as a rule, save them. Then think of the unreasonableness of the people among whom our Lord and his disciples labored. "Whereunto shall I liken this generation? It is like unto children sitting in the market places, who call unto their fellows and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn." That is, this is the way they feel and talk about John and our Lord and his disciples. They did not fall in with the ways of that evil generation. Hence, of John, who came neither eating nor drinking, they declared he had a demon; and our Lord, who came both eating and drinking, they accused of being a gluttonous man, a winebibber, and a friend of publicans and sinners. Can you think of a more unreasonable age than that? Then think of the wickedness of the cities! "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." Chorazin, Bethsaida, and Capernaum are all referred to, and are shown to be worse than Tyre and Sidon and Sodom of old.

Now follow him on and see how, in the midst of these circumstances, he burst forth into what we call "the great invitation, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Can you understand it? In the midst of conditions referred to above, our Lord had rest in his own soul! Is it not a bit difficult to see how he could have rest when the multitudes before him were scattered as sheep with no shepherd; John in prison, perplexed and doubting; and with the unreasonableness of the age that would accuse John of possessing a devil, and accuse our Lord of being a glutton and a winebibber, and the terrible wickedness of the cities in which his greatest works were done? Well, he had soul rest, else he could not have promised to give it to others that labored with him and were heavy laden. Have you ever been staggered as you struggled to extend the cause, when before you there seemed to be such great odds? And do not such conditions confront the loyal-hearted to-day? Have you not felt your need of going to some one for rest and succor? This invitation, I opine, is for you. It is for such as our dear Sister Andrews and the other faithful laborers in Japan; Brethren Sherriff, Short, and Lawyer, and their loved ones, in Africa; and others at home and abroad who have forsaken all for Christ and sometimes become almost discouraged, not because of the odds against them, but of the heartless indifference of so many who claim to be disciples. This invitation, again let me say, is for those who "labor and are heavy laden."

Yes, we who labor need to continuously go to Christ, else we will become discouraged. Note how he tells us to come. He does not leave us in doubt about the way. "Take my yoke upon you, and learn of me." Yes, we

need to take his yoke and daily learn of him. The more we come to know him and understand him, the better able are we to press onward with the work. But note why he says do this: "For I am meek and lowly in heart." The alien does not need to learn so much this characteristic of our Lord, but his laborers, his disciples, do need it; and it is a lifetime job to study him from the standpoint of his meekness and lowliness. If all of us possessed his meekness, his lowliness, there never could be a church fuss nor anything among us to hinder the progress of the work.

Do we know his meekness? "The meek shall eat and be satisfied." (Ps. 22: 26.) "The meek will he guide in justice; and the meek will he teach his way." (Ps. 25: 9.) The Bible speaks of God's saving "all the meek of the earth." Read it—Ps. 76: 8, 9. "The Lord lifted up the meek." (Ps. 147: 6.) "He will beautify the meek with salvation." (Ps. 149: 4.) "The meek shall increase his joy in the Lord." (Ps. 29: 19.) Are you surprised that our Lord said: "Blessed are the meek: for they shall inherit the earth?" (Matt. 5: 5.) And can you not understand now why Paul addresses the Corinthians in the following words: "Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you?" (2 Cor. 10: 1.) And would it not be great if all disciples, everywhere, would approach each other "by the meekness and gentleness of Christ?" I close with the fervent prayer *that the church to-day may come to Christ.*

BROTHER SRYGLEY'S WESTERN WORK.

Many of the brethren are responding liberally to the support of the missionary work Brother Srygley is announced to commence in the near future. Complete reports will be published later.

The letters that have accompanied these gifts are a source of great encouragement to Brother Srygley. Sister S. H. Caile, of Johnson City, Tenn., says: "Living as I am in a place where there is no loyal church of Christ, I am more touched by the missionary appeal than ever before. I know what it is to hunger and thirst to hear the pure gospel of Christ." Hugh J. Phillips, of Ridgetop, Tenn., who sent the first contribution, says: "I hope Brother Srygley has the best of success in his meetings." J. O. Manning, of Whitlock, Tenn., says: "I inclose check to help bear expenses of Brother F. B. Srygley, and pray God that he may go and do much good for the cause of Christ and in saving souls." Sister Mattie A. Johnson, of Franklin, Tenn., writes to Brother Srygley: "I do feel such a great interest in your great undertaking that I want to express to you my heart's desire for your success. I know that the prayers of the righteous avail much. We are all so anxious that you succeed that we earnestly pray our Father in your behalf." Brother G. T. Mustaine, of Horse Cave, Ky., says: "My prayers go with Brother Srygley's mission work in Colorado, hoping that it may do much good for the cause for which Jesus died."

Among those baptized by Brother Srygley last year were two persons to whom baptism was peculiar and unique, as neither of them had ever seen any one baptized before. Brother Srygley is eminently fitted to carry the gospel to new fields. He preaches to the people with a plainness and simplicity that enables them to at once appreciate the clear teaching of the word of God and to recognize the importance of conforming to a "Thus saith the Lord."

We are very much interested in encouraging Brother Srygley in missionary work of this kind, as we should send our best preachers to new and difficult fields. Earnest and insistent calls have come to him, from the places where he preached last year, to return to them again this year; and to Brother Srygley's credit, we are glad to announce that he has consented to go and that he is making his arrangements accordingly. He intends, if the Lord wills, to hold at least three meetings in these destitute places of the West.

And as these places are unable to sustain Brother Srygley financially while preaching for them, we are suggesting that readers of the Gospel Advocate lend a hand and have a part in the work. We are aware that many of our readers would rejoice to participate in missionary efforts of this kind, and that the consensus of opinion is that more work of this kind should be done.

All who desire to assist Brother Srygley in responding to these Macedonian calls and in preaching the gospel at these destitute points may send their donations to James A. Allen, Gospel Advocate office, Nashville, Tenn., and proper acknowledgment will be made. J. A.

THE BIG PREACHER AND THE LITTLE CALL.

BY PRICE BILLINGSLEY.

The story goes of a minister who received a call from a bigger church at an increased stipend, who told his charge he feared to listen to the call till he took it to the Lord. The little place was in suspense. Could they hold their man against mightier odds? They wondered. Finally one of the flock asked the minister's son what about it. The youngster replied: "Dad is still praying, but he's packed our things."

A preacher is made from the same soil as the rest of poor humanity, and if he does as well as others he deserves to be thought as well of. He is a more or less selfish and deserving biped. Just because he is in the highest calling men or angels know is no reason for our supposing he is lifted above the awful conflict forever raging between flesh and spirit. Is it fair to expect so much more of him than of others? The pot boils stronger at some points than at others. Shall we expect the impossible, and believe him less willing than his brothers to hear a call where is promised increase of power and income? Why shall we suppose him immune from such appeals?

I propose no cure-all for the diseases preacher flesh is heir to. I only recognize the issue raised here as one of the problems we should look squarely in the face and try honestly to meet. Irrecoverably in the ranks of the smaller fry myself, and with no aspirations for that which lieth beyond me, save that of employing every lawful means to spread the gospel to every nook and corner of the globe, I would add a word of encouragement for our lesser-known brethren, preachers or not. Withal, I would exhort that company of men we style "big preachers" to be more willing to hear calls coming from small and out-of-the-way places, seeing we stoop to conquer, and to take the lowly way is the one sure course, not alone of honoring God by saving souls and building up the kingdom, but also of genuine advancement.

I do not wish to be severe, but I have said that the big-preacher-hunting church and the big-church-hunting preacher probably ought to be yoked together and turned loose on the range, so as to interfere as little as possible with the spread of the gospel, which to-day happily is best being carried on by that great (but for the most part practically unknown) body of God's servants who in a humble and quiet way effect wonders, which really will never be known till eternity is reached.

Let it be added that it is likely our religious papers are sadly out of focus as to actual conditions in our Israel, and we are paying entirely too much attention to preachers and congregations much in the public eye. It is quite likely the congregations doing the best work for the Master and the most useful of men in preaching the word are seldom or never heard from at all in our religious press, for but a small fraction of the great body moving into the course of the New Testament way ever gains the notice of the public. We misinterpret the importance of some men and movements, seeing we know so little of the remainder.

COMMENTARY ON FIRST CORINTHIANS. No. 18.

BY C. E. W. DORRIS.

Chapter IV.

THE APOSTLES STEWARDS OF THE MYSTERIES OF GOD. (Verses 1-5.)

Verse 1. *Let a man so account of us* [the apostles] as *ministers of Christ.* Servants of the Master, and not heads of parties. Another argument for union. The original for "minister" signifies such servants as labor at the oar in rowing vessels. The church is the vessel, Christ is the Commander, and the rowers obey orders. Since Christ only commands, not his servants, there should be no parties formed among them. *Stewards.* The figure now changes, but still the idea is that they were servants. The steward has charge of the house for his master. The church is the house. Christ is the Master, and the apostles are stewards in charge, having the *mysteries of God*—that is, God's revealed knowledge. Not their own knowledge, but God's. The apostles gave to the Corinthians doctrines which in former ages had been kept secret, but are now revealed to all through the preaching of the gospel by the apostles. Paul called himself "steward" to show that the deepest doctrine, as well as first principles of the gospel, was intrusted to him to reveal, and that his faithfulness as a steward consisted not only in his revealing them just as he received them from Christ, but in his revealing them just as his hearers were able to receive them. Here is wisdom for preachers of to-day. They should be "wise as serpents, and harmless as doves" (Matt. 10: 16)—that is, they should have that prudence and discretion which enables men to receive what is fit to be done, according to the circumstances of time, place, persons, manners, and end of doing. Otherwise, they are apt to defeat the design of their aim.

2. *It is required in stewards,* etc. The main object in all the stewards of God is that they be faithful to their trust. Paul had, in the foregoing chapter, warned the Corinthians against an undue esteem of their teachers and a factious preference of some before others, to the great scandal of religion and the prejudice of the gospel; yet he did not mean to draw them off from paying that due honor and deserved respect which belong to their character. But he desired them to account them all neither more nor less, but as "the ministers of Christ, and stewards of the mysteries of God." Observe: (1) That the minister of Christ is a person deputed by the command, and invested with the authority, of Christ to preach the word, and that the church is to account the office and work of the ministry as a divine appointment in the church. (2) He is a steward of the truths of God, to open and explain them for the spiritual edification of all Christians as well as to the world, and to defend and maintain them against the opposition of all adversaries. They must not suffer vermin to destroy the provisions of God's household. (3) That the truths of the gospel should be taught and handed down from one faithful servant to "faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) This is God's way of calling to the ministry. (4) That the qualification of a steward is, "that a man be found faithful." There is no ground for trust where there is no truth. The faithfulness in our stewardship includes several things. First, purity of intention. A pure end in all our work and service must be desired. Secondly, sincerity and integrity of heart. A faithful minister is a sincere-hearted minister, who preaches his sermons first to himself and then to his hearers. Thirdly, diligence. A slothful minister can never be a faithful steward. He must study the truths of God and defend them with steadfastness. (2 Tim. 2: 15; 4: 1-4.) We look for happiness from God as long as he is in heaven, and he expects faithfulness from us as long as we are upon earth. Fourthly, impartiality. We must take the same care of, manifest the same love unto, attend with the same diligence upon, the poorest and lowest in God's family, as we do the rich, the great, and the honorable; for all our souls are at one price, and rated at one value with the Lord. We must be impartial stewards, for we must give an account of our stewardship before an impartial God.

3. *It is a very small thing,* etc. The thought is, the Lord is the one who should count Paul a faithful steward, and not that he should count himself faithful or that the Corinthians should do so. Of course, with the divisions at Corinth, some disparaged him. Not as if Paul were unconcerned whether the Corinthians had a good esteem of him or not, or were regardless of his reputation among men; but the meaning is, he did not much value himself upon the opinion and judgment which any persons had of him, knowing that his case would not be finally determined by any man's judgment, nor yet by his own. He did not judge himself, for he might be deceived in his judgment; therefore, he left his judgment to the judgment of God. It is a happy thought to all Christians that they have a more righteous Judge to be examined and tried by than either the world or themselves. The world's judgment may falsely condemn them, their own judgment may flatter and deceive them, but the judgment of God will deal impartially with them.

4. *For I know nothing by myself* ["against myself," A. R. V.]. Paul was not conscious of not being a faithful steward. *Yet am I not hereby justified.* While he was not conscious of any unfaithfulness in his stewardship, yet he did not depend on this as a sufficient reason for his justification in God's account. *He that judgeth me is the Lord.* By his judgment I stand or fall. The words of this verse are not to be understood as relating to bodily errors, for Paul had to fight to keep it under, but with respect to his stewardship over the mysteries of God—that is, delivering the scheme of redemption. In this his conscience cleared him of all unfaithfulness and neglect of duty, yet he did not consider this as proof that he was justified before God. This is a strong evidence that conscience is no guide in religion. His sincerity comforted him, but could not justify him. The reason Paul did not plead his own righteousness before God is, "the Lord" "judgeth me." While he pleaded his innocency before man, yet he realized he had to be judged by a heart-searching God, who knew him better than he knew himself. He knew that when God came to look over his work that he would spy that which the most eagle-eyed person could not spy.

5. *Therefore judge nothing before the time.* That is, let no one form premature judgments before the time appointed of God for judgment. *Until the Lord come.* That is the time for judgment. *Who will,* etc. God will bring to light the things which are now covered with impenetrable darkness, and manifest the most secret springs of action, the principles and intention of every heart. *Then shall every man have praise of God.* When God renders his decision at the coming of Christ, every faithful steward will receive honor and glory from God. Not until then can the Corinthians form an infallibly correct understanding of their spiritual instructors. The Corinthians were not to pass any judgment on Paul's general character and behavior as an apostle till Christ, his Master, came and judged him. In such, and many cases of like nature, to judge rightly, we ought to have the knowledge of men's hearts, as the apostle insinuates in the letter part of the verse. The only punishment the church can inflict upon offenders is withdrawing fellowship from them. Paul does not mean to condemn all judgment of persons, words, or actions, or to command us to suspend our judging till the day of judgment; but he forbids rash censuring—unadvised, uncertain, and unseasonable judging of the hearts and final states of men.

We may judge what appeareth, but not what is hidden and unseen; for the judging of hidden things is referred to God, from whom nothing is hidden. For us to judge the heart, or that which does not appear, is to assume the office and to take upon ourselves the place of God. Only he that is invisible can look into that which is invisible. He who has the knowledge and the secrets of the hearts of all men, and has all these subject to his judgment, is God. This is as it should be; for every good man, though now dispraised and despised, censured and condemned, and loaded with scandals and false reports by man, shall have praise and reward from God, the righteous Judge, in the judgment. We may judge open violation of law, but can go no farther.

THAT EMERGENCY CALL.

BY F. B. SHEPHERD.

Many brethren have been interested in knowing the why and wherefore of the emergency call for five hundred dollars for Africa that was made some months ago. I am sending the letter which I have just received from Brother Short, which fully explains the need and will fully justify him in making the appeal, and me in relaying it to the brotherhood. Several of my personal friends responded immediately, and it was possible for me to cable him the full amount within forty-eight hours after receipt of his call. The following letter is self-explanatory:

Sinde Mission, Livingstone, N. R., South Africa, March 19, 1925.—Dear Brother Shepherd: I am awfully sorry the cable has put you in such a condition. I almost wish I had never sent it. Yet, as I stated, though rather mildly, the stores were pressing us for the money. We had waited for so long to pay them, and they had said they wanted their money by the end of the month. Another store was charging us interest on the overdue account, and had also called upon us for a settlement. Of course, these things are, or might be, considered minor subjects when compared to a serious accident or illness of some kind. There was nothing terrible that happened, but it was a case of unusual urgency. The stores had been waiting for over six months. We had waited from one week to another for that length of time, expecting every week to receive enough to get the bills paid, but each week we were disappointed. We received some along, enough to just about keep the current expenses going, and all the time we were living on as little as possible in order to do even that.

Our children have not had the proper food, and Mrs. Short has been almost distracted with living so crowded up here in this mud house. Two or three times when a real hard wind came along she has had to put the sunshade up inside of the house in order that the children might not be choked by the dust falling through the burlap ceiling. I got along very well myself, and so will say only this: I have bought but three pairs of trousers and one light coat since being in Africa. I have had no suit other than the one I came over here in, except one, and it was given me by the Harper people. And so each week, as our hopes of getting enough money to pay the bills were left unfulfilled, we were all the time getting more anxious. This continued, and our desire to keep a straight face with the stores kept increasing until we did not know what else to do but send the cable. The Lawyers were coming, and it was urgent that we get these bills paid, that the stores might let us have a little again in order to finish the house. It was a *very* urgent need. As I stated in the cable, we needed it at once.

It is exceedingly urgent that we get the house finished. (And it was for material for the house which we had purchased months ago that I sent the cable.) The white ants and borers are making great inroads on the poles of this house, so that the sooner we get out of it, the better for our health. Sawdust which the borers kick out is continually falling on us, day and night, and no telling how much of it goes into our lungs. And, too, I do not know when this thing will fall in. The white ants are all through the roof, in spite of the coal tar which we put on it. One or two of the window frames are eaten so much that they look as if they would fall out almost any time. The dirt floor under the bit of linoleum which we have is very damp and musty. However, we have not suffered from that, that I know of. You see the necessity of getting the house finished, and to do this we had to have the money.

Our plans are as follows: Now that we can keep a straight face toward the stores, since having paid the long-standing bills, we want to get the material that is yet needed on time payment; but this time we will make arrangements for a time payment, paying as much as we can as often as we can and giving a little interest if necessary. So this time we are planning for a delay in getting the money, whereas before we were expecting it every day, or rather every week. We feel that the money will come sometime.

Now, Brother Shepherd, I have told things in this letter that I have not told before and that I did not intend telling, for it always seemed to me that it was complaining too much. But since you had so much trouble and worried so much about us, I thought best to tell it, for your sake. I hope it will make a justifiable reason for you to give your friends for getting the money for me. Really, I am almost sorry I sent the cable, seeing it has added such a great burden to you, when you were already loaded to the limit. Now, having received your letter, I have decided to write the elders at Harper and tell them a few things that as yet I have never told them. They send us the one hundred dollars each month.

Delia is expecting to go to Bulawayo on to-morrow's train. She will stay with Zelma for a time and bring a new baby back with her, all things working well. I would like to go down myself soon and get the rest of the material needed for the house. We must have that completed by the time the women folks return, which will likely be in June. We must have the house finished by then.

Lawyer is with us now, and you don't know the help and comfort it is to have another man to help with the work and counsel. He is taking right hold and relieving me of so much strain already. I wish you good-night.

W. N. SHORT.

All true Christians will rejoice at the opportunity to help in the support of those who are preaching and teaching the word of God to the peoples of earth. There are many churches abundantly able to support this work. Will they do it?

The world is sadly in need of being evangelized. Men and women by countless thousands are going down to death and eternal despair. As long as churches are stingy and niggardly the work will never be done. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 6, 7.) J. A.

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320 pages. Price, $1, postpaid. Address Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

OUR MESSAGES

Wanted—To get into communication with J. M. Norwood.

There were eight confessions at Lindsley Avenue, this city, last Lord's day.

Will W. Slater, Tulsa, Okla., May 18: "The meeting continues in Tulsa with great interest."

S. P. Pittman preached the commencement sermon at David Lipscomb College last Lord's day.

H. C. Hale preached at Russell Street Church, this city, last Lord's day in the absence of S. H. Hall.

W. Claude Hall has accepted the presidency of the Oklahoma Christian College at Cordell, Okla.

J. Fairs Nichols, Fancy Farm, Ky., May 17: "I was with the church at Antioch, Ill., this morning."

J. D. Gunn, of Sparta, Tenn., preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night.

Wanted—A teacher (lady) of Latin and Mathematics. Address David Lipscomb, Fanning Orphan School, Nashville, Tenn.

Married, in front of the Lindsley Avenue church house, this city, May 23, George H. Cochran and Myrtle Rainey, James A. Allen officiating.

J. E. Bacigalupo preached at Rural Hill, near Lavergne, Tenn., last Lord's day. He was also at Gowan's mission, in Rutherford County, in the afternoon.

Leslie G. Thomas preached both morning and evening at Pilcher Avenue, this city, last Lord's day. One was baptized and one was restored at the evening service.

David Lipscomb advises that Dr. J. S. Ward recently closed a very successful meeting at the Fanning Orphan School. Nine of the young lady students were baptized into Christ.

R. V. Cawthon preached the commencement sermon at the Baldwin County High School, Bay Minette, Ala., last Lord's day, and also began a meeting with the church at Bay Minette.

W. B. West, Jr., Decherd, Tenn., May 18: "On the second Lord's day in this month I was with the congregation at Hoover's Grove. We had fine services at Sewanee yesterday and last night."

Robert Alexander, Hobart, Okla., May 19: "I have just closed a twelve-days' meeting at Oilton, Okla., with twenty-two baptized and four restored. J. H. Antwine, of Bonham, Texas, led the song service."

R. C. White and J. D. Derryberry recently held a fifteen-days' meeting at St. Augustine, Fla., with good attendance and good attention. Brother White found six members that had not been located before."

Homer Davis, Miami, Texas, May 19: "Sunday, May 10, I enjoyed the day with the church at Canyon, Texas. Their new meetinghouse was greatly needed. On Saturday night we began a meeting at Miami. One restoration last night. I go next to Perryton, Higgins, and Canadian."

H. C. Denson, Gallatin, Tenn., May 18: "I preached to a good audience in Gallatin on Sunday morning, Brother Sykes being at White House for a commencement sermon. I shall speak a good word for the Gospel Advocate and put on some new subscribers if I can in connection with my other work."

Mrs. J. L. Bagley, Anniston, Ala., May 18: "Gardner S. Hall, who is now located with the church at Anniston, has just closed a two-weeks' meeting. There were four additions—three small girls who have been attending Bible study on Lord's day regularly and one young lady from the Baptists."

Emmett G. Creacy, Horse Cave, Ky., May 22: "The Lord willing, I will begin a meeting with the East Side congregation, in Indianapolis, Ind., on the second Lord's day in June. A tent has been secured and will be erected at 4400 East Washington Street. Vernon M. Spivey, of Nashville, Tenn., will lead the singing."

John W. Fry, Columbia, Tenn., May 15: "The directors and friends of the Tennessee Orphan Home will hold their regular annual meeting on Thursday, June 11. Visitors are welcome, for it is desired that they acquaint themselves with the work of the Home and the care and development of the children. Friends and neighbors will supply dinner on the ground to all who attend the meeting, including the children and matrons of the Home."

Mrs. B. C. Scharnagel, Tuscaloosa, Ala., May 18: "Please announce through the Gospel Advocate the death of my father, J. R. Phillips, in his eighty-eighth year. He passed away at his home at Bear Creek, Ala., on April 25, 1925, after two weeks' illness. He had been an elder in the church more than fifty years, and had read the Advocate from the first number issued, each week, besides causing it to be read in many other homes."

F. L. Paisley, Paducah, Ky., May 16: "Two weeks ago I closed a meeting at Nicholasville, Ky., in the courthouse. I found three members there. The infidelity now taught by the so-called 'Christian Churches' in Lexington, just ten miles away, is having a terrible effect. To look upon the beautiful grounds of the famous 'College of the Bible' and think of the grand old servants of God who formerly taught there and then think of present conditions would make angels weep."

Mrs. Mattie L. Allen, Nashville, Tenn., May 12: "I have been reading the Gospel Advocate for forty years, and always receive each copy with a thrill of joy. I read it all each week and feel greatly benefited. Your firm stand for the Bible, and it alone, for our rule of faith and practice is felt throughout America and helps all true Christians to build up in the most holy faith and to go forward in the discharge of duties as followers of our Lord and Savior Jesus Christ."

W. S. Long, Detroit, Mich., May 19: "One baptism at the Vinewood Avenue Church on Lord's day, and a good house at all the services. Many people are coming from other parts of the country to this great city to seek employment, among whom are members of the church. It would mean much to the faithfulness of the members who leave their home congregations if the elders and ministers would teach them to take letters with them and place their membership with the nearest congregation where they go. I shall appreciate letters from any one who has relatives or friends here. Address W. S. Long, 1445 Clark Avenue, Detroit, Mich."

Mrs. S. H. Coile, "The Bandbox," Johnson City, Tenn., May 10: "Sunday after Sunday I come away from worship sickened by the innovations of the Christian Church, which is very powerful here. As far as I know, there are only two loyal Christians here, both of us women, whose husbands are sectarians. The 'digressives' have a membership of seventeen hundred and are growing. I believe this is fertile ground for the sowing of 'the word,' as is all of East Tennessee. I pray constantly that some strong congregation will send a missionary to this field. I am inclosing a check to cover my renewal to the Gospel Advocate. It is the only thing that keeps my courage up. I read it eagerly each week, and always feel that my faith has been strengthened by so doing. Your front-page articles are especially fine, I think. I doubt if you good people who live among your fellow Christians and luxuriate in the preaching of the simple gospel can realize what a beacon light the writings in the Advocate are to us scattered Christians, who are struggling, unaided, against all odds to serve the Lord as 'it is written.' I would not have the courage to fight without the Gospel Advocate."

J. G. Allen, 1412 Baltimore Street, Muskogee, Okla., May 18: "We had splendid services yesterday at C Street Church, and we all think the prospects bright for the future of this congregation. I have heard of many strange things in this life, but I had a brand-new experience yesterday, of which I wish to tell in a few words. Yesterday I received a telephone call to preach a funeral. Dr. J. C. Putnam, a prominent dentist, had passed away. I called to see his wife, who is a Christian; but the Doctor was nothing religiously. His wife said she wanted me to preach the funeral. She said the Doctor had often spoken of me, and she knew I was his favorite. She said that on Thursday the Doctor called her to his bedside and told her he would soon die, and he wanted her to baptize him. She wanted to send for me; but he said no, she must do it. He arose from his bed, went to the bathtub, filled it with water, got inside, and begged her to baptize him. She repeated the words and baptized him. He arose perfectly happy and slept for several hours. Well, I preached the funeral, but said nothing about his baptism. If any reader of the Gospel Advocate ever heard of a similar case, please let me know."

If you wish to make good time, you must not go too fast.

Every time we forgive a brother, we open heaven to our prayers.

Some cannot fall from grace. They do not have any to fall from.

When you go away from home, do not forget that God is everywhere.

Ben West, Sinton, Texas, May 14: "One confession and baptism last week."

If our religion makes us want to fight to defend it, we have the wrong kind.

P. W. Stonestreet, of Chattanooga, Tenn., was among our visitors last week.

If we go to church without praying for the service, the devil may go with us.

The man who has done his prayerful best has done all God requires him to do.

John C. Taylor changes his address from Georgetown, Texas, to Obion, Tenn.

Christ was willing to hang on the cross in order that we might sit on a throne.

No instrument is equal to the human voice. Let the people be taught to sing.

No man can see the beauty of the divine character until he has been made a partaker of it.

The best thing for a man who has a burden to carry is to help others carry their burdens.

J. C. Estes, Pasadena, Cal., May 21: "Good day last Sunday. One good sister restored."

Common sense is the art of seeing things as they are, and of doing things as they ought to be done.

J. O. Rushing, Henry, Tenn.: "We certainly appreciate the Gospel Advocate. It is the best paper published."

Lytton Alley preached two excellent sermons for the Eighth Avenue congregation, this city, last Lord's day.

W. M. Behel, Rogersville, Ala.: "I would like to know the post-office address of O. D. Maple, author of 'Maple Lectures.'"

C. H. Black, Menard, Texas, May 11: "I have sold my crop, so am ready to devote all my time to preaching. Write me here."

The Gospel Advocate office is in communication with a splendid preacher who may be secured for a meeting. Kindly address us at once.

John B. Mobley: "I am a member of the one body, and try to be a faithful one. I am a reader of the Gospel Advocate, and think it a fine paper."

D. S. Ligon, Clovis, N. M., May 19: "One baptism recently. I am doing my best. Will the churches help me hold a mission meeting at Endee, N. M.? I pray that the brethren will help me do this."

David Thompson, Mayfield, Ky., May 18: "Yesterday was a good day with the church of Christ here. Good audience at each service. To-day we began week-day classes for children and young people, and had a good beginning."

W. W. Bates, Whitwell, Tenn., Route 1, May 18: "I closed at Whitwell on May 15, with one returned to the fold. I am now at Cartwright in my third meeting at this place. The house was packed at both services yesterday, the first day of the meeting."

T. W. Phillips, Jr., Shreveport, La., May 18: "Our meeting began yesterday, with the largest crowd in the history of the church present at the night service. Six were added during the day. James D. Kelly is leading the singing and I am doing the preaching."

W. W. Still, Harvest, Ala., May 16: "Wife and I are now located five miles southeast of Harvest. I am doing manual labor during the week. There is no loyal church of Christ at Harvest. If any church needs my services for a meeting about the middle of August, write me at Harvest, Ala., Route 1."

Allen Phy, Brownsville, Tenn., May 18: "Our work here moves on very well. I preach for the church here twice each Sunday. I have preached at the following near-by places: Shepp, Wilson's Schoolhouse, Sunny Hill Schoolhouse, and Denmark. There are only two churches of Christ in this county."

W. P. Skaggs, Madisonville, Texas, May 23: "Our summer meeting will begin on June 5, with W. D. Bills, of San Antonio, doing the preaching, B. M. Taylor leading the song service, and the rest of us praying and working for a great meeting."

C. C. McQuiddy, Alma, Ark., May 21: "Last Sunday was a rather strenuous day at Jenny Lind. I preached at 11 A.M. at the church; 3 P.M., a decoration address at the cemetery; 5 P.M., a private lesson in a brother's home to some Presbyterian ladies, with prospects of baptizing them; 8 P.M., at the church."

A. E. Freeman, Guthrie, Okla., May 16: "I want to say amen to Brother Allen's article on the all-sufficency of the church in the Gospel Advocate of May 14. More articles in our papers and more preaching along this line of thought is needed. I am to be away in evangelistic work this summer and fall."

G. A. Dunn, Jr., Booneville, Miss., May 18: "My part in the Dunn-Teddlie meeting at Gainesville, Texas, came to close on Thursday night. Brother Teddlie and my father continued on through Sunday. There were twelve additions during the time I was there. Brother Aldridge and I began here yesterday."

J. H. Morris, Tuscumbia, Ala., May 23: "My first mission meeting of the season, which began at Weeden Place, near Florence, Ala., May 12, preaching at night only, closed at the water, May 23, with seven baptisms and four restorations. The truth was firmly but kindly presented, and we believe much good was accomplished."

Charles G. Akin, of Nashville, Tenn., May 18: "T. Q. Martin closed at Grandview Heights Church, this city, last Lord's day, with thirty-four additions to the church. This was one of the best meetings from every standpoint held at Grandview, and the congregation has already booked Brother Martin for the 1926 meeting."

Everett Woodroof (leading the singing) and James A. Allen (preaching) are in a splendid meeting in a large tent on the old Normal School Campus, corner Lindsley Avenue and University Street, with eleven confessions and one restoration at this writing. Services every night (except Saturday) at a quarter to eight o'clock.

I. A. Douthitt, Louisville, Ky., May 18: "Our meeting with the church at Bardstown Road and Napoleon Boulevard, Louisville, enters its second week. The house was packed last night, and the people turned away would have filled half our house. Among the preachers that are attending are M. C. Kurfees, John T. Smithson, and R. A. Craig."

E. Gaston Collins, Meaford, Ontario, Canada, May 18: "We had good attendance and a good spirit of reverence and devotion in meetings yesterday. I shall also preach at about four other places within twenty miles of Meaford. I like the Gospel Advocate, and deeply appreciate the first-page article in the issue of May 14. More such articles will do good."

F. L. Young, Paris, Texas, May 18: "After a two-months' vacation, I am at home and in the harness again. My health seems to be restored. I can preach three times a day, but cannot walk so far. Our meeting is to begin on May 22, with Wallace and Taylor leading. In many ways the Gospel Advocate grows better and better with every issue. May its circulation increase tenfold."

The Jones Chapel congregation, of Williamson County, Tenn., desires to support W. L. Karnes in a mission meeting this summer. Let any brother who knows of a town of four or five thousand people, in which circumstances are favorable for such a meeting to result in the establishment of a new congregation, kindly address John M. Jones, Franklin, Tenn., Route 5.

Charles Taylor, Paducah, Ky., May 18: "C. M. Pullias, of Murfreesboro, Tenn., has just closed a splendid meeting with the church of Christ in this city, which resulted in sixteen baptisms, one reclaimed, and six by letter. Brother Pullias goes next to Jackson, Miss., beginning there on the first Lord's day in June. I shall begin a meeting at Paris, Tenn., next Lord's day."

C. W. DeArmond, Drakesboro, Ky., May 18: "I have preached recently at Bakersport, Ky., and Shiloh, three times at each place, and at Hickory Stand four nights last week. One made the confession and was baptized, coming from the Baptists after having been a member for thirty years. I will begin a meeting at Sugar Grove tonight. I am going back to Bakersport on the fifth Sunday and preach, and will begin a meeting at White Plains on June 1."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

"W. J. GORRELL, IN APOSTOLIC REVIEW."

BY F. B. SRYGLEY.

It seems that some of the contributors of the Apostolic Review would not have much to contribute to that journal if it were not for the Bible colleges. They must study about these colleges all day and dream of them by night. Preaching the gospel and teaching people how to live seems to be a secondary matter with the contributors to that paper. Recently a Brother Gorrell, from Moundsville, W. Va., had published in the Apostolic Review an article taken from the Gospel Advocate, written by J. L. Hines. Brother Gorrell was so impressed with the truthfulness of Brother Hines' article in criticism of an advertisement of a Bible college that he had the entire article republished in the Review. The brother gave due credit to the Gospel Advocate by adding, "J. L. Hines, in the Gospel Advocate." Of course, the brother had the right to do this, since he so heartily agreed with Brother Hines; but, instead of giving the Gospel Advocate credit also for printing such good reading matter, he had to criticize it in the following language:

Reads like an old Review article, doesn't it? And just note where we found it—in the journal that started this "Bible" college heresy among us! Right there, and no place else! So when these folks get their eyes open to this educational-society danger, isn't it about time for them and some others to quit calling us hard names because of the same sort of a fight we've been making the last twenty-five years? Do they want to jump in now and take credit for discovering this "tendency toward denominationalism" in "our" own colleges? Well, let them. We'll be satisfied, so long as they apologize for their error in formerly boosting these schools, and—continue to "fight the good fight" by exposing their spiritual crookedness.

The brother says: "Reads like an old Review article, doesn't it?" I answer his question, No. A Review article would have advocated dividing the church over the fact that some one believed that a Bible college was a church institution and not a private enterprise.

The brother then says: "And just note where he found it!" The brother seems to want to make the impression that the article was lost and he found it in the Gospel Advocate. It looks like he wants a chromo for finding it. It was not lost, brother. Some of us of the Gospel Advocate never have been as bad as Brother Gorrell thought we were. Some of us down this way have known all the time that schools and newspapers were not church property any more than farms and dairies were church property. We have felt all along that a Christian brother or brethren could establish a school or a newspaper and teach the Bible through either, and do it in harmony with the command of Jesus when he said: "Go, teach all the nations." We have not at any time felt that Brother Gorrell or the Review had the right to say that we could use the Review, founded by man, through which to teach the Bible, but that we could not teach it through a school founded by man; and if any one should study the Bible in a Bible school, that he should not be allowed to preach in any of our churches, but that he could use the Review all of his life and for that reason be fit to preach anywhere and divide the church over Bible colleges in places where there was not one in five hundred miles of them. It is all right to run the Review and teach "Bible Readings" without a positive command of God, but to even believe that one could patronize a Bible school makes one a "new digressive!" Brother Gorrell, the legs of the lame are not equal.

The brother asks if it it is not time for us to quit calling them hard names. I have never called them hard names, unless pointing out their inconsistencies is calling them hard names. I show these Review contributors up in their true light, and then if it takes a hard name to describe them, I am not responsible for it. I have discovered no "tendency toward denominationalism" in our own colleges, because I have no colleges; neither have I a paper like the Apostolic Review, founded by man, through which I can oppose all Bible colleges as "new digressives" and say nothing about the scripturalness of the paper, when it stands exactly on the same footing upon which the college should stand. This may be all right with Brother Gorrell, but I cannot see it.

The brother then quotes from one of these Bible colleges that "the properties are owned by the churches of Christ." I have no doubt that the brother who wrote that thought he was telling the truth, but he was mistaken. The church of Christ cannot own property, as it is not organized under the laws of the State; and, besides, I belong to the church of Christ, and I am sure that I do not own one cent in that college or the Apostolic Review, either. Both should be owned by Christian men and women, and the Bible should be taught in both.

In his remarks on Bible schools the brother further says: "Asking for funds to support a Bible college? Yes, and had you noted that your own church and community are included in the asking?" I hardly know what the brother means by this question and answer, but I will say that a Bible college has as much right to ask a church or community for money to run a school as the Review has to ask for money with which to run the Review. Will Brother Gorrell deny that the Review has asked for money with which to support itself? As I understand the matter, a Christian has the right to own and operate a newspaper or a school, and that he can teach the Bible through either; or if one Christian cannot own and operate a paper or a school, any number of Christians can band themselves together to do either, and as long as these schools or papers do not interfere with the autonomy of the churches, there is no harm done; but neither the schools nor the papers can be owned by the church of Christ, because it is not an organized denomination. But why does the Review not jump on the papers that think they are owned and operated by the church of Christ? Is it because it does not want to infringe upon what it believes is its own rights to beg for money from churches and individuals to run itself? I know a newspaper which some people think is owned and controlled by the church of Christ in a certain State, but the Review says nothing about that, and why?

Some schools may be wrong and fail to understand their relation to the church of Christ, but some papers are in the same condition. Instead of opposing all schools and newspapers because of this fact, I prefer to try to teach both their true relation to the church of Christ, and not try to divide churches over either the Bible college or the newspapers. I do not know of a Bible college in all the country that has tried to divide churches over their existence as the Review has done. This is not calling Brother Gorrell or the Review "hard names," but it is stating facts as they are and allowing the readers to select a name that will describe them.

If Brother Gorrell thinks that he can show that he has a right to use the Review, founded by man, through which to teach the Bible, and that I have no right to use a Bible college through which to teach the Bible, I will be glad to open the columns of the Advocate to him to do it, provided he can get my replies in the Apostolic Review. If anything comes of this offer, the readers of the Advocate will know it; but if they see nothing more of this in the Advocate, they may know that there is another contributor of the Review up against something he cannot handle. We shall wait and see.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

My attention has recently been called to the question of children's being encouraged to obey the gospel as early as they can understand it, appreciate it, believe it, and intelligently obey it. I have known parents to oppose their children's obeying the gospel, and years afterwards, when those same children, deeply engrossed in the things of this world, were utterly indifferent to all appeals of the gospel, I have known those self same parents to bitterly regret having combated those early inclinations of their children.

Neither reason, revelation, history, observation, nor experience justifies the thought that children should not be encouraged to obey the Lord as early as they can do so understandingly. It is the duty of parents to train their children for glory, honor, and immortality, and the earlier this training is begun, the better, of course. If we would "bring them up in the nurture and admonition of the Lord," we should begin before the allurements of the world have gained an all-absorbing hold on their tender natures. As early as they can hear and recognize His voice, they should be led to and into the fold of the tender Shepherd of souls, this leading, of course, being done by patiently teaching them the truths of the gospel; nor should such teaching ever cease, as long as the children are under the influence of their parents.

Children differ so much in development that it is not possible to designate an age at which they should obey the gospel. The youngest child I have ever baptized was seven and a half years old. That is an earlier age than children usually obey or can obey he gospel, and I do not suggest this as a precedent; but the circumstances surrounding that child were peculiarly calculated to develop early the devotional principle of his nature. His mother was left a widow when her only child was a little babe, she herself being scarcely more than a child in years, and her son had been her constant companion all his life. She had read the Bible to him and taught him its precepts earnestly and prayerfully, and at the age of seven he wanted to obey the gospel. She persuaded him to postpone that step; but six months later he still so earnestly desired to become a Christian that she brought him to me, asking me to question him to learn whether he understood and appreciated the truths of the gospel. After talking with him, I was fully persuaded that he understood the importance of becoming a Christian and the way to do so as well as many persons thrice his age understand it. I baptized him; and, as he walked away, after being baptized, he said: "Now, mother, I have a fight to fight, and I must fight it like a man." Three years later his mother wrote me of his life as a little Christian, saying: "Instead of regretting the step he took at so early an age, I rejoice that he took it. If I am competent to judge, his life since then has been a new life. I am sure, from what I know of the three years he has lived the Christian life, that any little child, properly instructed, who earnestly and intelligently desires to be baptized, can safely be allowed that privilege, provided there is some one who loves and will carefully and prayerfully lead the little lamb. Not that I have always been faithful, and not that my boy never falters and fails. His life, though regarded by those who know him as nearly always exemplary, may not be better than that of some children as old as he who are not Christians; but a difference in motive is a world-wide difference. He comes to me at night with a confession of the wrongdoings of the day—and these generally are remarkably few—and closes the day with an expressed resolve to 'try to be a better boy to-morrow.' He has begun to read the New Testament through; and even when I forget, he will say, it matters not how tired and sleepy he may be, 'I must read my verses before I go to bed.' If I were asked upon what I depend most for my child's continued faithfulness and final victory, I would say: Prayer for him, more, by far, than even training; for, 'except the Lord keep the city, the watchman waketh but in vain.'"

I have seen this boy since he became a man more than six feet tall, and he was then still fighting the fight of faith "like a man."

Having led children to and into the church of Christ, we should continue the work of training them for glory, honor, and immortality. They should be put to work by the older members of the congregation with which they are associated, that they may grow in grace and develop till they reach the "measure of the stature of the fullness of Christ." I believe we discourage young Christian and drive them away from the post of duty by a vast superfluity of "don'ts," the force of which is rarely broken by a righteous, prudent, proper "do." It is the nature of young people to *do*. Indeed, they must *do* or *die*. Why not teach them to do, encourage them to do, and give them something to do—to do the right, of course?

I'm sorry to say I know, and know of, very few congregations of Christians—churches of Christ—in which young members wait on the congregation in the communion and contribution service; whereas I know, and know of, many in which aged men do this, who tremble and totter as they perform this sacred service. "I have been young, and now am old; yet have I" never known why a few elderly men should persist in doing all the work, as well as all the scolding, in the church. Why not teach and encourage the young to do something? Why not even let the sisters help a little in some departments of the work of the church—in their legitimate sphere? I know one church where it required the very nicest kind of diplomacy to open the way for some of the sisters to even set the Lord's table! The impression that had to be overcome was that a man—and not only a man, but an *old* man—had to do that.

I am glad to say that in our congregation in Washington City those who have oversight of the congregation have young men to wait on the congregation in the communion and contribution service, four young men being appointed and requested to serve in that capacity a certain length of time, and then four others do that work for another period, and so on. In this way all who are available serve in turn, thus becoming accustomed to public work, and there is never any hitch or hesitation in the work.

We should be careful to train our children—especially

in our families—to take part in the contribution service. Occasionally I have known the father of a family to make the entire contribution for the family, notwithstanding the family included several Christians. There is in that course no training for the children of the family, except training in the wrong direction. All of us need teaching on the duty of Christian giving, and the earlier this teaching is begun, the better, of course. The father may be the sole money-maker in the family, but he is not, except in very rare cases, the sole worker in the family. The mother is usually a wage earner, even if she is not a wage receiver, and she is entitled to a fair share of the earnings and the privilege of contributing a portion of her hard-earned money to the cause of the Lord—doing the contributing herself, too. The children should have a regular share of the work of the household to do, and also a share in contributing to the work of the church. Parents can and should arrange for their children to meet these Sunday contributions by providing a way for them to earn, in some praiseworthy way, in the home, as much money as it is necessary, proper, and best for them to handle, and then teaching them that a portion of all they earn should be contributed to the Lord. The Jews were required to give one-tenth of their earnings to Jehovah; and, as we are reminded over and over again in the New Testament that Jehovah has blessed us with an infinitely better covenant than that granted to the children of Abraham, we should be afraid and ashamed to offer Him less than one-tenth of our earnings, especially as he puts us upon our honor at that point.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3: 8.)

CONSTRUCTIVE WORK. No. 2.

BY E. A. ELAM.

Continuing our study of constructive work, attention is called to the truth that some things are to be torn down, thrown upon the scrap pile, and even destroyed. But to be tearing down and destroying always, and building up nothing, is making no progress, but is saying, and doing not—is pharisaical. This is as a man always grubbing in a field—digging up bushes, pulling up stumps, cutting briers, blasting out rocks, etc., but never planting and cultivating a crop and reaping a harvest.

Then there is great necessity of knowing what to tear down and to destroy; also, of knowing where to begin such work. No doubt many go at this backwards. They may "tithe mint and anise and cummin," but they leave "undone the weightier matters of the law, *justice*, and *mercy*, and *faith*."

But what are the things which should be torn down, or eradicated, and destroyed? Knowing what these things are will help to know where to begin and how to do the work. Paul says:

> For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full. (2 Cor. 10: 3-6.)

The "strongholds" of Satan are to be cast down. In these he has intrenched himself. No compromise can be made, no armistice can be agreed upon, and there is no release from this war.

The weapons to be used in this warfare are not according to the flesh. Carnal weapons are vanity, pride, love of display, worldly wisdom, worldly tactics, or shot and shell and sword. But the weapons to be used in this warfare are, nevertheless, "mighty before God," as marching *by faith* around the walls of Jericho, "to the casting down" of the enemy and his fortresses.

While some are opposed to the use of gunpowder, cold steel, and poisonous gases in their fight upon some forms of error, they nevertheless war according to the flesh—that is, in a partisan spirit, sectarian pride, denominational rivalry, bitterness, envy, vituperation, misrepresentation, slander and persecution. An attack upon one's character is worse than a physical attack upon his physical life.

But what and where are these "*strongholds?*" The expressions, "casting down imaginations [as the margin says "reasonings"], and every high thing" in one's *imaginations*, or *reasonings*, "that is exalted against the knowledge of God," plainly show not only what Satan's strongholds are, and, therefore, that which must be destroyed, but also where they are. All should be able to locate them. They are in one's self.

"Bringing every thought into captivity to the obedience of Christ" shows also that which must be done while Satan is being cast out. The house which has been swept and garnished must not be allowed to remain empty. One must not only cease to do evil, but must learn to do well. Evil imaginations, vain reasonings, and unrighteous thoughts not only must be forsaken, but God's thoughts and ways must fill their place. (Isa. 55: 8, 9.) One must not only escape "from the corruption that is in the world by lust," but must become a partaker of the divine nature. "The divine nature" means the nature or attributes of God. Of these one must become a partaker in so far as they are not beyond human reach. No man can be all-powerful, all-wise, etc.; but every one should be merciful, forbearing, forgiving, gracious, light, and love—in other words, Christlike, Godlike.

But why repeat all these things? Every one who knows anything about the Bible knows they are true. But to know to do good, and do it not, is sin. The Bible teaches that he who steals, commits fornication, loves the world, and does not respect and honor the word of God, not only has no business trying to preach, but is a reproach to the cause of Christ.

Another point in regard to casting down the "strongholds" of Satan, or casting out Satan, is that one must cast out Satan out of one's self. One must not be so busy casting Satan out of others that one cannot keep the devil out of one's self, or casting motes out of the eyes of others that one cannot take time to cast beams out of one's own eye. Yet, is it not sadly true that some seem so busy tearing down the theories, notions, and vain reasonings of others that they have lost sight of their own morality and spirituality, their own righteousness and true holiness, and the building up for themselves true and strong Christian characters?

These are very strong and comprehensive declarations of God, and show where and why so many fail.

These "imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ," are individual matters—that is, they must be done by each individual—each preacher, teacher, and every other one who would gain the victory over Satan and sin. One man cannot control the imaginations of another and cannot bring the thoughts of another "into captivity to the obedience of Christ."

Paul included himself in this. This was his individual effort. In all his preaching of Christ, and him crucified, in all his opposition to error of every kind, and in all his work in building up the church in every place, he kept his heart right, his life pure, and his conscience void of offense toward God and men. He says of himself: "We wronged no man, we corrupted no man, we took advantage of no man." He never misquoted an author, misrepresented an opponent, or slandered a soul. He performed no logical

gymnastics. He was clothed in the whole armor of God. The sword of the Spirit, the word of God, was his aggressive weapon. He was as righteous as he was aggressive, as holy as he was strong and courageous. In his differences with Peter, Barnabas, and Mark, he was brotherly and true, faithful and firm; but he never nagged at them, slurred at them, tried to excite any prejudice against them, or endeavored to induce congregations to discard them as preachers or as his coworkers. Of course, it is understood that they saw and acknowledged their mistakes.

It is a great pity that some brethren with equal love for the truth, equally conscientious, equally faithful to the gospel of Christ, etc., cannot discuss questions with one another without saying "*smart*" things, cutting and rasping things, and sometimes hateful things, and without counting one another as heretics. Every one knows there are fair, just, courteous, and honorable rules of discussion. This is especially true of Christians. I do not believe that when some die, wisdom, all real scholarship, loyalty to God, faithfulness to Christ, and love of the brotherhood will die with them.

IN DEFIANCE OF THE LAW.

BY F. W. SMITH.

A school-teacher by the name of J. T. Scopes, of Dayton, Tenn., has brought himself into the limelight by defying the law enacted against teaching the infidel theory of man's origin, or the doctrine of so-called "evolution."

Judge John R. Neal, chief counsel for the defense, according to a newspaper publication, deposes as follows:

As one of the attorneys for the defense, I welcome Mr. Bryan's announcement that he will appear in the anti-evolution test case for the prosecution. His great reputation as an orator and publicist gives promise that our test case will be a battle royal.

We desire, however, to say most emphatically that those who look upon our effort to have the antievolution law declared unconstitutional as a fight in behalf of any theory of evolution greatly mistake the real issues involved.

The question is not whether evolution is true or untrue, but involves the freedom of teaching, or, what is more important, the freedom of learning.

As we see it, the great question is whether the Tennessee Legislature has the power to prevent the young minds of Tennessee from knowing what has been thought and said by the world's greatest scientists and thus to prevent them from forming their own judgment in regard to questions of life and science.

We regard it as equally un-American, and therefore unconstitutional, whether it is kingly or ecclesiastical authority or legislative power that would attempt to limit the human mind in its inquiry after truth.

On the assumption that Judge Neal has been correctly reported, we most *positively deny* his statement regarding the issue involved. There is only *one* "theory" of evolution, and it is strictly a *theory*, unproven and *impossible* of demonstration—viz., that man sprang from a lower order of animal creation. Of course, there are different "brands" of this infidel theory; but, no matter how it may be labeled, it is always the same old Darwinian theory.

There is an evolution in *fact*, without any theory or guesswork—viz., that both vegetable and animal organisms *evolve* to full maturity from "seed," each producing or propagating its own kind without any change whatever in species. This evolution is being constantly demonstrated before the eyes of man in the natural world. Hence, is is *nonsense* for Judge Neal or any one else to be talking about the issue's involving anything save that man did not originate as the Bible declares. Who, for one moment, would deny the evolution as witnessed in the natural world all about us?

Why not, then, be candid, and not seek to hide the real issue from the people by saying: "The question is not whether evolution is true or untrue, but involves the freedom of teaching, or, what is more important, the freedom of learning?" This defender of Scopes in violating the law should have been more specific, and stated exactly *what* is proposed to be taught, and let the parents of the children decide as to the freedom of any man to teach them that God's word is not true.

If this Mr. Scopes were teaching the children intrusted to him the bald-faced infidelity of Hume, Voltaire, Paine, or Robert G. Ingersoll, would Judge Neal defend him on the ground of "liberty" to so teach? If not, why not? The parents who believe God's word regarding the creation of man consider the "theory" of evolution taught by Scopes and the "world's greatest scientists" (?) just as *rank infidelity* as ever any of the noted infidels mentioned taught.

Let it be emphasized with all possible force that there is not upon the broad earth a Christian who believes that man came into existence in any way other than that stated in the Bible. It would be as impossible for one to believe that man evolved from some lower order of animal life and be a Christian as it would be to make wings and fly to the moon. Never mind about the professors, preachers, and editors that are teaching the "theory" of evolution, for not *one of them* should have the brazen effrontery to ask a soul to believe *one word* of the Bible. If the Genesis account of man's creation is not true, on *what ground* can these wise (?) gentlemen ask us to believe any part of the Bible?

Again, the *false* issue raised by the defenders of the "theory" of evolution in asserting that this is not a religious question needs to be exposed to the limit. Any question touching the *origin* of man is most *vitally* connected with the religion of the Bible and affects the humanity of the Lord Jesus Christ. But these same evolutionists have not one word to say against the law *forbidding* the teaching of any theory of religion or the Bible in our public schools! Why does not Judge Neal and those of his way of thinking *oppose* the law against teaching the Bible in the public schools, on the ground that it involves the "freedom of teaching, or, what is more important, the freedom of learning?"

It is further reported that "Dr. H. A. Morgan, president of the University of Tennessee," will be asked to aid in the defense of Professor Scopes. Are we to understand by this that the head of the State university is a believer in and an advocate of the "theory" which *flatly contradicts* the Bible? No wonder, then, that the students of this university paraded the streets in Knoxville with caricatures of the State legislators, and shouting: "Long live Darwin!"

How do the taxpayers of Tennessee, who believe God's word regarding the origin of man, relish the idea of being *taxed* to keep up an institution whose students shout, "*Long live Darwin?*" There were men in the Legislature that voted for the bill to prohibit the teaching of the infidel theory of evolution in our public schools who, comparatively speaking, have pounds of brains to a few grains of gray matter in the craniums of the students shouting, "Long live Darwin," while displaying caricatures of their superiors.

CHRIST WANTS THE BEST.

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet
He'll not forget the feeblest service, humblest love;
He only asks that of our stores we give to him the best we have.—Selected.

OUR CONTRIBUTORS

WITHDRAWING FROM THE DISORDERLY.

BY J. G. ALLEN.

I have read several articles lately on the above subject that caused me to wonder, "whither are we drifting?" The point that astonishes me is this: We have boasted of our ability to identify ourselves with the New Testament church in all points, knowing full well that if we fail in just one point, we lose all. Again, we insist that we to-day are contending that each congregation is an independent body to manage its own affairs, under its own eldership, without any outside interference. Still, in some places, brethren urge parties that have been withdrawn from by the eldership of another congregation to unite with them without these parties righting the wrongs for which they were withdrawn from. And worse still, the elders of a congregation will engage a preacher to labor for them that has been withdrawn from by the eldership of another congregation, without the said preacher making any amends at all.

Now, brethren, there is utterly a fault among us along this line; for just the moment we deny the authority of the eldership we lose our identity as a church of Christ. The Gospel Advocate has many able men connected with it as editors and writers, and I hope that some of them will give some lessons on this subject.

PROGRESS IN FLORIDA.

BY S. F. MORROW.

Brother Watson preached for the Gary congregation, Thirty-sixth and Ninth streets, Tampa, Fla., on the last Lord's day in March, with one baptism. Brother Dasaro preached on the first Lord's day in April, with four baptized. The Lord is blessing our labors. We are now worshiping in our new house. The house is thirty by fifty feet and will seat about three hundred. It has four Sunday-school rooms. All are working together in love and unity. We began a tent meeting on the last Lord's day in March, in Seminole Heights, a good location for another congregation. We are finding several members in this field who have moved to Tampa recently and seem anxious to go to work. They met last Lord's-day morning to teach the children and all older ones. Forty persons were present. A fine start for a rainy morning. The cool weather has hindered some. When it is warm the crowds are fine, and the preaching by Brother T. B. Thompson, of Lakeland, is excellent. I had the pleasure of going to Lakeland last Lord's day to teach while Brother Thompson was in Tampa. With pleasure and surprise I found a good-sized congregation, well taught. They esteem Brother Thompson highly for his work's sake. I also found other good teachers. Sister Thompson has a midweek class; also Sister Pope, of Nashville, Tenn., with whom I labored in Sunday school at Reid Avenue years ago. We never had better teachers than Sister Pope and Sister D. D. Hamilton, of Reid Avenue. I am glad that we are learning that sisters can do something besides warming a seat. I must say I never spent a more pleasant day than in Lakeland. It looked like Nashville, with Sister Pope's son-in-law's precious little daughter as I used to know her, and many other Tennesseeans, and some from other States. We bespeak for this congregation a great future. To insure this, keep up your daily reading of God's word and all take the Gospel Advocate and read it and learn and keep yourselves posted as to the great work the loyal brethren and our good Bible schools are doing. Don't forget, when you come to Tampa, we have some noble brethren and sisters here, and to know them is to love them. We have to soon have several congregations here, as we have in Nashville. D. Lipscomb said to have many small congregations, and the Bible teaches the same. Unfortunately, some of our unfortunate preachers teach to the contrary. Judge ye who is right, the Lord or the unfortunate preacher. May the Lord help us all to do more, read his precious word daily and prayerfully to learn our duty to our God and how we should treat each other, and work together in love and unity. When one congregation has a meeting, let all other near-by congregations come and work for the salvation of souls and the glory of God. To this end let us all work and pray. Let brethren who have children and friends living in Tampa write them. We have two loyal congregations in Tampa, and hope to soon have more. You will find one at the corner of Nebraska and Twentieth Streets, and one at Thirty-sixth and Ninth Streets. The tent is now in Seminole Heights, on North and Central Streets. All will welcome you.

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QUERY DEPARTMENT

BY H. LEO BOLES

We have a small congregqation here, getting along nicely. But there is one who refuses the loaf because it is not broken up in pieces small enough to go around. I would be pleased to have you explain that point. Did the Lord intend for the one that waits on the table to do all of the breaking, or did he intend for each individual to fulfill his command as did the apostles that had that custom?—R. W. CRAIG, Duffee, Miss.

There is no scripture authorizing any particular individual to break the bread in small particles. The following scriptures give the complete record: Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 14-20; 1 Cor. 11: 20-29. These scriptures instruct us that the disciples of our Lord are to eat the Lord's Supper at the appointed time in memory of Christ. Not one word is said about who should break the loaf into particles. It is exceedingly sinful for brethren to quibble over such minor things. The one who says that any particular person must break the loaf is legislating where God has not legislated. He is laying down laws where God has not spoken, and commits a crime against our Lord in thus legislating for the Lord's people. The brother who makes this contention should be taught the word of God in kindness and love; yet he should be made to realize the exceeding sinfulness in causing a disturbance over such things.

✡ ✡ ✡

Please answer, through the Gospel Advocate, the following questions: (1) Was Judas Iscariot ever a true disciple? (2) Explain how Christ was made perfect through suffering.—SARAH MULLINIKS BENNETT.

1. We should understand what a "true disciple" is. "Disciple" means "a learner." I am sure that Judas was a disciple—that is, he was a learner. I am sure that he learned much during the three and one-half years that he was with Christ. I take it that he practiced some things which he learned, but he was not throughout this time a faithful disciple. We are told that Judas was a thief and a devil. "Jesus answered them, Did not I choose you the twelve, and one of you is a devil?" (John 6: 70.) "Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein." (John 12: 6.) It seems that Judas did not let the principles which Christ taught take hold of his heart and direct his life. Near the latter part of Christ's ministry, Judas sought to betray him. This shows that he had not let the teachings of Christ purify his heart. No good fruit was produced in Judas' life by the word of God. This was because Judas would not let the words of Christ control his life. We are told that Satan entered into Judas. Satan never enters a man unless he is to become a welcome guest. Brother D. Lipscomb said: "I do not think he ever entered a good man's heart or a clean animal. He entered the swine; they were unclean." Of course, Judas cannot be called "a true disciple." A true disciple will let the teachings of Christ guide him in the ways of righteousness; this Judas did not do.

2. Christ was not made perfect until he had suffered. "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." (Heb. 2: 9, 10.) Again: "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.) Again: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin." (1 Pet. 4: 1.) To be made "perfect through sufferings" means properly to be full, complete, wanting in nothing. As it is applied to Christ, it means simply that he was fully qualified for the work that was before him; that he was made complete and entire, wanting in nothing. It took the sufferings of Christ to prepare him as the Redeemer of man. He is to become our High Priest; he is to be our Mediator, to represent us to the Father. He must needs be tempted in all points as we are and suffer as we must suffer in order to make him the merciful, perfect High Priest for us. It is clear that he is made perfect through his sufferings, but as to what this perfection consisted in is a little more difficult for us to determine. Christ must suffer to be fully prepared to honor God and magnify his government by making an adequate atonement for the sins of the world. "Thus it is written, that the Christ should suffer, and rise again from the dead the third day." (Luke 24: 46.) By his suffering he becomes the Captain of our salvation, and is adapted to the nature, wants, and circumstances of those whom he came to redeem. The religion of Christ must reach and bless poor, suffering, sinful humanity, and in the divine wisdom it seems that this could best be done by Christ's sufferings. It is said that no one is fully qualified to visit the sick and administer to the wants of the afflicted who has not himself drunk deep of the cup of human sorrow and of human suffering. Christ drank of the cup of suffering to its very dregs.

✡ ✡ ✡

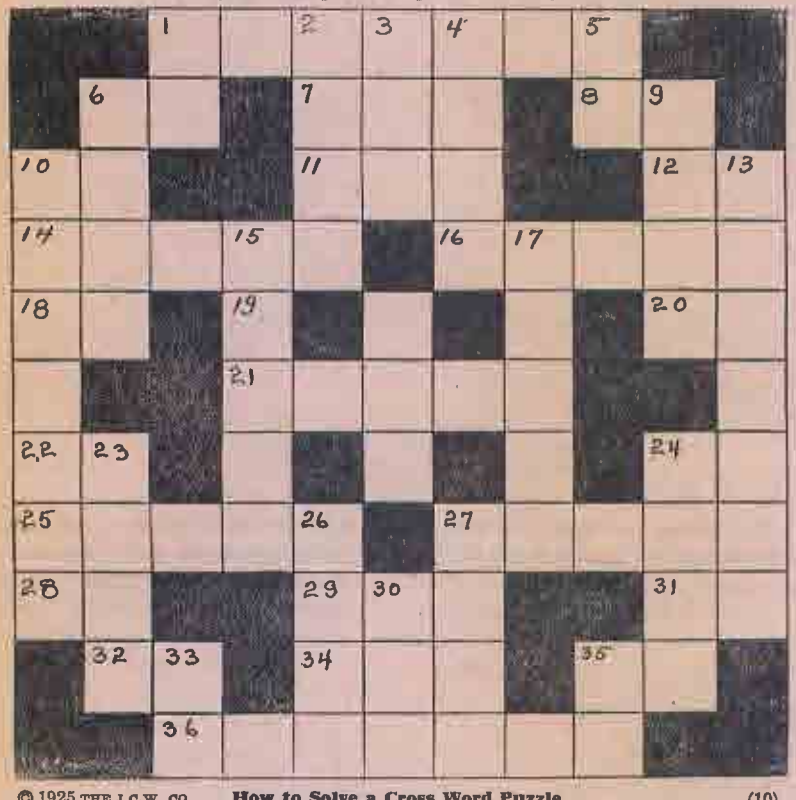
I want some information concerning women teaching Sunday-school classes in public assemblies. I have thought for some time it was wrong for them to do so. I am a member of the church of Christ and want to do only the things pleasing to God. Recently I have been selected to teach our senior quarterlies, the class consisting of young men and women. I cannot see why there would be much difference in teaching in the pulpit and the class, as our house of worship consists of only one large room.—X.

This question has been answered a number of times in the "Query Department;" however, we are willing to make further suggestions. I think that there is to be made a distinction between teaching a class and publicly preaching. Paul, in Corinthians, is instructing Christian women to "keep silence in the churches: for it is not permitted unto them to speak." (1 Cor. 14: 34.) Woman is not to take the lead nor usurp authority over man. "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." (1 Tim. 2: 12.) No woman should aspire to the leadership of the church or to have dominion over man; but if she is asked by the elders of the church to teach a class in a humble and private way, I see no scripture violated. If she is competent to teach, she should be willing to serve in that humble capacity to the best of her ability. It is sinful for any one to bury his talent or fail to use the God-given faculties for advancing the cause of Christ.

It is to be commended in the good sister for wanting to know just what will be pleasing to the Lord. If all our sisters were as fearful of displeasing the Lord as this sister seems to be, greater progress would be made in the church. It is a great drawback to the teaching if there are several classes being taught at the same time in the same room. However, if this cannot be removed, then this sister should do her best, under the fear of God and in humility, to instruct those who may be in her class.

BIBLE CROSS WORD PUZZLE

ANOTHER short puzzle for the inexperienced or for a time contest between a group of Bible students. The winner of the first puzzle sets a time limit for others, who compete in a puzzle-solving competition.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (10)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 10

HORIZONTAL.

1 A Roman emperor.
6 Thus.
7 Ever (abbr.).
8 Old Testament (abbr.).
10 Exclamation.
11 A place in Assyria. (2 Kings 17: 24.)
12 Himself.
14 To present.
16 Slayer of Goliath.
18 Prefix meaning "again."
20 Negative.
21 Father of Solomon's commissary. (1 Kings 4: 10.)
22 Each (abbr.).
24 Type that is mixed up.
25 Barter, exchange.
27 Deal with.
28 Therefore.
29 Part of the foot.
31 That is (Latin abbr.).
32 Perform.
34 To reply (abbr.).
35 In the year of the king. (Latin initials.)
36 A disciple whose father was a Gentile.

VERTICAL.

1 Exclamation to call attention.
2 Beloved.
3 Last book of the Bible (abbr.).
4 Son of Enoch. (Gen. 4: 18.)
5 A city of Egypt. (Jer. 46: 25.)
6 Cannot be harmed.
9 Lean.
10 Stinging insects used to extirpate Canaanites. (Ex. 23: 28.)
13 Dweller in Edom.
15 A sacred vestment. (Ex. 28: 4.)
17 A small, deadly snake. (Ps. 58: 4.)
19 A poisonous viper.
23 A son of Gad. (Num. 26: 17.)
24 Two.
26 A place in Judah. (2 Chron. 11: 6.)
27 Trial.
30 A town of Benjamin. (1 Chron. 8: 12.)
33 Old Testament.
35 Yes.

Solution of Puzzle in last issue

	G	A	D		P		H	A	M	
E		S		H	E	N		D		A
L	O		T	I	T	U	S		I	S
I		M		P	E	T		B		A
	C	O	W		R		S	A	W	
H	O	S	E	A		A	A	R	O	N
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D		N		T	O	N		G		I
	L	O	T		B		K	O	Z	

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NEEDS OF POTTER ORPHAN HOME.

BY H. C. SHOULDERS.

When we took charge of the Potter Orphan Home the first of March, the trustees decided to spend about three thousand dollars on repairing the buildings, putting in electric lights, city water, and improving the farm. Everything we have mentioned is very necessary in order to make the Home what it should be. The work is now under good headway, and we are anxious to push the work right on till everything has been completed.

We have thirty-three children in the Home. We also have applications for about twenty more, which we are having to hold off till the repair work can be completed. When the repairs have all been completed, it will double our capacity. To complete the work as it should be, we will need from one thousand to fifteen hundred dollars more.

In order to raise the amount needed, I am asking each congregation to make a special contribution to the Potter Orphan Home on the fifth Sunday in May. Brethren, this seems like a great big sum; but when you think of several thousand people to give this amount, it becomes a very small thing for so many. Then I appeal to every man, woman, and child to take this to the Lord in prayer, talk Potter Orphan Home special collection, and then give as you have prayed. Make all checks or money orders payable to Potter Orphan Home or H. C. Shoulders, treasurer, and send to Route 4, Bowling Green, Ky.

BASSETT-GARRETT DEBATE.

BY A. S. LANDIS.

This debate was conducted on the nights of May 14, 15, under the tent used by the church of Christ in Columbus, Ga. Brother Garrett was in a series of meetings, and Mr. James Bassett (Nazarene) took exceptions to some things Brother Garrett had to say about holiness. The result was the signing of the following propositions: (1) "The Bible teaches that a man can and does live in a state of sinless perfection." James Bassett affirms; Hugh E. Garrett denies. (2) "The Bible teaches that Christians to-day receive a literal baptism of the Holy Spirit which burns up their carnal nature and leaves them without a desire to sin." James Bassett affirms; Hugh E. Garrett denies.

Mr. Bassett signed as affirmant of both propositions, but it was agreed that a Mr. Weir (Nazarene) would affirm the second one. Each speaker had two speeches—forty minutes for the first and fifteen for rebuttal.

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We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

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I cannot begin to give the arguments advanced in this discussion. Both Nazarene preachers could see only one kind of sin, and that was such as lying, stealing, murder, etc. They used their old-time argument that a sinning Christian would be like a white blackbird, an honest thief, a truthful liar, etc. Brother Garrett met every argument with scripture.

The Nazarenes seemed to put more confidence in Webster's Dictionary than in God's word, and criticized Brother Garrett, they said, for rejecting Mr. Webster's definition. Brother Garrett replied that he accepted Webster just as long as Webster and God agreed; but when Webster or any other man contradicted the plain statements of God, of course he preferred to accept God in the matter.

Brother Garrett relied solely upon the word of God for his defense, and those who know him know that his defense was made with force and had a telling effect upon the audience. He administered withering rebukes to men who would wrest or twist the Scriptures; but he was courteous, and not one time was there an objection to his language or charges from the other side.

This was Brother Garrett's first debate; but it would be hard to find a man who could produce more scripture in the same length of time than he did. He asked a number of legitimate questions, all of which were completely ignored. He, however, answered plainly every question put to him. He used none of the arts of the professional debater, but met every argument "head on." He impressed his hearers with his familiarity with the Bible, losing no time in searching and looking, but knowing exactly what he wanted and where to find it.

Many complimentary remarks were made by sectarians, among whom were some Nazarenes. Several sectarian preachers were present.

Mr. Weir moderated for Mr. Bassett and a Mr. Harrison for Mr. Weir. I tried double duty as well as Brother Garrett, and filled that place for him as best I could both nights. From the expressions of a number of Methodists and others, I am sure that good was done.

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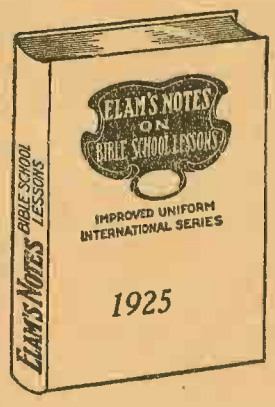

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PREACH THE WORD.

BY H. J. PHILLIPS.

No man or set of men will ever do better than to preach the word of God. The Baptists are having some trouble about their doctrine. It seems that they are about to make some changes in their "New Hampshire Confession of Faith." I wish they would. The way to change it would be to do away with it, buy a New Testament, and teach the world what is written therein.

I have little time for any preacher that will refuse to tell sinners what to do to be saved. Any one that can read the word of God can tell a sinner what to do to be saved. The preacher that is honest with himself and God will not preach more or less than the words of Christ and his apostles. If a man was guilty of breaking Moses' law, he was punished under the law. All preachers know that. But to-day we have men and women that are living lives in violation to God's law, yet they claim to be the children of God. Jesus said: "If ye love me, ye will keep my commandments." Woe will be unto the man that fails to preach the gospel. The preacher that wants to tell the world of Jesus and his law of forgiveness, nothing more or less, ought to try a few sermons on Mark 16: 16; Acts 2: 38; 11: 12; 8: 35-39; 10: 48; 22: 16. And after people have obeyed from their hearts the gospel, then they should be called "Christians" (see Acts 11: 26), and nothing else.

The world does not need human creeds to save it. What we need is men that will preach the word. God has no other way to save sinners, save by his word, and that must be taught by God's people. The only agent through which the word of God is taught is man. The same principle is just as true with the devil. So long as Satan can get a preacher to preach something instead of the gospel, he is well pleased; but so long as man preaches anything other than the true gospel of Jesus, God is not pleased. So long as man fails to teach a sinner that faith comes by hearing the word of God, that he must repent of his sins, that he must confess Jesus with his mouth before man and be baptized into Christ, he is not preaching the word of the Lord.

Gal. 3: 27 tells us how we get into Christ: "For as many of you as have been baptized into Christ have put on Christ." Again, in Rom. 6: 3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" In Rom. 10: 15 we have a beautiful statement of a true preacher of the word: "As it is written, How beautiful are the feet of them that preach the gospel of

peace, and bring glad tidings of good things!"

We cannot feel other than sad when we see our own people refuse to accept Christ. Paul said he could wish himself to be a castaway for his people Israel.

The preacher that preaches the word in the love of God has done all he can do. Every man that refuses to accept the word must hope only to spend eternity with the lost of earth. Jesus has extended his invitation to all men everywhere to come to him and live. It is not God's will that any should perish, but that every man come to repentance. "Shun not to declare the whole counsel of God," then when our fleeting days are over here on this earth, we shall have the hearty approval of our Lord and his host to bid us home to rest. If a man is guilty of stealing here in our country, it is awful; but the man that steals from God is even worse. We have people all over our land and country that will steal out of Jesus' commandments the very essence of what they mean; and not only this, but they will substitute other things for God's law. They will teach you that four ounces of water is enough to baptize twenty people and have water left, yet Jesus himself walked to the river of Jordan. Jesus has said a man must be "born of water." Paul, in Rom. 6: 4, tells us that "we are buried with him by baptism into death," showing that we must be put out of sight in the watery grave and that we must be raised from the water. Paul tells us that the gospel is the death, burial, and resurrection of Christ. We must obey from the heart a form of doctrine that will represent a death and burial.

May God hasten the day when men will throw away all creeds and teach no more the doctrines of men, but every one teach for doctrine the commandments of God. Then we will be of the same mind and teach the same doctrine.

TENT AND CAMP MEETING.

BY J. H. MOORE.

The few brethren at Fillmore, Cal., will have a tent and camp meeting, beginning on June 7, with W. W. Pace, of Santa Ana, to do the preaching. I wish to say to our brethren in California and any Eastern brethren who may chance to come West for a vacation or to locate in this sunny clime, come here and spend your outing, where you can do good by helping us to get the cause built up here. We have about fifteen members now. We will have one or two oil stoves for campers to cook on. There are lovely places to camp up the canyon above us, with plenty of

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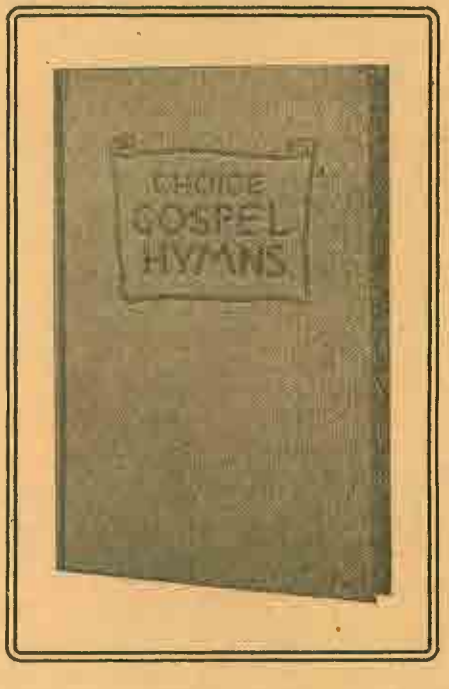

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This discussion was conducted in a good spirit throughout, each speaker showing marked consideration and courtesy for his opponent. Ira M. Boswell did as well as any one can do who undertakes to prove that instrumental music in the worship is scriptural. Any failure that he made was not on account of his lack of ability, but was due to the weakness of his position. N. B. Hardeman presented the truth in a forceful and convincing way.

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WORD FROM BROTHER YOHANNAN.

BY J. W. GRANT.

When I published on February 17 that I had mailed Brother Yohannan a check for one hundred and eighty-five dollars, I said it would be at least May 20 before we would hear that he had received it, and so it was; for to-day (May 20) I have a letter from him telling that he has received the check and expressing his gratitude and thanks as follows:

I was afflicted from the standpoint of finance. I thank you all very much for your sympathy toward us. I have received your welcome and kind letter of February 17 with a draft for thirty-eight pounds, eleven shillings, and eight pence. [It cost the one hundred and eighty-five dollars.] I thank you all very much indeed. It reached me in the day of big need. It was a great joy to my children with myself. My little girl, with my son, they said: 'Father, you have promised to pay your debt; the remaining will buy you wheat and clothing.' For three months we have not used sugar with tea, only with the raisins. I am not able to mention everything in what condition we have been. I did not have much strength to sow my land or to build us a place to shelter ourselves. To have us a helper will cost us a great deal. My aunt is very feeble from stomach trouble this whole winter. My father-in-law and mother-in-law still are faithful in the Lord. Our members in Oroomiah for present time are about twenty. They are not reassembled from Hamadan, from Kermanshah, from Bagdad, and from Russia. They are abroad for their lives till the conditions are improved. Still I am doing my Christian duty. Little is going on, and slowly. Because my children are small and I have no helper, I am not able to travel but little distance. I wish you to excuse me. For the sake of my children I am trying to find me a good helper. Then I will have opportunity to travel more to different places. For the present time we are like vagabonds. My Christian wife, she is not going from my mind. She left with us a good name and good examples. She was not only a wife to me, but a colaborer. I never will forget her. Out of the money you sent I bought a skirt for my mother-in-law, gave her condole, etc.

I am your brother in Christ,
ALEXANDER KH.B. YOHANNAN.

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From the Brethren

Daylight, Tenn., May 18.—I have just returned from Jackson County, Tenn., where I preached at three different places. On the first Lord's day in April I preached at Philadelphia, with five additions—two by restoration and three by baptism. On the second Lord's day I preached at Antioch Church, where I have been preaching for many years. On the third Lord's day I preached in the Free State, two miles and a half from Gainesboro.—W. G. Wilson.

Fort Deposit, Ala., May 20.—Our work here is moving along nicely. We have splendid crowds at all our services. We are looking forward with a great deal of pleasure to the first Sunday in July, when Brother W. Clarence Cooke, of Lynchburg, Tenn., will begin our meeting. Last Sunday Brother A. B. Lipscomb preached our commencement sermon. It was very instructive and inspiring. In the afternoon he preached at Mount Willing, eleven miles west of here. This was a digressive church for a number of years, but the first of this year they agreed to keep the organ silent if I would preach for them once a month. We hope to do much good there in the future. In the evening Brother Lipscomb preached at Fort Deposit to a large and attentive audience.—D. E. Mason.

North Little Rock, Ark., May 18.—In this town of fifteen thousand inhabitants a few of us are trying to lift the gospel banner. We are a mere handful, but we began buying a lot in 1922 and have it over half paid for. One hundred and eighty-two dollars would cover the balance due on the lot. When paid out, we can borrow on it and put a house of worship there. We are now meeting each Lord's day at the home of one of our members, and we use Gospel Advocate literature. One year ago Brother Daley, from the Twelfth Street and Thayer Avenue Church, in Little Rock, held a meeting on our lot, but with no visible results, except that we became a church, using what material we had for deacons, elders, etc. J. E. Armstrong and Norman Fisher were appointed deacons. We have a large field and such a heavy burden to carry that we are asking for help from our brethren to pay out on our lot so that we can have a place of worship. Any contributions sent to us will be gratefully received. Please send to J. E. Armstrong, 411 Olive Street, North Little Rock, Ark.

Jasper, Ala., May 15.—Brother G. A. Dunn, Jr., recently held a twelve-days' meeting at Jasper, in the courthouse, in which the writer led the song service. Six were baptized and eight became identified with the congregation as the result of the meeting. Two or more were from the "digressives," who have a church in Jasper. One afternoon we went to Coal Valley and baptized a lady who had been taught the truth by her mother-in-law, but who had never heard a gospel preacher. After Brother Dunn was gone the digressive preacher tried to reply to Brother Dunn's discourse on the music question. I think it did us more good than harm, for it was the weakest thing I ever heard. He took the erroneous position that God's word does not require Christians to sing in church worship, and said many things equally as absurd. After the services I had a conversation with him, in which he contended for instrumental music as an aid to the singing or to lead the songs. I suggested that they get a graphophone to lead the prayers. He said it would be all right. I suggested that we have a friendly discussion on the music question, but he would not accept.—Gus. Nichols.

Columbia, Tenn., May 19.—On last Sunday Brother Alonzo Jones, of Nashville, Tenn., pitched a battle here in the defense of the Son of God against which the best troops and the most distinguished generals of the other side were absolutely powerless. During the morning session Brother A. C. Holt, of Nashville, Tenn., led out on the "firing line" and Brother Jones brought up the "rear," and every shot that was fired went to the place whereunto it was aimed. In the afternoon session Brother Jones led out on the "firing line" and Brother Holt brought up the "rear," and strange, but true, our hearts did burn within us while these men spoke with power the wonderful words of God. The army of the Lord is quite young in Columbia, but brave and daring, and within the course of a few years we hope to see a large congregation here in the name of the Lord of hosts. A small contribution was taken up for the Nashville Christian Institute, which was highly appreciated. May the Lord continue to smile upon this work and send more laborers into the vineyard to work; for truly "the harvest is plenteous, but the laborers are few."—Annie C. Tuggle.

North Alexandria, Tenn., May 15.—The church of Christ at this place recently purchased a lot for the purpose of erecting a church building. The lot, which is situated in a most desirable location, was bought at a very reasonable price (four hundred dollars), and is fully paid for. The deed covering the lot contains the restrictive clause protecting the property from a possible separation. The congregation of the North Alexandria Church, though small, is strong in the faith, with very great hopes in the future of strengthening the cause and extending the gospel to lost men and women through this section. Any congregation or individual who might wish to give for this purpose will be greatly appreciated by this small body of Christian workers and at the same time be aiding in the cause for which we stand.—T. H. Nixon.

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RAY.

Dixie Mann Ray, daughter of John and Ella Moseley Mann, was born on August 4, 1888, and departed this life on December 9, 1924. She was married to Felix C. Ray on December 20, 1914. She was baptized into Christ by Brother J. W. Grant at the age of fourteen. She left four children, her husband, two sisters, two brothers, with a host of other relatives and friends, to mourn their loss. She was educated at Decherd, Tenn., and at Burritt College. At both places she made many friends by her quiet, kind, and constant disposition. Above all else, Sister Ray is remembered in this community because of her loyalty and zeal in the church. There was never a question as to where she stood when the Bible was under consideration. If it was shown her in the Scriptures, there was no further question. And with equal care she loved her home, and gave herself continually to better it and make it brighter. We are walking by faith, not by sight, as our hopes enter into the promises in store for them that die in the Lord. J. M. GAINER.

SRYGLEY.

James Milton Tolbert Srygley, of Town Creek, Ala., was born on December 14, 1846. He was baptized by Brother Jesse Wood in 1866. He was married to Miss Maude Roberts on August 20, 1873. To this union ten children were born, seven sons and three daughters, all of whom are living except two, one daughter and one son, the oldest and the youngest of the ten, who died when quite young. Six sons were present at the funeral service and served in the capacity of pallbearers. It was an impressive scene to behold six noble men lower the body of their loving father into the bosom of mother earth. Brother Srygley was a member of one of the best families of North Alabama. He was a first cousin of our beloved brother, F. B. Srygley, of Nashville, Tenn., and was a fine character. He was a good man in the fullest sense of the term. He was one of the best and truest friends I ever had or expect to ever have. He had spent the past winter with his youngest daughter, Mrs. Lillian Srygley Rickard, in Fort Worth, Texas. He died in Sheffield, Ala., in the home of his son, Edgar Srygley, en route to his home at Town Creek, which place he hoped to reach before his eyes were closed in death. A large number of friends and relatives attended the memorial services preparatory to the interment of his body in the beautiful cemetery in Tuscumbia, Ala. C. E. HOLT.

CRUMP.

William Crump, son of John and Mary Davis Crump, was born on May 18, 1856, in Sumner County, Tenn., and departed this life on March 30, 1925, at Nashville. Tenn. He was married to Annie Elizabeth Morgan on May 1, 1877. This union was blessed with twelve children—seven boys and five girls. Of this large

family, the mother and seven children still survive. Brother Crump was a remarkable man in many respects, chief of which was his lovable personality, which drew a host of friends to him and held them with an imperishable bond. His faith in the promises of God was an outstanding virtue of his godly life. No man believed stronger than he in the all-sufficiency of the word of God, and it was his privilege to serve Jehovah through storm and sunshine for more than fifty years. He was baptized into Christ in early life by Dr. Hobson, at Cottontown, Tenn. A pillar in the church of God on earth has been removed to find a place in the eternal tabernacles of His heavenly kingdom. May His almighty arm support those who are bowed under the burden of grief and sorrow till Jesus shall wipe all tears away at the happy reunion "over there." Lytton Alley and H. Leo Boles conducted the funeral service at the Twelfth Avenue church house in the presence of a large assemblage of sorrowing and sympathizing friends. LYTTON ALLEY.

GOUGH.

Elder L. Gough was born in Kentucky on November 28, 1847, and died on December 31, 1924, at Waxahachie, Texas. Brother Gough came to Lamar County with his parents at the age of nine years, and lived near Roxton till twenty-one, when he went to Fannin County, where he made his home with an older brother. He obeyed the gospel when eighteen years of age, and truly his life was one of service in the Master's kingdom. He preached the gospel of Christ for nearly fifty years, and was never happier than when in the Master's work. For several years before his death his health was such that he was denied this happiness, and he often felt that his last years were useless because of his inability to continue active service. He was one of the old pioneers whose labor was never crowned with worldly remuneration, but the joy of winning souls to the cause he loved was his greatest reward. He was married, in 1869, to Almedia Brecheen, the wife of his youth, his helpmate while rearing the family, and his nurse and comfort during his sickness and death. The last word that he ever spoke was "mother," for such was what he had called her since children had come to them. This was truly a union of love which grew with hardships and increasing cares. Nine children were born to them, eight of whom are yet living—four sons and four daughters. Their home was one of Christian influence, and these Christian parents have had the satisfaction of seeing their entire family become members of the one body. Father is gone, and we miss him; but we weep not as one who has no hope, for "blessed are the dead who die in the Lord." How often I have heard him speak of that "city not made with hands," and I know he will dwell therein forever. He was faithful to the end, and truly he shall hear the words: "Well done, good and faithful servant: enter thou into the joy of thy Lord." Brother F. L. Young, of Paris, Texas, spoke words of comfort to the bereaved ones, after which his body was laid to rest at Klondike, Texas. Although the weather was intensely cold, many followed his remains to its resting place, and his grave was literally covered with beautiful flowers, tokens of love and appreciation from his many friends and relatives. These lines are written to his memory by a daughter who loved him devotedly and who will always thank God for the influence and counsel of such a Christian father. His devoted wife, our lovely Christian mother, through the mercy of God, is spared to us a little longer.

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SIMPLICITY TOWARD CHRIST.

BY C. A. NORRED.

Simplicity toward Christ is a spiritual fundamental. In 2 Cor. 11: 3 "simplicity" translates a word whose meaning is "singleness;" consequently, the phrase, "simplicity toward Christ," is equivalent to singleness or sincerity toward the Lord Jesus Christ. The attachment of the early Christians to the Lord was marked by a definite sincerity. Luke, in narrating the spread of the gospel around Jerusalem, states that the people of Lydda and Sharon "turned to the Lord." Barnabas admonished the disciples at Antioch to "cleave to the Lord." If our course of life is to be approved of Heaven, our minds must be single to the Lord. I know there are other things besides sincerity toward the Lord, but without sincerity they are meaningless. Sincerity toward the Lord Jesus Christ is essential; it is fundamental.

There is such a thing as having our sincerity beguiled by an increasing double-mindedness. There are some whose lives force you to conclude that while they want joys of heaven when they die, they want "the pleasures of sin" while they live in this world. Such a life has been denuded of sincerity toward Christ.

Then, we may be beguiled by a theory or a policy. Just as a penny held against the eye shuts out the light of the sun, a theory or a policy which is allowed to enthrone itself above the Christ eclipses the Sun of Righteousness in the soul. Everything must be subservient to the Lord of glory. As a singer may "stop at the words," we may stop at the end of a theory or a policy. When that occurs in our lives, we have been beguiled from sincerity toward Christ.

Again, there is "modern ostentation," which can so easily divide our hearts against our Lord and Savior. A certain material equipment and consideration of numerical increase are involved in the service of the Lord, but they must ever be made secondary. Eloquence may be used for God, but it must never, in professed service to God Almighty, be used for itself. There is such a thing as worshiping the temple rather than God. There is such a thing as number lust, and there is such a thing as leading souls to put their trust in the wisdom of men, rather than in the power of God. In these days of "drives" and "movements," one is often forced to wonder if the Lord of glory has not been abandoned for hollow pomp and pageantry that must perish with the using.

Sincerity to Christ is essential. Enshrine the Lord Jesus Christ in your heart and be true and loyal to him, knowing that he is living and knows the very thoughts and intents of your heart. Know you that without sincerity toward Christ all your proffered service to Heaven is vain. Allow nothing to beguile your mind from Jesus Christ. Serve him as though there were nothing else in time or eternity. It is Christ or nothing. "Put ye on the Lord Jesus Christ."

If thou turnest in toward thyself to live to thyself, to be happy in the workings of thine own will, to be rich in the sharpness and acuteness of thine own reason, thou choosest to be a weed, and canst only have such a life, spirit, and blessing from God as a thistle has from the sun.—William Law.

Where you find conceit, it is folly to look for much of anything else.

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CURRENT COMMENT

By JAMES A. ALLEN

The Christian Sun, Richmond, Va., "official organ of the Southern Christian Convention," under the heading, "Bible Reading for Ohio Schools," says:

Just before adjournment, the Legislature of Ohio passed the Buchanan bill, providing that ten verses of the Bible shall be read in the opening exercises in every classroom, and that the Ten Commandments shall be learned by every school child. The bill will now have to be signed by the Governor; and if he vetoes it, it will be dead until 1926.

It would not be a bad suggestion if somebody would introduce a suggestion that "the Bible shall be read" in the churches. And especially would it be a good thing if somebody would suggest to our popular "pastors" the great propriety of reading, in their churches, the various passages from Jesus and the apostles telling sinners what they must do to be saved.

☼ ☼ ☼

Great interest is being manifested in the approaching trial of John T. Scopes, a high-school science teacher, of Rhea County, Tenn., on a charge of teaching evolution in a public school in violation of the Tennessee law. Concerning the indictment, promptly returned by a Rhea County grand jury, a Nashville daily says:

Judge John T. Raulston, presiding, charged the jury on the law of the theory of evolution as it shall be taught in the public schools of Tennessee, the first time such a charge has been delivered in a Tennessee court.

The indictment as presented to the grand jury reads: "That John Thomas Scopes, heretofore, on the 24th day of April, 1925, did unlawfully and willfully teach in the public schools of Rhea County, Tennessee, which said public schools are supported in part and in whole by the public school funds of the State, certain theory and theories that deny the story of the divine creation of man as taught in the Bible, and did teach instead thereof that man has descended from a lower order of animals, he, the said John Thomas Scopes, being at the time and prior thereto a teacher in the public schools of Rhea County, Tennessee, aforesaid, against the peace and dignity of the State."

The issue to be decided by the courts is whether or not the law forbidding the teaching of evolution in public schools is constitutional. While the Gospel Advocate is not in politics, we submit the opinion that the law is constitutional, as it is but an application of the will of the men who wrote the Constitution. The Constitution itself becomes unconstitutional and needs changing when it ceases to express the will of the majority of the taxpayers of the State.

The naked fact is that an overwhelming majority of the taxpayers of Tennessee do not want infidelity taught in the schools that they are taxed to support. A self-respecting teacher, who thinks it is smart to persist in teaching the unproven and absurd theory of Darwin that man sprang from the lower animals, knowing the sentiments of the men who are paying his salary, should be ashamed to accept it. Certainly, such teachers are free men and possess the privilege of doing like they please; but the manly and honest thing for them to do is to do like they please in schools of their own, not in schools belonging, by virtue of taxation, to other people.

☼ ☼ ☼

Concerning "a doctored Bible," Len G. Broughton, in the Western Recorder, says:

It is an interesting document, this doctored Bible of our modern days, with its unproven philosophies. We may engage in all sorts of mental gymnastics around it, and we get great delight from the speculative exercise; but when its makers attempt to force us to lay aside our old Bible, with its Genesis account of man made in the image of God, and accept the built-down man of the metropolitan museum, made of bones of monkeys and gorillas ingeniously put together by so-called scientists, and pin our faith to it as being actual proof of our monkey origin—I say, when it comes to pass that a few so-called scientists and overambitious educators attempt to force upon a believing church such humbuggery for the purpose of destroying our Bible and making themselves appear smart, our great believing hosts of Southern Baptists will everywhere enter their internal, external, and eternal protest against its being proclaimed from their pulpits or schools, whether the schools be operated by church or State.

The Gospel Advocate wishes to suggest that "this doctored Bible of our modern days" covers more than the "Genesis account of man made in the image of God" or a denial of the virgin birth of our Savior. In the first place, the "doctoring" administered to the Bible by the religious world itself is responsible for the "doctoring" that it has received from infidels.

Is it any greater crime to deny the statement of Moses that "God created man in his own image" than it is to deny the statement of Peter that baptism is "for the remission of sins?" Is it not as fearful to deny one statement as it is to deny the other? When so-called scientists" attempt to force us to lay aside our old Bible," do they do any worse than do so-called preachers who "attempt to force us to lay aside" some of "our old Bible's" plainest statements? Many who cry, "Lord, Lord," deny "even the Master that bought them" and endeavor to undermine his divinity by repudiating what he commands.

The very verse that authorizes a man to be a Baptist is the same verse that authorizes him to "accept the built-down man of the metropolitan museum, made of bones of monkeys and gorillas ingeniously put to-

gether, by so-called scientists." To teach things that the Bible does *not* authorize is as much infidelity as to deny the truthfulness of any statement contained in the Bible. The religious world itself is responsible for the fearful spread of infidelity.

It seems that the present effort to do away with the Bible and to make infidelity universal should bring the religious world to their senses. It is as great infidelity to build up churches unknown to the Bible or to teach sinners that it is nonessential to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," as it is to teach the absurd guesses of Darwinism or to deny the virgin birth of our Lord.

The false theory of evolution should be gone over carefully and exposed and refuted in detail. And while this is being done, it should be remembered that the whole Bible, from Genesis to Revelation, rests upon Christ, and that the great cardinal, fundamental fact that attests the divinity of Christ is his resurrection from the dead. Jesus quoted from and indorsed the writings of Moses and the prophets. If Jesus rose from the dead, he is the Christ, the Son of God; and if Jesus is the Christ, the Son of God, all that he indorsed is true. All these questions rest, in their final analysis, upon the divinity of Christ. The greatest proof of the divinity of Christ is his resurrection from the dead, and his resurrection from the dead is the best-proved fact in the annals of mankind. Instead of throwing a smoke screen over infidelity and wickedness, in both our schools and churches, let matters be brought to their true issue, and let facts be attested to by qualified witnesses and competent testimony.

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OUR CONTRIBUTORS

THE SINFULNESS OF SIN.

BY JAMES E. CHESSOR.

Sin is generally misunderstood. Men do not appreciate its terrible enormity. Certainly there is not such a realization of the guilt and deadliness of sin to-day as should be. Men would recoil from sin as from a deadly thing if they properly understood its enormity. They have yet to learn that sin is exceedingly sinful, notwithstanding the Bible reveals its origin, its workings, and its blighting results. God is not responsible for this ignorance. He has given its history. The history of man, for that matter, is in a very large sense the history of sin; for man has sinned from the beginning, and God, instead of covering his transgressions, has recorded them for our admonition. Repeatedly has he warned man not to sin. Moses, in his solemn farewell addresses, foretold the awful consequences of sin; but, notwithstanding, the Jews sank deeper and deeper in iniquity, until finally they were exiled and scattered among the nations. Jesus and his apostles taught much concerning sin, but we are loath to profit by this teaching.

The universality of sin deceives people as to its enormity. It is a common thing. One cannot condemn sin without in some degree condemning oneself, for no man can say he has not sinned, does not sin, nor has had to do with sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say we have not sinned, we make him a liar, and his word is not in us." Sin has never been eradicated from the earth, and it is coextensive with the inhabited globe. It is a peculiar fact that the sin of the race, no less than the original sin of Adam, made necessary the crucifixion of Christ. "For *all* have sinned, and come short of the glory of God." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all* have sinned." The very best of men fall into sin. "For in many things we *all* stumble." We cannot exclude ourselves from sinners, "for then must we needs go out of the world." Sin is a common thing, as evident as the works of the flesh. We have come to regard it as a necessary evil. Not so. It is an evil to be dealt with, to be rooted up.

Sin is said to blind. "And even if our gospel be veiled, it is veiled to them that perish; in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." No mortal would reject the gospel of his salvation and judge himself unworthy of everlasting life if he were not blinded to his own best interests. But the lure of the primrose way—the vain, illusory pleasures of the world—deceives millions. Jesus charged the Pharisees with spiritual blindness. "Ye blind guides," he said. "Thou blind Pharisee." The slayers of the Christ were so blinded that they did not recognize the enormity of their crime; hence the petition on the cross: "Father, forgive them; for they know not what they do." The Laodiceans were self-deceived. Lukewarm, wretched, miserable, destitute, the church at Laodicea prided herself upon her self-sufficiency. Yet she was wretched, miserable, poor, blind, and naked, and knew it not, and stood in need of eyesalve to anoint her eyes that she might be able to see. Blind in their arrogance, deceived as to their real condition, and rather well pleased with themselves, here were worshipers who were oblivious to the fact that they were groping in the Stygian darkness of sin.

The secular press, by the wholesale publication of

crime for sensational effect, is doing much to dull the finer moral sense of the reading public. The newspapers have ferreted out evil and spread it before us every morning to such an extent that we have become familiar with murders, embezzlements, robberies, prize fights, divorces, and other revolting forms of lawlessness. Tales of crime, written in highly sensational style and oftentimes grossly exaggerated, occupy the most prominent columns and appear in the most conspicuous headlines. On the front page is exhibited the brutal face of some prize fighter, or murderer, or robber, as though the features were those of a Lincoln or a Burroughs. Thus the insidious and sinister influence of the secular press tends to deceive people as to the enormity of sin.

Strange as it may seem, the pulpit may be held justly to blame for much of the misconception as to sin. Ministers, presuming to represent Jesus Christ and to speak his words faithfully, have not uniformly painted sin in its true colors, but frequently have resorted to easy teaching to tickle the ears of a pleasure-loving audience. Christ came into the world to "call sinners to repentance," but oftentimes evangelists go into communities seething in wickedness only to bandy words about the "social problems confronting the church." The great vices that nest and breed in our cities are sometimes said to need simply a better environment, improved sanitation, more fresh air and light, for their eradication. Let it be remembered that Jesus never directly mentioned a so-called social problem; but he did teach that sin originates in the heart, and that, therefore, there is individual responsibility for its existence. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings." There may be outside promptings to sin, conditions which help to aggravate evil which alr ady exists; but it is vain to imagine that a change in external conditions will of itself bring about a change of the human heart. The sinner must realize personal responsibility for personal sin. No social arrangement, however ideal, can promise any effectual benefits unless there is brought home to us as individuals a profound sense of personal sin.

The pulpit also is shirking responsibility by refusing to warn against the worst sins. It is popular, on the other hand, to make much ado about the world growing better. They tell us with gusto that civilization is in the ascendancy and that righteousness is increasing with enlightenment. The testimony of the Spirit is that "evil men and impostors shall wax worse and worse, deceiving and being deceived." Present-day evils are not warned against as they should be. Dancing is on the increase, and in the most disgraceful and debauching forms. Sometimes Christians dance, with but feeble protest from pulpit or elders. The moving picture is a sinister evil that is habitually winked at. Money lovers and usurers occupy pews in fashionable churches where fawning pastors are careful not to tread upon their toes. Immodest dress, fornication, unscriptural divorce, card playing, parlor gambling, drunkenness, and many other crying evils go unwhipped of justice and unrebuked. Many preachers prefer to deal in generalities, to talk about God's boundless love and grace, the atoning blood, universal peace, disarmament, and social problems. They find few cases of downright wickedness.

Our material prosperity has tended to make us gross. It has so engrossed the energies of the people and so monopolized their time that they have ceased to meditate upon the teachings of the Bible. They do not take the pains to see themselves in the divine mirror. Our amazing prosperity has blinded our eyes to the worth of spiritual realities. Man's success in invention and discovery, in harnessing into service the forces of nature, his progress through education and philanthropy, has deceived man himself into believing that he is self-sufficient and rendered him insensible to his utter need of a Redeemer. Hence, this age is heedless to the gospel appeal. The word of God has lost nothing of its dynamic potentialities, but the story of the cross falls upon listless ears.

Be not deceived as to this age. It is a crooked and perverse generation, and God's people must save themselves from it. With all its enlightenment, it is exceedingly sinful. In the days of Noah there were "giants in the earth"—giants in stature and in sin. It is even so today. There are giants in selfishness, in covetousness; giants in immorality and profanity; giants in infidelity and irreverence. Often the greater the intellectual equipment and business acumen, the greater the sinner. There is a deal of tinsel and whitewash in evidence, and the inside of the cup wants cleansing. The pulpit is responsible in a large measure for the lamentable condition prevailing in refusing to call a spade a spade. Faithful preachers are doing what they can to stem the wave of sin which has swept over the country, by saving sinners, but they are battling against odds.

KNOWLEDGE THAT MAKES US GROW.

BY S. H. HALL.

Paul speaks of some "ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3: 7.) People get into this condition because they fail to learn and submit to the *one truth* or *fact* without which man can never grow—viz., that God's word is static, fixed, unchangeable, but that man is not so; that man needs to continually change and conform his life and character to the teaching of the everlasting and unchangeable word of God; that the heavens and the earth may change, be moved, and even pass away, but God's word will stand forever.

The sin of the ages has been and still is that man will continually try to change the truth to suit his own preconceived ideas and notions, when the only possible way to make progress is to know, of a certainty, that the truth is unchangeable, but that man needs to change daily into the likeness of that glorious character so clearly revealed to us in the Holy Scriptures. In Rom. 12: 1, 2 we are commanded to "be not conformed to this world," but to "be transformed by the renewing of" our minds, that we "may prove what is that good, and acceptable, and perfect, will of God." Paul speaks of those who "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." (Rom. 1: 25.) In actuality, God's truth cannot be changed; but, in practice and our way of living, we often change it. This is done when we try to twist and pervert it to suit our own carnal and selfish desires. When this we do, we are serving the creature and not the Creator. This always debases and degrades us. We should get the fact well established in our hearts, and daily be conscious of it, that *man needs to change*, not the truth. When we become willing to continually change to make our lives conform more and more to the truth, we are getting where life becomes easy. Man can be changed, and needs to be; but the truth, never. It is a hard life to live when we pursue that course in religion that demands that we be forever trying to change the unchangeable, forever trying to change that which is right and should be forever left as it is. Such a course in life continually makes worse and worse, destroys joy and peace, and establishes discontent and unhappiness. But when we recognize God's truth as absolutely perfect and all-sufficient, and that we need to be changed, and that the only way to obtain it is to surrender to Christ and ever conform our lives to the teaching of God's word, we have found the only way for true growth, and the way of joy and peace, and the only sensible life to live.

THE DEBATE AT TWELFTH AVENUE AND CEDAR STREET.

BY F. B. SRYGLEY.

This discussion was between our Brother G. P. Bowser and one whom they called "Dr. Terry," a Baptist preacher. They were both colored, but rather unequally yoked together. Brother Bowser is a quiet, unassuming man, yet he possesses a wonderful knowledge of the Scriptures. He is a natural logician, who knows when he has proved a thing as well as he knows when his opponent has not done so. "Dr." Terry is a blustering, overbearing speaker, who has the matter he uses all written out, some of which bears on the subject, but much only remotely. He has considerable native ability, which, if he had the truth, he could use quite effectively on an opponent. The first thing which he should do would be to throw away all of his preparations for debating and take his Bible and arrange some of its plain facts in a way to use them in the very language of the Scriptures; but, in order to do this, he would have to cut loose from the Baptist faith and cease trying to prove its inconsistencies.

I noticed that these colored debaters treated each other with great respect, and both the speakers and the congregation behaved themselves extremely well. Some white audiences and debaters could improve themselves in this respect by imitating these colored people.

Terry and his Baptist brethren showed too much anxiety over the contributions, which were constantly made prominent by them. Brother Bowser and his brethren were exceedingly nice in this respect, and I feel that he was very well supported for his labors.

Brother Bowser deserves a support for his loyalty to the word of God, and I predict for him great usefulness in the Master's service if he does not get mixed up too much in the foolish idea of a future millennial kingdom. He showed none of this in his debate, and it is to be hoped that he may never be entangled in this unapostolic interpretation of the prophets.

COMMENTARY ON FIRST CORINTHIANS. No. 19.

BY C. E. W. DORRIS.

Chapter IV.—Continued.

FORMING JUDGMENTS OF RELIGIOUS TEACHERS.

(Verses 6-9.)

Verse 6. *These things, brethren.* The things gone before in chapters 1, 2, 3. *I have in a figure transferred to myself and to Apollos.* Instead of using the names of the false teachers at Corinth, Paul uses his own name and that of Apollos to illustrate to them lessons he wishes to get before them. *That ye might learn in us not to think of men above that which is written,* etc. "Learn not to go beyond the things which are written." (A. R. V.) The lesson Paul desired them to get was that they should not, in thinking of men, go beyond what is here written or scripture warrants. You should not exalt one preacher as your leader while seeking to pull others down. Not only should we not think of our teachers beyond what is warranted by the Scriptures, but in each act of worship and service as well. Paul renews his former argument, that neither the Corinthians nor any other Christians should so overvalue and magnify some ministers of the gospel as to undervalue and despise others, making men of eminency the heads of factions and parties; but that they esteem all ministers as agents of Christ, doing nothing of themselves, but assisted by the grace of God, to whom the success and entire praise of all their labors is due. This is to think of them according to what is written. (See chapter 3: 6-8.)

7. *Who maketh thee to differ?* Either in gifts or graces. This is an expression to show the Corinthians that no one had given them graces except God. *Why dost thou glory,* etc.? A rebuke for glorying over things given them. These spiritual gifts were given you, and, therefore, you have no room for glorying. The ministers who have received the greatest gifts from God should be most humble themselves, and none should despise others who have received less. There is danger of ministers possessed with great abilities, eminent for gifts, being puffed up themselves, and people are too prone to glory in them. There is a temptation in good things to pride. The best of men may become overheated by what they have received, and Satan may take occasion from this to puff us up with pride; therefore, Paul uses this humbling and pride-modifying expression, "What hast thou that thou didst not receive?" There is nothing wherein one minister, or indeed one man, differeth or is distinguished from another but it is given him from God. It is God and not himself that maketh him to differ.

8. *Now ye are full.* The Corinthians abounded with spiritual gifts, and so did the apostles. But the apostles, by continual want and sufferings, were kept from self-complacency. The Corinthians suffered nothing; and havhaving plenty of all things, they were pleased with and applauded themselves. They were like children, who, being promoted in this world, disregard their poor parents who suffered in sacrificing to make their promotion possible. *Ye are rich.* A proverbial expression, denoting the most plentiful circumstances—a rebuke in irony for boasting over gifts given them. *Reigned as kings without us.* That is, the Corinthians thought themselves as important as if they were kings. *I would to God ye did reign.* The climactic rebuke which follows the irony. I would ye had attained the height of holiness, *that we also might reign with you.* This is the keenest of the rebuke. If they were exalted as highly as they thought they were, this would enable the apostles, who gave them the gifts, to reign with them. Their gifts were of a lower rank than those of the apostles; therefore, Paul, whom they considered of less importance than themselves, was the greater. The Corinthians were, in their own estimation, in their reigning state; but Paul, who was the greater in power, was only in his suffering period. This also shows that the Corinthians should not think of themselves more highly than they ought to think. You think yourselves so full and rich in all kinds of knowledge that you despise me, your spiritual father. I am looked upon as a dull fellow, not worthy to be named with your new admired teachers; you advance yourselves as much above me as a king is above his own subjects. I wish with all my heart your happiness and exaltation were real, then you would be high enough for me to share with you in it; but instead of this being real, you are only puffed up with notions and have too much conceit. Spiritual pride—that is, boasting of and glorying in the gifts, graces, or privileges which are conferred upon us—is a sin with which the evil one strongly tempts, and weak Christians are extremely prone to the practice and commission of.

9. *God hath set forth us the apostles last, as it were appointed to death.* In contrast with the Corinthians, the state of the apostles is given. Alluding to the Roman custom of bringing forth the criminals whom they gave a chance to escape with their lives in fighting with themselves or wild beasts, so that he who escaped was reserved for slaughter another day, so they might well be called persons appointed to death. By comparing the apostles to these devoted persons, Paul has given us a strong and affecting picture of the dangers which the apostles encountered in the course of their ministry—dangers which at length proved fatal to most of them. At "last," near the close of the games, gladiators doomed to die were led forth and shown to the spectators, then stripped of all armor and exposed naked to the attack of others. So the apostles were a *spectacle unto the world, etc.*—that is, doomed to reproach, suffering, and to death. By "the angels," to whom the apostles were made a spectacle, some

think are meant the evil angels, who may be supposed to delight in the blood of the martyrs. Others think they are the good angels, to whom the faith and constancy of the apostles gave great joy. I am of the opinion that both were intended, for it must have animated the apostles in combating with their persecutors to think that they were disappointing the malice of evil spirits, while they were making the angels in heaven and good men on earth happy by the faith, patience, and fortitude which they were exerting in so notable a cause. They were set as upon a theater or stage, in public view, where heaven, earth, and hell are spectators. God, angels, and men wait to see the glorious triumphs of our faith and fortitude.

WESTERN MISSIONARY WORK.

Since last report the following contributions for the Western missionary work, to be conducted by Brother Srygley, have been received: B. F. Hart, Petersburg, Tenn., $5; Mrs. Stella Odom, Statesville, Tenn., $2; I. C. Furris, Henderson, N. C., $5; Mrs. Mary M. Hooper, Lyles, Tenn., $20; Lee Jones, West Point, Ga., $10; Cynthia J. Ralston and family, Estill Springs, Tenn., $3; Mrs. J. F. Winter, St. Petersburg, Fla., $5; church of Christ at Auburntown, Tenn., by J. T. Carter, treasurer, $12.50; John R. Williams, Hornbeak, Tenn., $3.

Jesus commanded: "Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) "Go ye therefore, and teach all nations." (Matt. 28: 19.) The early disciples were intensely missionary. "They therefore that were scattered abroad went about preaching the word." (Acts 8: 4.) It is a sad comment on the churches of Christ that there are great sections of these United States, to say nothing of the rest of the world, that have never heard the gospel. We think there are about a thousand churches in Tennessee alone, besides many congregations in Kentucky, Texas, Georgia, Alabama, Arkansas, Oklahoma, and other States. The slow progress made by the churches in spreading the gospel will stand as a witness against them in that day, and the cry of the souls they could have saved, but for their lethargy and indifference, will ring in their ears through an endless eternity.

Brother Srygley made a trip to the West last year and did much good. He was partially supported by contributions from readers of the Gospel Advocate. The call comes for him to return, and he has decided to respond. These places cannot support a preacher, yet they are crying for the gospel. Any one desiring to assist in sustaining Brother Srygley in this work may communicate with James A. Allen, Gospel Advocate, 110 Seventh Avenue, North, Nashville, Tenn. J. A. A.

MEETINGHOUSE AT QUEBECK, TENN.

The following contributions have been received to assist in building a much-needed church house at Quebeck, Tenn: From Mrs. W. A. Vandyke, $2; Mrs. Mattie Johnston, $1; Mrs. Richardson, $1; Highland Avenue Church, $25; Mrs. H. J. Canterbury, $2; Norman Davidson, $15; David Lipscomb, $5; Hiram Higgins, $2.50; Lawrence Avenue Church, $25; Sarah Ehresman, $2; and Mrs. J. Claude Martin, $100. Total, $180.50. Sister Martin, in her great desire to assist these brethren, also kindly donated a desirable lot upon which to build, well located, and with the restrictive clause in the deed. The brethren at Quebeck are not able to build without help, and the house would be a great advantage to the cause in that community. The Gospel Advocate is glad to assist Sister Martin in this worthy enterprise. Kindly address all communications to Mrs. J. Claude Martin, 2314 West End Avenue, Nashville, Tenn. J. A. A.

MAKE HOME LIFE BEAUTIFUL.

Let me say to parents: Make the home life beautiful, without and within, and you will sow the seeds of gentleness, true kindness, honesty, and fidelity, in the hearts of your children, from which they will reap a harvest of happiness and virtue. The memory of the beautiful and happy home of childhood is the richest legacy any man can leave to his children. The heart will never forget its hallowed influences. It will be an evening enjoyment, to which the lapse of years will only add new sweetness. Such a home is a constant inspiration for good, and as constant a restraint from evil.

If by taste and culture we adorn our homes and grounds and add to their charms, our children will find the quiet pleasures of rural homes more attractive than the whirl of city life. Such attractions and enjoyments will invest home life, school life, the whole future of life, with new interests and with new dignity and joyousness, for life is just what we make it. We may by our blindness live in a world of darkness and gloom, or in a world full of sunlight and beauty and joy; for the world without only reflects the world within. Also, the tasteful improvement of grounds and home exerts a good influence, not only upon the inmates, but upon the community. An elegant dwelling, surrounded by sylvan attractions, is a contribution to the refinement, the good order, the taste and prosperity of every community, improving the public taste and ministering to every enjoyment.—Exchange.

NELSON

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MR. BRYAN ON SAUL'S CONVERSION.

BY A. M'GARY.

When I wrote my third article in review of Mr. Bryan's learned and ornamented fallacies concerning the teachings of Christ and his apostles, I had no thought of offering anything more in review of him.

But since writing that article I have read him on the conversion of Saul of Tarsus, in which deliverance he pursued such a different course from that he followed in reference to the eunuch's conversion that I feel constrained to publicly draw the very marked contrast I see between his two courses.

In his discussion of the eunuch's conversion, he paid such close attention to all the revealed facts and details in the case that he almost lost his "orthodoxy," retaining it only "by the skin of his teeth," in saying that the eunuch "was baptized to symbolize the washing away of his sins." He might have said, with just as much show of sense, reason, revelation, or authority, that faith symbolizes hearing the word of God, and repentance symbolizes the will's determination, and confession symbolizes faith in Christ.

Sectarians, in contending that "baptism is merely a symbolizing ordinance," "merely" simpletonize their idea of baptism!

But when Mr. Bryan took up Saul's conversion, it seems that he determined to keep a most scrupulous grip on his "orthodoxy" and not wander a hairbreadth from it, and he didn't! For he made the "light that shined round about" Saul the whole thing—the *ne plus ultra*—in his conversion, and said that "thousands had, since that, experienced the same." Yet, if both his present and eternal welfare depended upon his doing so, he could not show a case like it, either before or since its occurrence in the case of Saul of Tarsus—not one case, from Adam to Bryan, both included. And I dare say there will never be another like it between now and the sounding of "the last trump," the claim of "orthodoxians" that it occurs in all of their conversions to the contrary notwithstanding. There is just one, and only one, thing that occurred in Saul's case that does not occur in "orthodox" conversions—"blindness." However, there are two differences between the blindness in Saul's case and that in "orthodox" conversions. Saul's blindness was physical, and theirs is spiritual; and Saul's lasted but three days, while theirs lasts forever, except in very rare cases.

The knowledge and wisdom of "orthodoxians" with reference to Saul's conversion is amazing, wonderfully so, the amazing wonderfulness of it being that they, so many centuries removed from the occurrence of Saul's conversion, should know so much more about it than Saul himself did at the time, or ever after the occurrence learned.

Had Saul, at the time the "light shined about him," possessed the knowledge and wisdom that our "orthodoxians" have (or imagine they have) concerning that "light," he would have been as happy as a lark in May during those three days that intervened between the coming of the "light" upon him and his reaching the place "in the city" where Christ had informed him it would be told him what he *must* do. Poor fellow! His lack of "orthodoxic" information concerning that "light's" being "the power of God unto his salvation" caused him to suffer "three days" of intense mental anguish and heart agony, instead of the thrilling and exquisite joy and inexpressible delight he would have experienced during that same time, had he only known the divine purpose of the "light" as "orthodoxians" know it (or imagine they do).

Moreover, had he possessed such information, it would have spared him of making that apostolic mistake of writing what he did, as follows: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Pitiful Paul! Though he was a wise teacher, considering his "times of ignorance," according to the wisdom (or imagined wisdom) of "orthodoxians," he would not be competent to teach in the most backwoods "orthodox" church of this day and generation!

Why, Paul was so far behind the "orthodoxians" of to-day, in spiritual wisdom, as to not even know that baptism is "merely a symbolizing ordinance." It's easily perceptible in his apostolic writings, in which he frequently referred to baptism, that he believed, to the very close of his earthly career, that when Ananias said to him, "Be baptized, and wash away thy sins," that he meant exactly what he said, and that his sins were "washed away" in baptism instead of in the "light" that "shone round about him" three days before.

If Mr. Bryan had dealt with Saul's conversion as assiduously as he did with the eunuch's, and had kept track of Saul from the time the "light shone round about him" till he got "into the city" to learn what Christ had said to him would there be "told what he must do," as closely as he kept track of the eunuch from the time Philip "joined himself to the chariot," in obedience to the Spirit's instruction, till he (the eunuch) and Philip "came up out of the water" and "the eunuch went on his way rejoicing," he (Mr. Bryan) would have easily seen that Saul's miserableness ended right where the eunuch's joyfulness began—after obedience to Christ's command, "Be baptized."

And then, if Mr. Bryan could have mustered sufficient spiritual strength to have broken off the sectarian shackles that enchain him to the delusion that is called "orthodoxy," he would have soliloquized with himself about as follows: "It's no wonder, in the light of Christ's saying, 'Go ye into all the world, and preach the gospel to every creature. He that believeth [what you preach] and is baptized shall be saved; but he that believeth not [what you preach] shall be damned,' that Saul's miserableness ended and the eunuch's joyfulness began when they were baptized."

Mr. Bryan, as closely as he followed the footsteps of the eunuch, saw no such "light" in that case as that which "shone round about Saul." But there's one notable thing he did see in keeping track of Philip and the eunuch. He saw the personal presence of the Spirit. But I fear he was so obsessed with "orthodoxy" that he did not duly note the very significant fact that the Spirit did not function in the eunuch's conversion as "orthodoxy" so loudly asseverates that he (the Spirit) functions in "orthodox" conversions—did not operate by direct impact upon the mind or heart of the eunuch, but addressed him through the preacher, Philip.

COMMENDATION.

I have very carefully read "A Review of R. H. Boll," by R. L. Whiteside and C. R. Nichol, and I consider it a complete scriptural reply to the fallacies of R. H. Boll and his associates. These brethren have very carefully examined the prophecies and the interpretations placed upon them, and have shown that they are made to contradict the plain word of God. The compilation of the scriptures bearing upon the subject of the kingdom of Christ would be worth to any student far more than the price of the book; but with the argument presented and the scriptures, I consider the book of great value to any one who desires to learn the truth on the subject under consideration. The book should have a wide circulation, and all brethren who have been in any way misled by this Adventist-Russellite doctrine should be encouraged to read it. It can be ordered from Mrs. C. R. Nichol, Clifton, Texas. Price, fifty cents.

F. B. SRYGLEY.

IMPORTANT CHANGES IN FREED-HARDEMAN COLLEGE.

BY L. L. BRIGANCE.

This well-known institution is nearing the close of its seventeenth session. It opened its doors in the fall of 1908, under the name of the National Teachers' Normal and Business College, with an enrollment of about four hundred and seventy-five pupils. It maintained a large attendance for several years until the State normals and county high schools, with their great popularity, began to cut down its patronage. Another thing that has adversely affected it was its failure to qualify for recognition by the State and the college associations.

In 1919 its name was changed to "Freed-Hardeman College," under which it has been operating ever since. Two years ago A. G. Freed and N. B. Hardeman withdrew from the faculty, and W. Claude Hall and C. P. Roland succeeded them. The school has been a success under their management. The enrollment has remained just about what it was before they took charge of it, and the work and discipline have been excellent.

Now some important changes are being made for the future. Because of an S. O. S. call from Cordell Christian College, the board of trustees has agreed to release Brother Hall that he may become president of that school. They regretted to give him up, but felt like it was their duty in order to save another Christian school. The agreement was mutual and pleasant, and Brother Hall leaves with the kindliest of feelings toward the school and every one connected therewith.

On the other hand, Freed-Hardeman College retains Brother Roland, than whom few better school men can be found. In addition, it acquires some men whose ability in their fields of labor stands second to none.

H. L. Calhoun, who was for many years identified with our "transgressive" brethren, having seen the "error of his way" and the futility of his course, has taken his stand with those of us who oppose all departures from the simple work and worship of the New Testament church. He resigned from all "digressive" churches the first of this year and has been preaching for "loyal" churches within his reach ever since. He begins his work with Freed-Hardeman College next session. Brother Calhoun is without doubt the greatest scholar and Bible teacher among us. He is an A.B. of Kentucky (now Transylvania) University, and a graduate of the College of the Bible under McGarvey and associates. He is a B.D. from Yale and an A.M. and a Ph.D from Harvard. He was first-honor man in Kentucky University, also the College of the Bible. He was one of the four selected to speak at Yale on commencement day; was president of the Semitic Club at Harvard, and also received the Williams Fellowship, the highest honor Harvard has to bestow. He and Sister Calhoun traveled in Europe, Egypt, and the Holy Land during the summer of 1913. He taught in the College of the Bible, Lexington, Ky., from 1904 to 1917, and was dean of this famous institution from 1912 to 1917. He was selected by J. W. McGarvey to succeed him; and if there is any man living to-day who is able and worthy to wear the mantle of McGarvey, it is H. L. Calhoun. Brother Calhoun will give his time to teaching the Bible, Hebrew, Greek, etc.

N. B. Hardeman is so well-known to the readers of the Gospel Advocate that it is not necessary to say much about him. He holds the degrees A.B. from West Tennessee Christian College and A.M. from Georgie Robertson Christian College. He was for twelve years superintendent of public instruction in Chester County, Tenn. He was one of the founders of Freed-Hardeman College, which bears his name, and has spent the greater part of his life in the schoolroom. He goes back into the school next session, and will devote himself to teaching the Bible and related subjects.

The High School of Freed-Hardeman College has been placed upon the accredited list of schools by the State Department of Education, and the college has been admitted into the Tennessee Association of Colleges as a fully accredited junior college entitled to all the rights, privileges, and consideration belonging thereto.

In addition to Grammar School, High School, and College, Freed-Hardeman College maintains the following departments: Bible, Instrumental Music, Voice, Vocal Music, Expression, Shorthand and Typewriting, Business, etc.

A strong faculty of teachers in every department is being engaged, and the school expects to do superior work in every line.

A SHOWER FOR THE CHRISTIAN HOME.

BY MRS. E. A. ELAM.

At the suggestion of Sister Lipscomb, the ladies of the congregation at David Lipscomb College gave a shower of staple groceries for the Christian Home, Nashville, Tenn.

Brother and Sister Robert S. King, always ready for every good work, did much toward creating an interest in this undertaking.

In the kindness of our matron, Miss Mary Delk, the reception hall of Avalon Home, David Lipscomb College, was thrown open to receive the packages.

Some members of the Charlotte Avenue congregation, having learned of this intention, voluntarily joined us in this affair by sending some liberal donations. This leads us to suggest that every congregation in the city, or any one elsewhere, would be glad to follow this example and give such a shower once a quarter or once every six months.

The plans are that a larger and permanent Home will be ready for occupancy by October; then a linen shower, incldng everything needed in the Home from dishcloths to tablecloths, pillowcases to sheets, will be in order and appreciated. A little from the many will mean much to the Home. It seems that an opening day of the new Home would be a propitious time for this shower.

This Home appeals very strongly to me, as it no doubt does to every one, because of its offered help to two classes of the most dependent ones—children and the aged. What better work can be done than to assist working and struggling mothers with their children, or the other extreme of life in the decrepitude of age? We are all familiar with what the Bible says about caring for the widows and orphans; also, rising up before the hoary head and honoring the face of the old. All the world loves youth, and it is easy to interest people in children; but those who have grown old in the services of life and are no longer able to care for themselves no less need our tender care.

To relate how the shower was conveyed to the Home must not be overlooked. Sisters Hilldrop and Williams were ready with their cars to serve this purpose. There were about seventy-five pounds of sugar, about twenty-five jars of preserves, about fifty cans of fruit and vegetables, potatoes, meal, coffee, rice, money, etc.

When Sister Williams' car was called for, Brother Roy Williams replied that he would send a truck if needed. I tell this, so that in the event any one has a truck load for the Home he may call Brother Williams, and he will see that the things reach their destination.

O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of his great universe is made richer and sweeter because thou givest him thanks. Bless the Lord, O my soul!—M. G. Pearce.

OUR MESSAGES

A. B. Lipscomb preached at Scottsboro, Ala., last Lord's day.

O. D. Bearden, of Atlanta, Ga., made us a very pleasant visit last week.

H. C. Hale preached at Grant, in Smith County, Tenn., last Lord's day.

Leslie G. Thomas preached at Waverly-Belmont, this city, last Lord's day.

E. A. Elam preached at Union, in Sumner County, Tenn., last Lord's day.

E. A. Elam changes his address to Lebanon, Tenn. Correspondents will kindly note.

George W. Graves, Nashville, Tenn., May 27: "Last Sunday I preached at Ostella, Tenn."

C. M. Pullias preached at Murfreesboro, Tenn., last Lord's day and at Lascassas in the afternoon.

Martin English, Goodway, Ala., May 29: "Carl Barnette, of Greenville, Ala., began a meeting here last night."

W. D. Bills and Arthur Slater are in a meeting at Community House, corner Quintona Road and Main Street, San Antonio, Texas.

S. H. Hall, Birmingham, Ala., May 26: "The meeting goes well in North Birmingham, with large crowds and one confession last night."

J. L. Hines preached at Haldeman Avenue, Louisville, Ky., last Lord's day. Brother Hines began a meeting at Carlisle, Ky., on June 2.

Oscar Parham changes his address from Pinewood, Tenn., to Franklin, Tenn., Route 3. Brother Parham is one of our best preachers.

E. P. Hebert, Fountain Head, Tenn., May 28: "E. P. Watson, of Shelbyville, Tenn., will begin a meeting at Jones Chapel on the second Lord's day in June."

H. F. Pendergrass, who changes his address to 308 St. Charles Street, Birmingham, Ala., has been preaching for the West End Church since the first Lord's day in May.

Jeff Morris gave away seven yearly subscriptions to the Gospel Advocate and several Bibles last year. A most excellent way to do real missionary work. "Go, and do thou likewise."

J. Fairs Nichols, Murray, Ky., May 25: "There was one restoration on Saturday night at Friendship. The Lord's-day morning services were splendid. I love the Gospel Advocate."

W. F. Lemmons preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. Brother Lemmons will soon leave for Montana to engage in missionary work.

C. H. Williams, Morrison, Tenn., May 25: "S. C. Garner, of the County Line Bible School, Bakersfield, Mo., preached three able discourses for the church of Christ at Morrison on May 23, 24."

A. S. Reynolds, Wellington, Texas, May 26: "Any church of brethren wanting a meeting may write me at Dothan, Ala. I will begin a meeting at Esto, Fla., on the third Lord's day in July."

F. O. Howell, Prattville, Ala., May 25: "I began a protracted meeting at this place yesterday. There were two confessions for baptism at the first service. On the first Sunday in July I will begin a meeting in Atlanta, Texas."

W. S. Long, Jr., Detroit, Mich., May 25: "There were two additions at Vinewood at the evening services yesterday—one by confession and baptism and one from the United Brethren who had been baptized for the remission of sins."

C. W. DeArmond, Drakesboro, Ky., May 28: "I closed a good meeting at Sugar Grove, Ky., recently, with nine baptisms. Brother Forgy preached here five nights recently and baptized four persons. Brother Hyde, of Drakesboro, is in a meeting at Hickory Stand."

Gardner S. Hall, 1505 Marvin Hill, Anniston, Ala., May 25: "I recently held two interesting meetings, one at Peaceburg, near Alexandria, Ala., and one here at Anniston, which resulted in three and four additions, respectively."

James A. Allen and Everett Woodroof closed a tent meeting on the South Campus, corner of Lindsley Avenue and University Street, last Sunday night, with twenty baptisms, three restorations, and two from the Baptists who claimed scriptural baptism.

F. B. Srygley is in a splendid meeting with the St. Elmo congregation, Chattanooga, Tenn. A telegram, dated Monday, June 1, advises that there have been four confessions to date and that the meeting will continue another week. Brother Srygley is doing some of his best preaching.

W. M. Mann, Clinton, Okla., May 25: "We seem to be holding our own here since the meeting. Good crowds out at all the services yesterday. Our young people's Bible class is doing a fine work. On account of conflicting dates, I can hold a meeting in June and one in August. Who wants the time?"

W. M. Oakley, Cookeville, Tenn., May 25: "The tent meeting in West Cookeville, which has been in progress for three weeks, with preaching by Will J. Cullum, closed last Friday night, with three baptized and one restored. I was at Bethlehem, in the Eighth District, yesterday, and preached at 11 A.M. and 7:30 P.M.; and at Twin Oaks at 3 P.M., which resulted in six restorations. Our work in Cookeville and Putnam County moves gloriously on."

J. R. Hastings, Blytheville, Ark., sends three new subscribers to the Gospel Advocate, and says: "I want to do a little missionary work, and I do not think that I could do any better work than to place the Gospel Advocate in new homes, because its editors are 'not ashamed to declare the whole counsel of God.' 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' (1 Cor. 15: 58.)"

Wilson Herron, Nashville, Tenn., May 25: "After a delay of several months, the Rains Avenue work is well under way. After much delay we secured a lot on the corner of Rains and Moore Avenues for five hundred dollars, to be paid one-half cash and the balance in monthly notes of twenty dollars each. We have the restrictive clause in the deed. We are erecting a small but comfortable house, and have the framing and siding up, and are trying to get the roof on by next Lord's day. Contributions received to date: Waverly-Belmont Church, $50; Jones Avenue Church, $10. For this we are very thankful, and we hope that others may desire fellowship in this work. Send contributions to W. Herron, 409 McIver Street, Woodbine Station, or to Everett Woodroof, 136 Green Street, Nashville, Tenn."

J. G. Allen, 1412 Baltimore Street, Muskogee, Okla., May 25: "C Street Church, this city, has recently enjoyed two splendid spiritual treats. T. W. Croom, of Indianola, Okla., was with us last Thursday night, and preached a fine sermon; then on Friday night Jeff D. Morgan, of Miami, Okla., arrived in town, and preached for us on Saturday night and at both services on Sunday; so we all are in fine spirits, and feel that a bright future awaits us. C. McClung, of Weatherford, Texas, is to hold our fall meeting, and the 'Bishop' of Franklin (Tenn.) is to be with us in the spring. Let any gospel preacher that has cause to stop over in Muskogee call telephone 3219-J, and a free bed and meals will be furnished while here. Now, be it understood that this invitation does not include hobby-riders, such as anti-Bible schools and anti-Sunday schools, etc., but only sound, gospel preachers."

C. A. Taylor, Louisville, Ky., May 26: "We have just closed the best meeting the Bardstown Road church of Christ, Louisville, has ever had. I. A. Douthitt did the preaching, and we certainly were delighted with his clear, forceful, but kindly, presentation of Bible truths. Two or three evenings were largely devoted to lectures on his trip to Palestine, and these proved to be not only extremely interesting and instructive, but attracted and pleased many nonmembers who returned to hear the gospel sermons. M. C. Kurfees and John T. Smithson, as well as many of the members of the Haldeman Avenue and F. Street congregations, stood nobly by us in the meeting. R. A. Craig, of Shelbyville, Ky., was with us one night. Six were baptized, one of them a man of mature years and head of a family. His wife came forward with him and asked to be identified with us. She had been worshiping with the Broadway Christian Church."

J. A. Cullum, Altus, Okla., May 26: "The work here is growing."

W. M. Oakley preached at Pilcher Avenue, this city, last Lord's day.

Ira Lee Sanders, Wellington, Texas, May 28: "I am now in a mission meeting at Binger, Okla."

J. C. Mosley, Moore, S. C., May 16: "The work here is moving on with good interest and good crowds."

We are in touch with an able and talented preacher who would consider a change of location. Address the Gospel Advocate office.

H. R. Hogg and S. T. Garner, Camden, Ark., May 30: "Brooks Stell closed a week's meeting on May 24, with three baptisms."

John W. Hedge, Kosse, Texas, May 26: "I am now in the midst of a fine mission meeting at Bearden, Ark. I go next to McGehee, Ark."

J. S. Daugherty, Rockdale, Texas, May 25: "Two large hearings at Oakwood yesterday, with a husband and wife restored to their 'first love' at the evening hour."

Gus Nichols, Cordova, Ala., May 30: "I recently baptized a fine young man here. My time is all taken till late in the fall. I begin at Millport, Ala., on June 24."

J. E. Wainwright, Corpus Christi, Texas, May 13: "Twenty-three baptisms and one from the 'digressives' at Runge, Texas. Homer Ferguson, of Kingsville, led the singing."

J. B. Nelson, Dallas, Texas, May 25: "On May 22 N. B. Hardeman closed a meeting with the Pearl and Bryan Streets Church, in Dallas, with eight baptisms and five by restoration and relation."

J. V. Armstrong Traylor, Louisville, Ky., May 26: "The meeting in which I was engaged at Oak Grove, Ky., closed last Sunday night, with five additions—three baptisms and two from the Christian Church."

Will W. Slater, Irving, Texas, May 25: "I will preach at Holdenville to-night, and will begin a week's song drill for the church at Maud to-morrow night, then on to Drumright for a two-weeks' meeting."

Charles C. Shockney will begin a series of meetings at the New Shops church of Christ, corner of Twenty-seventh and Torbett Avenues, this city, on the second Lord's day in June. All are urged to attend these meetings.

Sister Gertrude Palmore, Glasgow, Ky., May 28: "M. L. Moore closed an interesting meeting at this place on May 21, with eight baptisms. Success to the Gospel Advocate. May the good seed sown bring in a bountiful harvest."

D. K. Estes, G. D. Lagrone, and W. A. Taylor, elders of the church of Christ at Tulsa, Okla., May 25: "Will W. Slater, of Irving, Texas, closed a meeting for us, with fifteen baptisms and ten identified with the congregation otherwise."

Ira Wommack, Sulphur, Okla., May 25: "I closed a good one-week's meeting at Elmore City, Okla., with three preaching services yesterday. I baptized five people. We had dinner on the ground. I will begin a meeting at Wirt to-morrow."

Ben West, Sinton, Texas, May 28: "During June home forces will conduct a revival. We are baptizing more people than ever before. Last Lord's day I preached the baccalaureate sermon for the Sinton high school, and on May 17 at the Sodville high school."

E. E. Shoulders, 1324 St. Nicholas Avenue, New York City, N. Y., May 28: "The New York City church of Christ holds services each Lord's-day morning at 226 West Fifty-eighth Street. Bible study and worship at ten and eleven o'clock, respectively. Let's get more laborers into this field."

W. D. Black, Sweetwater, Texas, May 27: "My brother, C. H. Black, of Menard, Texas, has sold his crop and is ready to answer calls for meetings or Sunday appointments. If you need a man to help you in a meeting, either in song or preaching the word, call him. Address C. H. Black, Menard, Texas, Box 38, for the present."

Price Billingsley, Stamford, Texas, May 28: "The Heights meeting in Houston, Texas, is history at last, closing last Lord's-day night with a record attendance and a goodly number added to the congregation by primary obedience. We get away to a good start in the Stamford tent meeting. From here I go to Tulia, Texas."

Men worthy to serve God for gain are willing to serve the devil for nothing.

More than one man who can see the mistakes of Moses is stone blind to his own.

Many a man who goes to church with a long face sells goods with a measure that is too short.

E. A. Elam has been requested by the Committee of Arrangements to take part in the program at the unveiling of the statue of the late Senator Edward W. Carmack on the Capitol grounds, June 6. Brother Elam preached the funeral of Senator Carmack at the time of his burial at Columbia, Tenn., and for many years was one of his most intimate personal friends.

C. Petty, Pineapple, Ala., May 24: "I have meetings for nearly all the summer. I lack only two to fill all the time I will be able to give, and I would like for them to be in North Alabama. If some of the places in North Alabama see this and will write me, I would like to be with them in meetings as in the long ago. Best wishes to the Gospel Advocate and its writers."

Charles L. Talley, Hopkinsville, Ky., May 29: "G. A. Dunn, Sr., of Dallas, Texas, and Tommie A. Nicks, of Nashville, Tenn., will begin a two-weeks' meeting here with the Seventh Street church of Christ on Lord's day, June 7. Owing to the fact that I failed to secure a tent in which to do some mission work, I will have time to preach in two meetings at any time from now until September 1."

Jesse F. Love, Fort Myers, Fla., May 26: "I am at Fort Myers, Fla., waiting for my new tent to come that Brother White is making for me, so I can hold a meeting here. There are only five members that I have been able to find. If any reader of the Gospel Advocate knows of any members of the church of Christ in or near Fort Myers, write me, and I will hunt them up. If you have friends here, write me, and I will visit and try to interest them in the word of God."

Joe A. Mason, Estill Springs, Tenn., June 1: "J. M. Gainer will begin a meeting at the church of Christ at this place, beginning on Sunday, June 28, at 11 A.M. Services each evening at 7:45 o'clock. J. Elam Derryberry will be in charge of the singing. All are invited to be with us." Any of the brethren who may visit Estill Springs during the meeting will find Brother Mason to be a most excellent host and a most diligent worker in the vineyard of the Lord.

C. Petty, Pineapple, Ala., to F. W. Smith: "While the Gospel Advocate writers all stand foursquare on all things the Bible says, which makes it such a great paper, yet some things impress us more than others. In your article on religious journalism you said, 'We must be true to the truth.' I want to grasp your hand on that saying, for, as I see it, that is our only hope. I have been knowing you for forty years, and the nearer you get to your final home, the truer you are. May the Lord bless you, my brother."

S. Houston Proffitt, Chattanooga, Tenn., May 25: "Yesterday was a great day with the congregation at Sale Creek. It was home-coming day. Fifteen years ago (the first Sunday in May) the congregation first occupied its new house of worship, which had been built with many sacrifices by the members of the church and also with some outside help. Much good has been accomplished by this congregation. I spoke to the church in both the forenoon and afternoon, and lunch was served on the ground."

W. Halliday Trice, San Francisco, Cal., May 23: "Should any of the brethren visit this State this season, they will find a hearty welcome at our place of worship. We meet in Richmond Hall, Fourth Avenue and Clement Street. The Berkeley brethren meet in Stiles Hall, Dana and Alston Way, near the University. The work is moving along nicely in San Francisco and Berkeley. I am still preaching for the Berkeley brethren in the evening, but they are expecting a brother to locate with them soon. My address is 1281 Sixth Avenue."

Aruna Clark, Chattanooga, Tenn., May 25: "There seems to be fine interest and good work among the Chattanooga congregations at this time. F. B. Srygley recently closed a good meeting at Ridgedale and is now doing some fine preaching at St. Elmo. Brother Woodroof is in a meeting at Mount Pleasant. Brother Ethridge is at Englewood. W. C. Phillips has returned to evangelistic work in East Tennessee and is at this time in a meeting at Copperhill. In the absence of Brother Hoover from the city, I spoke at Central on May 17, morning and night, and yesterday I returned to the Cowart Street congregation for regular work. Brother Largen is at Ooltewah."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

CONSTRUCTIVE WORK. No. 3.

BY E. A. ELAM.

Reference to "the whole armor of God" (Eph. 6) shows again where Satan's strongholds are. They are "the wiles of the devil," "the principalities," "the powers," "the world rulers of this darkness," "the spiritual hosts of wickedness in the heavenly places." Against all these, Christians, including preachers, must wrestle. In order to "be strong in the Lord, and in the strength of his might;" in order to stand against all these wiles and powers, and to quench all these fiery darts; and in order, having done all, to stand, it is necessary to take the *whole armor* of God.

The flesh, Satan's stronghold again, with all of its works, as described in Gal. 5: 16-21, must be stormed, captured, and destroyed. "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."

This is the great and good fight which Paul made, for he says: "So fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." This is the fight which, at the end of his life, Paul said he had made.

Paul told Timothy to "fight the good fight of the faith." Timothy could do this only by being free from the love of money, fleeing youthful lusts, and following after "righteousness, godliness, faith, love, patience [steadfastness], meekness."

Some preachers are called "fighters," and some boast that they are "fighters." All depends upon what they mean by being "fighters." All depends upon *what* they fight, in *whose armor* they fight, in *what spirit* they fight, and for *what purpose* and for *whose glory* they fight. All Christians are soldiers and must fight this "good fight of the faith"—must fight their own flesh with all of its appetites, lusts and passions, and the devil with all his wiles and powers.

Preachers, as other men, may yield to temptation, be overtaken in some trespass, repent, be forgiven, *bring forth fruit worthy of repentance*, "recover themselves out of the snare of the devil," and accomplish good; but it is impossible to see how preachers who make "provision for the flesh, to fulfill the lusts thereof," who frequently repeat their immoral acts, leave unpaid debts in various communities, and fail otherwise to meet their obligations, can have the effrontery to stand before an audience and claim to be preachers of righteousness and true holiness—that is, the gospel of Christ. This is not contending earnestly for "the faith which was once for all delivered unto the saints," but is pharisaical, a farce or burlesque. Such preachers seem to be fond of getting their names in all available places of public print and as often as possible. Their sermons are always "*splendid*," audiences "*splendid*," services "*splendid*," interest "*great*," and all the converts they make are "*noble*" and "*precious*" souls! This is all right when it is all right, and when the preacher is all right; but "splendid" and "great," "noble" and "precious," "grand" and "glorious" cannot apply to every move such preachers make, every sermon they preach, or every service they hold. There is joy in heaven among the angels overy *every* sinner who repents—poor or rich, Jew or Gentile, red or yellow, black or white—for God is no respecter of persons.

Paul was the chief of sinners, repented, obeyed God in faith, and was saved. But while he was the chief of sinners, he was not pretending to be a preacher of the gospel; he was doing all in his power to destroy it. When he changed, he *changed*. He faced about; he turned around in the middle of the road; he ceased to do evil and learned to do well; he gave up then and there his position of standing and honor among the Pharisees and with the supreme court of the Jews, all sources of income, and, without counting the cost, blind and penniless, he began at once to serve the Lord—counting all that he had attained heretofore as loss and as refuse that he might gain Christ and finally be saved in heaven. He conferred not with flesh and blood, but began immediately to preach zealously Christ, whom he had so zealously persecuted.

Every preacher and every one else who sees his mistakes, repents of his wrongs, seeks to repair injuries he has done others, and strives, Paul-like, zealously to obey God, should be congratulated and encouraged, and will be, by every true child of God.

Paul told the Corinthians to be "in readiness to avenge all disobedience, when your obedience shall be made full." Note, they could not avenge disobedience in others before they had *made full their own obedience*. Jesus did, and then taught. Paul exhorted all to follow him in as much as he followed Christ. He commanded Titus and Timothy to set good examples in all honesty, uprightness, purity, faithfulness, and godliness. All elders are commanded to be "ensamples to the flock." Christians are the light of the world.

Churches of Christ throughout the world should arise in the strength of God and demand that all preachers, all elders, and all other teachers in the church shall be honest, upright, clean, righteous, and godly men. The time has come for churches to make this demand of preachers, elders, and other teachers. If preachers, elders, and other teachers have so lost their sense of responsibility to God and men to lead such pure and godly lives as the Bible requires, the churches should demand it of them; they should cease to preach and teach.

The downfall of both the kingdom of Israel and the kingdom of Judah was hastened by the covetousness, greed, drunkenness, licentiousness, and false teaching of prophets and priests. It would be most profitable to read the history of the downfall of these two kingdoms with this in view.

What the New Testament now says in regard to corrupt and false teachers and the solemn warnings it gives against such seem to make no impression upon many congregations. Such teaching and warnings seem not to be regarded as the word of God at all.

AN OPEN-MEMBERSHIP CHURCH.

BY F. B. SRYGLEY.

In the Christian Standard of recent date one Orrin Still gives us his experience with an open-membership church for which he preached some time; and if his experience is worth anything, the open-membership church is a failure even as a worldly institution. Brother Still first gives us something of the history of the church in the following words:

The congregation of which I write was organized about fourteen years ago by a band of faithful disciples. Just so have many of our best congregations started. Soon after the organization this congregation became a mission of one of the large, city missionary societies. This city missionary society, if not in form, was, however, in practice, an auxiliary of the State Missionary Society, which was in turn loyal to the United Christian Missionary Society. The city missionary society sent preachers to this little congregation.

It will be noted that this congregation was organized "by a band of faithful disciples." Just so. That reminds me very much of some things that have happened right here in Nashville. Many years ago "a band of faithful disciples" organized a church on Woodland Street, in East Nashville. There was no society here then, and things moved very peaceably and quietly for a few years till a few outsiders from north of us came down with their missionary society and took possession of the church and the house.

It seems that the congregation of which Brother Still writes also fell into the hands of one of the city missionary societies. This city missionary society was "an auxiliary of the State Missionary Society, which was in turn loyal to the United Christian Missionary Society." This is enough, Brother Still. Right here at the source of the trouble you should begin and keep up the fight. The city missionary society was the beginning of all the trouble. The Standard is now waging a terrible warfare against the "United Christian Missionary Society," but it does not oppose all organizations for missionary work outside of the local church. It has been but a short time since the Standard boasted that it favored organization, but opposed the abuse of it. According to Brother Still's statement, could the big society to which the Standard objects ever have got hold of that little church had it not been for the two little ones between it and the church? The Standard seems to want to kill the old mother and raise all the little ones. Why not level your gun on the whole brood of vipers? One is as bad as the other, if not worse. The Standard will defend the little ones and put up a weak fight against the big society. It was the city society that sent the preachers to this church, and it was, therefore, more responsible for the departure of the church from the apostolic way than the big one.

The little church of which Brother Still writes awoke to the situation too late. Hear him on this point:

I was the first minister that the church ever called. The congregation had differed with the society about the power of the society to dictate in its affairs, and, a few months before I was called as minister, it had severed connection with the missionary society.

If the Standard and other leaders had done their duty, this little church might never have had such a connection to sever. I am certain it never would have had such a connection had it followed the teaching of Christ and the apostles. But the Standard is not opposed to outside organization, provided it is of the right kind. There is no right kind. A Christian had as well try to defend any other sin, provided it is the right kind, as though there could be the right kind of wrong. Listen to the brother's wail still further:

Their action came too late to save the church from reaping the fruits of being the mission of a radical, destructively critical missionary society. The last minister sent by, and partly supported by, this missionary society received into the congregation thirty-five persons who had never been immersed. I think he called them "associate members" at first. Some of the unimmersed claimed associate membership, while some insisted that they had been told from the first that they were full members of the church. The talk of associate membership was just a plan to confuse the congregation at large as to the nature of the issue before them. No distinction was evident on the church roll or in the minds of most of the members. In the pulpit (according to the testimony of both the immersed and the unimmersed in the congregation) the missionary preacher made such statements as the following: "Certainly Jesus was immersed, but Jesus was also circumcised; and I have as much authority to insist that you be circumcised as to insist that you be immersed." "Baptism is only a beautiful picture to impress the mind of the young."

It can be seen from the above that the brother's opposition to missionary societies is only to the "radical, destructively critical" kind. The brother does not seem to object to the society because it is unscriptural, but because it was of the wild kind. The gentle ones are wrong, brethren; but if they were not, any of them are liable to go wild at any time. When people without a human creed leave the Bible, they can get wild faster and more of it than any people in the world. It makes no difference whether these immersed ones were called "associate members" or "members," they were wrong and should have been taught better. This reminds me of Brother Cowden's distinction without a difference. Brother Cowden wants to take them in, not as members, but as "workers and worshipers," and it would not be five years till Cowden himself could not tell one from the other. Better stand by the Book, brethren, and take care of yourselves, instead of trying to make apology for those who have never obeyed the gospel. The trouble with that missionary preacher the brother describes is that he did not believe the Bible. The fact that so many of the Standard's missionary brethren do not believe the Bible would cause me to investigate very carefully the theory before accepting it. I confess I do not like the company. The Bible says: "Be not unequally yoked with unbelievers."

It seems that this open-membership business had been kept a secret from even the new preacher and that he found out the conditions by accident after he had been with the church for some time. Hear him on this point:

One evening, as we were being entertained in the home of one of the church families, the good lady of the home remarked that she and her family were not regular members of the church. She said: "We are associate members." We inquired what this meant, and were told that associate members of the church were members who had never been baptized. We asked if there were others in the church who had not been immersed, and learned that the church treasurer and his wife were German Lutherans, while others among the deacons were United Brethren, and one was a Catholic baptized in infancy. No one knew the exact number of these unimmersed. There were about thirty-five. One of these had been received without any form of baptism whatever.

If Brother Cowden could get his theory to working, he would have about the same results under a slight difference in name. Under Brother Cowden's theory some would have to say: "We are not members of the church at all unless the Lord has added us secretly; we are only enrolled as 'workers and worshipers.'" Brother Cowden himself could not tell whether they were members, as he says the Lord might add some who have never been baptized, but the Lord has not authorized him to say so positively. He can "work and worship" with them whether they are in the church or not. Brother Cowden could not tell that German Lutheran and his wife that they have never been baptized into Christ, because he says the Lord may have added them some other way. And that Catholic whom the brother says was "baptized in infancy," but who was only sprinkled in infancy, Brother Cowden would enroll as a "worker and worshiper." I wonder what kind

of work as a teacher of Christianity he could do for Brother Cowden and his friends. He certainly could not teach people to be buried with Christ in baptism, as his actions would contradict his words. No, beloved, there is no way to be right except to take the plain words of the Bible and stand by them. It is almost sure that John B. Cowden and J. J. Walker stand hand in hand on this question of open membership for "workers and worshipers," and I am wondering if all these brethren in Nashville and Tennessee are willing to indorse them as leaders in their Zion. Surely, brethren, you cannot afford to do this. "Come ye out from among them, and be ye separate, saith the Lord." There is no safe way but the strait and narrow way.

As this church kept the fact a secret from even the new preacher, I am wondering if there is not more of this open membership among these erring churches than has ever come to light. Sometimes preachers are a little sly in their unscriptural work and hide things from those who have not yet become willing to go all the gaits. You had better watch them, brethren, when they get too liberal with the word of God and the promises of God. In this they are liberal with that which does not belong to them, and any one who will do such a thing will bear watching. Come back, brethren, to the old paths, and let us walk therein together. Some of us are still standing right where you left us. We are still trying to preach the ancient gospel and are offering people membership in the body of Christ on the terms laid down in the New Testament. We know this is safe, and nothing else can be safe.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

I have not heretofore tried to describe the Capitol, realizing the impossibility of conveying, by any description I can give, a correct idea of that magnificent structure—its majestic proportions, the dignity and grace of its design, and the beauty of its ornamentation, without and within. It ranks as one of the most impressive buildings in the world. Situated on Capitol Hill, ninety-seven feet above the level of the Potomac, it overlooks much of the city, and is itself a conspicuous feature of the landscape.

The Capitol grounds, including the lawns about the Senate and House office buildings, comprise an area of about sixty acres. Within this area are not less than eight hundred trees—oaks, elms, magnolias, sycamores, and many rarer species; and many of them have attained full growth. Fine specimens of shrubbery flank the terrace walls and adorn the grounds, abelia, boxwood, evergreen, privet yew, crape myrtle, and other shrubs being abundantly planted; and these trees and plants make of the Capitol grounds a gem of landscape gardening and form a wonderful setting for the building in the midst of it.

There is perhaps no public building in the world that exceeds the Capitol at Washington in ease of accessibility and approach by traffic or by pedestrians. There are fifteen points of entrance to the grounds for vehicles and twenty-six entrances by sidewalks. Included in the area of the grounds are about ten acres of concrete sidewalks and more than eight acres of asphalt driveways—a total of nearly nineteen acres. Several street-car lines pass near it, making it easy to visit the Capitol, though you may not own an automobile, as, of course, we do not.

The corner stone of the Capitol building was laid by George Washington, then President of the United States, September 18, 1793. The wings of the central building were completed in 1811, but were partially destroyed by fire set by the British in 1814. The entire central building was completed in 1827. The building was then almost square, but extensions to the north and south were begun in 1851, President Fillmore laying the corner stone, and in 1859 these extensions were occupied by the Senate and the House of Representatives, respectively. The entire length of the building now is seven hundred and fifty-one feet and four inches, its width is three hundred and fifty feet, and its area is three and a half acres. Its most impressive feature is the great dome rising from the center three hundred and seven feet above the esplanade at the eastern entrance and terminating in a lantern-shaped peak, this being surmounted by a bronze figure of Armed Liberty nineteen feet high. This great white building of marble and Virginia sandstone, crowned with its lofty dome, and extending far to the north and the south, amid its setting of tall trees, shrubs, and flowers, is an impressive sight; and at night, when the dome is brilliantly lighted, it looks, indeed, like "a city set on a hill."

The principal front of the building is on the east side, it being expected, when the foundations of the Capitol were laid, that the growth of the city would be in that direction. But the city has grown westwardly, and the Capitol is usually reached from the western entrance. Going east on Pennsylvania Avenue—the great thoroughfare of Washington familiarly referred to as "th'avenoo"—from the White House and the Treasury Building, the great dome of the Capitol is in plain view all the way, rising above the tall trees that surround it. Pennsylvania Avenue halts at the Peace Monument, in front of the west entrance to the Capitol grounds, to resume its course at the diagnal—the southeastern—portions of the grounds. This approach to the building is up gradually rising lawns and flights of steps leading to elevated terraces or esplanades, and then to an open court which extends the full length of the western front and around the north and south ends of the building. Evergreen shrubbery flanks the terrace walls, and, when the season permits, palms and flowers beautify the terraces and the broad open court around the building, and a great fountain in the center of the lower terrace adds to the beauty of the western approach. From the open court the Washington Monument is in plain view, and in winter the Lincoln Memorial, the windings of the Potomac, and much of the city can also be seen, but in leaf-time that view is somewhat restricted. The west door gives access to flights of steps that lead to the rotunda of the building.

On the eastern side, which is more easily accessible by either street car or automobile, three broad flights of marble steps lead to the porticoes in front of the central building and to the two extensions. The central flight of steps leads to a portico one hundred and sixty feet long, supported by Corinthian columns. A group of statuary to the south of the steps symbolizes the discovery of America—Columbus in armor copied from a suit of armor actually worn by Columbus and preserved in Genoa, with an Indian girl kneeling at his feet. To the north of the steps is a similar colossal group depicting a pioneer in desperate conflict with an Indian warrior, with his wife and child crouching at his feet. This eastern front is the scene of Presidential inaugurations. In a grandstand temporarily built over the steps the incoming President takes the oath of office, surrounded by high officials, and in view of tens of thousands of spectators gathered on the esplanade in front.

From this portico—through the famous Rogers bronze doors, each panel of which represents a scene in the life of Columbus—entrance is had into the rotunda, a great circular room ninety-seven feet in diameter, immediately below the dome that crowns the Capitol. Looking up from the rotunda the view is unobstructed to the top of the dome, one hundred and eighty feet above. The panels in the walls of the rotunda are ornamented by eight oil paintings, by American artists, some of them very familiar to us by having been reproduced upon our paper currency and Columbian postage stamps. The four early historical paintings—the Landing of Columbus, the Discovery of the Mississippi, the Embarking of the Pilgrims,

the Baptism of Pocahontas—are to some extent imaginative; but the Revolutionary pictures, by John Trumbull—Signing the Declaration of Independence, Surrender of Burgoyne, Surrender of Cornwallis, and the Resignation of General Washington as Commander of the Army—are probably true to the scenes they depict. These paintings are twelve by eighteen feet, and were secured at a cost of seventy-four thousand dollars. The rotunda is further adorned with statues and busts of Washington, Lincoln, Hamilton, Jefferson, Lafayette, and other men whose history is interwoven with the history of the United States. Above these paintings are sculptured portraits and historical scenes, and a fresco encircles the wall far above, illustrating various periods in the history of this continent, and the ceiling of the dome is beautified with paintings.

From the rotunda an arched doorway leads through a circular vestibule to Statuary Hall, a semicircular room, ninety-five feet at its greatest width. The House of Representatives occupied this hall from 1808 till the close of 1857, with the exception of three years immediately after the Capitol was partially burned by the British. In this room Ex-President John Quincy Adams, then a Representative from Massachusetts, in February, 1848, was prostrated at his desk by paralysis, resulting in his death two days later. A star set in the floor marks the spot where he fell.

This hall is now used for memorial statuary, each State having been requested to send statues in marble or bronze of two of its most illustrious citizens. Many of the States have responded, and the hall is an interesting place in which to ponder the history of the various States whose citizens are there represented. Among the many statues of noted men, only one woman appears, Frances E. Willard, contributed by Illinois.

Statuary Hall has some remarkable acoustic properties, curious echoes, whispers easily heard at a distance, and ability to hear at a distance what is inaudible near by being the curiosities of sound noticed at certain points. These peculiarities were very trying when the hall was used for public speaking, and many efforts were made to overcome these defects, but now they are only a source of amusement to sightseers.

In the corridor immediately north of the rotuda is a circle formed by Doric columns resting on a low balustrade. Under the floor beneath this is a crypt which was built for a tomb for George Washington's body; but, as his relatives would not consent to the removal of his body from Mount Vernon, this crypt was never used for that purpose.

A long corridor extending south from Statuary Hall leads to the House of Representatives in the southern extension of the Capitol, and a similar corridor on the north leads to the Senate Chamber in the northern extension. As this article is already rather lengthy, however, I shall postpone a description of these extensions of the Capitol till another time.

THE LORD'S-DAY WORSHIP. No. 3.

BY F. W. SMITH.

Continuing the subject of worship on the first day of the week, we now come to "the prayers" in which those who were baptized continued. While prayers were associated with the breaking of bread, they were not, like the latter, confined to the assembly on Lord's day. Hence, we note

SOME OF THE DIVINE EXHORTATIONS TO PRAY.

"Pray without ceasing." (1 Thess. 5: 17.) This denotes the "frequency" and the "continuity" of prayer on the part of professed Christians, and it cannot be neglected without endangering the salvation of the soul. Christians are thus exhorted: "Resist the devil, and he will flee from you." (James 4: 7.) One of the most effectual ways, if not the most effectual way, to resist the devil is on bended knees before the throne of God in earnest and sincere prayer. Every saint that neglects this heaven-born privilege becomes an easy prey in the hands of Satan; for a *prayerless* soul is a *powerless* soul, and without the power that comes through the medium of prayer we are weak indeed. The first sign of spiritual decay and the first step in backsliding, or drifting away, is a disinclination to pray. When one begins to feel that prayer is altogether a matter of *duty* and has lost the soul craving and relish for communion with God, the danger point has been reached.

In such a state a child of God needs to be aroused and made to realize the danger confronting him. To such Paul's exhortation is, indeed, fitting—viz.: "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5: 14.) Spiritual death had overtaken those here addressed; but had they been given to earnest and devoted prayer, such would not have befallen them.

SEASONS AND PLACES OF PRAYER.

As to these features of prayer, we are unlimited. There are, of course, limitations as to time and place regarding *public* prayer, but not so with private petitions to God.

"With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." (Eph. 6: 18.) The secret or private communion of the soul of man with the Heavenly Father can be enjoyed under any and all circumstances that may arise. Hence, "at all seasons" gives the child of God unlimited access to the throne of grace, so far as time is concerned.

As to the "place" of prayer, the apostle exhorts: "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing." (1 Tim. 2: 8.) If this refers to public prayers, it certainly includes private petitions as well; and while public prayers, under certain conditions, are limited as to place, private prayers are not circumscribed at all. I take it that when the saints assemble, as such, whether on the Lord's day or at any other time, public prayer must occupy a very prominent place in their meetings for the purpose, in part, to edify each other.

THE SPIRIT OF PRAYER.

The spirit in which prayers are offered to God becomes a matter of the greatest importance, since we are to worship God "in spirit and in truth." (John 4: 24.) Our prayers are as much circumscribed by these two conditions of acceptable worship to God as any other act of worship we perform, and it behooves all who would approach the throne of grace to look well into the nature of their prayers.

No one should approach God in prayer in an unforgiving spirit, for Jesus plainly teaches: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) Such forgiveness as will entitle one to be heard by the Lord must be from the heart. (See Matt. 18: 21-35.)

We must pray in the spirit of submission to God's will, and all our prayers should be qualified with, "not my will, but thine, be done." (Matt. 26: 39:) Dictating to God—that is, telling God what he should do or what he must do—is not praying to God, but is well-nigh a presumptuous sin. God is not man that he can be approached in any such spirit or manner.

Again, our prayers should always conform to God's will, and we should never ask God to do that which is contrary to his revealed law. "And this is the boldness which we have toward him, that, if we ask anything according

to his will, he heareth us." (1 John 5: 14.) This necessitates a careful study of the Bible, noting the history of God's dealings with the human family, getting fixed in our minds the principles of divine revelation, that we may know *how* to pray. "Ye ask, and receive not, because ye ask amiss." (James 4: 3.) To ask "amiss" means to ask "beside the mark"—that is, the mark God has set at which prayer should be aimed. God's word must guide our prayers, else they will miss the mark. The reason assigned for asking amiss is, "that ye may spend it in your pleasures." It would be in harmony with God's will to ask him to prosper his children in their business affairs, but not for the purpose of hoarding wealth or spending it in unlawful gratification of the flesh. There are two kinds of covetous church members. One covets money to store it away simply for the feeling of *possession*, and another covets money to spend in what he calls a "good time." Both classses are traveling the road to perdition as rapidly as the wheels of time can roll.

Much more needs to be said on the subject of prayer, but for the present we will let some one else pursue the subject.

Our next installment will be on the subject of the song, or praise, in our worship to God.

HOME READING

THE OLD FRONT DOOR.

I remember the time when I used to sit,
A happy and thoughtless boy,
When father came home from his work at last,
And I was tired of my toys;
I remember the time—and none more sweet
Shall I know forevermore—
When I sat at the eve by my mother's side,
On the sill of the old front door.

I remember I'd sit till I fell asleep,
And list to their loving talk,
While the crickets chirped and the fireflies bright
Flew over the garden walk;
And oft would father tell the tale
Of the time long years before,
When he led his bride to a happy home
O'er the sill of the old front door.

I remember when grandfather failed and died,
And eighty years old was he,
And when I knew that never again
He would ride me upon his knee;
And though but a gay and thoughtless boy,
I wept, and my heart was sore,
When I saw them bear him slowly out
O'er the sill of the old front door.

It is many a weary day since then,
And I, too, am old and gray;
But the tears come crowding into my eyes
When I think of the long-past day;
And I only hope that, whatever end
Fate may have for me in store,
I shall pass once more, ere I pass away,
O'er the sill of the old front door. —Selected.

BUILDING A HOME.

When a man builds his home, he builds for eternity. Is it not amazing that affiancing in life is so often a matter of merriment and of joke, when it decides so much for this world and the world to come? O, build not your home on earth upon the sparkle of a bright eye or the color of a fair cheek. The time will come in your history when you will want in your home not a pet nor a toy, but a heroine, and you will find that life is not a gay romance, but a tremendous reality; and coming home from your store, or office, or shop, or factory, or studio, you will need some one in your home with a face both cheerful and sympathetic.

There is an aged man who looks back to a certain crisis in life when his fortune went away and reason almost left the throne. He knew not what to do. He remembers a particular evening when he came home from the store. He hardly dared break the news to his wife; he could not bear to tell her he had suspended business, that he had stopped payment, that his fortune was gone. He went into the house, closed the door upon the world, and in domestic peace found a foretaste of that heaven where panics never come. Ah! If it had not been for that help you had, what would have been the result when you told her of your financial embarrassment and misfortune? She was cheerful; she was sympathetic; she was helpful; she helped you all through those dark days of trial; and after the piano went, she could sing without the accompaniment just as well as she ever sang with it.

A Christian minister in England called upon a house of great destitution. There were the husband, the wife, and there were the children. Everything was indicative of want and struggle. The minister of the gospel said to this young man: "Your mistake was in marrying so early. Do you not think that was the mistake of your life?" The man had been told that that was the mistake of his life before. The minister said: "It would have been better for you to have gone on and got something of a property before you entered into the marriage state. Don't you think it would have been better?" And the man looked around, his eyes filled with tears, and he looked at his poorly clad wife and said: "No, sir; she's been the same to me all through."

Ah! There are some who would never have known what their homes were worth if trouble had not come. Perhaps your companion in life may have been too fond of the world and its gayeties; but one touch of misfortune turned her into a Miriam, shouting the triumph on the banks of the Red Sea. If you have spoken of frivolity and fondness of display as the chief characteristics of woman, you may have to correct your mistake in some bitter pass of life, when, all other resources having failed, you are upheld by a wife's hand suddenly armed for the emergency. O, in this tremendous pass of your earthly existence, cry unto God and ask his direction. Make a mistake here, and you make it forever.

Blessed is that home in which the newly married couple dedicate their souls to Christ. Blessed the family Bible in which their names have just been written. Blessed the hour of morning and evening prayer. Blessed the angels of God who join wing-tip to wing-tip over that home, making a canopy of light and love and blessedness. It may be only yesterday that they clasped hands, but they have clasped hands forever. The orange blossoms may fade and the fragrance may die on the air; but they who marry in Christ shall walk together on that day when the church, the Lamb's wife, shall take the hand of her Lord and King amid the swinging of the golden censers.—T. DeWitt Talmage.

GET THE CHURCH AWAKE.

One of the chief conditions of a genuine revival is an aroused church. God does not often work without the zealous coöperation of his people. There are exceptions to this rule. Once in a while the indifference of the church may be ignored. Sometimes the sight of people flocking to the altar will warm up a cold church. But is it not usually the warmth which comes from temporary exhilaration at the sight of success rather than deep and genuine spiritual life?—Selected.

QUERY DEPARTMENT

BY H. LEO BOLES

Please explain the difference in sinning and falling from grace, in the Gospel Advocate.—SAM J. JOHNSON, Duck Hill, Miss.

"Falling from grace," or "fallen away from grace," means to sin to the degree of getting from under the favor of Jehovah. Of course, when any one sins, Jehovah is displeased, but one can continue sinning until Jehovah will withdraw his favors and mercies. When such is the case, one has fallen away from grace. To persist in any one sin would lead to the same result.

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I have been a reader of the Gospel Advocate for the past forty years. Of all papers, I never found its equal. What a wonderful place this world would be to live in if all men were as godly as the men connected with the Advocate! Inasmuch as there has been quite a lot written in regard to marriage and divorce, will you please answer through the Advocate a few questions for me? (1) I do not believe God ever made a mistake. I am familiar with what the Bible says about the matter: "What therefore God hath joined together, let not man put asunder." But the point I want you to explain is, do you think every man and woman you see living together because they obeyed the civil law—do you believe they are man and wife and that they twain become one flesh? I have often heard such persons say: "I just married for spite;" "I just married for a place to stay;" "I just married to dodge the draft." With such a couple a divorce suit is the result. Did God join this couple together, or is that where the devil gets in his work? If so, aren't this couple living in adultery? If they are, does not man that joined them together have a right to put them asunder? If God did the joining together, do you think there would be any cause for divorce? (2) If you please, let me present one more couple. We sometimes hear them say: "We cared nothing for the church. We just joined to please a certain young girl or a certain young man that we kept company with." No change of heart or purpose, and they go on in the same old rut. I don't propose to be a judge, but "by their fruits ye shall know them." Do they belong to the one body, the church?—J. E. PIGG, Aspen Hill, Tenn.

1. Our brother has touched upon a very vital question. The question of marriage should be more closely studied from the scriptural point of view. Marriage is a divine institution and should be respected as such. The relation of husband and wife is sacred and must not be severed for trivial causes. The great peril of the divorce evil is due in a large measure to a failure on the part of fathers and mothers and others in teaching God's word on this subject.

Young people should be taught the sacredness of marriage and should be impressed with the fact that marriage relations are life-lasting. They should be taught that when they enter into this sacred relationship of life, they are doing so in obedience to the command of God, and such obedience must be respected by all lovers of God's truth. There is so much looseness and disregard for the holy bonds of matrimony that young people have come to look lightly upon the union of husband and wife. Not only is the church in danger of corruption, but society in general is cursed by the laxity that is now practiced between husband and wife.

The Scriptures recognize but one cause for separation and a remarriage. The New Testament teaching is very clear that nothing, save adultery on the part of one party, breaks the marriage bond. For either husband or wife to be guilty of adultery severs the marriage bond. The Scriptures recognize a separation of husband and wife, or a living apart, without the marriage bond's being broken. Paul says: "That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." (1 Cor. 7: 10, 11.) This shows the possibility of husband and wife living separate, but they must remain unmarried or "else be reconciled" to each other. Any marriage entered into by either party when the one cause for separation does not exist is adultery.

No law or ordinance of church or state can keep the union of man and woman from being adultery if this one cause of separation does not exist. God's law is supreme. No man or government of man can nullify God's law. The State may grant divorce and remarriage contrary to God's law, but this does not make it right in the sight of God; it only becomes legalized sin. There is no power or virtue in the statutes of man to keep such union from being adultery. It may, and I suppose does, give a respectability in society to this sin, but it does not expunge the exceeding sinfulness from the act. Young people should know this, and should be clearly taught that sin is sin, and that man has no power by his sanction or encouragement to keep sin from being sin.

What God has joined together, no man should put asunder. No one should attempt to sever that which God has united. In this scripture our Lord has given the broad and general rule that the bond of marriage ought never to be broken, and that he who breaks it is in rebellion against God. Of course, God, who joined them together, may put them asunder by prescribing the condition of lawful divorce; but man has no power to set aside or ignore God's law in this respect. This stamps the approval of Jehovah upon the marriage bond and places a fearful condemnation upon any one who would attempt to break the bond. No human ordinance or decree has a right to annul God's law, and those who live in a union which God does not sanction are living in open rebellion to Jehovah and cannot expect to receive the blessings of Jehovah while so living.

2. No one can come into the church except through the door, which is Christ. He says: "I am the door." "I am the way." Through obedience to the gospel the Lord adds to the church. He adds all who obey the gospel to the church; he does not add any others to the church. People may be deceived; they may deceive themselves and think that they are in the church, when in truth they are not in the church. The Lord does not have different ways of adding people to the church. There is but one way, and that is through one's obedience to the gospel.

I do not think that one can incidentally or accidentally obey any of God's commands. One may outwardly appear to be obeying God; one may seemingly be baptized into Christ, yet never enter him. One must be "obedient from the heart" in order to please Jehovah. Jehovah looks upon the intentions of the heart, and the intentions have everything to do with obedience to the command of God. One must purpose in his heart to obey God. It cannot be an incidental happening, but must be a distinct and clear purpose to please God, if it is obedience to his command.

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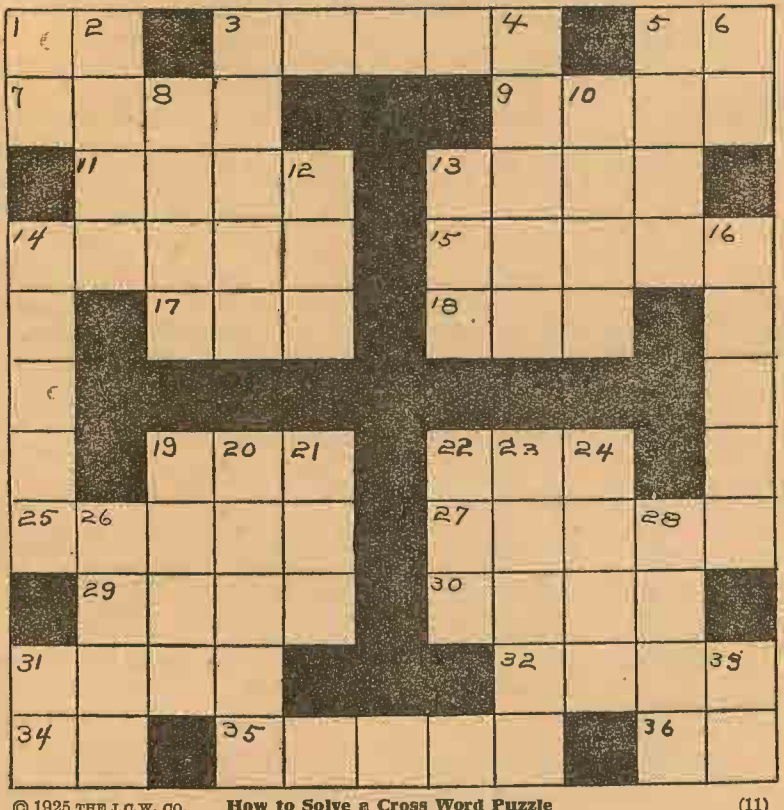
Was Barnabas an apostle? If so, in what sense was he an apostle? If not, please explain Acts 14: 14.—JAMES M. NEILL.

Yes, Barnabas was an apostle. "But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude." (Acts 14: 14.) An apostle is one who is sent, one who is sent out. This is the primary meaning of the word "apostle." Barnabas was sent out by the church at Antioch; hence, he was an apostle. He was not an apostle in the sense that Peter and John and Matthew were. They were sent by Christ, and were especially qualified for certain work. Barnabas did not have these qualifications and was not an apostle in the sense that others were. He was not one of the twelve.

BIBLE CROSS WORD PUZZLE

A CONVENTIONALIZED cross, often used in decorations, is used as the design of this puzzle. Although it has not as many spaces as some others in the book, it is so well balanced that it has a variety of interesting combinations of words—and very few abbreviations!



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (11)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 11

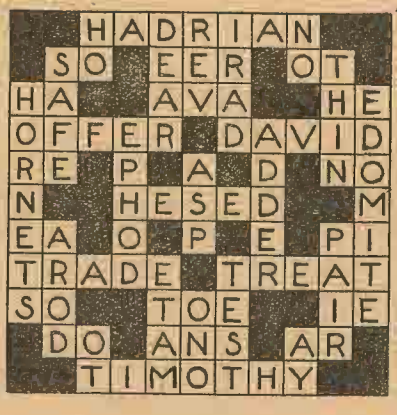
HORIZONTAL.

1 A chief city of Moab. (Num. 21: 28.)
3 A unit of measurement.
5 Exist.
7 A burrowing, sightless animal. (Isa. 2: 20.)
9 Son of Beriah. (1 Chron. 8: 15.)
11 Helps.
13 Jewish month in which Passover occurs.
14 A Manassite who deserted Saul for David. (1 Chron. 12: 20.)
15 What Rahab let the spies down with.
17 Attempt.
18 They exist.
19 Period of time.
22 A flying creature found in caves.
25 Bird which fed Elijah.
27 A retainer of Artaxerxes. (Neh. 2: 8.)
29 Brief statement of a longer piece of writing.
30 Main river of Egypt.
31 Story.
32 A descendant of Judah. (1 Chron. 2: 27.)
34 King of Bashan.
35 A sheepmaster who angered David. (1 Sam. 25: 26.)
36 Egyptian sun god.

VERTICAL.

1 Exist.
2 Pathway.
3 Tree growing on Mount Lebanon.
4 A mountain of Palestine. (Josh. 19: 22.)
5 An infant.
6 Addition (abbr.).
8 Linen scraped into a soft mass.
10 Fruit ready to pick.
12 Bashful.
13 One of the sons of Jether. (1 Chron. 7: 38.)
14 Saul's first cousin. (1 Sam. 14: 51.)
16 Abraham's wife.
19 Wrongdoing.
20 A city built by Asshur. (Gen. 10: 12.)
21 An industrious insect.
22 Ruling against something.
23 A Simeonite. (1 Chron. 4: 35.)
24 Conversation.
26 A king of Amalek. (Num. 24: 7.)
28 An equal.
31 Toward.
33 Egyptian god.

Solution of Puzzle in last issue



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THE SECOND COMING OF THE LORD.

I believe the Bible. Therefore, I believe in the second coming of my Lord. My church teaches the doctrine. And yet I grow sick at heart when I think of the fanaticism that has surrounded this doctrine. These folks who have as their constant motto, "Jesus is coming soon," have done the cause of Christ much harm. No man knows when Jesus is coming. Only God knows.

The result of this fanatical zeal has been such movements as Russellism, Pentecostalism, Dawnism, McPhersonism, and a large array of other isms. These leaders have persuaded their followers that Jesus is just about to make his second appearance, and have amassed thousands of cohorts, ready and willing to pour their money into the laps of such leaders, while they stand with upturned faces watching for the coming of the Lord. Watch these date-setters! Watch these almanac-fixers! Watch these people who are ready to tell you that the world cannot last another twelve months!

I have in my hand a little folder distributed at the doors of my church a few Sundays ago. It is entitled, "The End is Upon You." It is an affirmation of the speedy coming of the Lord, and is issued by the Adventist people. I have another folder assuring me that through it "God is speaking to his people directly from heaven," saying that Jesus would come in February, 1925. It was published by the "Bible Students' Association." I have a third leaflet, from Milwaukee, calling for a free-will offering to-day—at once—so as to send out literature concerning the "sure and certain and immediate coming of the Lord."

All this is bunk! It is worse than bunk! It is mockery of God! It is blasphemy!

No man knows the time.

Moreover, it is constantly bringing into disrepute a most beautiful and wholesome hope of the hearts of true Christians.—Shuler's Magazine.

DEATH OF W. J. HAYNES.

BY M. L. STRONG.

Brother W. J. Haynes, of Grady, Ala., passed to his better home on Friday, March 20, 1925. He was buried near his home on Saturday, March 21. The funeral services were conducted by Brother Samuel Jordan, of Highland Home, Ala. In the passing of Brother Haynes the church of Christ in Alabama lost one of its most faithful and loyal preachers. Brother Haynes was born and reared not a great distance from his birth-

place. In early life he began to apply himself, and by diligent effort acquired a splendid education and taught school for something like thirty years, mostly at Strata and Grady, Ala. He was twice married. His first wife was a Miss Watkins. From this union were born four daughters and three sons, all of whom are still living. His second marriage was to Miss Georgie Roberts, of Valdosta, Ga., who survives him. Brother Haynes lived to see all of his children added to the church and married before his death.

Brother Haynes was induced to enter the field as a preacher of the gospel by that prince of men, J. M. Barnes, of Highland Home, Ala., and was one among the best preachers in the church of Christ. Hundreds of people have been added to the church through his efforts. He, with Brethren Barnes and Jordan, established the cause of Christ in the city of Montgomery, Ala., and labored for many years for the church in Montgomery until the cause was permanently established in that city. He spent much of his time preaching in destitute fields where there was no church of Christ, preaching the gospel without money and without price. His labors extended over a wide field in the States of Alabama, Georgia, Florida, Mississippi, and Texas. Few men had stronger faith or were more loyal to the word of God than was he. He was indeed and in truth a faithful servant of our Lord Jesus Christ. In his preaching he was clear in presenting his subject-matter, logical, forcible, and often very eloquent, especially so in trying to get sinners to obey the gospel. Among his wide circle of friends, no preacher was more loved and respected than he. At the time of his death he was about sixty-six years old. He suffered from a stroke of paralysis about ten years ago, from which he never finally recovered, but continued to preach up to within about two years of his death. It was my privilege to see and be with him often during a period of thirty years, and during all this time I never saw one thing in his life that seemed to be out of harmony with that of a true servant of God. He leaves to his children a rich legacy more precious than rubies or gold, the memory of a faithful child of God. No doubt he will have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The Bible reveals a glorious land where angels and purified spirits dwell, where pleasures never end, at God's right hand, and anthems of praises forever swell. In that glorious land, what a happy band! Ere long we shall stand and sing with them in the city of God—Jerusalem!

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LUCKETT.

Mrs. Mary Hall Luckett was born on February 18, 1906, and died on April 8, 1925. She said: "I am prepared to go, and I am going to a better place. Don't shed any tears for me." She became identified with the church of Christ in September, 1920, under the preaching of Brother J. W. Ballard. Her departing words show that she was faithful to the end. Mary was a good, obedient girl, and we loved her so much. O how sad it is for us to have to give her up in the bloom of her life! But if it was the Lord's will, we are willing for her to go, and we only say farewell for a while. May the Lord help us to so live that we can finally meet and be with her forevermore in heaven, where there will be no more parting nor sad farewells.

W. J. HALL AND FAMILY.

RUTLEDGE.

On May 17, 1925, one of our best men fell asleep in the arms of Jesus —Brother Melvin Rutledge, of the Union Hill congregation, near Gallatin, Tenn. Brother Rutledge was a young man. He obeyed the gospel under the preaching of Brother Sikes, of Gallatin, sometime last year, and a more consecrated Christian does not live. Many times I have been in their home, and never did I see a thing amiss in this young man. He was a noble boy while small, very obedient to his dear father and mother. To Brother and Sister Rutledge I would say: Weep not as those who have no hope. He has only quit the walks of men to walk in a better country. Brother Rutledge has left a father, a mother, two brothers and one sweet little sister, with many friends, to mourn his death. E. T. BRAZZELL.

MORGAN.

Robert Clyde Morgan, son of Brother and Sister W. C. Morgan, of Town Creek, Ala., passed out of this world on April 8, 1925, after several days of suffering, in his twenty-ninth year. He entered the kingdom of God on earth when a youth, and was a faithful soldier in the Lord's army—not perfect, of course, but strong in the faith of the gospel, in which glorious faith he triumphantly passed into a glorious realization of life eternal. He was an employee at Wilson Dam, near Florence, Ala., at the time of his untimely death—untimely as we poor mortals see things. He was an industrious, economical man, providing for his young wife and three little children. We had a memorial service at his parents' home at Town Creek, and then conveyed his body to its last resting place at Courtland, Ala. More than half of his short life on earth was spent in the fellowship of God's people—the church of Christ at Town Creek. C. E. HOLT.

HUMPHRY.

Brother W. D. Humphry, who was being cared for in the Tipton Orphan Home, died on April 11, 1925. He was born in Kentucky seventy-eight years ago. He preached for fifty years. He did much preaching in his early ministerial life in Kentucky and Tennessee. Later he came West and did much preaching till old age and ill health came on him. Two and one-half years ago he and his devoted companion came to the Tipton Orphan Home, where they had since been cared for, and the Home is now caring for his faithful widow. Brother Humphry was a scholarly man. He preached a few sermons here after he came. Their children all died years ago and left them alone in this world, and now Brother Humphry has crossed over the river and left his faithful and devoted companion alone. But this Home will gladly care for her till the messenger comes for her. He requested that I have charge of his funeral; so Brother Cabe, of Electra, Texas, and I conducted the services before a good audience. He had arranged the scriptures he wanted read, and they were beautifully arranged. May the Lord lead his life companion gently on, and at last may they be reunited in the world beyond.

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BIBLE SCHOOL AT KILLEEN, TEXAS.

BY H. W. WRYE.

The Killeen Bible School closed its first session on Friday night, May 1. Early last winter we conceived the idea of a school of the Bible for young people, to be conducted at night, as the prospective students were in the public school during the day. After advising with the brethren, they erected a substantial, five-room building for educational purposes. On the night of January 13 we launched the school, with an enrollment of thirty young people eager for the great lessons of the Bible. That number was increased to many more; but as they were irregular in attendance, they were not counted. However, the school settled down to about thirty-five real hard workers three nights in the week. The work was divided into two departments—juniors and seniors. Brother G. C. Black, the efficient superintendent of the Sunday Bible school, taught the juniors, while I directed the seniors.

The juniors studied Bible history and the plan of salvation; while inspiration of the Bible, Bible history, and how to teach the Bible occupied the time of the seniors. The art of chart-making and teaching through the eye, together with verbal illustration, was taught with gratifying results.

Probably no other congregation of the church of Christ in the United States has had a similar work. The effort proved successful beyond expectations. Eternity alone can reveal the good accomplished in the four months' work. One young man emerges therefrom able to preach the gospel. Probably some will attend one of our Bible colleges next fall; and if they do, they are better prepared for the work than those who have not had some church training. Would it not be fine if all the congregations would establish week-day schools for their children and their neighbors' children to become educated in the Bible?

"GO, PREACH THE GOSPEL."

BY J. L. HINES.

Jesus said to his disciples: "Go ye into all the world, and preach the gospel to every creature." The reason for the proclamation of the gospel is: "It is the power of God unto salvation." Christ died for the world. It is God's will that all men be saved. But he has decreed to save all who believe on him through Christ, his Son. Men cannot believe unless they hear; hence the command: "Go, . . . preach the gospel." And woe unto every disciple who neglects or fails to preach the good news.

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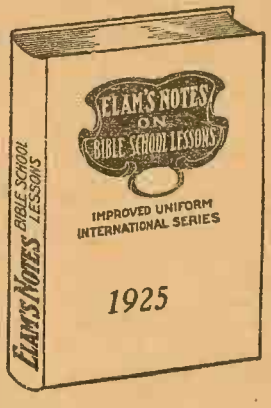

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"An Open Door," setting forth the prospects of doing some real missionary work in the heart of Kentucky. Several preachers responded to the call (and were placed as fast as I could place them), but no church as yet has signified its willingness to help pay the expenses of a single meeting. But the meetings will be conducted, the Lord willing—yea, even at the expense of sound, sane, gospel preachers. These self-sacrificing preachers will, no doubt, start new congregations, and then the "ministers" *go*. I could not consistently ask others to do what I was unwilling to do; so I have made arrangements to conduct two mission meetings in Kentucky—at Carlisle and at Mount Olivet—the first to begin on June 2; the latter, on June 16. There is not a member of the church of Christ at Carlisle, and only one at Mount Olivet. These meetings are the fruits of my preaching twice on the streets at Carlisle last summer. The church at Covington, Ky., furnishes us their tent and chairs for the Carlisle meeting, and Max Ogden, of Winchester, Ky., has volunteered to lead the singing. The expense of this meeting, so far as I know, will have to be met by the writer. The Mount Olivet meeting is to be conducted in the courthouse. The one member there has signified his willingness to pay the board of the preacher and singer (J. D. Derryberry) and for advertisements. The opportunity is given you to help conduct these meetings. Always address me at Mount Juliet, Tenn.

"SUCH AS I HAVE."

BY H. C. DENSON.

It was the ninth hour, the hour of prayer. The devout Jews were assembling for their temple service. A poor, lame beggar waited at the gate called "Beautiful." He asked alms of the passers-by. As Peter and John were about to enter the temple, this unfortunate man asked alms. Then Peter said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." At once his ankle bones received strength, and he walked with Peter and John into the temple. Such is the brief account of the healing of this poor man, lame from the time of his birth. Here is an example for all Christians. Peter gave, not silver and gold, but such as he had. This gift of Peter was much better than silver and gold. It could not be purchased with money.

Thousands of people to-day are lame. I speak not of physical lameness, but mentally, morally, and spiritually they are lame. They are in need—dire need. You have it within

your power to give. You may not have money. Neither is money always what is most needed, but you can give. Give what you have.

People are in need of the righteous life. Are you able to influence and instruct? If so, give such as you have—influence them for good and instruct them in the way of righteousness. Thousands of people need consolation. Give such as you have; console them. Many are suffering for the lack of kindness. Speak the kind word. Perform the kind deed; give such as you have.

O that Christians would always give such as they have! If the wealthy would give their means; if those who do not have an abundance of this world's goods would only give such as they have—cheer, comfort, and kindness—this world would be a much better place in which to live.

From the Brethren

Topeka, Kan., May 15.—Announcement was made in the Gospel Advocate recently regarding my contemplated move to Tennessee. This is to further say that my home, after July 1, will be at Henderson. It is my purpose to place my children under the influence of Christian teachers and where the Bible is honored. My work will be that of an evangelist, believing I can do more for Him whom I serve this way than any other way. In the meantime I expect to do all I can for the school. It needs the encouragement of us all. Infidelity in all its phases is sweeping our country. An excellent way to counteract this deadening influence is through our schools. May they all prosper. Correspondents may address me at Topeka, Kan., Twenty-third and Penn.—J. W. Brents.

Montgomery, Ala., May 13.—The history of our congregation can be traced back to 1908, when a tent meeting was held in this part of the city by J. E. Dunn. Weekly services were continued irregularly until May 17, 1911. On October 8, 1911, a congregation was organized, with about seventy members, whose desire was to carry forward the work and worship as a free and independent church, to be known as the "Highland Park church of Christ," taking as its only and all-sufficient rule of faith and practice the New Testament Scriptures. The first church building occupied by the church was an old storehouse, which was remodeled and used till August, 1923. But with the steady growth of the congregation and the consequent need for more adequate accommodations, it was decided that a larger and more modern house should be erected; so, on March 15, 1923, the church began to build the present church house and completed it the following July. We have a spacious auditorium that will seat four hundred and fifty people and eleven classrooms. I have been with the church nearly five years. We have two hundred and eighty-two members.—J. H. Hines.

Barrackville, W. Va., May 27.—I was at Sancho over the fourth Lord's day in April and preached three times, and one man confessed his wrongs and renewed his covenant. I started this little band last December with twelve names on the list, and they now number about sixteen. I was with the church at Odell Knob over the first Lord's day in May and spoke three times. One woman made the good confession and was baptized. I preached for the Salem Church over the second Lord's day in May, with a good attendance, and found them still earnestly contending for the one faith. On the third Lord's day in May I preached both morning and evening for the Blueville church. They are making great preparation for a series of meetings to be held by Brother J. A. Taylor, of Arkansas. Last Lord's day I preached for the church here at home. I want to add a hearty amen to the article of Brother E. A. Elam, entitled "Constructive Work," in the Gospel *Advocate* of May 21, page 492. Would to God that every member of the one body, as well as all others, could read and re-read that article! It makes my heart ache to see the wreck and ruin caused by lodgeism, societyism, pleasure, and popularity, and the desire to compromise by teachers who will smooth these things over in order to be popular and get a good salary and live in ease and comfort. May God speed the day when men who claim to be loyal will stand firm and true for the purity of the faith. We surely are living in perilous times, and may God help us to "cry aloud, and spare not;" for the night will come, when none can work.—J. F. Ice.

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"AND HE DIED."

BY H. C. FLEMING.

This statement is made in Gen. 5: 3-5: "Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty years: and he died."

The record further on is similar to this, stating the number of years Seth lived, and he died; and in like manner to Adam's posterity, and that they all died.

There are only two exceptions where the end of this life was not death—Enoch and Elijah—and no others on to the present time.

Death has reigned from Adam to Moses, and from Moses till now.

I am reliably informed that I was born on July 15, 1842. My memory extends back to a short period of that time. In a retrospective view I call to mind many acquaintances of youthful and other days and begin to inquire, where are they? As far as I am informed, nearly all are dead. All my mother's family, except myself, are dead; all my uncles and aunts and my dear life's companion are dead. I still linger. I know not why, but I do know that I must before long join them.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15: 22.) That all die is forced upon the world by its daily demonstration before their eyes, but some refuse to believe in the resurrection to life again. This is not because of the lack of testimony. God has given assurance of it unto all men in that he raised Jesus Christ from the dead. (See Acts 17: 31.) This assurance is as certain as that the power from which life originated still exists.

There can be no effect without a cause; and as we constantly see the effects of life and death, why search for something to prove it false? O vain man! Can you limit the power of God? You see the effects of his power over all matter and all intelligence. Could this exist without him?

FROM EAST TENNESSEE.

BY G. W. FARMER.

Since our last report from this section, three have been added to the Cleveland Church by primary obedience.

The Bible-school attendance has gone to two hundred and twenty-six, and we have been forced to add on two large classrooms to the rear end of our meetinghouse.

Brother S. P. Pittman preached at

Athens in the forenoon and at Niota in the afternoon of the fourth Lord's day in April. Brother Vernon Rozar preached for the churches at these places on the first Lord's day in May. The brethren and sisters were delighted to have these brethren with them, and enjoyed their preaching very much.

Brother R. A. Largen, of Fayetteville, will begin a meeting at Ooltewah next Lord's day; Brother Etheridge, of East Chattanooga, at Englewood; and Brother W. C. Phillips, of Cleveland, at Copperhill; and I am informed that Brother F. B. Srygley will begin at St. Elmo on the same day. That is pretty good for the firing line up in this country.

Brother R. C. White will begin a meeting at Big Springs, in Meigs County, on the third Lord's day in June.

Needs of the churches: A more efficient eldership; a more aggressive spirit in its work and worship; more of the real, genuine spirit of "I want to be a worker for the Lord;" more study of God's Holy Word; more prayerfulness and less prayerlessness; more consecration and less desecration; a fuller sense of realization and appreciation of the greatest work to which God has ever dedicated his people; more of the spirit to sacrifice unto the Lord; more honesty in trying to meet our obligations to our God.

THE EMPTY NEST.

No bird at home in nest to-day,
No one to sing the lovely lay,
No one to bring the bit of food,
No one to watch above the brood!

All empty is that nest to-day,
December's come and past is May,
With flow'r and bloom and leafy bower
And springtime sun and gentle shower.

Poor empty nest, your barren walls,
Must wait in vain, for no one calls
To bring the life of other days
And sing again the lovely lays.

O, empty nest, you grip my heart!
You stir my soul, the teardrops start.
I see a home, once filled with joy,
The joy of youth without alloy.

But empty is that home to-day;
The children all are far away,
And parents watch by empty hearth;
No shout of joy, no childish mirth!

But Hope can see a brighter day,
The children all return to stay;
'Tis heaven now—no parting there—
And life is freed from every care.

—J. T. Ogle.

When a fellow knows his business, he doesn't have to explain to people that he does. It isn't what a man knows, but what he thinks he knows, that he brags about. Big talk means little knowledge.—G. H. Lorimore.

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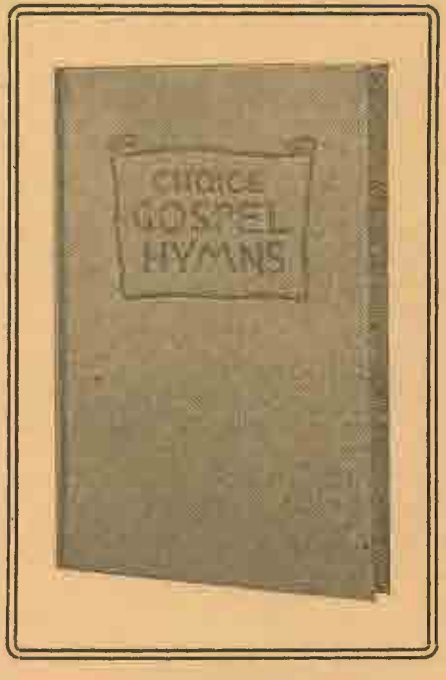

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

An article in the Christian-Evangelist, written by Henry C Armstrong and entitled "Christian Union Movements World-Wide," says:

We are living in the day of a world movement for Christian unity. Never before could this have been said. Not that Christian unity is something new. There have always been voices and movements for the reunion of the church, but none of them before has attained to world proportion and world importance. As a matter of fact, no age since Pentecost has been without its witness for this sacred cause. Unity was the vital principle most zealously guarded by the apostles and leaders of the early church, and from the second century to the present time there runs a long line of names, from Ignatius, Irenæus, and Cyprian to Thomas and Alexander Campbell, Philip Schaff, and Robert H. Gardiner, illustrious for their devoted advocacy of Christian unity. Paul's vision of a united church and Christ's prayer for it have never been wholly forgotten.

We regard it as an indication of a better day that large portions of the religious world are beginning to recognize the importance of Christian unity. The divisions in the religious world are not only iniquitous and sinful, but are unreasonable and absurd. They all have the same Bible. Does the Bible authorize and teach one to preach something that it instructs somebody else to contradict?

Jesus prayed that his disciples "may all be one." (John 17: 21.) The end in view was, and is, "that the world may believe that thou didst send me." The world is rejecting Jesus on account of things taught and practiced by professed followers of Jesus themselves. Infidelity is caused by the churches' not being willing to be governed by the Bible, by churches suppressing parts of it and introducing other things it does not authorize. It is disgusting to see popular "pastors," so-called "preachers of the gospel," raving and ranting because some infidel professor denies the Mosaic account of the origin of man. Of course, Christ indorsed Moses, and the divinity of Christ is the best-proved fact in God's universe; but Christ also sent his apostles "into all the world" to "preach the gospel to every creature," and these so-called "preachers of the gospel" who are raving so about the infidels are such infidels themselves that they will not permit what the apostles commanded sinners to do to be saved to be read from their pulpits.

The effort to bring about Christian union will be an abortion until everybody gets humble enough in the sight of God to be willing to come to the Bible. If all would accept God's word as their guide, preach what they can read therein word for word, "adding nothing thereto, nor diminishing from it," man-made denominations, with their man-made creeds, would automatically vanish and we would have Christian union before the rising of to-morrow's sun. No one expects all denominations to ever become converted to any one of them. Methodists do not expect all to ever become Methodists. Baptists do not expect all to ever become Baptists. The only thing there is any hope of all ever becoming is simply Christians. The only church all can ever unite in is the church of Christ.

☼ ☼ ☼

It seems that the very enthusiasm of some causes them to rather be wrong and die without hope than to abide in God's word and be saved. Our West Texas "transgressive" brethren are whooping up another "convention" to be held at Abilene on June 12-16. The Christian Courier tries to boost things thus:

As the day approaches for the Abilene convention, we are more and more anxious about the attendance. This is the great gathering of the year for Texas disciples. Every church should be represented by a fine delgation.

It is sad that our "transgressive" brethren are bent on folly. The loose construction they put on the Scriptures has already led them to infidelity and open membership.

The apostasy, "the man of sin," in the primitive church early developed the practice of sending delegates from the churches to a general convention that assumed jurisdiction over the churches. Instead of the apostolic order of a plurality of elders on an equal footing, each congregation soon found itself under the rule of one man known as "the bishop." The rule of "the bishop" spread from a single congregation to a diocese, and from that to "the universal father," "Lord God the Pope."

The Scriptures teach that every congregation should be an independent organization and should, as a congregation, under its own elders, do its own work. It cannot send delegates to participate in any work larger than the work of the congregation. It may "send once and again" to the assistance of any engaged in doing a good work, but it cannot participate in the organization of anything larger than a local congregation.

Denominational organizations, including that of our "transgressive brethren," are bowed down beneath the weight of their own machinery. The basis of this machinery, and what it takes to operate it, is money, not personal faith and consecration and individual effort. All that the churches that go into the general organization have to do is to pay, and the standing of the church is

rated by the way it pays. A church rich in faith, but poor in this world's goods, as the Savior was, can have no standing.

The worldly spirit has taken hold of "the transgressives." They are determined to have their "liberty" to go ahead with things for which there is neither precept nor example in the word of God. They are in a more dangerous condition than their sister denominations. Their sister denominations are coming toward the truth; they were once in the truth and are going from it.

GOOD BOOKS.

Many splendid books are published and handled at our store. Good religious books should be kept in every home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books into your library. Here is a list that should be in every home. How many of them have you?

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"Eunice Loyd," by R. R. Moody.
"Bible Readings," by Isaac Errett.
"The Glorious Gospel," by Adcock.
"The Querist's Drawer," by Errett.
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"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
"Letters and Sermons of T. B. Larimore."
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That 803,000 parcels did likewise?

That 100,000 letters go into the mail yearly in perfectly blank envelopes?

That $55,000 in cash is removed annually from misdirected mail?

That $12,000 in postage stamps is found in similar fashion?

That $3,000,000 in checks, drafts, and money orders never reach intended owners?

That Uncle Sam collects $92,000 a year in postage for the return of mail sent to the Dead Letter Office?

That it costs Uncle Sam $1,740,000 yearly to look up addresses on misdirected mail?

That 200,000,000 letters are given this service yearly, and—

That it costs in one city alone $500 daily?

And do you know that this vast sum could be saved and the Dead Letter Office abolished if each piece of mail carried a return address, and if each parcel were wrapped in stout paper and tied with strong cord?

Moral: Every man knows his own address, if not that of his correspondent. Put it in the upper left-hand corner.

Take advantage of our liberal Bible offer before it is withdrawn. See notice on page 571

OUR CONTRIBUTORS

HE THAT ASKETH.

BY JAMES E. CHESSOR.

Shall we always give to him that asketh, or shall we give to him that asketh only when we know that he has come by his destitution honestly? In other words, what is a deserving case of charity—or, rather, what is not? I submit that not infrequently this is a nice question to decide. Of course, Jesus said: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." But he could not have meant that we should give to every one that stretches forth the hand, for this would not be a blessing in every instance; in some cases it would work a positive injury. Jesus is teaching us that we must cultivate a compassionate heart, that we must be ready always to help the less fortunate. He is telling us that we must be charitable.

There are so many appeals that we must of necessity deny many of them. Indeed, there are so many pleading hands that we often stand distressed and bewildered, not being able to cast a mite into each hand. If we only knew the deserving hands, we feel sure that our aims would be the better bestowed. But how are we to know? In the country it is not such a difficult problem. There the abjectly poor are comparatively few, the disposition to beg is not so prevalent, and sham and fraud cannot be so easily practiced. There are so few claims made upon the neighborhood charity that benevolent people can respond to every local call. Be it said to the credit of the Southern one-horse farmer—the hillsman, especially—that he seldom ever turns down a plea for help. No widow or orphan suffers in his locality, no tramp hunts for a haystack or goes from his door hungry. To turn away a benighted traveler would incur the neighborhood contempt. Hence, all wayfarers are entertained alike, deadbeats and angels unawares. But in the city it is different. You must turn down many appeals. You cannot dismiss every beggar, like Sir Launfal, by tossing each one indifferently a "piece of gold in scorn."

There are many professional beggars, many adepts at deception. Often it is almost impossible to detect the impostor. William Dean Howells presents the difficulty in a pointed little story. He met a little girl on a cross street in New York who burst into tears at sight of him and asked for money to buy her sick mother bread. The very next day, while passing through the same street, he saw the same little girl burst into tears at sight of a benevolent-looking lady, whom she asked for money for the same good object. The lady gave her nothing, and the child tried her woes on several other people, none of whom gave her anything. Doubtless some of these people thought her an impostor, but some were indifferent, callous, unmerciful. It is true that they could hardly be expected to know whether she was forcing her emotions or begging from a broken heart. The average person would have thrown her a coin and passed on. We usually get rid of street beggars that way. Of course it would be impossible to accompany every beggar home to see what the actual conditions are.

I would not be picayunish in little items of charity. But I think we should give intelligently, as well as cheerfully. In other words, I would say that we should know, as a rule, that our gifts are bestowed upon worthy objects of charity. This may require a little investigating; but practical Christianity is nothing if not businesslike in its methods. There should be intelligent design in private as well as public charity or it will often miscarry. Let the

heart prompt the offering, but permit common sense to bestow it. The heart leads blindly, and if we follow its dictates we shall find ourselves casting our alms to the winds by giving to worthless characters. I know a tender-hearted widow who keeps herself poor by feeding good-for-ncthing waifs and mendicants. She disfurnishes herself and children to feed and clothe fawning parasites, and she certainly has forgotten that in her case "charity begins at home." There are many such big-hearted Christians who need to employ a bit of reason in practicing the Christian virtue of giving. There are folks who give freely, but do not give wisely.

But there are many more who do not give freely, cheerfully, and some who not give at all. I do not think that often we shall have to go far to find worthy objects of charity. "The poor ye have with you always." Our greatest trouble is that we are not looking for deserving cases of indigence. I fear that many of us have "stopped our ears at the cry of the poor," and are blind to the pitiable straits of the great army of unfortunates. There are not as many destitute in the rural districts as there are in the towns and cities, as stated, but there are enough cases of genuine charity to cultivate the sympathies of Christians. Lazarus lay at Dives' gate full of sores, but the rich man regarded him not. The unfortunate traveler lay bruised and bleeding on the Jericho road, but Levite and priest passed him by. Both of these were worthy cases of charity, but they were neglected. Let me tell you emphatically that there is a Lazarus at your gate whom you may feed and clothe or turn away empty, and there is some unfortunate sufferer that awaits your ministrations. You may not have to bind up wounds, but you will be called upon to sit by the bedside of the sick and dying. You must be ready to help when the call comes.

Do not try to shift responsibility to others' shoulders. The charity of the State or of the church cannot relieve you of individual obligation. Public charity has its function, but there is need of private charity. You say that a certain widow—homeless, friendless, without relatives—should be sent to the poorhouse; and you would thus break her heart by carting her off to the county farm. Why not help to provide her a home in the neighborhood, and be a friend indeed? Shame on the community boasting a church of Christ that will permit a worthy widow—a "widow indeed"—to go to the county poorhouse! Shame on the Christian who would advocate it! The church in every community should be a charitable institution, should undertake a regular charity, and Christians as individuals should be ministers of mercy.

Suppose the church is falling down in this regard—what then? That does not excuse you as an individual Christian. Do not, therefore, excuse yourself because the church as a body does not undertake charity work. Do not blame it upon some one else, upon an institution; if you are delinquent, blame yourself. You can do your individual part, if others will not. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" Indeed, what doth it profit? What doth it profit the destitute? What doth it profit you?

I have said that you should give intelligently. But, above all, give cheerfully. If you would be profited, give of your heart's bounty, not from a sense of duty. Give because you love your fellow. Give of service as well as of substance—yourself as well as your means.

"He gives nothing but worthless gold
Who gives from a sense of duty.
. . . . . .
Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me."

PRAYER OF TRUST.

BY E. C. FUQUA.

Thirteen years ago Mrs. Fuqua had her first operation, and an hour before going to the operating room she composed the following prayer of trust, which expresses at the present her true sentiments. I copy it here:

Father of tender mercy,
Look down on me this day;
Forgive my many, many wrongs,
And take them all away.

I know I am weak and sinful,
And prone to leave the way
That leads to life and joy and peace—
To the land of "endless day."

Be with me in this trying hour
Of weakness, fear, and pain;
And please, dear Lord, for Jesus' sake,
Give me my health again.

Direct the doctor's skillful hand,
And guide the knife aright,
And may I live for years to come
To fight the gospel fight.

And after a long and useful life
In thy dear "vineyard" spent,
Take me home to rest with thee,
Then shall I be content.

I JUST WONDER.

BY PRICE BILLINGSLEY.

The Lord pictures two apparently contradictory attitudes which his preachers must assume toward the world. Of course, there are no contradictions in the Bible; when we understand, there is perfect harmony throughout, and the most symmetrical and consistent character in all the world is the one trued up in full accord with the gospel.

One attitude is that of positive and outspoken opposition to all sin and all sinners—opposition which neither bends nor ends. The preacher is bidden so to speak as that he shall be hated of all men, and the truth which he brings, instead of making for peace, makes rather for the sword, and arrays the members of the same household one against another. We are plainly told of the Lord that those whom all men praise are to be avoided and their loyalty to be questioned, seeing that they who seek to please men cease to be God's servants, the favor of the world being purchased at the awful price of divine hatred and abomination. Man's favor is the exact equivalent of the Lord's enmity. In the most explicit terms we are told this by Jehovah.

The other attitude is that of conciliation, utter friendliness, and compassion toward the erring. We must be utterly inoffensive and harmless, even courting the good will and favor of men, and to seek to please them in all things. We are to strive to be at peace with all, and by good works to force their admiration. Emphatically, it is affirmed that he who serves Christ is acceptable to God and approved of men. Thus we grow in favor with God and men.

There is no contradiction here; manifestly these are but two sides of the same truth, each complementing and qualifying the other. Together they present a picture so full of warning and counsel for us as to challenge our devoutest consideration, which I attempt to reproduce here. Some of our preachers puzzle and alarm me. We all need to be corrected, to have our attention called to weaknesses and dangers which thrive and menace us largely because none will speak up. Conscious of my own weaknesses, I invite reproof from any who feel disposed to proffer it; and if what is here said stings a bit, in kindness to myself let it be remembered that I hate that which is harmful and hindering and devoutly love all the saints of the Lord.

The inescapable, all-absorbing labor of the gospel

preacher is to correct gross evils, rebuke sinners, and endure as best he may their consequent ill will and opposition. All this by faithfully preaching the word. Christ left us the example. He placed truth in sharp contrast with popular error so as to pluck upon his devoted head the anathemas of the entire religious world, including some of his own company. But some of our preachers boast of long-standing favor with churches not yet in the perfect state, and talk of the whole-hearted good will and coöperation of the entire surrounding world, including the sects and other ungodly. And when such go on for months and years so perfectly poised, sailing in unruffled waters to the praise of all, I cannot help feeling their boast is a reflection upon my Lord, seeing neither he nor his inspired preachers achieved anything of the kind. And when a preacher to-day is so consistently smily, correct, and smooth, daring nothing that might make him suffer, though it be in the interest of the good of others, is he dealing in good words and fair speeches with the motive of advancing his own personal and selfish ends? *I just wonder.*

THE CHRISTIAN HOME, NASHVILLE, TENN.

Do you know of an Old Ladies' Home managed by the church of Christ? I am getting old—nearly seventy-six—and have no near kinsfolk. I do not know but that I may have to go to some place like that sometime. I have a little home here with which I could pay my way. I pray the Lord to bless you all. X.

The church of Christ is itself an "Old Ladies' Home." Taking care of "the fatherless and widows in their affliction" is one of its main lines of business. The good sister making the present inquiry is more fortunate than most others, in that she is not entirely without means.

Realizing the great importance of providing a Home for our needy old people, some of the Nashville brethren have set about to build one. There is no such Home in existence now. About a dozen old people, members of the church of Christ, are now being cared for by the Little Sisters of the Poor, a Catholic institution, while others of our members are being cared for at various other places sustained by men and women who are not members of the church. We quote from the "Prospectus:"

"About 1921 a small work was started in the western part of Nashville, by a few members of the church of Christ, under the direction of O. C. Lambert. The object was to help the unfortunate in that section of the city; to minister to the sick and distressed; to supply food, clothing, medical attention, fuel, and other necessities to those in need and worthy of assistance. A Day Home was established where the children of mothers who were compelled to work in the factories were cared for during the day. The children were given nourishing food and the older ones were also taught lessons from the Bible, thus throwing around them an influence for good which, for the most part, was lacking in their home life. A weekly Bible class was conducted for the older people of the community. The interest shown and the gradual increase in attendance was most gratifying. This work grew to such an extent that the Home was moved to another part of the city where opportunities for doing good were even greater. The Nashville City Board of Health became interested and provided a nurse who devotes her entire time to the Home. A clinic was established, and the Home renders great service in ministering to the physical, as well as the spiritual, needs of those in distress. This Home and Clinic has been and still is supported by monthly contributions from certain congregations and individuals, and these will continue their support until a new and more nearly adequate Home is in operation.

"The Home just mentioned is in a rented building entirely inadequate for the need and opportunity. There have come to us from time to time many appeals on behalf of aged sisters and brothers who have no one to care for them and no suitable place to live. We made arrangements to take care of a limited number of such cases. Since then the appeals have become more numerous. Recently one brother reported two of our aged sisters and one of our aged preachers spending their last days in a Catholic institution. An investigation followed, and, to our surprise, we found more than a dozen of our own brethren and sisters in Catholic or other institutions where they were denied the privilege of serving God 'as it is written.' It was determined that a shameful condition of this kind *must* be remedied. It is, therefore, proposed to build a new and modern Home wherein these and others may be cared for as is their due. A generous brother has given valuable and beautiful grounds. Funds are being raised to erect and equip a suitable building. Christian people are responding with their prayers and means as this worthy cause is presented to them. All should want a share in building the Christian Home for 'those of the household of faith.'"

To the end that everything connected with the building of this Home for our needy old people may be conducted scripturally, some of our foremost brethren, including E. A. Elam, F. W. Smith, F. B. Srygley, H. Leo Boles, C. M. Pullias, R. V. Cawthon, and others, have carefully gone over the matter and indicated the scriptural course. The erection of the Home shall be a private enterprise in which members of the church of Christ intend to do their Christian duty to their needy brethren and sisters.

The following Nashville brethren have been selected as trustees of the property: R. W. Comer, Washington Manufacturing Company; W. H. Sewell, Druggist; Norman N. Davidson, Standard Furniture Company; Dr. J. S. Ward, Life and Casualty Insurance Company; Roy F. Williams, Williams Printing Company; George S. Davis, Arcade Post Office; Robert S. King, Post Office; Fletcher L. Williams, Williams Printing Company; M. N. Young, Real Estate; Dr. John S. Cayce, Physician; J. C. Lawson, Moving and Storage; Neely Porch, J. S. Reeves & Co.; Harvey Herbert, T. L. Herbert & Co.; Greg Baker, Post Office; J. C. Tuley, Nashville Railway and Light Company; and J. E. Acuff, Life and Casualty Insurance Company. The above-named brethren will also act as a board of directors, of which Norman N. Davidson has been selected as president and Fletcher L. Williams as treasurer.

Building this Home to provide for these old people is a most commendable work. The Bible plainly and repeatedly commands that orphans and widows shall be taken care of. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 40.) J. A. A.

THE WORK IN TAMPA, FLA.

BY S. F. MORROW.

About eight weeks ago we stated in the Gospel Advocate that we had commenced work on a house of worship for the Gary congregation, located in northeast Tampa, on Thirty-sixth Street and Ninth Avenue. We are thankful to say the Lord has blessed our labors. A nice house, thirty by fifty feet, has been completed and seated. I have been for forty years helping to build houses of worship, and must say I have never seen brethren work more faithfully. Two weeks ago last Lord's day Brother Watson preached the first sermon in the house. I was with the new congregation in Seminole Heights, which resulted from the tent meeting held by Brother T. B. Thompson, a full account of which meeting will appear soon.

On the first Lord's day after the meeting closed we had seventy who met for what we call "Sunday school," which

was a very encouraging start. Literature and songbooks were ordered at once from the Gospel Advocate Company. We were still worshiping under the tent, encouraged by good crowds and zealous brethren and sisters who want to worship as "it is written" in the Book of all books. We realized the need of a house. We made an appeal at prayer meeting, and in about thirty minutes we had fifteen hundred dollars pledged, and the house was bought before the following Lord's day. This was the best prayer-meeting collection I have known.

The good Lord has abundantly blessed our labors. Since January two new congregations have begun to worship in their own homes, which gives us three loyal congregations in Tampa. We hope and pray that they all may work together in unity and love and that several more congregations will soon be established in this fast-growing city.

Mrs. Morrow and I left Tampa last Tuesday for Dallas, Texas, to visit our daughter, Mrs. Lester M. North, and her daughter, Harriet. We found them well and delighted to see us and that we could be with them to attend the Hardeman meeting, which began on May 10 at the Pearl and Bryan Streets church of Christ. We left Tampa by boat for New Orleans, a distance of three hundred and ninety-five miles, and crossed the Gulf of Mexico the long way. I always loved water, but got enough on this trip, especially while I was so sick. I have always heard that being seasick was the worst form of sickness not to kill, and I now believe it. I asked the nurse what could be done, and he said that if I could see land I would get relief. The nearest point was one hundred and fifty miles; so I had to fight it out. I thought of the great apostle Paul, and thought more seriously than ever of the time when he was on that great, stormy sea fourteen days and nights. We were glad to turn our faces homeward to Nashville and to meet loved ones here and to mingle our voices together in praise to Him who doeth all things well.

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

The thirtieth anniversary at Obion was rained out. It was a great disappointment to many, and especially a few who always attend to get a square meal—a sore disappointment to them. Brother L. K. Harding followed with a two-weeks' meeting, with fourteen or fifteen baptisms. The congregation at Obion has outgrown the house and is planning for improvements to the building.

The third Lord's day in May was the nineteenth anniversary at Rehoboth, and quite a large crowd was in attendance. Only eight present that were there nineteen years ago. I preached at night the following week until Wednesday night. They have eighty members at Rehoboth, and on Tuesday and Wednesday nights the whole congregation, except forty-two, was present. For fear I would lose the other half, I quit and came home.

On the fifth Lord's day in May I went to Kentucky Bend and preached, morning and evening, to a houseful of hearers. Just as I was winding up the evening sermon a little cloud arose in the east and it began to thunder and lighten. The audience got nervous; so I called for a song, sung two verses, and the crowd began to go—not come. When I dismissed the congregation, only a few came to say good-by; quite a number I have not seen since. However, I had two invitations to spend the night, but came on home, with no rain to fall on me. I thought of that great and dreadful day that is to come to all, where autos will not take the multitude to a place of safety. Why are so many people afraid of death? If prepared to die, it is only passing out of pain, sorrow, grief, and death into joy, peace, and happiness. For this I am striving day by day. Not only am I striving to be saved myself, but to get others to obey the gospel and be faithful until death. The promise made to all who will do this is "a crown of life." Man's origin, mission, and destiny as taught in the Bible are discredited by so many people in this age. The devil is using all his forces to overthrow the Bible and destroy the hope of a future life. If hope of a future life can be banished from the human heart, it will turn this old world into a veritable hell and make a demon of every man and woman. For me, I shall still believe the Bible is the word of God; that God created me and tells me how to live in this world in order to have peace in the next. If it shall finally prove to be true that I sprang from a tadpole, ape, or monkey, I will lose nothing after death. So there is a safe side to the evolution question; and inasmuch as our future happiness all depends upon our being on the safe side, why, then, not cast all speculations to the moles and bats and accept and contend for that which is not only safe, but infallibly safe?

After an examination by a diagnostician, the report was not as favorable as I would like for it to be. He advised an operation of the stomach, but not to my acceptance. He said I had a fighting chance without an operation, and I told him I would fight it out on that chance. So many have written to me desiring to know the nature of my trouble that I give the above for the benefit of those who are interested in me and my work. While able to go, I shall continue to preach to sinners and strive to live a devoted life in God's service; and when the time comes for me to go, I hope to be prepared to enter that beautiful city of gold. Pray for me and mine.

ASSISTANCE FOR QUEBECK, TENN.

Since last report the congregation at Pelham, Tenn., through Brother Polk Sims, sends five dollars to assist in building a meetinghouse at Quebeck, and Sister Houston Dudley, of Nashville, Tenn., sends twenty-five dollars for the same purpose.

Brother H. T. King held a mission meeting at Quebeck and started the work. Sister J. Claude Martin, of Nashville, kindly donated an excellent lot, well located, with the restrictive clause in the deed. The brethren at Quebeck are few and poor and are unable to build without assistance. A meetinghouse would be a great asset to the work and would be a great help in firmly establishing the congregation and increasing its membership.

The Gospel Advocate is glad to assist Sister Martin in this good work. We suggest that several strong congregations make some substantial contributions. Any contributions, great or small, will be thankfully received and appreciated. Address all communications to Mrs. J. Claude Martin, 2314 West End Avenue, Nashville, Tenn.

J. A. A.

BE THE BEST.

If you can't be the pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be the tree.

If you can't be a bush, be a bit of the grass,
And some highway happier make.
If you can't be a "muskie," then just be the bass,
But the liveliest bass in the lake.

We can't all be captains; some have to be crew;
There's something for all of us here;
There's work to be done, and we've all got to do
Our part in a way that's sincere.

If you can't be a highway, then just be a trail;
If you can't be the sun, be a star;
It isn't by size that you win or you fail.
Be the best, whatever you are.

—Selected.

TAYLOR-NICHOL DEBATE.

BY J. L. HINES.

A religious debate took place at Monticello, Ky., between H. B. Taylor (Missionary Baptist) and C. R. Nichol (Christian), for four days, beginning on May 5. Many of our readers know these men. H. B. Taylor, as a polemic, is highly honored among the Baptists. C. R. Nichol is a forceful speaker, a logical reasoner, a cultured and refined Christian gentleman. I followed both speakers carefully, and I shall try to give the arguments of each as accurately as possible.

The first proposition was as follows: "Missionary Baptist churches, to one of which I belong, are scriptural in doctrine and in practice." H. B. Taylor affirmed; C. R. Nichol denied.

In defining the terms of his proposition, Mr. Taylor said: "'Church' means an assembly of baptized believers. The word 'church' is always used in the local sense. 'Church' and 'kingdom' are not identical. 'Church' is a republic, while 'kingdom' is a monarchy. The kingdom is entered by the new birth, but the church is entered by baptism. Matt. 28: 18-20 was given to a Missionary Baptist church."

Brother Nichol showed that the word "church" is sometimes used in the general sense (Acts 9: 31) and that "church" and "kingdom" are synonymous expressions (Matt. 16: 19, 20), and said: "There was no Baptist Church on the earth until 1607, and the Missionary branch did not exist until 1832."

On the origin of the church, Mr. Taylor first made "the temple argument." (1) David prepared the material; (2) Solomon built the temple; (3) the sacrifice was offered; (4) then the Shekinah light came into it. (1) John the Baptist prepared the material; (2) Christ built the church; (3) the sacrifice (Christ) was offered; (4) then the Holy Spirit came into it.

Brother Nichol replied: "If David, Solomon, sacrifice, and light were types, of what or whom was Hiram, a heathen artisan (2 Chron. 2), a type? The temple was built and destroyed, rebuilt and destroyed, and built again and destroyed again—of what was that a type?" Taylor was pressed so hard on these points, with many others, that he forsook the temple argument altogether after the first session of the debate. Mr. Taylor never attempted to locate the origin of the church, or the Baptist Church, any more than to say that it was set up before the death of Christ. "Kingdom" to him meant "the world" sometimes, "the whole house of Israel" at other times, and quite often the millennial kingdom. He was driven from place to place like a pebble before a giant wave of the sea.

In the matter of election, Mr. Taylor subscribes to the "Philadelphia Confession of Faith." His main proof text in support of election as taught by the Baptists was Rom. 8: 29, 30. He declared emphatically that some were predestined to eternal life from the beginning, and some to eternal damnation, and that the number is fixed. Brother Nichol answered his argument on Rom. 8: 29, 30 with the last clause, "them he also glorified"—past tense. At this junction Taylor was asked: "Do nonelect babies ever die?" In every speech this question was propounded, and it was the last sentence of Brother Nichol's closing address, but Taylor made no attempt to answer it.

In discussing the question of depravity, Mr. Taylor declared that all are born sinners, "fathered by the devil and of the same moral nature." When asked where the spirit of the babe came from, he answered, "From the parents, by the law of nature;" but when shown that God formed the "spirit within man," he attempted to cancel that passage by another which says, "God forms the body in the womb," and asked, "Is the body holy?" This was met by an argument on Rom. 12: 1, 2 and a declaration, supported by scripture and logical reasoning, that both the spirit and body of the infant are holy. Brother Nichol asked: "If father and mother are regenerated, will their offspring be like them or not?" Mr. Taylor replied: "The wiggle-tail is not like its parents—mosquito." Brother Nichol asked: "Inasmuch as all are born sinners, according to Baptist doctrine, what becomes of the infant who dies?" Mr. Taylor replied: "The Adamic sin was atoned for by Christ on the cross, and all infants who die are regenerated and saved." Mr. Taylor said: "The mind, affections, will, the inner man—the whole man comes from his parents." He further said, "There is a big viper and a little viper," and cited Matt. 3: 7. "Therefore," said Mr. Nichol, "according to my opponent, the adult is a big snake and the infant is a little snake; but Christ took away the Adamic sin for all, and allows some to grow to sin, then damns them because of said sin, and at the same time knows they cannot help it. That is the God of Baptists. But, Mr. Taylor, do nonelect babies die?"

On repentance, faith, and baptism, Mr. Taylor followed the line of argument usually followed by Baptists. Brother Nichol said: "If repentance comes before faith, as Baptists teach, there is confusion in heaven; for the angels rejoice when one repents, but God is displeased without faith." "If saved by faith only, salvation is without grace (Rom. 5: 2) and without the power of God (Rom. 1: 16)." Mr. Taylor said, "If a child of God dies in willful obedience to God's plainest commands, he will be saved," and cited Moses as an example; but Brother Nichol showed that Moses repented. Taylor declared that God killed Moses for willful disobedience and took him to heaven. He said: "Repentance and faith are the only conditions of pardon." When asked if love is a condition, he said: "No, love is a fruit." Taylor argued that baptism is no part of the gospel; but when asked if there could be a Baptist Church without baptism, he had to admit there could not. "Therefore," declared Brother Nichol, "Baptist churches are made without the gospel."

Following are Brother Nichol's rebuttal arguments: (1) Believed, turned to the Lord. (Acts 11: 21.) (2) Believe, baptized, saved. (Mark 16: 16.) (3) Repent, turn, sins blotted out. (Acts 3: 19.) (4) Repent, bapbaptized, remissions. (Acts 2: 38.) (1) Repent, baptized *eis aphesin hamartion.* (Acts 2: 38.) (2) Blood shed *eis aphesin hamartion.* (Matt. 26: 28.) Mr. Taylor said that "eis aphesin hamartion" in Acts 2: 38 means "because of," but, pressed hard, he never told what it means in Matt. 26: 28.

On the communion question, voting, associations, conventions, etc., Mr. Taylor made weaker arguments than lesser lights in the Baptist denomination.

The second proposition was: "The church of Christ, to which I belong, is scriptural in doctrine and in practice." C. R. Nichol affirmed; H. B. Taylor denied.

On the subject of origin, the seed argument was the first introduced, after the terms of the proposition had been defined. (Gen. 1; Luke 8; Acts 18: 8; 1 Cor. 1: 1, 2.) The usual arguments as to origin were used. Taylor contended, however, that Mark 9: 1 was fulfilled six days later on the mount of transfiguration. He was asked, "Who died?" but he kept silence.

As to doctrine, a list of scriptures, thirty in number, were quoted, to be let alone by Mr. Taylor. The elderships, deaconship, faith, repentance, baptism, character of lives, Lord's Supper, contribution, singing, and prayers were discussed; but about the best Taylor did was to read extracts from the Gospel Advocate, Mosheim, Dexter, Hort, Campbell, McGarvey, H. T. Anderson, and others. The people could see that he was fighting a man of straw of his own creation. Mr. Taylor said: "If Christ had not died, there would have been churches and salvation just the same." Brother Nichol showed that, if that be true, Christ died for naught, and that people could have been saved without the shedding of Christ's blood.

On weekly communion, Brother Nichol introduced Acts 14: 23, "every church" (kata ekklesia); Luke 8: 4, "every city" (kata polin); 1 Cor. 16: 2, "the week" (kata mian sabbaton). This was answered by saying: "The English does not say 'every week.'"

Mr. Taylor argued that the name "Christian" came from the heathens. Brother Nichol showed that the word from which we have "called" in Acts 11: 26 is "chrematizo," and is used in Acts 10: 22, "warned of God;" Heb. 8: 5, "warned of God;" Heb. 11: 7, "warned of God." Mr. Taylor's only reply was: "'Of God' is not in the English in Acts 11: 26."

Discussing apostasy, Brother Nichol showed that the devil was the first to preach the impossibility of apostasy. He then showed that Israel was called God's children (Deut. 14: 1), that twenty-three thousand fell in the wilderness on account of committing fornication (1 Cor. 10: 1-8), and that two were killed in the very act (Num. 25: 8). The following questions were asked Mr. Taylor: "Can a child of God lie?" "Can a child of God commit fornication?" "Can a child of God call his brother a fool?" "Can a child of God die while drunk?" The first three were answered in the affirmative; the last, in the negative. Brother Nichol then said that if one desired to live forever he should get Baptist religion, for by this system he would never die. As to one who calls his brother a fool, Brother Nichol reminded that Christ said he "shall be in danger of the hell of fire." (Matt. 5: 22.) Taylor argued that Christ was speaking of the law and that "hell of fire" there meant the judgment of the law. He read verse 21, skipped verse 22, and read verse 23. His attention was called to this several times, but he never read verse 22, where Christ said, "I say." Mr. Taylor was pressed so hard on apostasy that he made several wild assertions, such as these: "All Israel will be saved;" "No saved man can die in disobedience;" "Adam was under the law;" "If apostasy be true, no one would be safe in heaven;" "A saved man cannot be condemned, because he is not under law, but under grace." Brother Nichol illustrated the possibility of apostasy by a vine and branches. (John 15.) Mr. Taylor replied: "A good tree cannot bring forth corrupt fruit." "But, Mr. Taylor," said Brother Nichol, "you said a child of God could lie, commit fornication, etc., is that good fruit?"

I have never witnessed a greater victory for the truth, nor have I ever seen a man so confused as was H. B. Taylor. He said little about Greek; but in some debates before, when he knew his opponent did not know Greek, he used it much. He never used the term "Campbellite." The Methodists and Disciples of Monticello conceded victory to Brother Nichol, and they were astounded at Baptist doctrine as unveiled by him.

DAVID LIPSCOMB COLLEGE.

BY H. LEO BOLES.

We think it fair to the public in general and the great host of friends of David Lipscomb College in particular to say something in the press about this institution of learning. All the readers of the Gospel Advocate know something of the innate modesty of Brother David Lipscomb, who did so much for this college; the readers also will recall his humility and his abhorrence to boastfulness. The college is still imbued with his modest spirit and has always been very conservative in its claims, lest it be considered boastful about its merits. However, an institution which has rendered and is now giving such valuable service to the young people will be pardoned for calling attention to some of its merits.

It would be a lamentable condition for the cause of Christian education if David Lipscomb College did not exist. How much would be lost to the youth of our country! David Lipscomb College has a mission to fill and an important service to render; it may rightfully glory in its high mission and distinct service. It is giving a type of education that is peculiar to a large scope of country. The far-reaching quality of training that it is giving to its students makes it a blessing to humanity. The educational advantages which it furnishes are large contributions to character building.

The Bible is taught daily to every student. Each student is asked to prepare and recite at least one lesson per day in the Bible. The Bible is taught, not merely as a textbook, but as the word of God. It is taught by men who fear God and respect his word. The students are taught by example and precept to give due reverence to all the sacred truths of the Bible. No education is complete without a thorough knowledge of the Bible. Any system of education that ignores or blasphemes the Bible is a curse to young people. Parents who send their children to a school or college where their faith will be weakened or destroyed commit a crime against their children. It is the prayerful effort and devout hope of the faculty of David Lipscomb College to send the children back to the parents with a fuller knowledge of God's holy truth, a deeper piety of life, better prepared to honor God and serve humanity. It is the aim of the college to strengthen the moral fibers of their character as well as to develop the intellectual powers.

The college is better prepared to fill its mission now than it has ever been. It has a strong faculty of consecrated men and women who are teaching for the good that they can do, and not for the money which they can make out of teaching. The faculty list has nine members who hold the Master's degree from universities. Two members of the faculty have the M.A. degree from Vanderbilt University, one from Valparaiso University, one from Mercer University, three from Peabody College, one from the University of Texas, and one from Harvard University. One member of the faculty has completed his residence requirements of Ph.D. from Harvard. Two members of the faculty hold B.S. degrees—one from Peabody College and the other from the University of Chattanooga. The faculty with their degrees represent seven universities. This gives a variety, not only of degrees, but of methods of training. The above is mentioned that all may know that the faculty is as strong as can be had from educators who are loyal to the church of our Lord. Of course, none of the teachers claim to approach the lamented D. Lipscomb and J. A. Harding as Bible teachers; however, no stronger Bible teachers can be found in any college now than those who are teaching the Bible at David Lipscomb College.

The college has won an honorable position among educational institutions. It stands high among colleges of its rank. All of its work is fully accredited. It is a member of the Tennessee College Association and the American Association of Junior Colleges. As an educational institution, it has and justly merits the confidence and respect of the best educators in the country. It has earned an enviable name for its thoroughness of work and the high class of students that it sends out every year. It is difficult to go into a community throughout this section of the country where the influence of its students for good is not felt.

The college maintains an A-1-grade High School—that is, it gives the four years of high-school work. It has a strong high-school faculty. No high school in the State can offer such advantages as does the High School Department at David Lipscomb College. Its high-school students have the following advantages: They have the association of college students, access to college laboratories, access to college library, and are taught the Bible daily. There is also a grade department or grammar school connected with the High School Department. Students may enter in any grade and find class to suit.

In addition to the college work and high-school and

grade work, the Fine Arts are taught. The college maintains the following departments in the Fine Arts: Expression, Spoken English, Piano, Art, Home Economics, Voice, Violin, Shorthand, and Typewriting. A student may take the regular literary work and, in addition, take one or more studies in these departments. The college is well equipped to render service that will give a complete education. It is coeducational. A girl is as safe at David Lipscomb College under the chaperonage of experienced Christian matrons and teachers as she would be at home. They are safer here than they would be in many homes.

The year which has just closed was one of the best in the history of the college. The enrollment was the largest in the history of the college. The capacity of the college was packed to its limit. I doubt if there was ever assembled a better student body for its size. The spirit of loyalty to the institution and its ideals was fine. There were fifty-three graduates in the College Department and twenty in the High School Department. We will be glad to give any further information to any who are interested in this great work. The new catalogue is now out and will be mailed to any address upon request. Address David Lipscomb College, Nashville, Tenn.

As the friends and patrons of David Lipscomb College who were present at the different exercises of the commencement programs, especially on alumni and commencement days, know, the college never experienced a more satisfactory and encouraging closing, and never one so largely attended. The promises and prospects for an increased future attendance were never so encouraging.

As president of the Board of Directors of David Lipscomb College, I am pleased to say that we are delighted with the progress that the college has made and with the work it is doing. We are glad to commend to fathers nad mothers and all young people who are of school age this college. Its management, discipline, work, and college activities are such that we feel that it will be a blessing to any student who will come and place himself under the influence of the college. Furthermore, we are glad that it can offer to the brotherhood and public such courses of training as will best qualify young people for the greatest usefulness in life. The study and practice of the Bible are daily emphasized as the most important work of life, and without which all learning and life are failures. To this end we teach all who come under our influence.

E. A. ELAM.

OUR MESSAGES

Two confessions at Lindsley Avenue, this city, last Lord's day.

J. G. Allen, of Muskogee, Okla., will begin a meeting at Franklin, Ky., on Lord's day, June 21.

C. H. Smithson, Tioga, Texas, June 1: "One was reclaimed yesterday at Shannon, Texas."

Louis Dasaro, of Tampa, Fla., will lecture for the C Street Church, Muskogee, Okla., June 17.

If we open the door to a doubt, the devil will have a messenger with bad news ready to come in.

J. S. Daugherty, Rockdale, Texas, June 1: "Two excellent services at Teague, Texas, yesterday. One at Fairfield in the afternoon."

A. G. Freed preached at Foster Street, this city, last Sunday. Brother Freed will begin his summer's evangelistic work with a meeting at Mayfield, Ky., next Lord's day.

Wanted—In the hill country of Georgia, good board in Christian family, near a church of Christ, for two ladies and thirteen-year-old boy. Must be reasonable. 2101 Oak Street, Jacksonville, Fla.

J. Fairs Nichols, Fancy Farm, Ky., June 1: "The fifth Lord's day in May was a splendid day for the church at Birmingham, Ky. I had an excellent hearing. Please note change in my address."

R. C. White and Elmo Phillips began a strictly mission meeting at Hartford, Ky., June 7. There are only four or five members there, and they not meeting, but it is hoped to establish a true church.

M. D. Baumer, Carthage, Tenn., June 1: "We had a good day yesterday, with one by baptism and thirty-six dollars raised for missions for Stephen D. Eckstein, E. E. Shoulders, and Brother Lawyer."

C. C. McQuiddy, Alma, Ark., June 3: "P. Taylor, Tipton, Okla., gave a great lesson at the Park Hill Church, Fort Smith, Ark., last Lord's-day morning. I spoke at the evening hour. One confessed her wrongs."

F. L. Young, Paris, Texas, June 1: "Our meeting closed last night. We had large audiences, fine lessons, and several baptisms. Brother Wallace is a splendid gospel preacher. I shall conduct only a few meetings this summer."

S. E. Templeton, Amarillo, Texas, June 4: "G. C. Brewer is in the first week of a very interesting meeting here. Two baptisms to date, two from the 'Christian Church,' and four restorations. The meeting will continue through June 14."

A fuss between brethren in the Lord is the devil's revival.

James E. Laird, Tulsa, Okla., June 1: "Two interesting services yesterday and last night, with one addition at the morning service. We are making great preparations for Wilbur H. White's meeting in September."

J. A. Cullum, Lawton, Okla., June 2: "I am here in what promises to be a great meeting. Elvin Bost, of Fort Worth, Texas, is director of songs. I hope to be in Memphis the last half of June. Our work in Altus is growing."

G. A. Dunn, Jr., Sheffield, Ala., June 2: "The twelve-days' meeting at Booneville, Miss., closed on Thursday night with the largest attendance they ever had. There were five additions, three coming from the Baptists. W. G. Aldridge led the singing."

J. G. Malphurs, Blackwater, Mo., June 4: "The lawsuit filed by the digressive faction was to have been tried during the present term of court, but it has been indefinitely put off by transferring the case to another county. The 'digressives' left us in February and are meeting in a school building. We are getting along real well at the old church building, and expect to stay there."

Emmett G. Creacy, Horse Cave, Ky., June 3: "I preached to two splendid audiences at Gamaliel, Ky., last Lord's day. Send names and addresses of friends and members of the church who are in Indianapolis, Ind., to J. C. Hazel, 35 North Colorado Street, and we will look them up. The meeting will begin on the second Sunday. The place of meeting, 4400 East Washington Street."

J. L. Hines, Carlisle, Ky., June 3: "The meeting started last night, with the tent full and at least one hundred outside. Singing good, led by Max Ogden, of Winchester, Ky. Remember, there is not a member of the church of Christ in Carlisle, and no church sent me here; only the command, 'Go,' brought me here. Pray for the meeting." That is the way to do. Brethren, send to the support of Brother Hines. He has to eat.

Elders of the church of Christ at Old Hickory, Tenn.: "On Sunday, June 21, our meeting at the Powder Plant will begin under the big tent, with R. V. Cawthon doing the preaching and William G. Klingman leading the singing. This is a very important place just now, in view of the increasing activities of Du Pont people and the consequent increasing population, and we want to get the gospel of Christ before as many of them as possible. On Sunday, June 28, there will be dinner on the ground. Come that day sure, and bring your baskets and your friends, and enjoy a big day with us. Preaching each evening at half past seven o'clock."

C. M. Pullias is in a meeting at Jackson, Miss.

F. W. Smith began a meeting at Pikeville, Tenn., last Lord's day.

R. V. Cawthon began a meeting at Green Street, this city, last Lord's day.

Will J. Cullum preached at Charlotte Avenue, this city, last Lord's day.

H. C. Hale and J. Roy Vaughn began a mission meeting at Sebastopol, Miss., last Lord's day.

J. T. Harris, of Lawrenceburg, Tenn., began a meeting at Springfield, Tenn., last Lord's day.

Jesse Owen, Lavergne, Tenn., advises us that I. A. Douthitt will begin a meeting at Lavergne next Lord's day.

W. S. Moody preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. There was one restoration.

H. A. Dixon, Petersburg, Tenn., June 1: "I have some time open during this month and next for singing. Let any one desiring my services as song leader write me."

T. E. Tatum, Jackson, Tenn., June 3: "The brethren worshiping at the courthouse in Jackson have begun the work of building a new church house."

Sister Annie C. Tuggle (colored) is now representing the Gospel Advocate among her people. We will appreciate any kindness that may be shown Sister Tuggle.

Alonzo Williams, Murray, Ky., June 2: "I am changing my address from Water Valley to Murray. G. A. Dunn, Sr., will begin a meeting here on June 21. Leon Holland will lead the singing."

C. B. Thomas, Flint, Mich., June 1: "I would be glad for any who may have relatives or friends living in or around this city, who might be interested in the church, to send me their names and addresses."

Charles C. Shockney preached at Lischey Avenue, this city, last Lord's day. Brother Shockney will begin a meeting with the New Shops congregation, this city, next Lord's day.

W. W. Bates, Cannon Creek, Tenn., June 1: "I began a meeting at Cartwright, Tenn., on May 17, which closed on May 31 with five baptisms and one restoration. I am in a meeting with the church here."

Will W. Slater, Irving, Texas, June 1: "I have just closed a week's song drill, preaching over Sunday, at Maud, Okla. I will begin a meeting at Drumright, Okla., to-night."

T. P. Burt, Mineral Wells, Texas: "I am now located at 501 Northeast First Street, this city, and am open for meetings during a part of July, August, and all of September."

M. O. Daley, Little Rock, Ark., June 1: "We are all looking forward to the time when we can get into the downtown meetinghouse. Two additions from the First Christian Church at last night's service."

O. F. Shearer, Monticello, Ky., June 5: "There were one hundred and fifty-four in the Bible school last Lord's day. The debate between H. B. Taylor and C. R. Nichol, held here in May, was a success for the truth."

Joe Copeland, Mangum, Okla., June 1: "Nine years ago I had a nervous breakdown that almost killed me, but I partly recovered. Now it has come again. I want the prayers of the brethren for my recovery again. It is urgent."

H. D. Hasty, Johnsonville, Tenn., June 3: "We wish to thank our many friends for their kindness through the sickness and death of our father and mother, Mr. and Mrs. W. M. Hasty. They both were faithful until death and died in the Lord."

W. B. West, Jr., Decherd, Tenn., June 4: "On the fourth Lord's day in May I was with the congregation at New Zion. Last Lord's day I was with the congregation at Beech Grove. The Lord willing, I will begin a meeting with this congregation on the third Lord's day in July."

J. E. Wainwright, Corpus Christi, Texas, June 1: "We had four confessions and one identification at Taft, Texas. Much opposition, a hard fight, but a noble victory for the truth. Hundreds admitted a better understanding of the Lord's church nad his doctrine. V. O. Teddlie directed the singing."

J. W. Brents, Topeka, Kan., June 2: "We recently closed a very interesting meeting here in Topeka. Bethel Cooper, of Salem, Ark., led the singing. There were three additions. Many outsiders heard the sermons who had never attended before. After the first of July correspondents should address me at Henderson, Tenn."

T. M. Karnes, Trenton, Tenn., June 2: "I am not personally acquainted with the Gospel Advocate staff, but love you for your works' sake, for your hard fight against sin and strong plea for the simple gospel. There is enough gospel in each copy of the Advocate to save the world, but sin lieth at the door."

T. W. Phillips, Jr., Shreveport, La., June 2: "Sunday night brought to a close a glorious meeting for the church here, with ten additions. For the first time in the history of the congregation outsiders attended in large numbers. I wish to express my appreciation of the work being done by the Gospel Advocate."

E. G. Cullum is in a splendid tent meeting with the Eleventh Street Church, this city. Brother Cullum is doing some excellent preaching. There have been fourteen baptisms, two restorations, and two to become identified with the congregation to date. Services every night at a quarter to eight o'clock.

James D. Smith, Cumberland City, Tenn., June 1: "We are still maintaining our Sunday school with much interest. On next Lord's day we will have our first service in our new meetinghouse. On the following Sunday our annual meeting is to begin, with A. S. Landis doing the preaching and J. J. Bedwell leading the song service."

Wanted—A young married man who is a good song leader and wants to change his location for one in the fastest-growing town on the east coast of Florida, who is willing to worship God "as it is written." We have openings for teachers in our schools now. Give reference. Also, carpenter or painter. Write to George J. Hipp, P. O. Box 773, Fort Pierce, Fla.

James M. Neill, Huntsville, Ala., May 30: "H. M. Phillips, of Nashville, Tenn., closed a successful meeting with the Merrimack church of Christ last night, with two baptized and three restored. I enjoy reading the Gospel Advocate and wish it could be in every home. Any church desiring my services as a preacher may address me at 303 A Street, this city."

J. S. Scott, Erwin, Tenn., May 27: "I write to say that I am deeply sensible of the worth of your noble paper. I have been reading the Christian Standard, but I like the Gospel Advocate the best. I am going to make an effort to put your paper into more homes as I evangelize. I fully appreciate the bold stand you take against sectarianism, which some would call 'radicalism.'"

S. H. Hall closed a splendid meeting with the North Birmingham Church, Birmingham, Ala., June 5, with eleven baptisms, three restored to fellowship, and two by statement. Brother Hall reports that Hugh A. Price is working with this congregation and that a fine work is being done. Brother Hall preached at Russell Street, this city, last Lord's day, with good audiences, one baptism, and one restored to fellowship.

B. R. Durham, Lavaca, Ark., June 1: "We cannot think about doing without the Gospel Advocate. It comes every week just brimming full of good things. Do not ask me to tell you how to make it better, for I am not able to answer a question like that. The Advocate has a force that can withstand the attacks of denominationalism and with the sweet story of the cross lead sinners to life eternal."

J. H. McBroom, Atlanta, Ga., June 3: "It was my pleasure to assist the Highland Park church of Christ, Montgomery, Ala., in a splendid meeting from April 26 to May 9. There were four baptisms and one by letter. The South Pryor Street church of Christ, Atlanta, Ga., is making wonderful progress in every way. We have just closed a great meeting. J. H. Hines, of Montgomery, Ala., assisted us. Nine by primary obedience, one from the Baptists, and four by letter. We have had around sixty additions in the last twelve months."

Willie Hunter, Tompkinsville, Ky., June 6: "The church work here moves on encouragingly, with good crowds and fine interest at every service. I and my family have just returned from a visit to our former home in Tennessee. I preached a few days at the old home church, assisted by D. H. Knight, with one baptized (my own daughter) and two others restored to the path of duty. On my way down there we stopped over on Saturday at Old Macedonia, in Clay County, where I preached to a large crowd at the decoration, with one added by confessing his sins. We are planning and working for a good meeting here in August, with G. C. Brewer to do the preaching."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Last week I described the central, or main, building of the Capitol, reserving the description of the extensions of the building for another article; so this week I'll resume our tour of the Capitol where we quit last week—in Statuary Hall.

From that hall, by the south door under the arch, there is a long corridor leading to the Hall of Representatives. If Congress is in session, the doors of the Hall are guarded by doorkeepers, whose business it is to see that no one enters who has not "the rights of the floor." This legislative chamber, unsurpassed by any in the world, is an oblong room one hundred and thirty-nine feet long, ninety-three feet in width, and thirty-six feet in height, "the floor" occupied by the Representatives being one hundred and fifteen feet by sixty-seven feet. It is lighted by a ceiling of glass panels set in framework of iron, and on the panels are painted the arms of the various States. Against the south wall is the Speaker's desk of chiseled white marble, raised considerably above the floor, and below this are the desks of the clerks and official reporters, the latter keeping a stenographic report of everything said and done in the House, these reports to be published in the Congressional Record the next morning. The seats of the Representatives are arranged in concentric semicircles, with aisles radiating from the space in front of the Speaker's desk.

The Assistant Doorkeeper sits at the Speaker's left and the Sergeant at Arms on his right, he being the Speaker's policeman, the representative of the physical force that backs up the civil rule. On a marble pedestal at the right of the Speaker is the Mace, which the Sergeant at Arms must bear aloft in his hands when executing the commands of the Speaker to enforce order or to conduct a member to the bar of the House. The Mace is a bundle of ebony rods, bound with bands of silver, on its top a silver globe surmounted by a silver eagle. When occupying its pedestal, it signifies that the House is in session and under the Speaker's authority. When placed on the floor, it signifies that the House is in a committee of the whole. The Mace was adopted by the first Congress, and has been in use ever since.

Above, along the four sides of the Hall, are galleries, with seats in tiers, which are reached from the floor above, and from these galleries visitors may see and hear what is done and said in the hall below, though it is sometimes difficult to understand the proceedings, the House being a rather noisy group, with its more than four hundred members. The galleries are divided into sections for diplomats, for ladies, for friends of Congressmen, the press, and the public, the capacity of the galleries being about one thousand. Beneath the galleries, in the rear of the Representatives' seats, are cloak rooms, where members hang their hats and overcoats and smoke and talk, beyond the hubbub of the House.

On the right of the Speaker's desk hangs a full-length portrait of Washington, ordered by Congress in 1832, to commemorate the hundredth anniversary of his birth. To the left is a portrait of Lafayette, made in 1822. Over the main entrance to the Hall, opposite the Speaker's desk, is the famous clock whose hands are turned back the last day of the session, that it may not mark the time for adjournment before the business of the House is finished.

Across the southern end of this wing are the handsome retiring rooms of the Representatives, and at the end is the House lobby. These rooms are richly furnished and contain portraits of many former Speakers of the House. At the eastern front are the rooms of the Committee on Appropriations, the Ways and Means Committee, and the most northeastern room occupied by the Committee on Military Affairs. On this floor are also the Speaker's room and the offices of the clerks of the House.

The gallery may be reached by ascending either the east or the west staircase—handsome staircases of Tennessee marble. The distribution of the various sections of the gallery is indicated by labels over the doors. The section over the Speaker's desk is reserved for the press and is fitted with desks. At least half the gallery, with seats for five hundred persons, is open to the public, which may come and go at will. Certain rooms on this floor are devoted to House committees.

Going north from the rotunda, the Supreme Court room is on the right of the corridor in the central, or main, building. It was occupied by the Senate before the extensions were added to the main building, and has been the scene of many historic debates. It is a semicircular room, with a low-domed ceiling. A row of Ionic columns supporting a gallery extends across the room opposite the entrance, and in front of these columns are the chairs of the Justices of the Supreme Court, the chair of the Chief Justice in the center; on his right hand the Justice who has been longest in service, and beyond him the second, third, and fourth; and upon the left of the Chief Justice the fifth, sixth, seventh, and eighth, or youngest, in order of appointment. Along the wall are ranged busts of former Chief Justices. The clerk of the court is on the right and the marshal on the left of the Justices; and the tables for the Attorney-General, official reporters, stenographers, and counsel legally admitted to practice there occupy the semicircular bar in front. Outside the bar are seats for spectators, a limited number being admitted at a time. On the opposite side of the corridor is the office of the Clerk of the Supreme Court.

Passing down the long corridor from the main building to the north, the Senate wing is reached, and in the center of that wing, surrounded on all sides by corridors, as is the Hall of Representatives, is the Senate Chamber. This room is one hundred and thirteen feet long, eighty feet wide, and thirty-six feet high, including the galleries, which extend around the room and will seat one thousand

persons easily. The room is lighted by a glass-paneled ceiling, the panels of which are ornamented with symbolisms of war, peace, union, progress, the arts, sciences, and industries. The space under the galleries on the east, west, and south sides is partitioned into cloak rooms for the Senators, and on the north side is the Senate lobby.

The Vice President of the United States is the president or presiding officer of the Senate, who sits upon a platform within an arched niche in the center of the north side. At his right is the Sergeant at Arms, and at his left the Assistant Doorkeeper. In front of him is the desk of the Senate clerk, and on the floor of the arena are the tables of the official reporters. Each Senator has a seat and a single desk, and the seats and desks are arranged in concentric rows, with aisles between radiating from the space in front of the official reporters. The desks are marked with silver plates bearing the occupants' names. The Committee on Rules assigns the seats at the beginning of a session of Congress, the members having the longer terms of service usually occupying the seats in front. In the Senate, as in the House, Democrats are seated on the right of the presiding officer, Republicans on the left. The gallery above the presiding officer's desk is reserved for the press, and facing him are the galleries reserved for the Diplomatic Corps and for the families of Senators. The first and second seats of the latter are reserved for the President and Vice President.

Opening on the corridors surrounding the Senate Chamber are various rooms. One is the President's room, set apart for the use of the President of the United States when at the Capitol, to which he goes in the closing hours of Congress to sign bills passed just before adjournment. It is a very handsome room, decorated with portraits of Washington and his first cabinet. In the center is the table on which Lincoln signed the Emancipation Proclamation. Another notable room is the Marble Room, where Senators hold consultations and receive privileged guests. That room is constructed entirely of marble, its Corinthian columns being of Italian marble, the paneled walls of Tennessee marble, and the ceiling of marble from Vermont. There is also a Vice President's room, a public reception room, a District Committee room, all handsomely furnished and decorated, as well as rooms and offices occupied by clerks, sergeant at arms, and other officers.

Two great stairways—one of Tennessee marble on the eastern side and one of white marble on the western side—lead to the gallery floor above.

In the Senate lobby are self-registering thermometers, barometers, wind indicators, etc., a branch of the United States Weather Service, where are recorded the phases of weather all over the country; and the House is provided with a similar weather service.

In the basement, which may be reached by one of the four great stairways in the corners of the extensions or by an elevator, are many committee rooms, handsomely decorated and frescoed—the room occupied by the Committee on Indian Affairs, Committee on Agriculture, Foreign Relations Committee, Territories Room, and others. On this floor, which is the ground floor of the building, being on a level with the esplanade on the east and the terrace or open court on the west, are the post offices of the House and Senate, a public restaurant, clerks' rooms, elaborate bathrooms for the members of Congress, and various other rooms and offices. A basement corridor extends from end to end of the Capitol, nearly seven hundred and fifty feet, reputed to be the longest passageway in any public building in the world.

In the sub-basement, which is not open to the public, are a machine shop, a fully-equipped carpenter shop, a paint shop, and rooms where various supplies are kept. An array of electrical supplies is always on hand, and the gardeners' tools are also stored in the sub-basement. On this floor is the elaborate machinery for heating and ventilating the Hall of Representatives and the Senate Chamber. Fresh air is drawn in from a remote part of the grounds, and its temperature and degree of dryness are regulated by machinery. A power plant five blocks away furnishes electrical power for the building.

Our Capitol, with its extensive grounds, its nearly two hundred rooms, its countless paintings, statues, sculptures, its ornamentations without and within, is a wonderful building that must be seen to be properly appreciated.

THE SIN OF ADDING TO OR TAKING FROM THE WORD OF GOD. No. 1.

BY E. A. ELAM.

It is frequently declared in the Old Testament, and as often in the New Testament, that nothing must be added to and nothing taken from the word of God.

Preachers and other teachers quote repeatedly these declarations, whether or not they adhere strictly to them.

But what is the sin of it? The sin of it is, it is rejection of the authority of God and of the blood of Christ; in the finality, it is rejection of God, of Christ, of the Holy Spirit, of the Bible, and of salvation.

Let us see that it is a rejection of God and his authority, or his right to govern man and to rule the world. If God has not this right, then his word—that is, his law—amounts to nothing.

Amid the indescribable and awe-inspiring scenes of Sinai, God first spoke the law to the people; he then wrote it with his own hand upon the tables of stone; Moses then told all the words of Jehovah and all the ordinances to the people, and by God's directions he wrote all these words—"all the words of Jehovah"—in "the book of the covenant." This done, Moses made the offerings specified; sprinkled the blood upon the altar; then he read "the book of the covenant" in the audience of the people, and they said: "All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood," "and sprinkled both the book itself and all the people" (Heb. 9: 19), "and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words" (Ex. 24: 1-8).

In this way the law was made and sealed. God bound himself by "the blood of the covenant" to keep it—to fulfill its every promise, to bestow its every blessing, and to carry out its every detail. Behind it were his wisdom, his authority, his power, and his love. Moses repeated this from time to time during the remaining forty years he was with the people, and especially in his farewell address contained in Deuteronomy. He charged them at different times to add nothing to and to take nothing from, the word of God. For instance, he said:

> And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which Jehovah, the God of your fathers, giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you. (Deut. 4: 1, 2.)

Again:

> What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it. (Deut. 12: 32.)

The curses of God were pronounced upon the prophet or teacher who would speak a word presumptuously in God's name which he had not commanded, or would speak in the name of other gods. "That same prophet shall die." (Deut. 18: 20.) Furthermore, if a prophet or dreamer of dreams should do "a sign or a wonder, and the sign or the wonder come to pass"—that is, a miracle—in order to lead the people "after other gods" to serve.

them, no heed should be paid to that prophet. This God allowed in order to prove the people whether or not they would serve him with all the heart and soul. This prophet should be put to death, because he had spoken rebellion against God. (Deut. 13: 1-5.) Then to add to or to take from the word of God is presumption and rebellion.

The reason given why the people should not add anything to or take anything from the word of God is, "that ye may keep the commandments of Jehovah your God."

Should they add anything of their own wisdom to the word of God and keep that in addition, nothing they did would be obedience to God, because that would be placing their wisdom above God's wisdom; and that which they did of God's commandments would not be obedience to him, but obedience to the dictates of their own judgment, because they would be doing that which God says only in so far as their wisdom approved of what he says. The same would be true should they take anything from the commandments of God. For this reason it is said:

The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law.

No man, however great his learning or deep his piety, can know the secret things of God. Let all forever be impressed with the fact that the things which have been revealed have been made known for the express purpose "*that we may do all the words*" *of God*—that is, that we may obey God. Again, it is seen that this is the test. He who seeks after "the secret things" which belong to God and is not contented with the things which God has revealed has not purposed in his heart to implicitly obey God, but is seeking to appear wiser than God. He is seeking to know and to appear to teach that which man cannot know, which it is impossible to know.

We should know the history of Balaam—his place of residence, his love of "the hire of wrongdoing," his running riotously into error for hire, his teaching Balak to cast a stumblingblock before the children of Israel, his attempt to curse the people of God, his open rebellion against God, and his destruction. (Deut. 23: 4, 5; Josh. 24: 9; Neh. 13: 2; Mic. 6: 5; 2 Pet. 2: 15; Jude 11; Rev. 2: 14; Num. 31: 8.) By no means would I have any one like Balaam—covetous, designing against God's people, destitute of respect for God's will, and rebellious; but I do wish that not a few had as much sense as Balaam. He told Balak, the king of the Moabites, that he had no power at all to speak more or less than God had spoken (Num. 22: 38), and that if Balak would give him a house full of silver and gold he *could not* go beyond the word of God to do more or less (Num. 22: 18), or to do either good or bad of his own mind (Num. 24: 13). He did not say he *would not* do this, for he would have done so for money, and he tried to do so; but God changed his curses into blessings. He should have said in faithfulness to God that he *would not*, if he could have done so, go beyond the word of God to say and to do more or less. This is the true spirit of every servant of God.

No man has the ability, and certainly not the power, to speak more or less on any subject than God has spoken; hence, no man can do such a thing. I wish every man had sense enough to know this.

Many a man thinks he has God and an abundance of all things if he has money and goods. He relies on them, and boasts that he cares for no one. Lo, he has indeed a god who is called "mammon"—that is, money and goods, on which he sets all his heart—and this is the commonest idol in the world.—Martin Luther.

THE LORD'S-DAY WORSHIP. No. 4.

BY F. W. SMITH.

In the institution of the Lord's Supper, as a memorial of Christ's body and blood, we find that they sung a hymn before going out. The record says: "And when they had sung a hymn, they went out." (Matt. 26: 30.) This leads us to consider the praise or music made in connection with other acts of worship on the first day of the week when the disciples met to "break bread."

EXHORTATIONS TO PRAISE.

We will find, in the general instructions to Christians, the nature of the songs to be sung in worship to God, as follows: "Speaking one to another [marginal reading, "to yourselves"] in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) Again: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 16.)

These passages settle the question as to the *nature* of the songs to be sung in praise to God—viz., *spiritual*—that is, in keeping with the nature and design of Christianity, in harmony with the Spirit of God, and such as will *edify* and minister *grace* to those who sing. Songs offered in praise to God are not to be judged merely by the tune or music to which the words are set, but by that which the words of the song teach. Many people are carried away by the music of a song without ever stopping to consider as to whether or not the words of the song are in harmony with the word of God, or as to whether or not the song edifies and ministers grace to the heart.

Many of the songs sung at religious services partake of "rag time" music that belongs strictly to the "jazz" age in which we are living. When we come together to worship God, whether in the assembly on the Lord's day or at any other time, such songs, and such only, as teach the truth, stir the deeper emotions of the soul, placing the affections on things above, should be sung.

THE SPIRIT IN WHICH WE SING.

Since singing spiritual songs, psalms, and hymns constitutes a *part* of the worship God has ordained, this part of the worship, as all others, must be rendered in "spirit and truth." But we cannot sing "in spirit" no matter how correctly the song may be worded, unless our souls are in the singing. There must be no cold *formalism*, simply the movement of tongue and lips; but the *heart* must be in it, *else it is no worship at all that God will accept.*

Singing for mere *entertainment* in religious services, no matter how *artistically* it may be done, does not come within one of the essentials of acceptable worship of God. To say, "The singing was beautiful," or "pleasing to the ear," may be all right in so far as that goes; but if it reached not, and failed to stir, the spiritual nature, lifting the soul heavenward, it was simply mockery in the sight of God.

I would much prefer to join in with those who *sing from the heart* with discordant voices and out of time than to mingle my voice with a professional choir of religious entertainers who simply sing to be heard of men. Unless there is the spirit of genuine devotion in our singing, we would better not sing at all. God calls for the *heart* in all we do as worship and service, to him; and unless we conform to his will in the matter, we *cannot* worship and serve him acceptably.

SINGING IN THE ASSEMBLY.

By the "assembly" is meant the gathering together on the first day of the week to "break bread" and perform other acts of worship ordained of God for that solemn occasion. Whatever enters into this worship by divine

appointment is for the whole assembly of Christians, to be engaged in by all for mutual edification and that common participation involved in the "fellowship," at which time not anything can be done by proxy. We would as well have some one eat the bread and drink the wine or contribute money for us as to have some one sing for us. Singing may consist in the four parts—soprano, alto, tenor, and bass—and when one is singing either part, he is doing what is required—viz., singing. But if all sing but one part, soprano, that will be doing what is required. But it would not be *fitting*, nor, in my judgment, at all in *keeping* with the example given when the Supper was instituted, for just *one* to sing in the assembly on the Lord's day.

Solos, duets, and quartets are altogether permissible even in the use of religious songs, but such seem altogether out of place in connection with God's appointed worship on the Lord's day. Such singing has in it more of the element of *entertainment* and is greatly divorced from the common participation involved in the fellowship of the Lord's-day worship. Let us refrain from any and all efforts at entertainment on the solemn occasion of commemorating the death and suffering of our Lord.

BROTHER SRYGLEY'S WESTERN WORK.

Since last report the following contributions have been received to assist Brother Srygley in holding some missionary meetings in the West this summer: A. A. Mitchell, Como, Miss., $2.50; Mrs. John T. Underwood, Spruce Pine, Ala., $1; J. N. Owen, Nashville, Tenn., $10; Virginia Conway, Pineville, Ky., $2.50; T. M. Karnes, Trenton, Tenn., $2; H. B. West, Hopkinsville, Ky., $2; W. V .Davidson, Nashville, Tenn., $25; J. D. Smith, Glasgow, Ky., $5; J. N. Murdock, Petersburg, Tenn., $2.

Brother Srygley has touched a responsive chord in the hearts of many by consenting to enter upon missionary work of this kind. Great sections of these United States are almost wholly without the gospel. Why not send preachers into these sections to hold missionary meetings and establish new congregations?

The venerable John R. Williams, of West Tennessee, who is one of the strongest and soundest preachers in the ranks of Christian people and who is well-known to readers of the Gospel Advocate, says: "On account of my physical condition I can't do the work I desire to do, but out of my small income I can, to a small extent, help others in 'sowing the seed of the kingdom.' So I desire to have fellowship in this mission work." Brother Lee James, of West Point, Ga., says: "It is indeed a pleasure to have the opportunity of giving when we know that the full gospel of our Lord and Master will be preached."

Brother Srygley made a trip to the West last year and did much good. He was partially supported by contributions from readers of the Gospel Advocate. The call comes for him to return, and he has decided to respond. These places cannot support a preacher, yet they are crying for the gospel. Any one desiring to assist in sustaining Brother Srygley in this work may communicate with James A. Allen, Gospel Advocate, 110 Seventh Avenue, North, Nashville, Tenn. J. A. A.

There is no sort of wrong deed of which a man can bear the punishment alone. You cannot isolate yourself and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease. Every sin causes suffering to others besides those who commit it.—George Eliot.

OPEN MEMBERSHIP.

BY F. B. SRYGLEY.

There has been much said lately in the Christian Standard on the above subject. Of course, there is no such thing mentioned in the New Testament. One can read that book all his life and never learn one thing on the subject. But it has been very thoroughly discussed in the Standard. The meaning of the term, "open membership," as discussed in the Standard, is the admission into the church of members who have never been scripturally baptized. Many of the Standard's brethren have grown so broad that they are willing to admit members into their churches on sprinkling or pouring for baptism, or, which is about the same, admit them into the church without anything which is even called baptism.

Brother John B. Cowden has recently written a tract on the subject of church membership which has made this unscriptural thing a very live issue in the Christian Standard. Brother Cowden seemed to think he had put the question up to his brethren in his tract in such a way that they could have all the glory and honor from the other sectarians without taking any responsibility upon themselves for the unscriptural practice. Cowden wanted to get the thing without assuming any responsibility. This is a cowardly way of getting the advantage of the Lord. Cowden's idea as advocated in his tract is not to admit the unimmersed into the church, but allow the Lord to do that, if he wants to, and they will record them not as church members, but only as "workers and worshipers." It seems to me that this is a distinction without a difference. If one is competent to do church work and worship, it seems to me he would be a member of the church. Brother Cowden has by his tract laid bare the fallacy of working and worshiping with these unbaptized people. He seemed to think that his brethren were so thoroughly converted to the practice of working and worshiping with these unbaptized people in their union meetings that they would be compelled to accept some theory of what they called "open membership;" so he published the tract, and seems to think he has ground upon which they all can unite and have all the benefits of "open membership" on a dodge of the question.

Brother Briney has been reviewing Brother Cowden's tract, and I must say he has done very well, considering that he was handicapped on the question of "working and worshiping" with the unbaptized. Give it to him, Brother Briney, as best you can with your inconsistent practice; for you will never be able to give him a "lick amiss," unless you strike at him and miss him, a thing you are liable to do with your handicap in your own practice of working in these union meetings, when you know that a majority of them have never been baptized. There is no danger of the would-be brave J. B. Briney coming out square against the practice of working and worshiping with the sectarians in their union meetings.

I have been a little amused at the way they would accidentally hit each other in their discussion over Brother Cowden's tract. Brother Briney walloped Brother Cowden around most unmercifully in his review of the Cowden tract, but Brother John was allowed to come back at the old war horse in a recent issue of the Standard, in which he made the following remarks:

Furthermore, I maintain that the reception of church members is not only a disturbing tradition and nonessential, but is subversive of Christ as head of the church and membership in the same, or, at least, it displaces his addition of members in the minds of the people. If we can decide who are and who are not members of Christ's church, what is there left for him to do except to add those that we have decided are members? So it is not the silence of the Scriptures on the reception and record of church members that excludes it from the church today, but the trouble that it has caused, and the violence it does to the preëminence of Christ as head of the church, while the reception of the followers of Christ as workers and worshipers, for which Brother Briney asks me to give

chapter and verse, does neither. We have welcomed all the followers of Christ to the work and worship of the church without doing violence to any principle of the Scriptures or giving offense to any one. Even one "after the straitest sect of our religion" as Brother Briney could have no scruples against receiving the unimmersed into the work and worship of the church, because Paul freely worshiped and worked with all the religious sects of his day. Furthermore, if it is found expedient on the grounds of having "everything in decency and order" to keep a record of them as workers and worshipers, this also may be done without violation of scriptural principle or offense to any one, and such a record will serve every practical need of the congregation.

The trouble with Brethren Cowden and Briney is that their practice of working and worshiping with the unbaptized in their union meetings has about convinced the world that neither of them has proper respect for the commands of Christ on what it takes to make a Christian. Neither is competent to teach the other the truth on this subject, because the practice of both in these union meetings has set aside the New Testament teaching on the conditions of salvation. I am like the man was when his wife was fighting a bear, while he was up on a joist of his cabin. He said: "This is one fight I have no interest in, as I do not care who whips." I do not care who whips in this fight, because they both need whipping for working and worshiping in these union meetings with people that they know have not obeyed the Lord, and they have their mouths closed so they cannot even tell the people what Christ and the apostles commanded them to do to be saved. The worst thing I see in this quotation from Cowden is his effort to get the apostle Paul in the same predicament by the statement that "Paul freely worshiped and worked with all the religious sects of his day." I cannot see how Brother Briney can deny this for Paul, because in his debates on the instrumental-music question he makes the same unwarranted charge against the apostles. Brother Briney said in his debate with me that the apostles continued right on in the temple after the day of Pentecost, worshiping with these infidel Jews, using the instruments of music of the temple. Hit him again, Brother John, on that point. I am sorry to see you try to get the apostle Paul in the same inconsistency you are both in on this subject, but I have no sympathy for your Brother Briney, because he ought to know better, because I myself taught him better not so long ago. Peter said to the Jews on Solomon's porch: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses." (Acts 3: 13-15.) Notwithstanding this strong condemnatory language of the apostle Peter, Brother Briney argued with me that Peter and John went up to the temple to worship with these infidels, and used the instrument of music in the worship. I know there was no sense or reason in this, but this was Brother Briney's argument to sustain his apostolic example for the use of the instrument. Brother Cowden says: "Paul freely worshiped and worked with all of the religious sects of his day." Surely the brother has not studied carefully the history of Paul's life as given by Luke in the Acts of the Apostles. Paul and Silas went to Antioch of Pisidia, "and they went into the synagogue on the Sabbath day, and sat down." This was exactly what good, pious Christians would have done; but to say that they went there to work and worship with these infidel Jews is more than I can see in it. "And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on." If Paul had arose and said, "Brethren, I am enjoying your work and worship as Jews, and I have nothing to say in condemnation of your abrogated system of religion," I would be willing to very heartily indorse the statement of Brother Cowden that Paul worked and worshiped with all the sects of his day, if Paul had said that; but since he did no such thing, I am compelled to enter my protest against such an accusation against the great apostle to the Gentiles. Following this we have the first reported sermon that Paul preached, and it was very much like the one Stephen lost his life for preaching to the Jews with whom Brother Cowden says Paul worked and worshiped so agreeably. In this memorable speech of Paul, he said, among many other things: "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." (Acts 13: 38, 39.) This does not look to me like Paul worked and worshiped with all the sects of his day. I am willing for Brethren Cowden and Briney to console each other over the fact that they are anybody's dog that will hunt with them, but I object to their effort to make people believe that Paul was any such man as they are on that point. Paul endured too much persecution for preaching the truth to those infidel Jews to have to lay under any such false charge.

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OUR CONTRIBUTORS

LOYALTY TO CHRIST.

BY J. N. ARMSTRONG.

We preachers "string out" in our preaching "conditions" of salvation, but after we have done our best it is all summed up in this one thing—"loyalty to Christ." There is no condition of salvation not included in this. It is not wrong to name the "conditions" as we often do it, and sometimes it simplifies matters and is very advantageous to an audience. But he that gets those "conditions" without vitally connecting the whole with Christ and without their being vitalized with the spirit of loyalty to our Lord fatally misses the mark. Nothing is obedience to God but that service prompted by loyalty to our Master. One may feed the poor and do only humane service, benevolent work; whereas another may do the same service, feed the poor, and do Christian service, obey Jehovah. (See 1 Cor. 13: 1-7.)

No one would be so cruel to the world as to want to diminish from the kind deeds done to humanity. The world is unkind enough. God forbids anything happening that would hurt this kindness or that would increase the cold and inconsiderate cruelty found on every street corner. Still, much of the kindness, benevolence, and needed service done to humanity is born of the earth, and is never obedience to Jehovah.

There is another kindness born of heaven; another service prompted by Him who died for sinners. This is the highest type of service possible to an individual of Adam's race. Comparatively speaking, there is not much of it in the world. There are not many hearts going about doing good because they love our Lord and because they make it their chief business to reproduce his life.

It is true, no doubt, that much of the kindness, unselfishness, and benevolence now in the world can be traced indirectly to Christ, our Lord. But those who do such service are so far away from Christ that he is the least of their thoughts. They do nothing "for the Lord's sake." The world is all the better for all such service, and a better place to live in, but such service could not be called loyalty to Christ.

The world is wicked, corrupt, and doomed, as all Bible students know. But O, what a world it would be, stripped of all the good brought into it by Christ Jesus, our blessed Lord! Could we this minute turn out of the world all the kindness, unselfishness, and goodness inspired directly and indirectly by the Man of Galilee and leave this cruel world just as it would be had Christ never come, what a revelation it would be even to us who love our Lord most, and how glad we should be to turn it back! Still, after attributing to our Lord's influence such credit and glory, we have to say there is but little real loyalty to our Christ. There are only a few hearts compared to the teeming millions of earth that are devotedly loyal to the Christ and who live "for the Lord's sake." Still, it is these few that keep the light burning. Otherwise it would go out forever.

Loyalty is invisible. Nobody ever saw loyalty itself. Loyalty connotes the feeling and sentiment that accompany allegiance to a sovereign or cause. It is devotion, unwavering devotion, to a superior or to a cause. It is loyalty that makes martyrs.

The fruit of loyalty is everywhere manifest. Jesus says: "Why call ye me, Lord, Lord, and do not the things which I say?" Again: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) Again: "If a man love me, he will keep my word." (John 14: 23.) "He that hath my commandments, and keepeth them, he it is that loveth me." (Verse 21.) "Hereby know we love [loyalty], because he laid down his life for us: and we ought to lay down our lives for the brethren." (1 John 3: 16.) All of this means that it is vain for one to profess to be loyal to Christ until one reverences every command and every word of God as the word of God. One cannot even pray to God, unless one is glad to hear every word of God and anxious to obey from the heart every commandment of our Lord. This is the acid test of all loyalty to God.

We must not mistake, however, partial obedience for loyalty to Christ. There is, perhaps, no denomination in this country whose supporters are not taught some of the word of God and who do not obey parts of his teaching—yea, who are not very zealous for parts of this teaching, while all the time they have a dislike, a distaste, even a despicable feeling toward some of the plain teaching of our Lord. Are they not loyal to their party rather than to Christ? Are they not accepting those parts of the word of God that suits them that they like, and that support their denomination and that constitute their "plea?" Is this loyalty to Christ? Where is the denomination that welcomes the teaching of the whole word of God, and that would delight in having "the word" in all of its beauty and effectiveness preached to its members? Such a delight would be incompatible with denominationalism.

Loyalty to Christ supports Christ, all of Christ, everything that belongs to Christ. It loves and espouses the whole cause of Christ, and is willing to lay down life in the interest of Christ. At Harding College we do not count him loyal who "hollows" and "whoops" for Harding College; but we call him loyal who supports in his life the ideals, policy, spirit, and service of the institution. So loyalty to Christ stands for and supports Christ—his ideals, his aims, his spirit, his every word. Can we truthfully say we are not partisans, but Christians—nonpartisan Christians?

It is so hard to live in a world so cursed as ours is with parties, factions, divisions, different schools of thought, cliques, clans, tribes, classes, preachers, and denominations, and keep oneself out of partyism. It is not easy to be zealously loyal to Him, only to Him. I think it would be true to say that even the best and most intelligent of Christ's people have not yet attained unto such liberty in Christ Jesus, although they know well no other goal is worthy of their efforts.

What I mean is this: Few hearts, if any, with all of our good intentions, have yet learned to love all the truth—rather, have learned to *want* all the truth. We love a part of the truth, only a part of it. To illustrate: I have had rather a rare experience as a representative of Christ. My work has led me into different parts of the country. I have lived among and served with God's children in seven different States of this country. I do not mean that I have only held meetings in these seven States, but that I have lived and made my home in seven different States. Mine has been a varied experience with God's children. In all of these places in which I have lived, I have found great servants of God, men and women who were loyal to God and who loved his cause. But in all of these sections of country I found one fault, common fault—namely, partiality in search for truth. In every place I have found that some of the plainest and among the

most practical truths the Lord has ever taught had to be taught carefully, wisely, delicately, and on the installment plan, if they would receive it at all. In every one of these places it would have been easy to have trouble over the teaching of some plain truth, practical truth. We have never had this trouble; but we could have had it, had we not endeavored to be wise as serpents and harmless as doves. I have never lived in a section in which some brethren would not have rebelled against the teaching of plain and practical truth freely and fully taught; hence, Paul-like, had to feed them upon milk until able to take solid food, and it is a fact that some never become so able. Truly, we love parts of the truth.

I have found that in changing from one place to another that certain truth that would be received most freely and fully, truth concerning which we could teach all parts and on all sides of it in the old place, had to be taught delicately and sparingly in the new location. Yes, brethren, we are partisans in our love for God's truth. We are much inclined to love only the truth that lets us alone in our business or social life, and even in our religious life.

But whole-hearted loyalty to Christ seeks to know and love all the truth of Christ. It is willing to hear all the truth, and does not grow weary and tired of the teaching of truth, any truth, in Christ. Really, are we Christians—just Christians, nonpartisan Christians? Is our loyalty that of loyalty to Christ, or to our party?

TENNESSE ORPHAN HOME.

On June 1, 1924, children in the Home, 67. Since June 1, 1924, to the first day of June, 1925, 75 new children admitted and 95 children placed, and 34 children that were formerly placed returned to the Home, and some of them replaced. Daily average for the twelve months, 72 to 75. We have had no fatal sickness, but have had three operations for appendicitis, all troublesome tonsils removed, and the necessary dental work done. So far as is known, all children placed in family homes are congenial, contented, and happy. When that is not the case, they are returned to the Tennessee Orphan Home. The children know they have a home in the event those with whom they are placed are not satisfied with them; yet, at the same time, they try to make good wherever placed. Albert Pinkston is still in Pine Breeze Hospital, and writes that he is rapidly recovering from a serious case of pneumonia. When at the worst, Brother and Sister E. H. Hoover and others ministered to him. Myrtle Perrigo made such great improvement in the Nashville Hospital that Brother and Sister C. J. Osteen, Gainesville, Fla., took her back to their home, and have since adopted her. The two girls we sent to the Fanning Orphan School, the one to the State School for the Blind, and the one to the State School for Deaf and Dumb have all returned to the Home for the vacation period. We have cared for more little children under five years old than at any time heretofore, and this department is kept full to capacity. Many children come from bad environments and are undernourished; so it is interesting to see them come out and develop physically, mentally, and morally. Brother F. C. Sowell is doing a great work in teaching the Bible to the larger children. There are few, if any, Sunday schools that can show an equal number of children as well advanced in the knowledge of the Scriptures as the Tennessee Orphan Home children.

We trust that all the directors will arrange to be present at the meeting at the Home on Thursday, June 11. This meeting is for the purpose of electing directors for the ensuing year. At the last meeting of the directors it was decided to increase the Board of Directors from fourteen (the present number) to twenty directors, and get them distributed so their locations in the different sections will be a benefit to the Home; for they will be in position to advise and otherwise assist in handling the children, both in admitting them into the Home and the placing of them in suitable family homes, and can advise from time to time how children placed in family homes in their respective localities are being cared for. We have so many now placed out in family homes that it looks like it is going to be necessary to employ some suitable woman for the purpose of visiting the homes where children are placed and see how they are being cared for and trained.

JOHN W. FRY,
Vice President and Treasurer, Tennessee Orphan Home, Columbia, Tenn.

I know that God is the Father of us all, but I feel his paternity in my nature. Mine is hardly a sense of duty; it is a sense of sonship.—Selected.

PUBLISHERS' ITEMS.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

We have recently printed the second edition of "Hardeman's Tabernacle Sermons," Volume I. Price, $1.50. Mail us your order for a copy of this splendid book.

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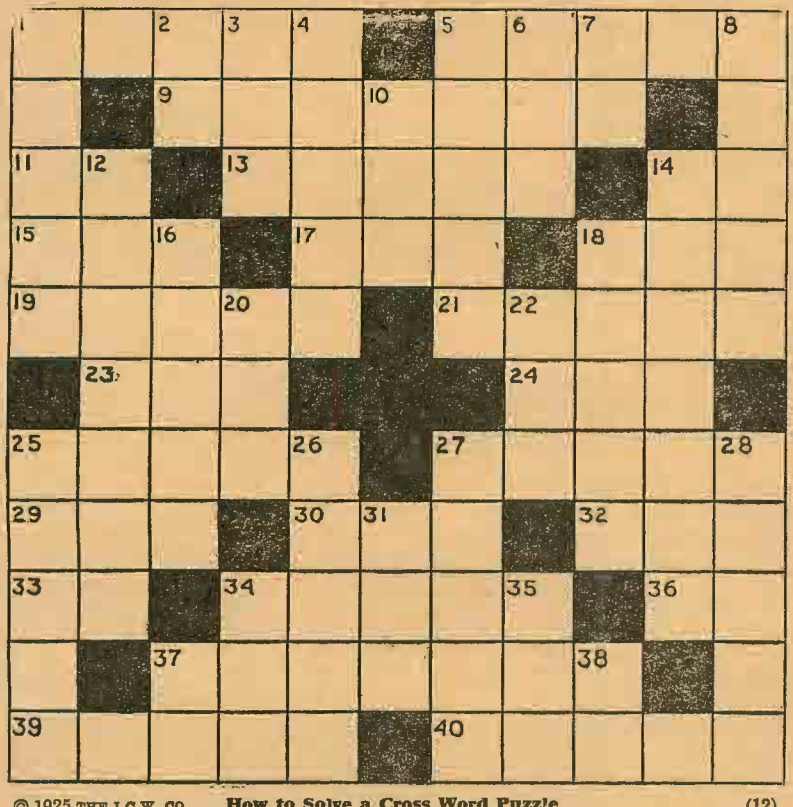
BIBLE CROSS WORD PUZZLE

THIS is a good puzzle to use as a starter when someone has heretofore held out against the puzzle craze. It is of average difficulty, not as easy as the very simple diagrams, but with no "tricks" or catchy definitions. The adept will be able to solve it in a very short time.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (12)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 12

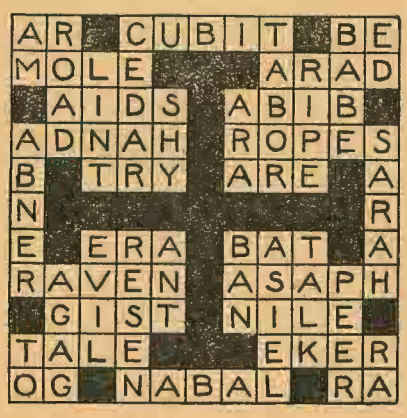
HORIZONTAL.

1 To accumulate.
5 Ruth's mother-in-law.
9 One of the Hivite cities. (Josh. 9: 17.)
11 Inside.
13 To wear away.
14 Ourselves.
15 To move together with friction.
17 A Greek letter.
18 Exclamation of derision.
19 To remedy.
21 A famous tower.
23 Prohibition.
24 Title of respect.
25 A city on the border of Asher. (Josh. 19: 25.)
27 Southern boundary of the tribe of Manasseh. (Josh. 17: 7.)
29 Belonging to the son of Jose. (Luke 3: 28, 29.)
30 Suffix denoting woman of a given race.
32 A descendant of Zerubbabel. (1 Chron. 3: 24.)
33 Like.
34 A city taken by the Danites. (Judg. 18: 7.)
36 King of Bashan. (Num. 21: 33.)
37 The amanuensis of St. Paul. (Rom. 16: 22.)
39 Distinguishing mark of a leopard.
40 Is at ease.

VERTICAL.

1 Chief of the tribe of Naphtali. (Num. 1: 15.)
2 Prefix to many biblical proper names, meaning "possessed of."
3 Behold.
4 First-born of Zebulun. (Num. 26: 26.)
5 An Arab tribe. (1 Chron. 5: 19.)
6 Consumed.
7 Exclamation.
8 Son of Shemaiah. (1 Chron. 3: 22.)
10 To decay.
12 Fourth book of Old Testament.
14 Compound word meaning "whether." (N. T.)
16 Chastises.
18 Aaron's son, consumed by fire from heaven. (Lev. 10: 1.)
20 Direction of compass.
22 Beast of burden.
25 Neck adornments.
26 Approaches.
27 Son of Korah. (Ex. 6: 24.)
28 Storms of anger.
31 Be seated.
34 Hinder, prevent.
35 Color.
37 Toward.
38 Sunday school (abbr.).

Solution of Puzzle in last issue



MONTANA MISSION WORK.

BY W. F. LEMMONS.

For three years or more I have been soliciting funds for the support of Brother Golphenee in Montana. This work has progressed from one small congregation, in 1919, to some six or seven small churches, ranging from four or five members to about thirty, some on the east end and some on the west end of the State. One congregation has been started in North Dakota and two or three in Wyoming as a result of our efforts.

I am now (May 29), in Nashville, Tenn., on my way to Montana for two months' mission work. From every quarter they have urged the necessity of my coming at this time (1) on account of conditions that have arisen and (2) that I may organize the field for more efficient work in the future. Brother Golphenee considers my coming so necessary that he volunteered to offer me fifty dollars a month of his own mission money and to work with his own hands while I do the work for which I am called there.

Surely, brethren, you will not allow Brother Golphenee to stop his work in that needy field where they are starving for the gospel and where but few, possibly not one out of every fifty thousand, have ever heard the unmixed truth. I want him to continue his work. Surely the churches will support me while we hold forth the word of life to the heathen. It will cost me over one hundred dollars to go and come, besides incidental expenses. You know what I ought to have for the two months' work.

When the many calls came to me, I gave up everything else dear to me that I might go to that field. I have strong faith in God. I believe in my brethren. There is no harder field and none more destitute of the truth than Montana. The church of Christ does not own a church house in the State. We raised nearly a thousand dollars to build a church of Christ in Montana, and the bank failed that it was deposited in and left us with no funds.

If you desire fellowship in this work, please send your liberality to W. F. Lemmons, at Elmdale, Montana, or to the Gospel Advocate, Nashville, Tenn., during June and July. Brethren, pray for your humble servant in that field and for Brother Golphenee, that we may fight bravely and loyally for the truth, and all will be well.

Brother Lemmons is a faithful Christian and a splendid preacher. For some time he has taken much interest in the Montana work. It seems fitting that the call should now come that he himself go to Montana.

J. A. A.

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OBITUARIES

COX.

Mrs. Mary Ann Cox, of East Florence, Ala., died at 10:30 A.M. on March 11, 1925. Sister Cox was seventy-three years, six months, and nine days old. She obeyed the gospel early in life, being baptized by Brother L. A. Nichols, one of the old pioneer preachers of the gospel, and lived a faithful and consecrated Christian life until the end came. She was a Miss Green in girlhood, and was married to Mr. Cox in 1874. To this union four children were born. Her husband died thirty-one years ago, and three children also preceded her, leaving one daughter (Sister Renfro) and several grandchildren to mourn her departure. But we sorrow not as those who have no hope. The writer spoke words of comfort at the funeral.

J. H. MORRIS.

COX.

Elder Alfred Cox was born on October 14, 1840, and died at the home of his son, in Chatham, Miss., on December 11, 1924, aged eighty-four cember 11, 1924. He leaves his only son, John Cox, of Mississippi, and one daughter, Mrs. Whipple, of Louisiana, with grandchildren and great-grandchildren, to mourn his death. He was an elder in the church of Christ for many years, and a more scriptural one would be hard to find. Elder Cox located in Lawrence County, Tenn., near Summertown, more than thirty years ago, and was instrumental in building up the church at that place, where he worshiped until nine years ago. Since that time he has been with his son in Mississippi. Brother Cox loved the church, and we feel that we have a just cause for grief. Our hands have been weakened by his going away. His children brought his body back to the old home to be buried by the side of his faithful wife. Funeral services were conducted by the writer in the house that he labored so hard to build, and where he worshiped for many years. May his loved ones be blessed with the good things of this life and finally a home with him in heaven.

T. C. KING.

SELLERS.

On April 27, 1925, at 6:30 P.M., the spirit of Brother L. S. Sellers left his body. Brother Sellers was born on September 2, 1854. In December, 1876, he was married to Miss Agnes Cates. To this union ten children were born, five of whom, with his wife, survive him. In 1882, Brother Sellers was "born again"—"born of water and of the Spirit." He and his wife were baptized at the same time, both going down into the water together. Having become obedient to that form of doctrine delivered unto us, he became thereby free from sin and became a servant of righteousness. It was my pleasure to know Brother Sellers only a short while, but during this time I was impressed with his godly life and devotion to the cause for which Jesus died. The writer conducted the funeral services in the building that is used by the

church of Christ in the presence of a host of relatives and sympathizing friends. His body was laid to rest in the beautiful little cemetery at Little Sandy Ridge. The floral offerings were beautiful. May God's richest blessings rest upon the loved ones, and may they realize in this hour of affliction that God is the only source of comfort and consolation.

D. E. MASON.

STUBBLEFIELD.

Sister Sallie Stubblefield, wife of Brother J. R. Stubblefield, of Viola, Tenn., died in an infirmary in McMinnville, on February 1, 1925. She was buried at Viola on February 2. Brethren W. P. Willis and Frank Blue conducted the funeral services. She was born on July 21, 1862. Her parents died when she was small, leaving her and one brother, G. B. Campbell, who died several years ago. She obeyed the gospel of Christ in early life. She was married to Brother J. R. Stubblefield on December 31, 1890. Four sons and one daughter blessed this union. She lived to see all her children obey the gospel and start in the Christian life. Her sons are all worthy and upright gentlemen. Her daughter is an accomplished Christian lady, who, when her father was left so lonely, left school and came to him. So now she joins her father, as did her dear mother, in reading the Bible and praying to the Father of our Lord. I never knew a better-trained family than J. R. Stubblefield and Sallie Stubblefield have raised. She joined her husband in his work; in fact, she enjoyed having the gospel preached as much as he did in preaching it. Truly a great woman has finished her work on earth. My dear brother, I commend you to God and the word of his grace, which is able to build you up and give every needful thing. Your dear mother and children and the church need you. I am praying for each one.

W. P. SIMS.

TRAVIS.

J. W. Travis, who lived in Henderson, Tenn., for seventeen years, was called to the other side on February 6, 1925. Brother Travis left a wife and two children—Roy Travis, of Jackson, Tenn., and Mrs. Annie Davidson, who still lives at the old home in Henderson. Brother Travis was born on May 28, 1852, near Yorkville, Tenn., where he resided until coming to Henderson. Every person who knew Brother John Travis spoke of him as an honest, godly character. He was always greatly interested in church matters, and was a regular attendant until just a while before he died. He was stricken with paralysis some five or six months before his death. This stroke left his health impaired until he was not able to do much more work. He was a carpenter by trade, and the best one in all the country. He did an honest day's work, had every piece to fit, and was never negligent of his duty. He reared his children, instilling into them the same degree of honesty and conscientious living that characterized himself. His influence was always for good. When petty quarrels and roots of bitterness were prevalent in a community, he always steered clear of that bitterness which often is felt in communities torn by strife. He was never partisan, but one of those men who always try to strew flowers in the pathway of humanity. A great number of people attended his funeral services, thus indicating their love and appreciation for such a godly man who had passed away. All that loving hands and yearning hearts could do was done in his last sickness. I had occasion to visit him many times, and was always impressed with that care and thoughtfulness on the part of family and friends for his welfare. It was also my privilege to speak at the funeral services. May the Lord bless the children and the good, noble wife, whose health is now rather impaired.

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From the Brethren

Port Arthur, Texas, May 30.—The De Queen Park congregation is meeting in their new house now. New seats were installed last week. There were one hundred and nineteen in attendance at tht Bible classes on Sunday, with one hundred and fifty enrolled. We have eight classrooms and a large auditorium. Brother Joe W. White, of West Columbia, Texas, preached on Sunday and on Tuesday night of last week for us. Brother Findley preached at the new mission where our old house was moved to, in the afternoon, and at the new house at night. We had large crowds at all these services. The Lord is blessing us, and we are thankful. New members are coming to us almost every week. Peace and love prevail as from the beginning. This young congregation seems destined to grow into one of our large churches in a few years. Brother Wilbur H. White will do the preaching in our meeting in August. —L. B. Badgett.

Union, S. C., May 30.—I have just returned from Newport, N. C., where I was in a meeting which resulted in four baptisms and one from the Free-will Baptists who was satisfied with her baptism. On my return I stopped at Wilmington and preached to a fair audience. I found the members there determined and very hopeful. Wilmington is a fine little city for a good preacher to locate in. Opportunities there are unlimited. With the thirteen members to begin with, it will be a fine place to work. They have bought a well-located lot and hope to build on it. It is my opinion that any one having fellowship with this work will not be disappointed. In my absence from Union all services were carried on by local brethren. The first Sunday that I was away Brother Gallman preached at both services, and the next Sunday Brother Black preached both morning and evening. Brother Maness, our efficient song leader, taught the midweek Bible classes, and Brother Buckner taught my Sunday-morning class. It is such a pleasure to be associated with brethren who can and are willing to do such work.—Thomas H. Burton.

Danville, Ill., June 1.—I left home on this trip last Thursday, going first to Covington, Ind., where I visited Brother A. Ellmore, who has been so active in the Master's work, both as preacher and as a writer, for a great many years. He is nearing his eighty-seventh birthday. His bodily activity is badly impaired and his steps are few and tottering. But his noble wife, his children and grandchildren, and the congregation are trying to help in keeping him contented. I found him still praying earnestly for the success of the gospel of Christ.

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We had a fine meeting for Bible study and prayer on Thursday night. Of all the active preachers in Covington, Brother Frank Ellmore was the only one at home. He opened the meeting with a devotional service, then called on me to do the talking. Yesterday I met for worship with the congregation at Bismark, Ill., and we had a fine service. Last night I came to Danville, and here I listened to a good sermon by Brother Grover Moss. This congregation is developing home talent, of which they have a good supply. Some three or four of the younger brethren take turn about in conducting the Sunday-night service. I shall go on to Clinton and other points.—Andrew Perry.

Decherd, Tenn., June 2.—I have just closed a meeting at Alabama City, Ala., with twenty-seven additions. Among the number baptized was a Missionary Baptist preacher, a very fine man, whose wife also cast her lot with the church. I also baptized a fine young man who had been a Baptist, and a woman eighty-three years old who had been a Methodist. Of the twenty-seven, twenty-one were baptized, four were restored, one placed membership, and one came from the Christian Church. The church at Alabama City is only about two years old, but they all seem to be of one mind and to be living in peace. The following preaching brethren were present: R. N. Moody, of Albertville, Ala.; Gardner Hall, of Anniston, Ala.; Brother Hardin, of Gadsden, Ala.; and Carl Smith, of Alabama City. Jake Hamilton, a fine young man, is one of the leaders. He is wide-awake and never tires. His Ford car belongs to the church, as he keeps it busy hauling those that want to hear the gospel. Brother Hooten is another one of the leaders. His "Ford" is also used in hauling those who want to hear the gospel. I made my home with Brother Hamilton and his mother. The song service, led by Brother Howard Broughton, was fine. —R. E. L. Taylor.

BIG DAY AT LEWISBURG, TENN.

BY ANNIE C. TUGGLE.

Perhaps not in the history of Lewisburg has there been a more glorious time among the disciples of Christ than on Sunday, May 31, when Brother A. C. Holt, a young minister of the church of Christ, held a large audience spellbound as he broke unto them the words of eternal life.

During the morning session Brother Holt emphasized the fact that in the word of God there is power, and his whole sermon was full of life and interest from the beginning to the end. In the afternoon services he declared unto a waiting audience "the whole counsel of God." He chose for his subject, "The God-given Treasures," and talked not at his hearers, nor over their heads, but directly with them. His whole purpose was to instruct and inspire his fellow beings.

Brother and Sister Black, of Nashville, Tenn., former residents of Lewisburg, were present, and other visitors from Nashville and near-by places.

Brother Ligget and Brother French, both elders in the congregation, made it quite pleasant for all who were present. The sisters supplied the multitude with plenty to eat.

When some one asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No, my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking a thing has nothing to do with it. We have orders to 'Go,' and we go. Love constrains us." Such a love begets the strength to do the "all things."—Selected.

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HARDEMAN ATTACKS INSTRUMENTS.

BY J. A. A.

Brother N. B. Hardeman's prominent standing among the churches is largely due to his fidelity to God's word and to his boldness in declaring it. Well known and much admired, the very place he occupies in the affections of the brethren may be attributed to his courageous and unflinching love for the truth.

The Harbert Avenue Church, Memphis, Tenn., has just recently built a magnificent house, spending a huge sum of money that, in our personal opinion, is incompatible with the spirit of Him who was born in a stable. Hardeman was invited to hold the first meeting, and, in the fine house and before the élite crowd, he promptly attacked the use of instrumental music. The world would be better if we had more Hardemans. The Memphis Commercial Appeal, under a main heading, "Hardeman Attacks Use of Instruments," and a subheading, "Bible Doesn't Give Them a Place in the Church," carries the following:

Musical instruments in churches are modernist affairs, are without Biblical authority, and are evidences of presumption on the part of men, according to Evangelist N. B. Hardeman, who is in the midst of a revival service at the new Union Avenue church of Christ. Dr. Hardeman last night spoke to more than twelve hundred people who crowded into every seat in the church. Hundreds were turned away.

In discussing the subject of the evening sermon, "Why We Do Not Have Instrumental Music," Dr. Hardeman said the New Testament had nothing to say on the question, and that instrumental music was not used by Christians until in the seventh century of its existence. However, many branches of Christians do not yet use musical instruments, he explained. Important among these are the Greek Catholics. The minister told of visiting many Greek Catholic churches in the Near East.

"There was no hint or intimation of musical instruments in the apostolic church," said Dr. Hardeman, "and it was not begun until after the year 600, when musical instruments began to appear in Catholic churches. They were taken up by Protestant churches in the fifteenth century."

Dr. Hardeman based his objection to instrumental music on the fact that there was no mention of it in the New Testament, and that to add forms of worship to the methods outlined in the Bible was to invite the wrath of God. He challenged any one who is willing to defend the use of organs or other musical instruments in worship to meet him in the auditorium for a discussion of the issue, but said he knew there would be none to answer him, as there is no divine authority.

For worship of God, Dr. Hardeman said the New Testament authorized the teaching of the gospel, prayer, observance of the Lord's Supper, contribution of means, and song. Man has no right to go beyond what

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God suggests as forms of worship, he said, and referred to the instruments used by David, which for a time were tolerated by God, but later were condemned by him.

Those who go to David's time for an explanation of the use of musical instruments should be consistent, he suggested, by using incense and sacrificing animals. All these were done under the Mosaic law, but there is no authority for them in the New Testament.

"God cannot be worshiped in any way except that which has been authorized by God," said Dr. Hardeman. "Other ways are vain. I do not care for man-made creeds and confessions. I accept the Bible only. It is God's, and I accept every word of it."

Many people attempt to defend the use of organs in churches by stating that the Bible does not forbid them. Dr. Hardeman said, in explanation. The speaker finds sufficient evidence that organs are displeasing to God in the fact that the Bible does not include them in the forms of worship that are acceptable.

Dr. Hardeman finds favor with tuning forks in sacred song service, because they are used only to give the key, or pitch, to the singers, and are not used as accompaniment during the song. If they were, it is the opinion of Dr. Hardeman that they would be a detriment, rather than a help, as they would make it more difficult to hear the words from which the worshipers draw their inspiration.

Songbooks, containing notes, are approved because notes are made in singing, and, therefore, are included in the Biblical plan of worship.

Dr. Hardeman finds just as much disobedience of the word of God in using musical instruments in worship as he would had Noah failed to use gopher wood in the building of the ark, as he was ordered by God to do. God also ordered, in the Mosaic time, that lambs be sacrificed. It would have been just as much an act in defiance of God to use some other animal or to add other animals to the sacrifice as it is to use musical instruments in worship to-day, according to Dr. Hardeman.

The speaker pointed out that many favor the use of musical instruments in worship because they will attract crowds or because people like them and enjoy them.

"We are not to follow our wishes or the desire of a congregational majority in such matters," he warned. "We are to do the will of God. We are to perform acts that will be a pleasure to him. The Christian church is not a democracy to do the will of the majority. It is a monarchy to do the will of Jesus Christ, who is King."

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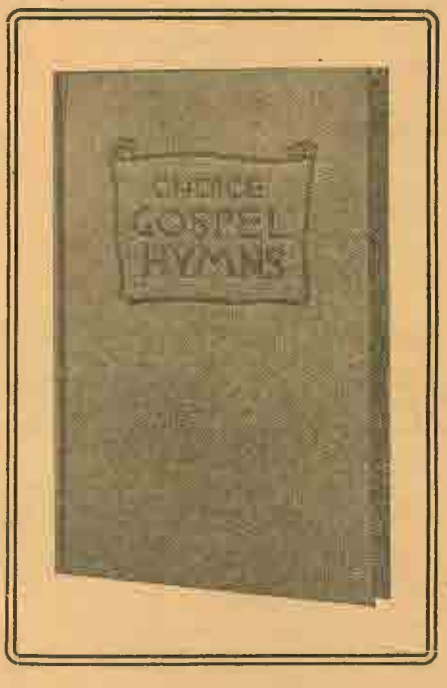

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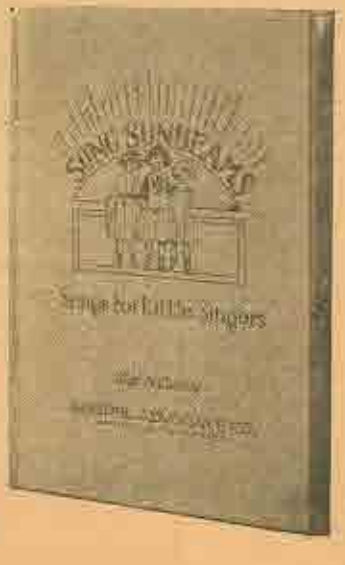

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

James E. Chossor, one of our very best correspondents, strikes at a glaring evil thus:

Ministers, presuming to represent Jesus Christ and to speak his words faithfully, have not uniformly painted sin in its true colors, but frequently have resorted to easy teaching to tickle the ears of a pleasure-loving audience. Christ came into the world to "call sinners to repentance," but oftentimes evangelists go into communities seething in wickedness only to bandy words about the "social problems confronting the church."

Present-day evils are not warned against as they should be. Dancing is on the increase, and in the most disgraceful and debauching forms. Sometimes Christians dance, with but feeble protest from pulpit or elders. The moving picture is a sinister evil that is habitually winked at. Money lovers and usurers occupy pews in fashionable churches where fawning pastors are careful not to tread upon their toes. Immodest dress, fornication, unscriptural divorce, card playing, parlor gambling, drunkenness, and many other crying evils go unwhipped of justice and unrebuked. Many preachers prefer to deal in generalities, to talk about God's boundless love and grace, the atoning blood, universal peace, disarmament, and social problems. They find few cases of downright wickedness.

We commend Brother Chessor's plainness and courage in speaking of these things. Our preaching brethren are largely to blame for the conditions that exist, in that they avoid speaking out against them as Brother Chessor has done. Preaching the gospel is personal, direct talk to persons, not vague and impersonal talk on everything generally and nothing in particular. Men must be saved individually, not in the aggregate.

John the Baptist rebuked King Herod pointedly and personally for his sin in taking his brother Philip's wife. He offered no pretty but vague talk on "social problems," but got down to facts and told Herod specifically what he was doing that was wrong. He lost his head by so doing, but it is not man's business to figure on consequences, as consequences belong to God. Jesus personally and specifically pointed out the wrongs of the scribes and Pharisees. He named their sin and added: "And ye have made void the word of God because of your tradition." (Matt. 15: 6.)

In language personal and direct that could not be misunderstood, Jesus said: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God." (John 8: 44-47.) Those who imagine that the Spirit of Christ is manifested by compromising truth or accepting wrong rather than fight for the right have no proper conception of what the Spirit of Christ is. Many deceive themselves and others in thinking they are cultivating a lovable spirit when the love of truth is not in their hearts. Love makes a man loyal to the truth.

No amount of pretty talk on love and the milk of human kindness can mitigate the fact that when a preacher fails or refuses to tell the people to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," he fails or refuses to preach the gospel. We are trying to bring to the attention of the public that great religious denominations and great so-called preachers of the gospel, popular "pastors," who are members of the "Ministers' Alliance," are not telling sinners what the apostles command them to do to be saved. If we failed to so do, we would be as great or greater sinners than these so-called preachers of the gospel are. Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Any preacher who tells people that they can be saved without becoming penitent, immersed believers need not waste his time talking pretty about "social problems," or any other kind of problems, as such preaching can never lead people to be Christians in this life or lead them to an "abundant entrance into the eternal kingdom of our Lord and Savior Jesus Christ" in the world to come.

☼ ☼ ☼

"Rev." S. M. Lynam, in the Christian Sun, Richmond, Va., says:

Sometime ago Edwin Markham, the beloved American poet, sent a complete statement of his creed to the Universalist Leader. His creed interested us, and we pass it on:

"Here is the truth in a little creed,
Enough for all the roads we go;
In Love is all the law we need,
In Christ is all the God we know."

We are inclined to think that Markham's creed, lived up to, would bring a great deal of harmony into the world which men do not now know, and any creed that can bring us peace without and within is worth our pondering; for, after all, we are seeking for just that—peace without and within.

We agree "that Markham's creed, lived up to, would bring a great deal of harmony into the world which men do not now know," but not in the way men who wear the

title of "Rev." seem to think. Their idea of love seems to be that a man must acquiesce sweetly in the teaching of anything by anybody, and that he must not lift his hand or raise his voice against any doctrine, however false or hurtful it may be.

Such an idea of what constitutes love is the exact reverse of the truth. Paul, in 1 Cor. 13, teaches that a man may preach with the eloquence of men or angels, that he may give all his goods to the poor, or may even make the capital sacrifice of giving his body to be burned, and yet be "profited nothing" by a failure to have that love that humbly and trustfully, in childlike faith, simply does what God commands. Obedience is the test that shows whether or not a man has love. Jesus said: "If ye love me, ye will keep my commandments." (John 14: 15.) Until a man is willing to forget his own preferences and to lose his own will in an earnest desire to do God's will, he does not love God. A preacher who can find it in his heart not to preach anything in the word of God need not deceive himself into thinking that he loves God.

People who are not willing to abide in "the things which are written" do not have the love of God in their hearts. When men are willing to preach and practice things for which God's word gives them no authority, they do not love God. When men walk in their own wisdom, do what they themselves prefer to do, and do "whatsoever is right in their own eyes," they love themselves, not God.

The man that loves God is the man that comes to God's word with no ideas or notions of his own. His only idea is to simply learn what God's will really is, as it is revealed in his word, and his only desire is to faithfully and zealously do what God wills for him to do.

What God wills for men to do is revealed and commanded in his word. It is not God's will that man do anything that is not commanded in his word. So, for a man to love God, he must preach and practice God's word.

No preacher can love his fellow men when he refuses to tell them what the Holy Spirit, through inspired men, commands them to do to be saved. Any preacher who encourages his fellow men to trifle with the destiny of their souls by substituting sprinkling for baptism certainly does not love them. A sickish sweetness of countenance, a pious gait in the walk, or a heavenly cadence in the tones of the voice are not manifestations of love. To sit sweetly still while others abuse and pervert the truth, which only has power to save, manifests the very opposite of love. Let us learn that love of God can be manifested only in strict obedience to God.

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OUR CONTRIBUTORS

THE DILIGENCE OF THE ANTS.

BY JAMES E. CHESSOR.

"There are four things which are little upon the earth, but they are exceeding wise." (Read Prov. 30: 24-28.) There are four little creatures upon the earth—the ants, the conies, the locusts, and the spider—that are represented as possessing a wisdom that makes up for their weakness and insignificance. Though "little people," they are exceeding wise, and Solomon commends their wisdom to us. The ants manifest their prudence by providing their food in the summer, so that through the long winter months they suffer no privation. The conies are a feeble folk, yet they manage to make the strength of the rocks their own, and so find adequate protection against tempest and enemy. The locusts, unable to effect anything divided and scattered, make up for their individual weakness by mutual coöperation, and go forth "by bands." The spider takes advantage of its very insignificance and creeps unobserved into the palace of the king. The instinct of these wee little folk lifts them into great respectability, and we can learn of them. Let us consider first the lesson of the ants.

"The ants are a people not strong, yet they provide their food in the summer." "Go to the ant, thou sluggard; consider her ways, and be wise: which having no chief, overseer, or ruler, provideth her bread in the summer, and gathereth her food in harvest." (Prov. 6: 6-8.) The lesson of the ant is not difficult to understand; it is the hackneyed lesson of *diligence*. It stresses the importance of "doing a day's work in its day." There is not a more industrious or busy insect than the ant, not excepting even the little busy bee that "doth improve each shining hour." Throughout the hot, long summertime the ants are assiduous workers, bearing to their winter homes bits of sweets and food, toiling, now singly, now in groups whenever it becomes necessary to unite their strength. Unlike the honeybees, there is not a drone among them; unlike men, none are "born tired," none are shirkers, none are slackers. They locate their jar of sugar, form their line, and keep on the march until they have sufficient sweets stored up for winter. Solomon points the sluggard to the ant, and says: "Consider her ways, and be wise." Franklin repeated the lesson of the ant in various proverbs. The farmer in particular should be interested in the lesson of the ant. It comes home to him as few lessons can. Like the insect, he must provide his food in the summer, or be in want when winter comes, when snows fall. There is a time to sow and a time to reap, but he that fails to sow shall not reap. The motto of the ant is a simple one—*Work!*

Why should not the Christian worker profit by the wisdom of the ant? Why should not laborers in the Master's vineyard be *ant-busy* every day? Let us recall for a moment the parable of the laborers in the vineyard The householder went out "early in the morning to hire laborers into his vineyard." He did not wait until the sun was hot, but went out *early*, because he wanted a full day's work. Those hired at the early hour, presumably at six o'clock in the morning, bore the burden of the day and the scorching heat, working industriously until eventide. Also those who entered at the eleventh hour (five o'clock in the afternoon) worked faithfully until the close of day. The reward was for the worker, not the idler—for the laborer who had been ant-busy in the vineyard. If they had not worked while in the vineyard, they should not have received the shilling. They were not rewarded for length of service, but for willing service and diligence.

The householder went out to hire laborers, he employed laborers, he rewarded laborers.

It is needless to say that Jesus wants the youthful worker as well as the aged saint in his service. He wants young men and young women to work in his harvest; laborers that can give their best years to advancing his kingdom; young lives that can the more easily be molded into exemplary Christian character. "Remember also thy Creator in the days of thy youth." "Let no man despise thy youth." To the unemployed youth Jesus is saying: "Why stand ye all the day idle?" To those willing to hire he is saying: "Go ye also into the vineyard, and whatsoever is right I will give you." Indolence, dissipation, wild-oats sowing are excluded; work is required. There are at least two good reasons why young people should enter the vineyard. The first is that they may be able to accomplish more for the Lord—do a full day's work. The second is that they may have time to tone down and develop a more perfect character. The earlier the young reaper enters the harvest, the more sheaves he shall be able to reap, bind, and garner; the more souls he may win for Christ. Then no one, however early he may enter the church, has any more time than he needs to work upon the gross bulk of his personal character. It is no child's play to buffet the body and bring it into subjection, to bring every thought and imagination into captivity to the obedience of Christ. Moreover, it is not best, nor is it safe, to burn out the candle of one's life in wayward living and then blow the ashes into the Almighty's face. It is the divine will that youth shall consecrate its exuberant life to the divine service—all its faculties, powers, aspirations, activities. Then when old age comes after a life of consecrated diligence, there will be no remorse, and in the hour of death there will be no need for death-bed repentance.

Christians are taught to do good as they have opportunity. "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. 6: 10.) If we follow Christ, walk in his steps, we have no option as between idleness and work; we simply cannot be his disciple and refuse to be diligent in every good work. Jesus worked, and a servant is not above his Master. "We must work the works of him that sent me, while it is day: the night cometh when no man can work." (John 9: 4.) "Night," as here used, is the time when man's work is over, when the period of his probation has ended. It is the night cometh, when no man can work." (John 9: 4.) "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." (Eccles. 9: 10.) The ant prepares for the dreary, dormant months of winter; we must make ready for impending night, whose shadows approach apace.

We ought to be diligent in laying up treasures in heaven. Here again is the wisdom of the ant. We heed the wisdom of the ant, not by laying up treasures "where moth and rust doth corrupt, and where thieves break through and steal" (for even the ant would not be commended if it laid up its store by the roadside, where the next beast would lick it up or the next wind sweep it away), but by laying them up in heaven. There is such a thing as laying up in store "a good foundation against the time to come."

Learn of the ant to be diligent. The harvest will pass, the summer will end. "The harvest is past, the summer is ended, and we are not saved." (Jer. 8: 20.) Go to the ant, thou slothful Christian; learn of her ways, and be wise. Busy yourself in redeeming the time, because the days are evil.

"Hardeman's Tabernacle Sermons," Volume I. Price, $1.50. You will enjoy reading this splendid book.

A SHORT STAY IN BIRMINGHAM, ALA.

BY S. H. HALL.

Beginning on May 24, it was my pleasure to be with the North Birmingham congregation in a series of meetings, closing on Friday night, June 5. It was one of the most pleasant meetings I have ever been in. We had a fine hearing from start to finish, and eleven souls were baptized into Christ, three were restored to fellowship, and two names were added by statement.

Mrs. Hall was with me, and we made our home with Brother and Sister Bryan, who live just across the street from the church house. We have never lived in a better home. God's name is reverenced in this home. There are four children, and they are being brought up "in the nurture and admonition of the Lord." The oldest son, just starting into his "teens," is a member of the church.

During this meeting I was blessed by being thrown with Brethren John T. Lewis, Hugh A. Price, W. C. Graves, and H. F. Pendegrass, besides a number of other preachers who have been developed in the Birmingham work. Brother Price labors with the North Birmingham congregation, and he has built up a fine congregation at this place. Brother Lewis now works with the Woodlawn congregation, and you could find no congregation more wide-awake to the extension of the cause of our Lord. Brother Pendegrass has just moved from Houston, Texas, and begun work with the West End congregation, the mother church. This is the strongest congregation in numbers and money. They had just completed a lovely home, in which the man who labors with them lives. Brother Graves labors with the Lewisburg congregation and at other places, and publishes "The Truth in Love" twice a month. This is a little four-page paper that the Birmingham forces put out as free literature. It is so edited as to be suitable to hand out to any and all seekers after the truth. It is put in the hotels, drug stores, and other public places, and rolls are sent to the different congregations for free distribution. This is one of the best pieces of work that I have yet seen. Every town, city, and community should have such a paper. Let your local forces edit it. They know your needs and can give better the community that which will help it most. I have, for the last fifteen years, used the mimeograph and put out "The Friendly Visitor" where I have labored; but the brethren at Birmingham have a better work, in my judgment, and I want to see them make it grow as their field enlarges.

The Birmingham work stands as a monument to Brother John T. Lewis, who went there years ago and started with almost nothing, and has stayed with it and seen it grow until the power of the gospel is being seen and felt by thousands in that section. The one fine thing about the work is the way they develop preachers. I do not know how many they have, but it seemed like they were all looking in this direction. This is as it should be. The Birmingham work abounds in missions in and around the city. The brethren that I have named not only see after the work in their respective local congregations, but go out to these missions, and send their young men whom they are encouraging to become teachers, and thus a wonderful work is being accomplished.

Brother Graves is one of our Atlanta boys, and I must say that I am very happy over the way he has grown and the work that he is doing. It seems that one of the most natural statements we have in the Bible is the following: "Greater joy have I none than this, to hear of my children walking in the truth." (3 John 4.) Brother Pendegrass is a great worker, and so is Hugh A. Price. These Birmingham brethren work together in perfect harmony and peace. I never saw better team work, and it is a joy to be with them.

AN INTERESTING LETTER AND WORTHY APPEAL.

BY E. A. ELAM.

The letter referred to is from our worthy and beloved brother, J. W. Shepherd, and the appeal is from the few earnest brethren and sisters in Richmond, Va.

Our readers have been informed to some extent of the beginning and progress of this work in Richmond. As in all such places, especially in large cities where the cause of the simple and pure worship of God, unmixed with the "fads and fancies" and inventions of man, this work has to be built up from the smallest beginning. But God teaches us not to "despise the day of small things."

Brother Shepherd says:

The work here is progressing nicely, and we hope it may go forward much more successfully when we get the house that I wrote you about. Things have not gone forward as rapidly as I had hoped when I wrote you. We made the Presbyterians an offer for this building, but they were slow in accepting it. They had a business meeting, however, on May 17, and accepted our proposition. We signed the papers of agreement last Monday. . . . We are to make our first payment on July 1 of this year, and want to make it as large as possible. We have about one thousand dollars in sight, but we are anxious to make it much larger, if possible.

The appeal which appeared recently in the Gospel Advocate brought us five dollars from Sister M. O. Daley, of Little Rock, Ark. She and her daughter were members of the Vinewood (Detroit, Mich.) congregation a year or more while I was there. Word from Vinewood tells me that I may expect them to stand by me in this effort. I have felt sure they would.

This letter puts before us the fact that this small congregation has bought this Presbyterian house and needs help to pay for it.

The Vinewood congregation, of Detroit, is a good one, which has the missionary spirit and cheerfully will help this worthy work; but it can do only its part. So our good brother, A. M. Burton, of Nashville, Tenn., who gladly has been helping all along to support the preaching of the word in Richmond, can do only his part. Others just now must rally to this effort to secure this house.

This is a worthy work in every way. (1) Preaching the simple and pure gospel of Christ, free from the theories and commandments of men, in Richmond is as much missionary as in some foreign field. (2) The few brethren there now need a house of their own in which they can carry on the work of the church and worship of God unmolested, under their own vine and fig tree. This will save the expense of paying rent on some out-of-the-way hall and the great inconvenience of having to remove at times from place to place. This is a sensible, practical, and righteous thing to do. Therefore, individuals and congregations should do something at once for this work.

Let it be suggested, then, that every congregation set a Lord's day soon on which to make a contribution for this purpose; pay for this house, bargained for at a very low estimate; and then be ready for some other such good work. This request would not be made if we did not know the great need of this work and that the appeal is a most worthy one. And let me say that when such an earnest, worthy appeal has been made to the churches of Christ they always respond—some more, some less; but th y respond.

Since Brother Shepherd has been at work about ten years in Detroit until his recent removal to Richmond, some of the younger members of the church throughout the South and readers of this paper may not be so well acquainted with the arduous, faithful, and heroic work he has done. Besides his work when a young man in our country, he did a good work in New Zealand and Australia, journeyed through England and Scotland, visiting many churches in these countries. He also visited many of the most prominent libraries in the world, principally for the purpose of obtaining what many scholars of world-wide fame say on baptism in order to make his most valuable book, entitled "Handbook on Baptism." Since his return to his native land he has been unceasingly at work for the great cause he loves. For a long time and until he removed to Detroit he was on the editorial staff of the Gospel Advocate, and all the old readers are acquainted with his most efficient work there and the Christlike spirit which characterized his writing in always contending "earnestly for the faith which was once for all delivered unto the saints."

He is now, as he has time from his work of building up the church wherever he may go, editing Brother Lipscomb's Commentary on the New Testament, which he hopes to begin to give to the printers in installments soon, and which will be a most valuable work.

There is not a man in the church who has been proved more faithful to the cause of Christ, and who, by a continued study of the Bible and through love for the truth, is better prepared for this work in Richmond.

Let us take this matter under consideration and appoint a day for the contribution, or let individuals send contributions to it.

Send contributions to J. W. Shepherd, 705 West Grace Street, Richmond, Va.

DEALING WITH THE DISORDERLY.

BY L. E. CARPENTER.

This is a very grave question, and one that we should let God settle for us by his word, keeping our personal feelings and preferences out of it. The sowing of discord, contention, and strife in the body of Christ is a terrible sin, even worse than that of Judas, who betrayed Christ. Yet many who claim to love God and the souls of men will do this very thing many times when their own selfish purposes and desires are involved. All efforts should be made as God directs to restore such offenders and to settle all troubles in the church by divine authority. God gives directions for this in Matt. 18: 15-18; Gal. 6: 1, 2; Matt. 5: 23, 24; James 5: 19, 20; and many other passages. These actions are then ratified in heaven (Matt. 18: 18), and must be regarded by all faithful Christians everywhere. When we have an irritation or infection in one member of our body and all efforts prove inadequate to restore it to normal conditions, we amputate that member to save the body. The body is more valuable than any one member. This principle holds good in the body of Christ; yet many times a whole church is retarded, torn to pieces, and many souls lost, because of the contentions of a disorderly member.

What sins do people have to commit to be scripturally withdrawn from? How far should we let them go before any action is taken? On this, as all other things, let God tell us. I give here a list of sins God says are ample reasons for withdrawal: Improper marriage relations (1 Cor. 5); fornication (1 Cor. 5: 9-11); covetousness, extortion, idolatry (you do not have to literally worship idols to be an idolater), reveling, drunkenness, walking disorderly; one who will not work and a busybody (2 Thess. 3: 11); one who causes divisions and occasions of stumbling (Rom. 16: 17); sowing discord (Prov. 6: 6-12); any personal sin not repented of (Matt. 18: 15-18; Matt. 5: 23); any contentious or factious person (Tit. 3: 10); one who abides not in the truth (2 John 9: 11; James 5: 19, 20; Gal. 1: 8, 9); also one who holds to or follows those in these sins and thus stands against the church in its actions (2 John 11). Unquestionably this is God's way of saving the disorderly, the church, and the world.

How shall we treat disorderly members? Let God tell what he thinks about it: Deliver such a one to Satan. (1 Cor. 5: 5.) Purge out the old leaven. (1 Cor. 5: 7.) Have no company with them. (1 Cor. 5: 9.) Do not eat with them. (1 Cor. 5: 11.) Put them

away from you. (1 Cor. 5: 13.) Withdraw yourselves from them. (2 Thess. 3: 6.) "Note that man," "have no company with him." (2 Thess. 3: 14; Tit. 3: 10, 11.) To fail to do this is to disobey God, endanger the church, and, hence, the souls of all men. To encourage them in their way, bidding them Godspeed, is to be guilty with them. (2 John 10, 11.) What say you, brethren? Will we plead for a "Thus saith the Lord" in all things in our teachings, while in our practice we are afraid to obey him in these all-important matters? Israel had to clean up the camp, or all rested under a curse and were guilty with the one who did the wrong. This principle is true to-day. There never was a brighter future for the church of Christ than now, and God can turn all curses into blessings for us if we but live and work in such a way as to enjoy his favor in all things.

SELF-RELIANCE.

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself.

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"'That lesson must be learned,' said my teacher, in a very quiet tone, but with terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"'That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want that lesson.'

"It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No!'

"I hesitated, and then went back to the beginning, and, reaching the same point again, 'No!' uttered in a tone of conviction barred my progress.

"'The next!' And I sat down in a red confusion.

"He, too, was stopped with 'No!' But he went right on and finished, and as he sat down was rewarded with, 'Very well.'

"'Why,' whimpered I, 'I recited it just as he did, and you said, 'No.'"

"'Why didn't you say "Yes" and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says "No," your business is to say "Yes," and prove it.'"—Selected.

BROTHER SRYGLEY'S WESTERN WORK.

Since last report the following contributions to the support of the missionary meetings to be held by Brother Srygley in the West have been received: Mr. and Mrs. Beall, St. Elmo, Tenn., $5; Mrs. Willie B. Bruner, Fort Deposit, Ala., $1; S. L. Barker, Las Vegas, N. M., $1; W. B. London, Cornersville, Tenn., $5; W. L. Brown, Celina, Tenn., $5; church of Christ at Sugar Creek, near Gainesboro, Tenn., by Marion Harris, $10.

Brother P. C. Breeden, Terrell, Texas, under date of June 4, says: "I inclose post-office money order for five dollars for Brother Srygley for his Western missionary work. I hope he may do much good. I have heard him preach often, and consider him well suited to preach the gospel in places where they have never heard it.

Large sections of these United States constitute some of the greatest missionary fields in the world. More of the kind of work to be done on this missionary tour by Brother Srygley should engage the attention of the churches. Every church should continually send an evangelist into fields of this kind, or send "once and again" to the support of one already there. All who wish to have a part in this missionary tour to be conducted by Brother Srygley may communicate with James A. Allen, Gospel Advocate, 110 Seventh Avenue, North, Nashville, Tenn.

CHURCH HOUSE AT QUEBECK.

Sister Martin reports the following additional contributions to assist in building the meetinghouse at Quebeck, Tenn.: J. B. Duke, Washington, D. C., $15; Mrs. Vandyke, Alamo, Tenn., $2; Mrs. Sloan, Humboldt, Tenn., $2; Chapel Avenue church of Christ, Nashville, Tenn., by J. H. Sutton, $30.

Building this meetinghouse at Quebeck will greatly strengthen the cause in that community. Sometime ago, through the efforts of Sister Martin, Brother H. T. King went to Quebeck and conducted a mission meeting, in which much good was done, and efforts are now being made to put the work on a permanent basis. A meetinghouse is needed, but the few brethren there are not financially able to build. Sister Martin has given a splendid lot, well located, with the restrictive clause in the deed. Any one desiring to assist in this good work may address Mrs. J. Claude Martin, 2314 West End Avenue, Nashville, Tenn.

J. A. A.

NELSON

COMPLETE CONCORDANCE

To the

American Standard Bible

By M. C. HAZARD, Ph.D.

A concordance is a word-finder—an index to the words in the Bible designed to increase your knowledge of what the Bible contains by enabling you to find easily any word, verse, or subjcet in the Bible.

This new Concordance, by Dr. M. C. Hazard, is the first **Complete Concordance** ever issued to the American Standard Version of the Bible—the most accurate version of the Holy Scriptures in the English language.

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COMMENTARY ON FIRST CORINTHIANS. No. 20.

BY C. E. W. DORRIS.

Chapter IV.—Continued.

THE APOSTOLIC TRIALS. (Verses 10-13.)

Verse 10. *We are fools,* etc. In this and the three verses following the sad worldly lot of the apostles is set forth. They were called "fools" on account of their faith in Christ. The apostle repeats ironically the things which his enemies in Corinth said of him, and in the same spirit of irony he attributes to them the contrary qualities. The apostles selected a path of sorrow that made the world call them "fools." This they did for Christ's sake. *Ye are wise in Christ.* That is, in your imaginations you are wise in your religious speculations. *We are weak.* The apostles felt a human timidity in preaching the simple gospel in the face of the splendors of the Greek philosophy which was at Corinth. *Ye are strong.* In your own conceits. The false professors of Christianity branded the apostles with folly for exposing themselves to sufferings and death for Christ's sake. In their estimation the apostles were fools because they ran so many hazards for the sake of Christ. The wisdom of suffering Christians in hazarding all for Christ and laying down their lives in the cause of Christ has been always accounted weakness and folly by the men of the world.

11. *Unto this present hour we both hunger,* etc. Through a greater part of our ministry we suffer want for the needs of life; we are often in want of food, drink, and clothing, are buffeted (beaten), and, like the Lord, have no certain home. This, with his "working with" his "own hands" (verse 12), being written at Ephesus, where he abode near three years, shows that the apostle took no maintenance from the Ephesians any more than he had done from the Corinthians. This is no compliment to these churches; for, had they done their duty, he would not have suffered hunger and nakedness, in which the wretchedness of poverty consists, but would have been plentifully supplied with the ordinary necessaries of life. Had he devoted all his time in working at his trade of tentmaking, no doubt he could have procured for himself a sufficiency of convenient food and raiment. But as he devoted much of his time to preaching, his gains were small; and even these he shared with his helpers. (Acts 20: 34.) No wonder, then, the apostle was often in want. His argument is this: Who would then have been an apostle of Christ, even with all its spiritual honors and glories, who had not a soul filled with love both to God and man, and the fullest conviction of the reality of the doctrine he preached, and of that spiritual world in which alone he could expect rest? For a fuller account of Paul's sufferings, see 1 Cor. 11: 23-28; 2 Cor. 6: 3-5.

12. *Labor, working with our own hands.* The apostles were obliged to make tents for maintenance while they preached the gospel. This, no doubt, was the case in every place where no church had been formed. This he mentions perhaps to put the false teacher to shame, who probably not only demanded maintenance from the Corinthians, but was living in ease and luxury through their liberality to him. Possibly he also meant to criticize the Corinthians for thus supporting an unworthy character while letting the apostle of Christ and their father in the gospel suffer. *Being reviled, we bless, etc.* They did not return revilings, persecutions, defamation. Nothing but blessings given in return. This is a most amiable picture exhibited by the power of the grace of God through his servants. Man is naturally a proud creature, and his pride, as a rule, prompts him to avenge himself in whatever manner he can, and repay insult with insult. But Paul returned good for evil. He suffered all indignities for Christ's sake.

13. *Being defamed.* Blasphemed. Man is blasphemed when anything injurious is spoken of his person, character, or conduct. Blaspheming against men is anything by which they are injured in their persons, characters, or property. *We are made as the filth of the earth,* etc. That is, we are considered by the world as its sweepings, the scum; as refuse utterly worthless and repulsive. This shows the strong faith, devotion, and heroism of Paul, and the great debt we owe to such characters. Who can imagine a more glorious triumph of the truth than that which is gained under such trying circumstances? When Paul, who was in the eyes of the world more contemptible than graceful, appeared in a mean, perhaps tattered, dress before persons of the highest distinction, and commanded such attention, and made such deep impressions on the hearts of his hearers, he displayed the part of a hero. The apostles suffered in their bodies by hunger, nakedness, and stripes; in their names, by scandals and reproaches, being accounted "the filth of the world, and . . . the offscouring of all things." This word, say some, signifies that dirt and filth which scavengers rake together in the streets and carry off and throw away. Others think it an allusion to the sacrifices which the heathens used for the lustration of a city, who, when their city was under any great calamity, chose out some very base, vile, and nasty person, burnt him in a ditch, and cast his ashes into the sea as a sacrifice unto Neptune, saying: "Be thou a purgation for us." Such a base and vile esteem had the world for the apostles and messengers of Christ. It was not only at their first entrance upon their duty, when all the world was set against Christianity, that they met with this usage, but all along, from the first hour they began to preach the gospel even unto this "hour," did they meet with opposition and persecution. As long as there is a devil in hell and wicked men on earth, all that will live godly in Christ Jesus shall suffer persecution. But surely the dregs in this cup have in all ages been reserved for the ministers of Christ. One reason for this is, preaching the truth stirs up the rage of the evil. The humble behavior, the meek and patient carriage and demeanor of the apostles under all this load and burden of reproach and scorn, disgrace and shame, persecution and ill usage, should not be overlooked. "Being reviled, we bless"—that is, when we meet with opprobrious words, we are so far from rendering evil for evil or railing for railing that we speak well of, and wish well to, the persons that are thus injurious to us. "Being persecuted" by them, "we suffer it" patiently from them; "being defamed" by any of them, "we entreat" God for them, to pity them. We also entreat them to pity themselves. To publish invectives against those, though the worst of men, who reproach and persecute us, is a modern piece of zeal, which the apostles and sufferers in the primitive times were not only little acquainted with, but perfect strangers to.

ABILENE CHRISTIAN COLLEGE.

BY BATSELL BAXTER, PRESIDENT.

Abilene Christian College closed its nineteenth session on the second day of June. At that time more than half of the rooms had already been reserved for next fall. together with ex-students, gave the college one of the best together with ex-students, gave hte college one of the best gymnasiums in the State; the seniors presented the college with a gift costing more than three hundred dollars; and the students raised nearly seven hundred dollars to send one of their number to the mission fields in China. The enrollment in all departments, not counting the Correspondence and Extension Departments, was nearly seven hundred.

Abilene Christian College is a standard four-year college. The work given leads to the B.A. degree. This was the first college among our brethren to extend the work from junior to senior rank. This enables the student to finish in the school in which he starts his college work.

The college work is planned to provide for the needs of students in several special fields.

We do not maintain a "preacher factory." All students are required to study the Bible. However, in addition to the courses in Bible, there are courses in Christian Evidences, Philosophy, Bible Geography, Church History, History of Reformatory Movements, Authenticity of the Scriptures, and other courses which every preacher needs.

Many young men are turning to medicine. Abilene Christian College offers all of the work prescribed by medical colleges as premedical work. In addition, there are courses in Physiology and Anatomy, Entomology, Hygiene and Sanitation, and Comparative Anatomy—courses which will be very valuable to a physician. All of this work receives full credit in the medical colleges.

The student who is preparing to take a standard law course can get either two or four years of work in Abilene Christian College that will be of great benefit in his work. All work will be credited in the law schools. Courses in History, Finances, Banking, General Economic Problems, Government, Economic History of the United States, American History and Government, and others are given that bear directly on this field.

For the student who is preparing to enter some scientific field, such as civil engineering, electrical engineering, scientific farming, etc., there are certain courses in science and mathematics which are given the first two years as a general foundation on which to base the special study which is to follow. Abilene Christian College offers these basic courses in Mathematics, Chemistry, Biology, German, French, etc., and these are given full credit when the student transfers to other schools.

Abilene Christian College is empowered by the Texas Department of Education to give the same certificates to teachers that are given by other standard colleges. These certificates are transferable to other States. Our students are making such a good record for the college that for the past two years we have not had enough students to fill the places that have called upon us for teachers.

All of the work mentioned above can be got in a Christian environment under the guidance of Christian instructors who are specially trained in their field. These men and women have time to devote personal attention to every student.

There are on our campus seven brick and stucco buildings, as follows: A three-story brick dormitory for young men, two three-story brick dormitories for young women, a brick administration building of twenty-six rooms with a library of eight thousand volumes, a two-story brick home for the president (also used as a home for young men), a brick gymnasium, and a stucco dining hall. All of these buildings are modern in every respect. In addition, there are a number of frame buildings awaiting replacement with permanent structures. All buildings are heated with steam or gas. All rooms in the dormitories have basins with hot and cold water.

THE UNION AVENUE MEETING.

BY JOHN ALLEN HUDSON.

The church of Christ has been backward in Memphis from its beginning, some twenty years ago. It has entered upon a new era. The meeting just closed marked an epoch.

The preparation for the meeting was extensive. We had provided adequate quarters by erecting the new building. We came out of an unfrequented section to one of the most prominent locations in the city of Memphis.

In the matter of publicity, we distributed ten thousand blotters in the downtown section; scattered ten thousand handbills; mailed five hundred special invitations; placed thirty-five discs the size of the rim for a spare tire on the rear of the Bee Line Taxicab Company's cars that were being driven constantly over the city; placed four hundred small cards as danglers on street-car straps; got permission to place signs on the announcing boards of the street cars on the front and rear; made speeches and invited out the combined police force of the city; addressed bodies of employees in different institutions; had a line of engagements for Brother Hardeman at the Mazda Grotto Luncheon Club, the Shrine Luncheon Club, the Civic Club, and other places; and, finally, the church did constant personal work.

To secure Brother Hardeman for the meeting, we had to beg his time from others to whom it had been promised. He was at his very best. He was freely discussed over the city. The daily papers carried briefs of his sermons. The Commercial Appeal "covered" the meeting through a special reporter. The sermons provoked much comment. The subjects, "Instrumental Music in the Worship" and "What the Jews Have Contributed to the World," were masterpieces. No question before the religious world was evaded. There was no temporizing. The modernists were classified with the infidels and flayed openly through press and pulpit. A challenge was issued for any man to undertake to defend as scriptural instrumental music in the worship. Although in a combined opposition meeting in Memphis, the "transgressives" kept quiet. They passed in silence the public challenge that was heralded to the whole city and the sections where the daily papers go.

The contributions for the three Sundays of the meeting totaled more than thirteen hundred dollars.

The auditorium of the new building seats twelve hundred people. Many times were people turned away, being unable to get into the building for standing room.

We had a number of visiting brethren during the meeting. Old friends of Brother Hardeman over the Tri-State territory came to hear him again. The preachers who visited the meeting were: Jesse P. Sewell, S. P. Pittman, Allen Phy, H. I. Copeland, C. A. Norred, Brother Woodey, and C. R. Nichol. Brother Archie Neal and Brother J. E. Black, of Memphis, coöperated.

Brother F. D. Smith conducted the song services. The congregational singing was the best.

There were one hundred and one additions. I do not know just now how many were baptized, but we certainly used the new baptistery.

GOOD BOOKS.

Many splendid books are published and handled at our store. Good religious books should be kept in every home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books into your library. Here is a list that should be in every home. How many of them have you?

"Sermons," by J. W. McGarvey.
"Eunice Loyd," by R. R. Moody.
"Bible Readings," by Isaac Errett.
"The Glorious Gospel," by Adcock.
"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
"Letters and Sermons of T. B. Larimore."
"Travels in Bible Lands," by A. T. Ritchie.
"Seventy Years in Dixie," by F. D. Srygley.
"Larimore and His Boys," by F. D. Srygley.
"The Profitable Word," writings of J. C. McQuiddy.
"Hardeman's Tabernacle Sermons," by N. B. Hardeman.
"Nelson's Complete Concordance," by M. C. Hazard, Ph.D.

OUR MESSAGES

Many of those in the harness never wear out anything but the backing strap.

A. B. Lipscomb will preach at Lewisburg, Tenn., next Lord's day, morning and night.

There were seven confessions in F. B. Srygley's meeting at St. Elmo, Chattanooga, Tenn.

S. P. Pittman is in a fine tent meeting at the corner of Main and Carroll Streets, Dallas, Texas.

J. C. Hutchinson preached at Park Avenue, this city, last Lord's day, with two confessions and baptisms.

Annie C. Tuggle, Nashville, Tenn.: "The Gospel Advocate is a success because it works on the inside of the 'inward man.'"

John C. Taylor, Mango, Fla., June 9: "I began here on Sunday, June 7. Interest is fine. I will be here till June 21, and then go to Plant City."

Married, at the bride's residence, on Lynnwood Avenue, Sunday, June 14, at 10 A.M., Dr. Guy Manning and Miss Julia Alice Hartman, A. B. Lipscomb officiating.

James E. Laird, Tulsa, Okla., June 8: "Two good services yesterday and last night, with one addition. Peace and harmony prevail and all have a mind to work."

W. E. Morgan, Clarksdale, Miss., June 5: "Jack Meyer and I are in the midst of a real mission meeting here. I have open time for a meeting somewhere the first half of July."

L. R. Wilson, Henderson, Tenn., June 9: "Our new house will be located on Shannon and Chester Streets, one block west and one south of the courthouse, where we now meet."

Mrs. Stella Odom, Statesville, Tenn.: "I appreciate the work the first-page editor of the Gospel Advocate is doing. It is fine. May God spare him a long time yet to teach the truth."

J. Leonard Jackson began a meeting at Soperton, Ga., last Sunday. Brother Jackson will be in meeting work until September, at which time he will return to his work in Lebanon.

Do your neighbor a favor by persuading him to subscribe for the Gospel Advocate, and have it come to his home every week. The Advocate has been the means of converting many.

Jake Hamilton, Alabama City, Ala., June 7: "We had two good audiences to-day to hear J. L. Ezell, of Birmingham. There were two additions—one confession and one from the Baptist Church."

For six subscribers we will give a copy of "Questions Answered," by Lipscomb and Sewell. This is one of the most valuable books ever published. It contains an encyclopedia of information.

D. W. Lundy, Ravenscroft, Tenn., June 8: "One lady made the good confession at our regular Lord's-day meeting yesterday and was baptized by the writer. Long live the good the Gospel Advocate is doing."

George W. Miller, Chandler, Okla., June 7: "I preached to-day at Stony Point Schoolhouse, near Cleveland, Okla. I will preach to-night at the High Grove Schoolhouse, five miles east. My next meeting will be at Foyil, Okla."

J. L. Hines is in a splendid tent meeting at Carlisle, Ky. This is a missionary meeting, and Brother Hines is to be heartily commended for being willing to do work of this kind. A more extended report of this meeting will appear next week.

T. W. Phillips, Jr., Shreveport, La., June 8: "Excellent crowds and two additions yesterday. We began a mission meeting at Bossier City, La., Sunday, under the auspices of the Fetzer Avenue Church here. Bossier City is adjacent to Shreveport."

M. S. Mason, Springfield, Mo., June 3: "I am now at Monticello, Mo., in a good meeting which will continue till June 10. This vicinity is the scene of the work of some of the greatest pioneers of the Restoration. I go from here to Kerens, Texas, June 14-28."

T. P. Burt, Mineral Wells, Texas, June 11: "Last Lord's day I went to Loving, Texas, and preached morning and afternoon to small but very attentive audiences. They asked me to come again on the third Lord's day. I have some time open for protracted-meeting work."

Allen Phy, Brownsville, Tenn., June 11: "Our meeting at this place will begin on the first Sunday in July. James A. Salmons, of Franklin, Ky., will have charge of the song service, and the writer will do the preaching. We have preaching at 11 A.M. and 8 P.M. each Lord's day, Bible study at 10 A.M., and also a Bible class each Wednesday night."

J. S. Daugherty, Rockdale, Texas, June 8: "As a reward for our persistency and hard work at Benchley, Texas, the Lord granted us a gracious victory for the truth there yesterday. Two young men and two young ladies confessed their Savior and were buried with him in baptism in the afternoon. A large hearing greeted us at the evening hour."

Aruna Clark, East Lake, Chattanooga, Tenn., June 11, to F. B. Srygley: "I just want to state that the work you have done here in the two recent meetings is very much appreciated by many of the brethren. I heard one man say that you had done him more good than any one he ever heard, especially last Sunday afternoon. We are expecting great results to follow those two meetings. Our work moves on very well at Cowart Street."

J. E. Blansett, Dallas, Texas, June 13: "We have just closed our fourth meeting at the Hamilton Avenue mission, in Dallas. We had the best attendance that we have had in three years. There were two baptisms and one restoration from the digressive church. S. P. Pittman is doing excellent work in the meeting at the Peak and Main Streets church of Christ here this week. There have been seven baptisms to date, six by membership and restoration."

W. N. Abernathy, Westport, Tenn., June 10: "We had good audiences at Fairview and at Viewpoint last Lord's day, morning and night. B. S. Laws had a fine hearing at Williams Chapel, near Westport, on that day, at two services; also a good hearing at Anark at night. The fourth Lord's day in this month will be a busy day in this section. J. R. Stockard will preach at Williams Chapel and at Hilliard; Coleman Overby will conduct two services at Clarksburg; Brother Freed will begin at Huntingdon; and I go to Hickory Plains on that day."

D. S. Ligon, Clovis, New Mexico, June 9: "The church at Clovis had an all-day meeting on the third Sunday in May, with dinner on the ground and singing in the afternoon. One young man was baptized on the second Sunday night, and last Sunday one lady from Oklahoma came forward and identified herself with the church as a member of the one body. Last Sunday morning I preached at Farwell, Texas, and in the afternoon out at Oklahoma Lane, but back here at Clovis at night. I am to begin a meeting at Portales on the first Sunday in July."

Marion Harris, Gainesboro, Tenn., May 5: "I am now one among the oldest subscribers to the Gospel Advocate. I am nearing my seventy-seventh year. The Advocate has paid me a visit once a week for these many years, and I cannot afford to miss a copy, for it is getting better every year. And just so long as such men as Srygley, Elam, Boles, Smith, Hall, Allen, and others who write for the Advocate live the brotherhood may expect the Advocate to grow and get better and to be kept clean from all innovations of men. May God bless such men, and we trust and hope their lives will be spared many more years and that untold good will be accomplished by them."

Robert E. Wright, Bradentown, Fla., June 12: "The work here is doing well. We have had one confession and baptism since last report. Brethren passing through this part of the State are invited to meet and worship with the Leonard Street church of Christ, at the corner of Locust and Leonard Streets. Some of our brethren from Tennessee will make inquiry for the 'Christian Church,' and when they do so they will always be pointed to our 'transgressive' brethren. Inquire for the church of Christ, and then sometimes you will be pointed to the 'transgressive' brethren. There are two churches in Bradentown known as the church of Christ. One is known as the 'Central church of Christ,' or the 'Central Christian Church.' Sometimes they call it by one name and sometimes by the other, seeking to confuse the minds of the people. These brethren are our 'transgressive' brethren. The other church is the Leonard Street church of Christ, and they strive to build up churches on the New Testament order only. Preaching brethren, don't fail to teach the churches of Christ against the innovations of men everywhere you go."

F. W. Smith is in a splendid meeting at Pikeville, Tenn.

F. B. Srygley preached at Hillsboro, Tenn., last Lord's day.

J. E. Bacigalupo preached at Fifth Street, this city, last Lord's day.

B. F. Hart, Petersburg, Tenn., June 15: "I sure enjoy your articles."

J. R. Stroop preached two excellent sermons for the Twelfth Avenue congregation last Lord's day, morning and evening.

D. N. Barnett and E. J. Smith are to begin a discussion at Crowell, Texas, on June 23, on the method of Bible study.

Married, at the Lindsley Avenue Church, Nashville, Tenn., Thursday, June 11, Ralph Carter Bright and Flora D. Pursley, James A. Allen officiating.

J. D. Boyd preached for the Twenty-second Avenue congregation, this city, last Lord's day, morning and night. Lytton Alley will preach for this congregation next Lord's day, morning and night.

L. L. Brigance, Clarksville, Tenn., June 11: "I began a meeting here last Sunday. We are having a fine interest. One baptism up to the present. Prof. B. H. Murphy is leading the song service."

Vernon Rozar, Zolfo Springs, Fla., June 14: "Recently I preached twice in Athens (Tenn.), once at Niota, and three times twelve miles north of Athens. I baptized two young ladies while there."

J. W. Dickson preached at Lischey Avenue, this city, last Lord's day, with one from the Methodists and one from the Presbyterians, both making the good confession and being baptized the same day.

I. A. Douthitt, Sedalia, Ky., June 10: "I have just closed a good meeting at Lyles, Tenn. Eleven were baptized and two came back to the church. I am to begin a meeting at Lavergne, Tenn., June 14."

Ira Wommack, Sulphur, Okla., June 8: "My meeting with the brethren at Wirt, Okla., closed last night. The visible results were four restorations and eleven baptisms. Of the fifteen, twelve were heads of families."

E. C. Coffman, Houston, Texas, June 8: "I closed my first year's work with the First Church yesterday. There were one hundred and nine additions from all sources during the year. The increase in other things was proportionate."

S. M. Jones, Beamsville, Ontario, Canada: "There have appeared some very valuable articles in the Gospel Advocate from F. B. Srygley, F. W. Smith, and James A. Allen. May they continue to give no uncertain sound, even though the opposition be strong. The need for such articles is great."

Ben F. Harding is in a splendid meeting with the Boscobel Street congregation, with three baptisms to date. The meeting is being conducted under a tent at the corner of Seventeenth Street and Shelby Avenue. William G. Klingman is leading the song service. Services every night this week at a quarter to eight o'clock.

W. B. McPherson, Akron, Ohio, June 7: "I recently preached twice at Walnut Hill, near Dunmor, Ky. I was also at Drakesboro, Ky., and preached for them. On May 17 I baptized Mrs. Grigery at Bowling Green, Ky. From Bowling Green I came to Akron, where I have lived for five years. I expect to continue a good work in Akron. Pray for me."

H. D. Jeffcoat, Ackerman, Miss., June 13: "John P. Lewis and Homer Dudley were at Dancy last Lord's day and are now at Stewart; H. C. Hale is at Duffee; and J. Roy Vaughn is with me in a tent meeting at Sebastopol, and we are having large crowds and much interest. Brethren Vaughn and Hale are to go with the tent to Sturgis to begin the third Sunday. We have to do much personal work in this field, but we are teaching them in their homes, on the street, in the shops, and in the tent."

A. A. Godfrey, Los Angeles, Cal., May 31: "You will kindly pardon me, but I have read so often from your splendid pen that I desire to send you a few words of thanks. I want you to know that I appreciate above measure your most excellent teaching in the things that pertain to righteousness. Many times do I hand out the Gospel Advocate, pointing the reader to your writings. I love the church, I love righteousness, and I love you for your works' sake. May God bless you with many days yet to proclaim his preciousness."

R. V. Cawthon is in a fine meeting with the Green Street congregation, this city. There have been two baptisms to date. Brother Cawthon preaches every afternoon and night this week at three o'clock and seven forty-five.

H. C. Shoulders, superintendent of the Potter Orphan Home, Bowling Green, Ky., urges all friends of the Home to attend the home-coming to be held on the grounds on July 1. All are assured of a pleasant and profitable time.

M. L. Moore, of Bowling Green, Ky., has just closed a most excellent meeting with the Chapel Avenue congregation, this city. Brother Moore is a strong and able preacher, beisdes being a clean, devout man, and he delivered a series of sermons that were interesting and instructive to a high degree. Nineteen were baptized, two reclaimed, and two from other congregations became identified with Chapel Avenue.

W. F. Lemmons, Elmdale, Montana, June 9: "I am now at Elmdale, having reached this place on time, and began the first meeting of the two-months' mission work on Saturday night, and our crowds are good. Brother Golphenee, our missionary, lives here, and is conducting the song service. I will hold two meetings in this section, then go to Big Horn, and from there to Buffalo, in the west end of the State. Pray for us and for this work."

J. G. Allen, Muskogee, Okla., June 8: "The C Street Church enjoyed two splendid services yesterday. We are expecting to begin a tent meeting in the Midland Valley Addition soon, and at its close to build a house on a lot that we have already paid for, then we will have another church in this city. Louis Dasaro, of Tampa, Fla., is to lecture at the C Street Church on Wednesday night, June 17, at which time we expect an overflow house. Brethren, pray for the work in Muskogee."

For three subscribers to the Gospel Advocate we will give a copy of either of the following books: "The Life of Raccoon John Smith;" "Smith-Lofton Debate;" "Srygley-Cayce Debate;" "Campbell on Baptism;" "Campbell and Owen Debate;" "Campbell and Purcell Debate;" "The Christian System," by A. Campbell; Volume II. or Volume III. of "Letters and Sermons of T. B. Larimore;" "Biographies and Sermons," by F. D. Srygley; "Folk-McQuiddy Discussion on the Plan of Salvation."

F. C. Sowell, Columbia, Tenn., June 10: "The services and results were greatly enjoyed by the congregation at the First Church in Columbia on the first Lord's day in June. There were seven confessions and baptisms. In the afternoon we went to Centerville with twenty of the orphan children and had a fine Bible drill before a large crowd, and the church made a nice offering for the children. I preached at home at night and baptized the seven that made the confession at the morning service."

F. L. Paisley, Evansville, Ind., June 8: "We closed here last night. A splendid young congregation, the majority of it from Kentucky and Tennessee. Several families from Nashville. I promised to return next year. I begin next in Toledo, Ohio. If you know of members there, send me their addresses, 228 Millard Avenue. If you know of members in Evansville, write J. B. Groves, 1210 South Government Street. The church here is growing. Several promised to subscribe for the Gospel Advocate." If they keep their promise, they will make more faithful members of the church.

W. M. Oakley, Cookeville, Tenn., June 12: "I preached at Smyrna, this county, last Lord's day. I will be at Baxter next Lord's day. We will move and set up the tent in the fifteenth district next week, ready to begin a meeting on June 21. This will be the first of a series of tent meetings in this county this year. I will, the Lord willing, be at Boma on the first Lord's day in July; third Sunday, at Buffalo Valley; first Sunday in August, Martin's Creek. Leonard Kirk, of Hampshire, Tenn., Route 1, will join me in this work and will have charge of the song service. We need your love and prayers."

W. S. Long, Jr., Shippensburg, Pa., June 11: "A ten-days' meeting is soon to close with the church of Christ at Jacksonville, Pa., near this little city. This is a fine little congregation in the beautiful Cumberland Valley. New members are being added by finding homes here. It is an ideal place to live. I shall return to my work in Detroit, Mich., in a few days. C. M. Derryberry, of Columbia, Tenn., led the song service for me. He has been with me three years in that kind of work, and is the best colaborer I have ever had. Not only is he a good song leader, but a good teacher and a devoted Christian. Any church desiring his services in a meeting or to drill the church for a meeting in July or August may write him at Columbia, Tenn."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

A FALSE CONCEPTION OF THE HOLY SPIRIT.

BY F. W. SMITH.

The following appeared in the Nashville Tennessean of May 4:

Elder Stewart Kime, pastor of the Fatherland Street Church of Seventh-day Adventists, occupied the pulpit Saturday, preaching on the presence and power of the Holy Ghost in the church.

"Ignorance is displayed when we pray for the descent of the Holy Spirit," he said. "He is here now, and has been since Jesus finished his work on earth. He declared it was expedient that he return to the Father, so that the Comforter could come. 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.' (John 14: 16.)

"When the time foretold by the prophet Daniel had come, God sent his Son. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32.)

"When his earthly work was finished, Jesus ascended to the courts above to plead his blood in our behalf, but sending the Holy Spirit, who is omnipresent to work with and through the church. If this mighty miracle-working power is not seen in the church to-day, it is because there is no contact with the dynamo of heaven."

In stating that Elder Kime has a false conception of the Holy Spirit, it is not meant to convey the idea that his conception is false in every particular; for, when he says, "Ignorance is displayed when we pray for the descent of the Holy Spirit," he states the truth. Especially is this true when men pray for the descent of the Spirit to enter *immediately* into the hearts of sinners to convert and save them.

Elder Kime gives as a reason for his statement, this: "He is here now, and has been since Jesus finished his work on earth." Yes, the Holy Spirit is here now to convert sinners in the *same* way that God and Christ are here—viz., *in the word of truth*. But it is not in this sense or way that Elder Kime thinks the Holy Spirit is here, for he says the Spirit is "omnipresent to work with and through the church."

As proof that Elder Kime is contending for a work of the Holy Spirit "with and through the church," separate and distinct from that exerted through the word of truth, we have only to note the following: "If this mighty miracle-working power is not seen in the church to-day, it is because there is no contact with the dynamo of heaven."

A FEW OBSERVATIONS.

1. The Elder's conception of the mission and work of the Holy Spirit as related to the redemption of man is the same as that of the majority of Christendom, and it renders *powerless* the word of God in the conversion of sinners. For, "if," as stated by Elder Kime, "this mighty miracle-working power is not seen in the church to-day, it is because there is no contact with the dynamo of heaven," of what *possible use* can be the word of God, and why should the gospel be preached?

2. The theory advanced by the Elder places the matter of conversion in the realm of the miraculous, for he speaks of the Spirit's "mighty miracle-working power." Now, the "miraculous" power of the Holy Spirit is purely *physical*, and the Elder's view of conversion reduces the matter to a *physical process*, thus eliminating the *moral* element from the power put forth to convert the soul.

3. Since the gospel of Jesus Christ is distinctly declared to be God's power unto salvation (Rom. 1: 16), and since the gospel is a thing to be preached, believed, and obeyed (Mark 16: 15, 16; 2 Thess. 1: 6-10; 1 Pet. 4: 17), we can readily see that the matter of conversion is a *moral* process, begun, carried on, and consummated by the moral power of the gospel of Jesus Christ. But if, as Elder Kime and the majority of the religious world claim, the condition of a sinner is such as to necessitate a direct, miraculous work of the Holy Spirit in order to quicken or make alive the sinner, then truly is the work of the Spirit in such a case as purely *physical* as that of raising Lazarus from the dead.

4. Since *faith* is the *first* element in the process of conversion, and since faith in the heart of the sinner is produced by the belief of the revealed word (Luke 8: 11, 12; Rom. 10: 17; John 17: 20), where is the necessity for Elder Kime's "mighty miracle-working power" of the Holy Spirit in the conversion of a sinner? Is it claimed that the sinner *cannot* believe until he is moved upon by this "mighty miracle-working power" of the Spirit? If so, why does the Holy Spirit fail or refuse to put forth this "mighty miracle-working power" upon the hearts of *all* sinners, instead of letting millions die and go to perdition because of a lack of faith?

THE DYNAMO OF HEAVEN.

Elder Kime refers to the "mighty miracle-working power" of the Spirit as "the dynamo of heaven," and says if this power "is not seen in the church to-day," that we are not in touch "with the dynamo of heaven." Now, Paul tells us that the gospel is God's *dynamo* (power) (Rom. 1: 16), and that it is such unto salvation. But, according to the Elder, when one comes in contact with the gospel of Jesus Christ, he *has not* come in touch with the "dynamo of heaven;" but, in order to do so, he must come in contact with the "mighty miracle-working power" of the Holy Spirit.

Has the Elder never read what the prophet Jeremiah has to say about the dynamic force of God's word? "*Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?*" (Jer. 23: 29.) With all due respect for Elder Kime and all others of his way of thinking, we must *dissent* from the doctrine that without the "mighty miracle-working power" of the Holy Spirit no one can come in "contact with the dynamo of heaven."

This "mystical" conception of the religion of the Lord Jesus Christ has, in my judgment, done more to retard the spread of Christianity in the world than all other hindrances combined. Had the apostles of Jesus Christ

preached such a doctrine, they could never have established Christianity in the world. Especially would they have made poor headway among the heathen Gentiles, whose religion was of the mystical and superstitious kind, handed down from generations. They would hardly have exchanged such an inherited religion for a similar kind with a Jewish stamp.

The propagation of such religious teaching as Elder Kime assigns to the Holy Spirit in the conversion of sinners is what keeps thousands from hearing and obeying the simple gospel of the Son of God. If I did not believe that the gospel, believed and obeyed, without the "mighty miracle-working power" of the Holy Spirit, would save men and women, then I would *quit preaching it.*

A SPLIT IN THE BROTHERHOOD.

BY F. B. SRYGLEY.

In a recent issue of the Christian Standard there is an article under the above caption by Edwin Errett. Brother Errett begins his article with the following remarks:

We hear much these days about a "split in the brotherhood." Those who launch new missionary enterprises and those who support such enterprises are accused of causing a "split in the brotherhood." Very many splendid souls, dissatisfied with the conduct of the International Convention and the United Society and affiliated organizations, are unwilling to take any vigorous part in supporting new work, for the simple reason that they cannot abide the thought of a "split in the brotherhood."

I, too, have been hearing nearly all of my life about a "split in the brotherhood," and I am beginning to wonder what "the brotherhood" is, that it can be so easily "split." If the brotherhood is a divine thing, it ought not to be split unless the Bible authorizes it to be split; but if the Bible teaches that it ought to be split, then by all means let it be split. Moreover, I want to be at the splitting; and if there is anything I can do to help split it, count me in. I am willing to lend my support to anything that the Bible commands.

It will be noted that Brother Errett says: "Those who launch new missionary enterprises and those who support such enterprises are accused of causing a split in the brotherhood." Very likely they are guilty as accused. But what is that thing here called "the brotherhood?" It is not a local congregation, for the brother says: "Very many splendid souls, dissatisfied with the conduct of the International Convention and the United Society and affiliated organizations, are unwilling to take any vigorous part in supporting new work, for the simple reason that they cannot abide the thought of a 'split in the brotherhood.'" Is there any brotherhood in the New Testament larger than a local church and smaller than all Christians? If so, where can it be found? I would like to read about this brotherhood and see what the record says about splitting it. I am not concerned especially about but one split. I do not care how many splits may come, unless I should live in a way that would cause a split between me and the Lord. If a split must come between me and anything, I hope it may be between me and everything else, except between me and the Lord. If I am true to him and his word, he will never suffer a split between us, and this is the only split that could injure me in "the sweet by and by." I firmly believe that if Brother Errett will follow the Bible there will be a split between him and the International Convention, the United Society, and all these affiliated organizations, for nothing of the kind is found in the New Testament. It looks like Brother Errett has got himself into a condition where he has to split with something, but my advice to him is not to split with the word of God; for, if he does, then the split will be between him and the Lord, and I consider that very dangerous.

But what does the brother mean by "the brotherhood?" It cannot be the church of Christ; for the body of Christ is composed of all of his children, and I claim to be a humble child of God, but I do not belong to this brotherhood which is about to split. I know many men and women who have obeyed the gospel that know nothing of this brotherhood made up of "the International Convention and the United Society and affiliated organizations." These men and women all belong to the church of Christ; therefore, "the brotherhood" cannot be the church or body of Christ.

What is it, then, but a party in religion, a sectarian body? I know Brother Errett says he is opposed to all parties and sectarian bodies; but he must be mistaken, because here is something which he belongs to that is not the body of Christ, which he admits he has been accused of splitting. I am wondering if he counts Brother Book in this brotherhood. In the same paper from which I clipped the above quotation Brother Book has a short article which he calls "A Conversation on a Bible Theme," in which the following is found:

"You claim to speak where the Bible speaks, I believe? Then, why is it you do not baptize as the Bible authorizes you to baptize?"

I do.

"From what I know of your people, you dip a man only one time, and you know that the Bible emphatically teaches that it takes three dips to make one baptism."

In the first place, I desire to inform you that I have no people; I am simply a member of the body of Christ, and am a member of his church.

In this quotation from Brother W. H. Book, in the same paper where Brother Errett is lamenting a split in the brotherhood, the brother says: "I have no people; I am simply a member of the body of Christ, and am a member of his church." That has the true gospel ring, and I am wondering if Brother Errett counts Brother Book as one of "the brotherhood." I can say with all my heart just what Brother Book here says, and there will be no split with me if Brother Errett will quit that "brotherhood" and "have no people" and be "simply a member of the body of Christ." If he will obey Christ, he will be a member of his body, and then his brotherhood will be all Christians. I am wondering if Brother Book considers himself a member of that brotherhood which is about to split. If he does, did he become a member of it at the same time he became a member of the body of Christ? I am sure that Brother Book was baptized into the one body; and since this is true, did his baptism put him into "the brotherhood" which Brother Errett seems to think is about to split? If not, is not "the brotherhood" of which Brother Errett speaks a different thing from the one of which Brother Book says he is a member?

Brother Errett is deeply concerned over "the brotherhood," just like any other denominationalist is over his denomination. Brother Errett's "brotherhood" seems to use about the same tactics that any other denomination would to keep its members in line. Hear the brother on this point:

A good part of the cry against "splitting the brotherhood" comes from the vicinity of those who advocate the United Society. There seem to be some who have the idea that it is necessary to promote loyalty to the International Convention and to the United Society if we are to avoid "splitting the brotherhood."

Of course it comes from them. They are at the head of the denomination and live off of the organizations. Whom do you expect to look after these splits, if not the men who profit by the organizations of the brotherhood? I hope the brother will look after such things, because I, like Brother Book, belong to the church of Christ, and it takes all my time to do my duty in that body without trying to hold this unauthorized "brotherhood" together. I would not be surprised if these brethren are right in their contention that one has to be loyal to the United Society in order to be loyal to the international convention, because it seems to me the United Society has the whip handle, and you will have to swallow the whole thing

or get out of what you call "the brotherhood." The Standard has not been loyal to the creature of its own creation. It helped to build up the societies, which then went together and made the "United Society." Now, why has it turned against it? Its answer is that the United Society is not run right. But the Standard was warned long ago that all such institutions would be run by designing men, and they always go farther and farther away from the truth. Why not come out boldly on the truth and say there is no scriptural authority for any such organization? All societies in what the Standard calls "the brotherhood" are denominational organizations without scriptural warrant. It is no use to trim around on the leaves and twigs of this unscriptural tree, but you should lay the ax of truth at the very root of this tree and cut it down. "But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) Why should Brother Errett trim around and try to save some of these organizations, when not one of them was planted by the divine Hand? There is nothing in religion of which God is the author, except that which is found in his word. The word of God is the seed, and any crop in the way of an organization that has not its source in this divine seed is of human origin and should be rooted up. Let Brother Errett stop organizing new enterprises which are not authorized in the New Testament and thus close up the split between him and God, and advise all others to do the same, and then, as far as I can see, he will not be responsible for any split that may occur in any "brotherhood," which seems to me to be another name for a denomination. Brother Errett seems to want a loose, disjointed denomination that cannot be split. But a thing that is so loose that it cannot be split is no account if it is not split. So the best plan is to return to the word of God and resurrect the old statement: "Where the Bible speaks, we will speak; and where it is silent, we will be silent."

THE SIN OF ADDING TO OR TAKING FROM THE WORD OF GOD. No. 2.

BY E. A. ELAM.

This principle is eternally true; hence, it is emphasized in the New Testament. The issue is between obedience and disobedience to God. The reason God forbids the addition of anything to, or the subtraction of anything from, what he commands is that all may learn obedience to him. Obedience to him is the supreme lesson he has sought and is still seeking to teach the human race.

The very act of adding anything to or taking anything from the word of God is disobedience. But it is more; it is the greatest sin man can commit against God, because it is presumptuous sin; it is rebellion.

The exaltation of man's wisdom above God's wisdom—adding some things to or taking some things away from the word of God—is "the mystery of lawlessness" mentioned by Paul, and which developed into "the man of sin," or the "lawless one," described in 2 Thess. 2: 1-12. Any man's presuming to add to or take from the word of God, in the new testament, the gospel of Christ, the church of God, the work and worship and the pure Christian life of that church, is, to say the least of it, the beginning of the exaltation of oneself "against all that is called God or that is worshiped" and to set oneself "forth as God." This is true, because the man or body of men that would add anything to or take anything from the word of God declares in that act that human wisdom considers that God has not said enough or has said too much, and, in either case, has made a failure to govern or guide aright the human race.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. (2 John 9.)

To abide in the teaching of Christ is to be satisfied and contented with that teaching and to continue steadfastly to practice it. To do this is to have God, Christ, and the Holy Spirit. To go beyond this—"beyond the things which are written" (1 Cor. 4: 6)—to be restless, not satisfied with Christ's teaching, and to desire and to try to teach more than God has revealed through Christ, is not to have God; it is to leave the church, the Holy Spirit, Christ, and God behind. On what does the man who attempts to do this stand, except upon his own speculations, and wisdom, and presumption?

But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. (Gal. 1: 8, 9.)

Paul, with his learning, culture, and wide experience, determined to know nothing, "save Jesus Christ, and him crucified," and his preaching was "not with excellency of speech or of wisdom," or "in persuasive words of wisdom;" and yet it was not ineffective, but was "in demonstration of the Spirit and of power." All this was to the effect that the faith of his hearers "should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5.) The gospel is "the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." (Rom. 1: 16.)

Paul preached not himself, "but Christ Jesus as Lord," and himself a servant (bond servant) "for Jesus' sake." (2 Cor. 4: 5.)

Paul did not shrink from preaching the "whole counsel of God;" he preached all the will of God, because it was God's will and the salvation of men for him to do that; but he preached nothing more.

Timothy was solemnly charged before God, in the name of Christ, and in view of the judgment, to "preach the word." He and Titus were also charged to avoid "untaught questions," or all questions not revealed, and, therefore, not embraced in the gospel. Every man is forbidden to speak anything but "oracles of God." (1 Pet. 4: 11.) No man can know anything else to speak.

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book. (Rev. 22: 18, 19.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. (Matt. 7: 21.)

Jesus made this declaration in the conclusion of the Sermon on the Mount, in his solemn warnings against false prophets. These prophets are to be known by their fruits, and the "good fruit" is obedience to God. The man who teaches anything more or less than faithful obedience to God, whatever his learning and worldly wisdom may be, and whatever else he may teach as service to God, is a false prophet. This is a most God-dishonoring and soul-destroying thing to do.

God declares with great clearness and sufficient strength for all to understand that the wisdom or learning of this world is foolishness with him; that when in *his* wisdom the world through *its* wisdom knew not God, it was his good pleasure through the revelation of what the world calls "foolishness" to save those who believe the gospel; that what the world (as it does to-day) counts "the foolishness of God" and "the weakness of God" is both wiser and stronger than the wisdom and strength of men; and that Christ crucified is to both Jews and Gentiles the power and wisdom of God.

Let all brethren—I say "brethren," both teachers and

preachers in the church—study with deep earnestness and prayer again and again the first four chapters of First Corinthians—study these chapters in order to learn fully what they really teach and in order to apply this teaching to oneself. Many have quoted so many times these passages in their efforts to teach others that *others* must not add anything to or take anything from the word of God and that *others* must not follow the wisdom of men that they have lost sight of the fact that they may be likewise guilty and that these passages apply with equal force and condemnation to themselves.

One of the most fearful things to be considered and confronted in adding anything to or taking anything from the word of God is that such an act breaks and destroys God's covenant and declares that in the new covenant, or new testament, the blood of Christ is an entirely unnecessary thing—that is, "an unholy thing;" therefore, it is a rejection of the blood by which redemption has been purchased, and, hence, a rejection of Christ.

Let us see. Study Heb. 9: 11-28, especially verses 16-23; study these in connection with Ex. 24: 1-8. That is, kind reader, study all these passages, if you desire to learn the truth and to see and to feel the enormity of the sin of adding anything to or taking anything from the word of God. Let us not take it for granted that we fully understand all that these passages teach without further study. But let us remember that all which they teach cannot be brought out in the closing lines of this article. Enough can be said, however, for us to see that to add to or take from a blood-sealed covenant is to break the covenant and to reject the blood by which the agreement has been sealed.

1. In regard to "the first covenant," "Moses wrote all the words of Jehovah;" then he read "the book of the covenant" to the people, and they said: "All that Jehovah hath spoken will we do, and be obedient." They agreed to this. Moses then sprinkled with blood "both the book itself and all the people," and said: "This is the blood of the covenant which God commanded to you-ward." To add anything to this agreement, this covenant, after it had been sealed or dedicated by the blood, and after God had thus solemnly bound himself to fulfill every jot and tittle of it, was to reject it and count this blood as nothing.

2. This Heb. 9: 23-28 declares is true concerning the new testament and the blood of Christ. "Apart from the shedding of blood there is no remission," all the wisdom of the world to the contrary notwithstanding. Then without the blood of Christ no sins can be remitted. Also the blood of Christ is all-sufficient, for he is the propitiation for the sins of "the whole world," and his blood cleanses from all sin. (1 John 1: 7: 2: 2.) He declares of his own blood and of the new covenant—"the heavenly things themselves"—"This is my blood of the [new] covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) In quoting this, Paul says: "This cup is the new covenant in my blood." (1 Cor. 11: 25.) "The church of the Lord," the church of God, has been purchased with Christ's own blood. (Acts 20: 28.) The church of Christ, the gospel of Christ, the new testament, including, of course, every act of obedience, every act of worship, and every service of every kind required by the Lord, have been dedicated by the blood of Christ. God has bound himself by this blood to bless and save all who will comply with this new covenant. The following, then, is true: The only way to reach the blood of Christ and to be cleansed and saved by it is through the new testament—that is, the new covenant, dedicated by his blood. Nothing else has been dedicated by his blood. Then to add something of man's wisdom to this covenant, or to take something from it, is to reject it, is to reject the gospel of Christ, is to reject the blood of Christ and to count it an unnecessary and an unholy thing.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

In Washington City, as in many other cities, we have "drives" of various kinds—special efforts toward a certain desirable goal, which may be attained by calling attention to the desirability of that goal—and these drives sometimes extend over an entire week. We have had "Better Homes Week," "Children's Welfare Week," "Safety First Week," "Fire Prevention Week," and many other "weeks," until it seems that each period of seven days in the year is claimed for some special "drive." This week (June 1—June 7) is "Better Mailing Week" in Washington City—and elsewhere, I presume. Special efforts are being made this week by the postal authorities to eliminate some of the cost and worry incident to undirected or misdirected mail by calling attention of the public to this big item of cost in the postal service.

The local post-office authorities prepared and have had delivered at every address in the city a card a little larger than the ordinary postal card, containing on one side the proper form of address for a letter, and on the other side a definition of a "nixie" and statements of some of the loss occasioned by them. In post-office parlance a "nixie" is an incorrectly addressed or an unaddressed piece of mail. These poor "nixies"—orphans of the mail service—cost the United States Government, it is said, about $1,740,000 yearly. The taxpayers of our country—some of them—complain much of the costs of running our government, because the greater the cost of the government, the greater the taxes, of course. Now, this is one item of the cost of the government that we can help to reduce by exercising care to never put into a mail box or post office one of these troublesome little "nixies."

The proper form of address for letter or card, as shown on the sample card delivered to each address in this city, is: On a line a little below the center of the card and somewhat to the right-hand side should be written the name of the addressee—the person to whom the letter or card is to be sent; on a line below should appear the street address, if the addressee lives in a city; on the next line should be written the post office, and lastly, on a lower line, the State. In the upper left-hand corner should be written or printed, "After —— days return to," and this should be followed by the name and address of the sender, all the writing being as legible as it is possible to make it.

These "nixies"—misdirected or undirected letters and parcels—cause extra expense because they must be taken out of the regular postal routine and receive special attention. Telephone and city directories must be examined in each case and every possible effort made to locate the addressee. If the address of the sender appears on the envelope, a letter, after being held the required number of days, can be returned to the sender for better address, and the matter is disposed of promptly. However, if the address of the sender does not appear on the envelope, the letter is held in the office where received a week, and is then sent to the Dead Letter Office, there to be opened and the address of the sender ascertained, if possible. This entails loss of time, and loss of money also, necessitating more clerks to do the work of the post offices and more delay in notifying the sender that a letter has not been delivered.

The cost of *one* of these "nixies" is, of course, inconsiderable; but from the various post offices in the United States approximately 21,000,000 letters and 803,000 parcels go annually to that port of missing mail, the Dead Letter Office. Last year the Washington City post office sent to the Dead Letter Office 165,000 "nixies"—862,000 of which were letters and 3,300 were parcels—mostly for lack of proper address. About 100,000 letters are put into the mail each year in these United States in blank envelopes, without any address whatsoever; about $12,000 in postage stamps and $55,000 in cash are removed an-

nually from misdirected envelopes; and the records show that $3,000,000 in checks, money orders, and drafts never reach their destination.

Parcels sent through the mails should be well wrapped, of course. The Washington City office sent to the Dead Letter Office last year 4,200 valuable articles found loose in the mails. The exercise of proper care by the sender —the use of strong wrapping paper and more care in wrapping and tying the parcel—would have saved this loss. In most cases when packages are sent by mail the sender wants the package to reach its destination in good condition, and the person to whom it is sent would be glad to receive it promptly and in good condition; hence, carelessness in wrapping or addressing the package causes a disappointment at both ends of the line. A poorly wrapped package must have "hospital service"—must often be sent to the proper place for better wrapping—and "hospital service," like "directory service," makes extra work, requires more clerks, and necessitates added cost.

As further education in the line of better mailing, all letter boxes here exhibit, in large letters, where it must be seen by every one mailing a letter, the question: "Is your return address on the envelope?"—a most effective reminder to careless letter writers. Postmaster New is also using the moving-picture theaters in this better-mail-in "drive." Twelve thousand theaters in various parts of the country will display postal slogans this week to further impress upon the public mind and memory the importance of care in the addressing of letters and wrapping of packages.

To get rid of the accumulation of "dead" articles left on his hands, Uncle Sam holds an auction sale every year. They are not "blind" sales, however, where the purchaser buys "a pig in a poke," not knowing what he has purchased till he opens the package, as is the case in Express Company sales. The goods are open for inspection before the day of sale. The Washington public was invited to come to the main post-office department building, Wednesday, June 3, to inspect the articles to be auctioned off the following day. A great variety of articles was there: Toys, automobile tires, rat traps, radio sets, coal hods, axes, overwear and underwear of all sorts and sizes for men, women, and children, Bibles (there were not less than twenty Bibles) razors, cameras, furniture polish, cross-cut saws, and a long, long list of other things. Many articles had been grouped and were sold in lots. Typewritten lists had been prepared for circulation; hence, prospective buyers could examine the goods, and mark on the list those on which they wished to bid at the sale. There were a thousand lots on the lists, but that included many times one thousand articles. For instance, in one lot two hundred and thirty pairs of miscellaneous hosiery were sold; in another, one hundred handkerchiefs. The bidders were seated in a large hall on the day of the sale, the articles were put up and sold rapidly, and the entire lot was disposed of. No post-office employees could bid at the sale.

This sale was arranged for "Better Mailing Week" as an additional object lesson, and it was indeed an impressive lesson to see so many articles that had been lost through lack of care—a lesson to make the careless careful and to make the careful more careful to avoid imposing "nixies" on the postal service. It would be well for us all to remember that every piece of mail that has to have "directory service" or "hospital service" or must be sent to the Dead Letter Office entails additional expense on Uncle Sam—unnecessary expense, too—and it is also well for us to remember and never forget that *we* pay all of Uncle Sam's expenses, necessary and otherwise.

QUERY DEPARTMENT

BY H. LEO BOLES

I want to ask two questions, as follows: (1) Was Barnabas an apostle? (See Acts 14: 14.) (2) Can you give me some light on Rev. 20: 4-6? What is the first resurrection, and when will it take place?—W. H. NEILL.

1. Yes, Barnabas is called an "apostle." "Apostle" means one who has been sent out. Barnabas was sent out by the church at Antioch. He was not an apostle in the same sense that Peter and John and others were.

2. I do not know what "the first resurrection" means. I know what some say that it means, but I do not know. Adam Clarke says it is supposed to be the resurrection of the martyrs. B. W. Johnson says it is the great moral and spiritual resurrection that brings in the millennium.

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Please explain some points with reference to the twelve apostles. (1) Are you sure that the choosing of Matthias in Judas' place was approved of God, or was it authorized by Christ or the Spirit? (2) In Acts 2: 14, does Peter's standing up with the eleven mean eleven others than himself, or himself included? (3) In 1 Cor. 15: 5, Paul refers to them as "the twelve." Was not this after Judas' death and before the choosing of Matthias? How do you account for that? (4) In Rev. 21: 14, John saw in the foundation of the wall of the city the name of the twelve apostles of the Lamb. Do you not think that the apostle Paul's name would have been here inscribed? (5) I note in Acts 14: 14 that Barnabas is also called an apostle. Was he such in the same sense as the other apostles? I know this is not essential to the salvation of any, neither do I approve of speculation, but I am somewhat disturbed over this question and will appreciate very much your help in the matter.—H. J. STAFFORD, Ludlow, Ky.

Matthias was chosen to take the place of Judas. Jesus had ascended to the Father and had told his apostles to remain in Jerusalem until the Holy Spirit should come. It was about a week from the time that Jesus ascended to the Father before the Holy Spirit came on the day of Pentecost. During this time Matthias was chosen to take Judas' place. Peter took the lead in directing the minds of the apostles in the selection of Matthias. He quotes Ps. 109: 8 as proof that God would select one to take Judas' place. Peter quotes this scripture as authority for what was about to be done in selecting one to take Judas' place. "And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen, to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles." (Acts 1: 23-26.) The whole affair shows that they proceeded by the authority of God and in fulfillment of the prophecy which had been given concerning the selection of another apostle. There is no disapproval of what was done, and it seems to have received the approval of Jehovah.

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Please explain, in the Gospel Advocate, what "revelings, and such like," in Gal. 5: 21, means.—X.

The scripture referred to reads as follows: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forwarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) Paul here is enumerating the works of

the flesh. He specifies fifteen by name, and then uses the phrase, "such like." This phrase has reference not only to the last of the fifteen sins, but has reference to the list of sins here mentioned. It includes any other sin similar to those mentioned above. The Emphatic Diaglott translates the phrase, "and such like," by the phrase, "and things similar to these." The phrase, "and such like," means all the sins that proceed from the evil passions of degraded man in addition to those above specified. This would include dancing, carousing, etc. All sins of every conceivable nature are forbidden and condemned. Idolatry and all of its kindred sins are condemned by this scripture. Drunkenness and all of its kindred sins, or sins growing out of drunkenness, are condemned. Revelings and all kindred sins are condemned. All "the works of the flesh," which include all sins, are condemned by this scripture.

Is that disciple referred to in John 18: 15 John himself? If so, please tell me chapter and verse in which I can find it.—MRS. MATTIE MORRIS, Tuscumbia, Ala.

Yes, "that other disciple" is thought to be John, the writer. It is thought that he modestly refrained from calling his own name. Other references similar to this one are found in the book of John. "There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved." (John 13: 23.) Again: "She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved." (John 20: 2; see, also, John 21: 7, 20.) It is generally understood that Peter and John were the two disciples mentioned here.

As Adventism is being constantly agitated, we suggest to all our readers who are interested in the subject to send us $1.25 for a copy of "Adventism and the Bible."

HOME READING

THE SHEPHERD OF SALISBURY PLAIN.

Many of our readers are acquainted with that beautiful tract, "The Shepherd of Salisbury Plain." The substance of this narrative is a correct account of David Saunders, of West Lavington, who died about the period of its publication. The conversation represented as passing between the shepherd and a Mr. Johnson really took place with Mr. Stonehouse, a neighboring clergyman, who afterwards befriended the shepherd on many occasions.

Mr. Stonehouse, who was on a journey, and somewhat fearful, from the appearance of the sky, that rain was at no great distance, accosted the shepherd with asking what sort of weather it would be on the morrow. "It will be such weather as pleases me," answered the shepherd. Though the answer was delivered in the mildest and civilest tone that could be imagined, Mr. Stonehouse thought the words themselves rather rude and surly, and asked him how that could be. "Because," replied the shepherd, "it will be such weather as shall please God, and whatsoever pleases him always pleases me."

Mr. Stonehouse was quite satisfied with this reply, and entered into conversation with the shepherd in the following manner:

"Yours is a troublesome life, honest friend."

"To be sure, sir," replied the shepherd, "'tis not a very lazy life, but 'tis not near so toilsome as that which my Master led for my sake; and he had every state and condition of life at his choice, and chose a hard one, while I only submit to the lot that is appointed me."

"You are exposed to great cold and heat," said the gentleman.

"True, sir," said the shepherd; "but then I am not exposed to great temptations; and so, throwing one thing against another, God is pleased to contrive to make things more equal than we poor, ignorant, short-sighted creatures are apt to think. David was happier when he kept his father's sheep, on such a plain as this, and singing some of his own psalms, perhaps, than ever he was when he became king of Israel and Judah."

"You think, then," said the gentleman, "that a laborious life is a happy one?"

"I do, sir; and more especially so, as it exposes a man to fewer sins. If King Saul had continued a poor laboring man to the end of his days, he might have lived happy and honest, and died a natural death in his bed at last, which you know, sir, was more than he did."

God blessed Saunders with an excellent wife and numerous offspring; he had sixteen children, and twelve of them, at one time, were "like olive branches around his table." It is not to be supposed that a poor shepherd, with such a family, could be without difficulties, especially as his wife suffered much from sickness. His wages were but six shillings and threepence weekly (about one dollar and forty cents), out of which he was sometimes obliged to pay a boy for assistance; but when times of peculiar necessity occurred, God always raised him up a friend. Mr. Stonehouse (afterwards Sir James Stonehouse) repeatedly assisted him; and sometimes his good neighbors, in humbler life, united to supply his wants. In one of his letters, in his old age, he thus writes with much Christian simplicity: "As for my part, I am but very poorly in body, having very sore legs, and cannot perform the business of my flock without help. As to the things of this world, I have but little share; having my little cot to pray and praise God in, and a bed to rest on; so I have just as much of this world as I desire. But my garment is worn out, and some of my Christian friends think they must put their mites together and buy me one, or else I shall not be able to endure the cold in the winter. So I can say: Good is the Lord! He is still fulfilling his promise: 'I will never leave thee, nor forsake thee.'"—From an Old Book.

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PUNGENT PARAGRAPHS.

A bad man cannot be happy even in this life.

Two half Christians will not make one whole one.

A man can build a palace, but he cannot make a home.

Money hideth a multitude of sins. (Modern Version.)

No one has a right to be "liberal" with things that belong to God.

By the street called "By-and-by" you reach a house called "Never."

No man had better try to get to heaven without taking somebody with him.

"I used to dance," said Sam Jones; "but when I wanted a wife, I went to the prayer meeting."

If fate clips a man's pinions and casts his lot on the humblest plane of life, let him be a hero there.

If it is wrong for a church to have a human creed, why is it right for a missionary society to have a constitution and by-laws?

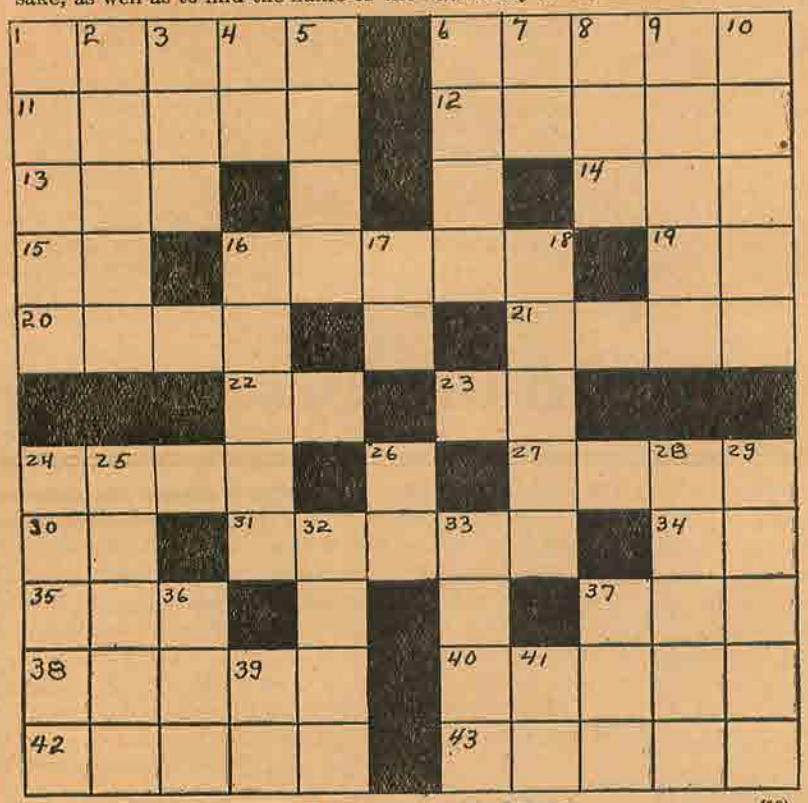
Whatever is inconsistent is abnormal. The social ethics which fosters in man what it condemns in woman is wholly inconsistent, and therefore abnormal.

Let no one forget that the name "Methodist" and the name "Endeavor" are found in the same chapter. The organ and hired choirs are found in the next verse.

BIBLE CROSS WORD PUZZLE

THIS may seem rather an easy diagram, with three solid black spaces on each side, but unless your Bible is at hand you may be caught on some of the shortest words.

One term, you will notice, is taken from the Apocrypha. This little-known collection of early Hebrew writings is well worth reading for its own sake, as well as to find the name of the native city of the Maccabees.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (13)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 13

HORIZONTAL.

1 Used in the interment of the dead.
6 A stone used in the high priest's breastplate (Exod. 28.)
11 A fortified city of Naphtali—sometimes spelled with an H. (Josh. 19: 38.)
12 A place mentioned in the Apocrypha—the native city of the Maccabees. (1 Macc. 13: 25.)
13 A verminos animal.
14 A ceremonial verse.
15 For example (initials of Latin term).
16 To stop sleeping.
19 I exist.
20 Something without which no document is regarded in the East as authentic. (1 Kings 21: 8.)
21 In proper form; as it should be done.
22 A town of lower Egypt; home of Joseph. (Gen. 41: 45.)
23 One of the chief places of Moab. (Num. 21: 28.)
24 Flower for which Plain of Sharon was noted.
27 Prince of the tribe of Naphtali. (Num. 1: 15.)
30 Indefinite article.
31 First spelling of name of Abraham's wife.
34 Perform.
35 Large.
37 What Peter cut from the high priest's servant.
38 Solomon's commissariat officer. (1 Kings 4: 12.)
40 Country visited by ten plagues.
42 Small bodies of land in the sea.
43 He does (early English form).

VERTICAL.

1 Discloses, uncovers.
2 What Israel was forbidden to worship.
3 To consume.
4 Right (abbr.).
5 To reveal.
6 A priest who returned with Zerubbabel. (Neh. 12: 7.)
7 Proceed.
8 Excitement, fuss.
9 Chief of nomadic tribes (mentioned only in Gen. 14: 1-9).
10 Foe.
16 Sweet spices used with myrrh in burial of dead.
17 I exist.
18 One of two capital cities of Bashan. (Deut. 1: 4.)
24 A title of respect meaning "master" given by the Jews to their religious teachers.
25 The name of five high priests in the period between the Old and New Testaments.
26 Alternative preposition.
28 To arrange, to adjust.
29 Direction of ranges of Lebanon in reference to land of Palestine.
32 Exclamation of grief or despair.
33 Venerable.
36 Abbreviation of epistle written by St. Paul.
37 Organ of sight.
39 Direction of the compass.
41 Command to start out.

RENEW YOUR SUBSCRIPTION TO THE GOSPEL ADVOCATE

OBITUARIES

FLEMING.

Nannie Eliza, daughter of Minor and Rachel Hanes, was born in Hickman County, Tenn., on November 12, 1845, and died near Franklin, Ky., on January 31, 1925. She obeyed the gospel in her teens and lived a consistent Christian, being a member of the congregation at Old Dunlap, Tenn., until her marriage to Robert Stuart Fleming (who preceded her to the grave eighteen years.) She then moved to Simpson County, Ky. Soon after her marriage Brother E. G. Sewell established the Bethel congregation, and she was its oldest member. She had been a subscriber to the Gospel Advocate since her marriage. Surviving are: one sister, Mrs. A. M. Bibb, Charleston, Mo.; four children—Mrs. E. C. Stuart, Melvin, Robert, and Nannie Mai; and seven grandchildren. It was her pleasure to see all her children and grandchildren (with the exception of the baby girl) members of the one body. After a short service by Brother C. D. Crouch, the remains were laid to rest in Green Lawn Cemetery, Franklin. All the family were present at her burial except one grandson, Larimore Stuart, who is in Detroit, Mich. Had she lived until November, her years would have been fourscore. "Precious in the sight of the Lord is the death of his saints." MRS. ALLEN PHY.

HELLUMS.

My mother, Sarah Elizabeth Rutherford Hellums was born on January 4, 1852, and died on July 24, 1824, at Charlie, Texas, where she had resided only a short time. Her parents were George Rutherford and Lavenia Crum. Fifty-five years ago she was married to William Hellums at Hickory Flat, Miss., by W. A. Crum, who shortly afterwards baptized them into Christ. She is survived by one brother, five daughters, five sons, and twenty-five grandchildren. Her eldest son, O. S. Hellums, of Dawson, Texas, is a minister of the gospel. She read the Gospel Advocate over forty years. She took a keen interest in current events and daily searched and discussed the Scriptures. Only serious illness kept her from the Lord's-day worship. Her life was one of toil and sacrifice for others; and this she did cheerfully, believing she would re-

Solution of Puzzle in last issue

A	M	A	S	S	■	N	A	O	M	I
H	■	B	E	E	R	O	T	H	■	G
I	N	■	E	R	O	D	E	■	W	E
R	U	B	■	E	T	A	■	A	H	A
A	M	E	N	D	■	B	A	B	E	L
■	B	A	N	■	■	S	I	R	■	■
B	E	T	E	N	■	A	S	H	E	R
E	R	S	■	E	S	S	■	U	T	A
A	S	■	L	A	I	S	H	■	O	G
D	■	T	E	R	T	I	U	S	■	E
S	P	O	T	S	■	R	E	S	T	S

ceive her reward hereafter. She was devoted and true in all the relations of life, and has left to her children, all of whom are members of the one body, a Christian character that stands as a monument to the cause of Christ. Having had heart trouble for years, her death was expected at any time. When I arrived from the far West to her bedside and gazed on her calm features in death, I thanked God for her life. Her remains were laid to rest at Pursley by our father. Funeral services were conducted by Brother Lee Pursley and Brother Vincent near by, in the church where she had worshiped for twenty years.

HOPPIE LINVILLE.

TUCKER.

On April 2, 1925, Brother M. A. Tucker was laid to rest in Holladay Cemetery. Brother Tucker has a record in the cause of Christ that is to be emulated. He was born near Clarksburg, Tenn., on July 15, 1839. At the age of fourteen he obeyed the gospel under the preaching of Brother Plattenburg, at Roane's Creek. I have been informed that this was the first congregation of the church of Christ in West Tennessee, and began work in 1825. Brother Tucker and Sister Mary Ann Leslie were the first two to bring a gospel preacher to the town of Holladay, and through their efforts there is to-day a splendid congregation of the church of Christ there. For many years he had been one of the most faithful of the members of this congregation, and as such had always been among the first in supporting the preaching of the gospel. In his passing the community feels the loss of one of its oldest and best citizens; the church feels and misses the services of an able, consecrated elder in the cause; and his children feel keenly the loss of a father who never failed to point them, both by precept and example, to the higher life in Christ Jesus. Brother Tucker is survived by two sons—M. A. Tucker, of Jackson, Tenn., and W. T. Tucker, of Memphis, Tenn.—and six daughters. To these we could give no better words of solace and comfort than the statement of the great apostle to the Gentiles: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." (1 Thess. 4: 13.)

C. P. ROLAND.

BARTLETTE.

On March 24, 1925, at the home of Brother and Sister Everett B. Bartlette, on Martin's Creek, in Putnam County, Tenn., the gentle spirit of Sister Lucy (Burges) Bartlette, wife of Brother Bernice Bartlette, left its earthly tabernacle and winged its way back to God. She was at the time of her death twenty-one years, eight months, and ten days old. She obeyed the gospel during the year 1919 and was faithful unto death. While attending Burritt College she and Bernice Bartlette met, loved, and were happily married on December 1, 1924, coming direct to Martin's Creek to make their home. "Lucile" (as we called her) was quiet and retiring in disposition, loving, kind, and gentle toward all with whom she came in contact. She was a faithful Christian, an untiring worker in the

(Continued on page 596.)

NO TROUBLE WHEN BABY CAME

Mrs. Crossan Gives Credit to Lydia E. Pinkham's Vegetable Compound

Mrs. Dakan Also Tells What This Medicine Does

St. Joseph, Missouri.—"I heard so much about Lydia E. Pinkham's Vegetable Compound that I decided to try it as I had had such a hard time with my first child. I took nine bottles of Lydia E. Pinkham's Vegetable Compound and I never felt better in my life than the day my baby girl was born. I will be glad to tell what it will do, to any woman who will let me know her address."—Mrs. ROSA DAKAN, 2227 S. 11th St., St. Joseph, Missouri.

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From the Brethren

Corinth, Miss., June 10.—On the first Sunday in June I preached in the new meetinghouse in Florence, Ala., built by the white church of Christ. These white brethren have done a wonderful work here for my people. This property cost five thousand dollars. The church in Tuscumbia gave the windows. The building is a nice one. It has a baptistery and two dressingrooms. They also have a house for the preacher to live in. They want a good man to move there and live in this house—a house with three good rooms and water at the door. They want a strong man, one that knows the way.—J. Hannon.

Indianapolis, Ind., June 10.—The work at 1201 Cruft Street still continues to grow. Two came out on the Lord's side, or for the Bible, and the Bible only, at our services on Lord's-day morning—one from the "digressives" and one from the Methodists. By making reports of the work here we drew a Brother and Sister Blocher with us. They are subscribers to the Gospel Advocate, and saw our reports. They formerly lived in Tennessee. Both seemed surprised to know there was a church of Christ here. Sister Blocher was a Sewell before her marriage, a near relative of the great Sewell family. Let all remember that we are in our house at 1201 Cruft Street, and not in the abandoned storeroom at 1430 East Raymond Street. Take a Shelby car to Cruft Street, then walk east one block.—W. P. Lowe.

Gainesboro, Tenn., June 5.—I drove ten miles to a destitute place last Lord's day and preached at 11 A.M. to a large crowd. On my way home, four miles down the road, I preached to a houseful of people in the afternoon. I left them with their hearts filled with joy and rejoicing. I arrived at home at 6:30 P.M., somewhat wearied. I know that my public work is nearing its close, but I rejoice to think of such boys as Willie Hunter and B. C. Goodpasture, who sat under the sound of my voice when quite young. To-day they are men that I am proud of. Brother Hunter is giving a part of his time to the country where I have preached for forty-five years, and is doing a great work. Brother Goodpasture is doing a great work in Atlanta, Ga. May the Lord bless them and their families with such blessings as will enable them to continue in the great work they are engaged in, and may lasting good be the result of their labors. Success to the Gospel Advocate.—Marion Harris.

Nashville, Tenn., June 4.—I began a meeting at Greenville, S. C., on May 3 and remained nearly three weeks. Brother G. F. Gibbs (white) arranged for this meeting among my race. He is one man that wants all nations to hear the gospel, and he and the congregation he labors with did all in their power to encourage me while there. Brother Gibbs and several other white brethren led in the song service. The sectarian preachers did all they could to keep the people from coming to the meet-

ing, but the meeting grew in interest and resulted in twelve precious souls obeying the gospel. Also several white people were converted and had Brother Gibbs to baptize them. Brother A. M. Burton's financial support in this meeting was highly appreciated. This makes two destitute fields he has sent me to this year, and at each place a new congregation was started. I have, by the help of God, started three new congregations to work according to the New Testament this year.—M. Keeble.

Beulah, New Mexico, June 6.—I am sending herewith a small sum for Brother Srygley's evangelizing trip. I wish I were able to bring him to New Mexico for a whole month. Las Vegas is a town of eight or ten thousand, with no true church there. Just now the sects are having what they call a "union meeting," and the "digressives" are hobnobbing with them as usual; but they have a padlock on their mouth and would not be allowed to tell an earnest inquirer what to do to be saved. The Gospel Advocate has always been good, but for several weeks it has been exceptionally good; and as I am isolated (the only member of the church here), it serves to keep me in touch with the brotherhood, and its many cheering articles serve in a great measure to satisfy the soul's longings. It doubtless will be of interest to some to know that here in the mountains of New Mexico we have a climate noted for relief and cure of asthma and all lung troubles. Asthmatics obtain immediate relief, and many with tuberculosis are cured. Now, I am not a land agent, neither do I keep a boarding house, so have no personal interest in having people come here. I pray that the Advocate staff may continue its good work. My wife has been dead two years, but I still have the Advocate come in her name. She loved it so much.—S. L. Barker.

Henry, Tenn., June 5.—Brother Charlie Taylor has just closed a wonderful meeting at Paris. This is the first meeting we have had in our recently acquired church house, and it measured up to our fondest hopes in every way. Unprecedented crowds attended throughout, and they all went away fully realizing that the pure and simple gospel had been preached to them. Forcefully and fearlessly Brother Taylor held up the banner of truth and right, striking crushing blows against sectarianism and ungodliness. We have had a long and severe struggle in Paris, but the clouds are rapidly passing and brighter days are ahead. There were fifteen accessions to the church during this meeting—fourteen by baptism and one by statement. We went into our own house, purchased from the Methodist people in Paris, about October 1, 1924. We were able to purchase this house at a great bargain. It is a commodious brick building in a splendid state of preservation, containing an auditorium as large as that of any church house in Paris, together with a number of classrooms. It has sufficient room to supply the growing needs of the church for several years. It cost us the sum of ten thousand five hundred dollars, and we got immediate possession, with three years in which to pay for it. With the sacrifices of the church in Paris and the coöperation of the brethren on the outside, we have been able to meet every payment so far. From all sources there have been twenty-five additions to the church since moving into our new quarters. We are all hopeful of the future and our hearts are glad and joyful. Brother F. B. Srygley began this work about nine years ago, and it has gone steadily forward until now. Any visiting brethren are urged to meet with us at the east end of Ruff Street.—Fred W. Chunn.

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This discussion was conducted in a good spirit throughout, each speaker showing marked consideration and courtesy for his opponent. Ira M. Boswell did as well as any one can do who undertakes to prove that instrumental music in the worship is scriptural. Any failure that he made was not on account of his lack of ability, but was due to the weakness of his position. N. B. Hardeman presented the truth in a forceful and convincing way.

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OBITUARIES.

(Continued from page 592.)

church, and a great inspiration to the small band of Christians meeting from house to house each Lord's day for work and worship. Her memory will ever live in the hearts of those who knew her and the influence of her life will be felt by all. She was devoted to her husband and loved her home. After a short service by the writer for the benefit of her many friends on Martin's Creek, her body was carried to the home of her parents, where another funeral service was held by Brother C. M. Gleaves, after which she (with her dear little babe in her arms) was laid to rest in the family cemetery near Fosterville, Tenn. She leaves a husband, father, mother, six brothers, three sisters, and a host of relatives and friends, to mourn her passing. To those who are left with bleeding hearts I would say: "Weep not, as others who have no hope." She "is not dead, but sleepeth." "Blessed are the dead which die in the Lord."

W. M. OAKLEY.

STUBBLEFIELD.

Our beloved sister in Christ, Sarah Campbell Stubblefield, departed this life in the early hours of Lord's-day night, February 1, 1925. She was born according to the flesh on July 21, 1862, showing the days of her earthly pilgrimage to have been about sixty-two and one-half years. She was "born again" into the family of God early in life. She was the dearly beloved and faithful companion of our esteemed brother, J. R. Stubblefield, of the home congregation at Viola, Tenn. They were married on December 31, 1890. Their home was blessed with five good children—four sons and one daughter. In our association with her in the walks of this life, comparing her earthly life with the admonitions and commandments of the Holy Scriptures, we believe that her spirit has been joyously received in the land of continued joys and eternal rest. Her children delighted to "call her blessed; her husband also, and he praiseth her." She literally fulfilled the admonition of the Holy Spirit in giving her body "a living sacrifice," that she might the more perfectly do her Master's will, as mother to her children and companion to her husband. She faithfully ministered to every necessity for comfort and ease of body of the very aged mother of her husband, who is now in her ninety-fifth year. All of her children have obeyed the gospel and are living faithful to their Christian obligations.

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MEETINGHOUSE NEEDED AT TUPELO.

BY W. H. OWEN.

Of the many congregations that receive help from others in the matter of building houses of worship, none is more worthy or justifiable in asking for aid than the faithful little band at Tupelo, Miss. Because I am so thoroughly familiar with the situation there and know of their zeal, their needs, and their sacrifices in the past, I feel impelled to attempt to present their wants to the great brotherhood of disciples of our Lord, believing that there are many congregations and individuals that delight in rendering assistance in just such places. I preached there for a long time and am thoroughly familiar with conditions.

Tupelo is one of the best towns in Northern Mississippi and should be a center for New Testament Christianity in that part of the country. The church there is doing its best to make it that. When I first went there, about eleven years ago, I found a congregation under the control of the State Board, using instrumental music and other innovations in the worship. The membership might be considered in three groups: first, those who were so firmly joined to their idols that they would see the body of Christ torn asunder rather than give up certain things admitted to be nonessential; second, a number of honest, sincere people who took instrumental music as a matter of course, supposing it had always been

a part of church worship, and not knowing there had ever been any widespread or serious opposition to it; and third, a few loyal souls who had been grounded in the faith under the influence of some of the godly pioneers of the past, and whose hearts yearned for a place where they could worship God " as it is written " in the Book. When I preached the gospel to them to the best of my ability, those of the third group took courage, those of the second group gladly received the truth, and those of the first group branded me as a breeder of strife and a divider of churches nad became bitter in their opposition. The result was that a number of good people established regular worship at the courthouse, where I continued to labor with them for about four years. For several years they have been paying on a nice lot, well located. They have it paid for, and now they are undertaking to build a neat, comfortable, modest house of worship. The building is brick veneer and is nearing completion. They are to pay fifteen hundred dollars when it is finished and the balance in installments. It has been a struggle for them to pay for the lot, and they are three or four hundred dollars short on the cash payment on the house. I know that these brethren have sacrificed heavily, and this call is a worthy one. Besides paying for their lot, they have been liberal to the extent of their ability in doing missionary work and responding to calls similar to this in other fields. They have helped as they were able to build houses in other places. They have proven their zeal for building up the cause of Christ. Brethren, let us help them. A small contribution from each one who reads this would be a mighty factor in promoting New Testament Christianity in one of our great Southern States. Mississippi is ripe unto the harvest, but the laborers are few and congregations are scattering. Send contributions to T. D. Long, Tupelo, Miss.

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BY H. C. FLEMING.

In laying the foundation for any building, the first thing to do is to find a suitable stone for a corner stone. When this has been found and placed in proper position, the next point is to find other stones to conform to the corner stone; and these must be placed upon a firm basis in order to bear the weight of the building and to stand the test of wind, hail, etc., that may come against it. (See Matt. 7: 24-27.)

When Christ asked the disciples, "Whom say ye that I am?" Peter said: "Thou art the Christ, the Son of the living God." Christ replied: "Thou art Peter [a stone, not the corner stone], and upon this rock I will build my church." (See Matt. 16: 15-18.) This rock was surely not Peter, because he was too weak and feeble for the chief corner stone, but was, and is, "the Christ, the Son of the living God."

The above conforms to the statement by Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18: 18, 19.) This indicates that all must obey the words of that Prophet (Christ) or be condemned.

Isaiah says: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28: 16, 17.) This is a very important matter in the foundation of the Christian's hope. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2: 19, 20.)

The prophets of the Old Testament pointed forward to the coming of Christ. The New Testament apostles and prophets point to the time when he did come. Each one of these is a stone in the foundation of the church of Christ, but neither Peter nor any other one is the chief corner stone. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3: 11.)

In Acts 8: 33 we read: "In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." (See, also, Isa. 53: 7.) This does not refer to Peter or any one of the apostles, because not one of them has yet been raised from the dead. Philip applies it to Christ. He "began at the same scripture, and preached unto him [the eunuch] Jesus."

Here are Christ's own words in Rev. 1: 18: "I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen; and have the keys of hell and of death."

He conquered; the gates of hell did not prevail against him. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7: 25.)

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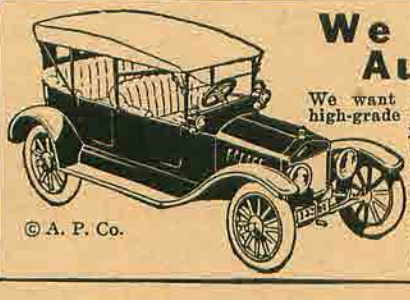

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

Russell E. Stout, Broken Arrow, Okla,, sends us a copy of an editorial in the Tulsa Tribune, entitled "Tennessee Puts Itself on Trial," and says: "I would like for you to expose it through the Gospel Advocate, the best Christian paper I ever saw." The editorial begins with a plea for "religious freedom," and says:

Religious freedom is the corner stone of American life. What is religion? Religion is an accepted formula of thought or action, designed to connect us with the eternal life which passeth our understanding. Religious life is conduct that conforms to our accepted code of that which is good or godly. There are many religions, just as there are many peoples. There are many classes and sects and groupings of people who are of a common kind. Yet there is not a minister who prays to a God who does not acknowledge that we are all children of the common Father, a thing we should never forget when, in the heat of sectarian differences, one class of believers is condemning to eternal punishment another class.

It was this thought, that we are children of a common Father, that, however differently we worship, we worship the same God, that compelled the builders of America to dedicate this land to religious liberty and to affirm that no American law would ever be made which would limit or prohibit the teaching of any faith. Tennessee has defied this basic American principle, and Tennessee goes to trial.

There was but one Christ. But there are many creeds and conflicting thoughts of God and godliness among those who profess to be disciples of Christ. They have quarreled over the dogma differences that he never created. Since the beginning of America our country has been cordial to all creeds, however much at variance. No one has been told he could not believe as he chose to believe. Religious freedom has been the pillar and pride of our national life.

There is something confessedly weak in any creed that has to legislate itself up, that has to prop itself up with law crutches, making it unlawful for any but its creed to be taught.

Without intending any personal reflection on the writer of this editorial or on any one else, we wish to point out that such pleas for "religious freedom" are deceptive and hypocritical. It is a fact that the authors of the Constitution guaranteed "*religious* freedom" to every citizen, and that any law that interferes with the "religion" of any person is unconstitutional. But to teach the false theory of evolution, instead of being an exercise of "religious freedom," guaranteed by the Constitution, is an act of irreligion and anarchy that would destroy the Constitution and lead to the disintegration of the nation. No man has a constitutional right to do anything that would eventually overthrow the Constitution.

We agree with the writer of this infidel editorial that "there is something confessedly weak in any creed that has to legislate itself up, that has to prop itself up with law crutches, making it unlawful for any but its creed to be taught." The man who, with an air of injured innocence, sings such a swan song certainly has failed to grasp the point under consideration. It is a sad comment on the depravity of human nature that there must be laws on the statute books to prevent a man from taking the life of his brother or to restrain him from lifting his hand to the injury of his neighbor. But is it "confessedly weak" to "legislate" against murder, to "make it unlawful for any" man to wash his hands in the blood of his brother? Such an idea is absurd and preposterous. And did the authors of the American Constitution, in granting religious freedom to every citizen, intend to permit a man to do as he pleases, whether what he pleases to do is for the public good or not? Recognition of such a fallacy would be a public calamity.

Teaching the false theory of evolution does not come under the head of "religious freedom." There is nothing "religious" about it. It denies "religion," contradicts the facts upon which "religion" is based, and breeds anarchy by opposing the very thing that makes good government possible. Darwinites cannot hypocritically hide behind the claim "that the builders of America dedicated this land to religious liberty and affirmed that no American law would ever be made which would limit or prohibit the teaching of any faith" as they seek to overthrow "religion" and as they scorn and ridicule the statements of facts in the Bible upon which faith is based. Any government that permits infidels to teach things in its schools that will ultimately undermine and destroy it commits national suicide and lays the foundation for its own ruin and destruction. The fruit of Darwinism is vice, wickedness, and irreligion, and such things are incompatible with good citizenship. It is un-American and unconstitutional to teach such things in the schools of a nation that stamps upon its dollars the motto, "In God we trust."

✡ ✡ ✡

We invite our readers to consider the following:

Charles Darwin was a biologist. If the law that is now being tested in Tennessee is to prevail, you must stop teaching all biology, all geology, chemistry, zoölogy, and astronomy, because they all deal with facts that are in conflict with the beautiful and spiritual poetry of the book of Genesis.

All who want to take the book of Genesis literally, and not as an inspired poetical story, should have the right to do so; but those who want to believe in the science as the microscope, the telescope, and the test tube reveal it should have the right under the law to so believe. He is most un-American in spirit as well as most irreligious who would

deny by law all recognition of reciprocity, generosity, and fair play, who would make all minds submissive slaves to their dominating will.

In the time of Christ all people thought the world was flat. Doubtless Christ thought so. His geographic opinions are not recorded. But even if he and his disciples did believe the world was flat, it did not alter the fact. Nor did Columbus' discovery subtract one iota of the beauty or inspirational power from the poets and philosophers of ancient times who, with the wisdom they possessed, accounted for the wonders of the universe as they could and wove into their documents and declarations enduring lessons as to how to live in obedience to a high moral law and a righteous ethical standard, and made their religion not a perfunctory profession, but an actual conduct in life. He who says that religion and reason are not compatible with the scientific knowledge of good conduct and godliness exposes infinitely more of his own mental limitation than the spiritual and religious integrities of those who at all times declare: "And ye shall know the truth, and the truth shall make you free."

We are not willing to admit that "Charles Darwin was a biologist." We would not call a man a "physician" whose work in the profession killed instead of cured. And no man whose biological theories and guesses are so contrary to the known facts of biology as were those of Charles Darwin has a legitimate claim to such a title. Pert and egotistical professors in our schools who think it is smart and an indication of great learning to teach our children that their forefathers were monkeys should be unceremoniously fired for ignorance and general incompetency, to say nothing of the immorality of the thing. "Science" is "classified knowledge;" *and every biological fact that is actually known is in perfect agreement with facts stated in the Bible.* Darwin admitted that he was teaching a *theory,* that he did not actually know it to be true. Had he taught something that he had actually discovered to be a fact, he could not have made such an admission. The Bible is the mother of science. There is no science where the Bible has not gone. One of the strongest evidences of the divine origin of the Bible is that though it is the oldest book in the world, *every really known fact actually discovered by modern scientists is in perfect harmony with it.* No pretended scientist actually knows anything that contradicts the facts of the Bible. It is absurd to admit assertions without proof and things that are confessedly *theories,* and that will never be anything else, as evidence against the incontrovertible facts recorded in the Bible. The theory that man evolved from the monkey, or from any lower and diverse kind of life, is wholly unproven and utterly groundless.

In the creation, as recorded by Moses, God gave the law that all things should produce "after their kind." (See Gen. 1.) Since the earliest records of history, no fact has ever been recorded where anything ever produced a diverse kind. Every living thing is in its own sphere and has never been known to get out of it. There is a line, a chasm, separating every living thing from every other living thing, and it would be as impossible for any living thing to cross the line that separates it from a diverse kind as it would be for the mighty waters of the ocean to violate the command of their Creator: "Hitherto shalt thou come, but no further; and here shall thy prond waves be stayed." Confusion may be, and has been, brought about between various kinds, in both the animal and vegetable worlds, but this furnishes additional proof that the line between diverse kinds cannot be eliminated and that a dog will be a dog, and a monkey a monkey, "even unto the end of the world."

We submit that it is a falsehood, not to use a shorter word, to intimate that "the microscope, the telescope, and the test tube" reveal any fact contrary to Bible facts. We very assuredly wish to affirm that every real truth in nature that has actually been discovered by "the microscope, the telescope, and the test tube" corroborates the truths of the Bible and that the real scientist is the firmest believer in the great cardinal fact that the Author of nature is the Author of revelation.

But the writer of this wicked editorial under review inadvertently reveals where the trouble lies. It is not that scientists have actually discovered any fact in nature that contradicts the Bible, for no such fact has ever been discovered, as, indeed, the very opposite is true, and every new fact discovered has added to the evidences of the divine origin of the Bible. But the trouble lies, as may be seen in this editorial, in the infidelity of those who ardently wish that Darwinism were *more than a theory.* It is infidelity to talk of Christ, nineteen hundred years ago, "doubtlessly thinking that the world was flat" or to speak contemptuously of "all who want to take the book of Genesis literally." If Christ thought "the world was flat," then he was a mere man; and if he was a mere man, when he claimed to be the Son of God, he was the greatest impostor the world has ever known.

The whole question, in its last analysis, rests upon the divinity of Christ. The origin of species is only a secondary matter. Jesus quoted from and indorsed Moses and the prophets, constituting the Old Testament, and eight of his apostles and evangelists wrote the twenty-seven books of the New Testament. The whole Volume is a history of the advent of Jesus, there being not a sentence in the entire Book, from Genesis to Revelation, that is not connected with, and a part of, the development of the scheme of redemption through the mission of Eve's Son of Blessing. "The testimony of Jesus," said a divine oracle, "is the spirit of prophecy;" and as the history of the Bible is its fulfilled prophecy, the testimony of Jesus is the spirit of the entire Volume. Jesus is the Alpha and the Omega of the Bible. The divine inspiration of Moses or the divine origin of any single book in the Bible is but a secondary matter. It is not primarily a question of whether Moses told the truth when he said that "God created man in his own image, in the image of God created he him." Jesus indorsed Moses, and the truthfulness of the statement rests primarily upon Jesus. If Jesus was, and is, the Christ, the Son of God, all that he indorsed is true.

Evidences of every variety and kind, to which we cannot now advert, make it impossible for an honest and candid mind to entertain a doubt that Jesus is the Christ, the Son of God. The miracles, wonders, and signs performed by Jesus in proof of his divinity are historical facts, and are susceptible of the same kind of proof as other historical occurrences. They are not fictions, but are things that really happened, concerning which we have the indisputable testimony of both eyewitnesses and earwitnesses. The climax of the evidences, and the one underlying all, is the resurrection of Jesus from the dead; and the resurrection of Jesus from the new tomb of the Arimathean senator is the best-proved historical fact in the annals of the world. Before our so-called "scholars" are able to prove that man is an evolution from a monkey, they would have to prove that Jesus did not rise from the dead. And greater men than any living to-day have utterly failed to produce an iota of countertestimony or to bring forward a single competent witness. It is not smart to kick against the goads.

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Concerning Mr. Bryan the writer says:

Mr. William Jennings Bryan has been a good and useful man. He has a heart that intuitively loves mankind and is always impatient to help the under dog in the economic struggle of the world; but he repudiates all he has ever done, all he has ever stood for, and the basic principles of American progress and constitutional liberty, when he sets out to insist that no man shall be permitted to teach a dogma that differs from his.

We very much admire the stand Mr. Bryan has taken in this matter, as well as the courage and the great ability

he has exhibited. From the time that my father took me to hear Bryan my personal opinion has been that he is one of the greatest men of the age. And while we wish to very heartily commend his great defense of the Bible, we beg to suggest that he is in a position to call the attention of the religious world to the cause of all this infidelity.

Christianity has been injured more by Christians than it has by infidels. Like its great Founder, it has been "wounded in the house of its friends." The religious world itself has set the example of not accepting the Bible for what it says and of repudiating various statements and passages of scripture. Not long ago a so-called "minister of the gospel" ridiculed as "Campbellite classics" passages of scripture that tell sinners what the Holy Spirit, through inspired men, commands them to do to be saved. Many preachers are deeply disturbed over the fact that a few college professors have attempted to get in the spot-light by repudiating the statement of Moses that "God created man in his own image" or the statement of Luke that Jesus was born of a virgin, and yet they themselves repudiate other passages of scripture that command penitent believers to be immersed.

Mr. Bryan would do a great service to the nation and to the world if he would suggest that it is no greater infidelity to deny one passage of scripture than it is to deny another. "Go ye into all the world," said Jesus to his apostles, "and preach the gospel to every creature. He that believeth and is immersed shall be saved; but he that disbelieveth shall be condemned." And in preaching the first gospel sermon, in obedience to this command from his Lord, on the birthday of the church, Peter answered the inquiry, "Men and brethren, what shall we do?" by saying: "Repent ye, and be immersed every one of you in the name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Spirit." Every convert to Christianity in New Testament times was an immersed believer, and there were no unimmersed persons in the primitive church. Immersion was the universal practice of the religious world until the thirteenth century of the Christian era. The preacher who refuses to tell sinners that Jesus commands them, upon faith and repentance, to be immersed, is a greater infidel than the professor who teaches children that their forefathers were monkeys.

Mr. Bryan is a good man, and we believe that he can see the inconsistency of blue-penciling the passages of scripture that tell sinners what to do to be saved, and yet contending with the infidels for blue-penciling the passages that tell of the creation of man and of the virgin birth.

Let us accept the whole Bible as it is and as it reads. In no other way can Christian union, that is so necessary to the conversion of the world, ever be brought about or can we do the will of God on earth as it is done in heaven.

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OUR CONTRIBUTORS

OUR PROPOSAL TO THE DENOMINATIONS.

BY PRICE BILLINGSLEY.

Brother Lipscomb's oft-expressed conviction that the denominations do not understand our efforts at reëstablishing undenominational Christianity recurs to me these days with increasing force and frequency. The fogs of the partisan spirit by which they are dominated becloud their minds; they see us as one like themselves, actuated in our pleading that they come and help us only by the selfish motives of one party seeking to thrive at the expense of another; and he urged that we should use every possible means of enlightening them upon this issue, making them know that in our pressing only the gospel and urging everybody to be content with its fruit, the New Testament church is not at all what they themselves aim at in their partisan pleas and organizations. The article below is in substance a declaration I cause to be published as widely as may be in the places where I hold meetings, with striking help in getting the gospel before the public. It is subjoined here in the hope that it will incite others to make more serious and consistent efforts at helping sectarians understand us that they may be led to the truth.

To the Religious Public of This City—Greeting: Now in the midst of a revival in your city with the church of Christ, I take this means of saying a kindly word to you, and of submitting a declaration of our purposes and aims for your sympathetic consideration. It must be that many of our religious neighbors do not understand us, and I speak frankly that all misunderstanding may be cleared away.

First, let it be remembered that Christ, in giving the commission to his Spirit-filled apostles, sent them to every creature of the world with precisely the same instructions to all alike, offering the same blessings to all upon identically the same conditions; all were commanded to do the same things, and were pointedly warned against going beyond what was written in anything whatsoever. Thus, under the leadership of inspired men, all the obedient entered that blood-bought church named by the Lord himself and were all of the same mind, of one accord. As nothing but an oak tree can grow from an acorn, so nothing but a Christian can come from the seed of the kingdom, the word of God. All those people in New Testament times were simply Christians, members of the body of Christ, the church. I presume that no man to-day who studies and reveres the word of the Lord would say that those people were Methodists, Baptists, Presbyterians, or Campbellites. Any such hybrid growth can result only from sowing the doctrines and commandments of men, and these are to be hated and opposed because they destroy the soul.

I specially call the attention of the preachers of the city to this statement. Every denomination teaches some truth and does some good, which is to be commended. But let it be added that every denomination also both preaches and practices many things for which there is not one scintilla of divine authority, which, though the life depended upon it, could not be read of in the Bible. I ask, if it be right to respect and follow the Bible in some things, why not follow it implicitly in everything? Besides, the New Testament church was not a denomination, but included and consisted of all Christians; whereas denominations of the present divide the professed followers of Christ into opposing factional institutions and war with the very genius and spirit of Christianity. Let men pause and reflect upon this.

But the point which I press here for your sincerest consideration is that with all our souls we seek to return to and restore that divine order established by Christ and his inspired men. We do not say we are all right and everybody else all wrong. Far from it! *We* are not the stand-

ard. What we do devoutly believe and affirm is that *what the Lord says* is all right, and in his work and worship *it is wrong to do* anything but this. We ourselves freely declare our desire to walk by the very rule imposed upon all; we invoke the Lord's rule upon everybody alike. Wherein we fail to measure up to this inspired standard, let us be corrected. Right gladly will we yield every item of our faith and practice not plainly specified in the New Testament. And let us be believed when we here declare ourselves ready to meet with any and all in any place of worship upon the sole condition that we shall do simply and only that which the Lord in his own words specifically and positively commands. Before an open Bible and in the fear of Jehovah, I plead that we all may be willing to do this.

MORE MISSIONARIES FOR FOREIGN SERVICE.

BY ROBERT S. KING.

The church at Morrillton, Ark., announces that four of its members have volunteered for service in China.

The church at Waverly-Belmont, Nashville, Tenn., will send a young couple to Japan; and the church at Abilene, Texas, has just announced that George K. Dasha and wife go out as missionaries for service in India.

We rejoice that these splendid young Christians are willing to make the sacrifice of leaving home and loved ones, fathers and mothers, brothers and sisters, and this good land where we can worship God without fear of being molested and where there are none to make us afraid. We rejoice to know that they are glad of the opportunity of serving their Master where no one else desires to serve him, and they will not think it hard if they fare as well as the Master. Our prayers go up for them as they make preparations for the long journey before them, and for those who are to have fellowship with them in the great work.

Those going out from the church at Morrillton, Ark., are Brother and Sister John Dow Merritt, Miss Sallie Ellis Hockaday and Brother George Benson.

Brother Benson entered Harper College in 1921 and remained two years. While in Harper he became interested in missions and decided to cast his lot for China, and selected it for his future field of labor. He took his B.S. degree at the Oklahoma Agricultural and Mechanical College in 1924, coming back to Harper College as a member of the faculty, 1924-25. Brother Benson has been preaching the gospel for a number of years; and during his work at Harper he taught a weekly mission class, which will bear fruit to God's glory for years to come.

Brother John Dow Merritt is a brother of C. C. Merritt, editor of the Living Message, and has done extensive work among the brotherhood in a number of States and Canada. He entered Western Bible College in 1908, and became a Christian that winter. Later he spent a year in Cordell Christian College, then entered the Navy Hospital Division and became a trained nurse, and held the position of head of the division for some time. He having had this training, with other splendid qualities, makes him especially qualified for the China work.

Mrs. Alice Cook Merritt became a Christian in 1904, and came to the Western Bible and Literary College in 1911, where she remained four years. She later spent a year each in Monea College, Rector, Ark., and Harper College.

Both Brother and Sister Merritt were reared in Christian homes and are thoroughly fitted for the work which they now undertake.

Miss Sallie Ellis Hockaday is the daughter of Mr. and Mrs. W. D. Hockaday, of Granite, Okla., and a sister of W. Don Hockaday, a faithful gospel preacher well known in the South. She was baptized in 1904 by W. W. Brewer; attended Cordell Christian College, and was a member of the faculty in 1921-23. She also taught in Abilene Christian College in 1920. While at Cordell she became interested in foreign missions, and has selected China as the field in which she desires to spend her time and talent for the Lord.

The engagement of Brother Benson and Miss Hockaday was announced on May 12, and they are to be married at the home of her parents in Granite, Okla., on July 2, 1925. Indeed, they have planned a large life, and may God bless them "exceeding abundantly" and above all they ask or think. The church at Morrillton is sponsoring this work, but is unable to finance it among themselves, they being already burdened with other mission work. It will require about two hundred and fifty dollars each month for these missionaries, and two thousand dollars must be had for railroad and steamship passage for their more than ten-thousand-mile journey. Make contributions for this work to C. C. Merritt, care of Living Message, Morrillton, Ark.

Brother B. D. Moorehead, who is being put forward by the Nashville brethren, attended David Lipscomb College for five years, graduating in 1924, after which he taught school one year. During his last two years at David Lipscomb College he worked for the educational fund and spent his vacations soliciting for this cause. He succeeded in building up the fund so that hundreds of young men will be enabled to get a Christian education. He has given much thought to mission work and is fitted spiritually, mentally, and morally for the work he now desires to undertake.

Sister Nellie Marie Moorehead has been a consecrated Christian for several years, and has had some experience in mission and settlement work and house-to-house teaching. She has taught a Bible class of children in the Christian Home and a Sunday-school class at the Tennessee Industrial School for the past two years, besides teaching a class at the home congregation. She also attended David Lipscomb College for three years and is well equipped in literary attainments for the great work she has in mind to do, and I know of no couple who are better suited for work of this kind than Brother and Sister Moorehead. They are well rooted and grounded in the truth and are of sound mind and body. They are making a great personal sacrifice in taking up this neglected field; but they are not afraid of hard work, nor do they consider it a sacrifice, but a great privilege and an opportunity to serve Christ.

These missionaries are all booked to sail on August 18 on the Steamer Siberia out from San Francisco.

All who wish fellowship in this work will send their checks to Frank Jones, No. 6 Arcade, Nashville, Tenn.

THE REFUGE OF THE CONIES.

BY JAMES E. CHESSOR.

"The conies are but a feeble folk, yet make they their houses in the rocks." (Read Prov. 30: 24-28.) "The rocks are a refuge for the conies." (Ps. 104: 18.) The lesson of the cony is that of a *sure refuge*. It is a lesson of value, and I shall give it a spiritual application. The Palestine cony is defined as a gregarious animal which lives in the caves and the clefts of the rocks. It is scarcely the size of the domestic cat and resembles in some degree the rabbit. It is found in the mountains of Lebanon and in the valleys of the Jordan and the Dead Sea.

Our Southern bluff rabbit, when hunted, flees precipitately to bluff and makes itself safe in crevice or cavity. The species would soon become extinct if instinct did not lead the animal to hide in the rocks. Utterly helpless and defenseless, like the rabbit, the cony is represented as making the strength of the rocks its own. The cliff dwellers of the Southwest, like the conies, had their homes in the rocks, where, sheltered in their canyon fastnesses, they

were almost inaccessible to their enemies. Civilized people as well appreciate the strength and security of rock in time of storm or war. Indeed, nature has not provided a safer refuge than cleft rock.

The Bible delights to dwell upon the strength and firmness of rock and the term abounds in figurative passages. Rock is represented as a sure foundation for the builder, whether for time or eternity. It is the part of wisdom, Jesus taught, to build upon the rock, the height of foolishness to build upon the sand. The house founded upon the rock shall stand when the floods come and the storm breaks; but the house built on the sand shall fall, and great will be the fall of it. Jehovah is called the Rock of our refuge, and Jesus is indeed the Rock of Ages. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation." "He [Christ] is the stone which was set at naught of you the builders, which was made the head of the corner." "Built upon the foundation of the apostles" and prophets, Jesus Christ himself being the chief corner stone." "Upon this rock I will build my church." Christians are "living stones" in this temple. All of which pays tribute to the security, firmness, and strength of rock and the wisdom of the cony in fleeing to the rocks for refuge.

We, too, like the conies, are feeble folk. We are utterly helpless in and of ourselves. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The cony away from its crevice is not more exposed and vulnerable than is man away from *his* appointed refuge. Destruction awaits cony and man alike if they hide not themselves in the crevice God has provided. What is man in the world without God? The answer is: "Without hope." He is impotent to effect his salvation, to direct his steps. Therefore, those who despise the counsel of God and choose their own devices shall bring upon themselves swift destruction. "But ye have set at naught all my counsel, and would none of my reproof: I also will laugh in the day of your calamity; I will mock when your fear cometh."

What were the Israelites in the wilderness without their God? Without his manna, his springs of water, his pillar of cloud by day and pillar of fire by night, and without his mighty hand and outstretched arm, Israel would have perished many times over on the journey to Canaan. God was their refuge in time of trouble. He saved them out of Egypt when they were cruelly oppressed; he led them through the wilderness forty years as a nursing father; he fought their battles in Canaan and destroyed their enemies, giving them the inheritance. Only when they rejected him did they suffer; only when they made him their refuge did they prosper and eat the fat of the land. Jehovah was their rock of refuge.

And what were the Hebrews in Babylon when forsaken by their God? A heartbroken nation of exiles weeping by the rivers of Babylon, their harps hanging on drooping willows, their thoughts far away in Zion. In Babylon they came to themselves and knew that they were far from God, and they shuddered to think how feeble they were. They had not the heart to sing the songs of Zion in a foreign land, and they conjured up the holy city with its desolate temple with pangs of self-reproach. Sacred history presents few pictures more touching and pitiful than that of these heartbroken exiles. They had forsaken God as their refuge, and so this calamity had come upon them.

And what are we to-day without Christ? Utterly helpless, hopeless, miserable, doomed to sorrow and to death! He is our one and only refuge, the rock of our salvation. Let us not, therefore, make "lies our refuge," nor hide ourselves "under falsehood." There is no refuge for us, save Christ. To reject Christ is to choose death.

Trust not your own wisdom and devices; King Saul presumed to do that, with terrific consequences to himself and his house. Put not your trust in riches; the rich fool did that, and his soul was required, stripped clean of all that commended him to the world. Trust not men as guides, nor human institutions, nor human philosophies and devices, nor science falsely so-called; millions have found such impotent to save or to comfort. But trust in Jesus; believe that he is God's own and only Son, the Savior of the world. Flee to him as your Rock; hide yourself in him and be secure. Act upon the wisdom of the cony.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

COMMENCEMENT OF BROTHER SRYGYEY'S WORK.

By the time this reaches our readers Brother F. B. Srygley will have entered on the missionary work that he has planned to do in the West. Brother Srygley leaves to-day (Thursday) at noon, on his way to Des Moines, New Mexico, to begin the first meeting of the series of meetings that he intends to hold.

These points will furnish a field for missionary effort that will result in the accomplishment of much good.

Since last report the following contributions have been received: From the church of Christ at Leiper's Fork, Tenn., by Albert Beasley, $19.62; "A Sister," $5; church of Christ at Corinth, Ark., by W. T. Power, $17.20; Mrs. E. S. Long, Birmingham, Ala., $5; Mrs. E. P. Smith, Mrs. G. W. Hall, Mrs. L. G. McMillan, Mrs. D. W. Scales, and Mrs. C. E. Bowden, Martin, Tenn., $10; Mrs. Albert J. Little, Valdosta, Ga., $4; Tolbert Mobley, Tullahoma, Tenn., $1.

Brother Srygley is being sustained in these missionary meetings by voluntary contributions from readers of the Gospel Advocate. Any reader or any congregation desiring to have fellowship in this great work may communicate with James A. Allen, Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

GOOD BOOKS.

Many splendid books are published and handled at our store. Good religious books should be kept in every home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books into your library. Here is a list that should be in every home. How many of them have you?

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"Eunice Loyd," by R. R. Moody.
"Bible Readings," by Isaac Errett.
"The Glorious Gospel," by Adcock.
"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
"Letters and Sermons of T. B. Larimore."
"Travels in Bible Lands," by A. T. Ritchie.
"Seventy Years in Dixie," by F. D. Srygley.
"Larimore and His Boys," by F. D. Srygley.
"The Profitable Word," writings of J. C. McQuiddy.
"Hardeman's Tabernacle Sermons," by N. B. Hardeman.
"Nelson's Complete Concordance," by M. C. Hazard, Ph.D.

State evangelists would fain have gathered all the churches of the various States, as a hen gathereth her chickens under her wings, but they would not. Therefore, State evangelists and their "official organs" have to hustle to prevent a deficit.

THE FAILURE OF DENOMINATIONALISM.

BY J. W. BRENTS.

There is perhaps more infidelity in our country to-day than has ever been known. It is sweeping over our land like a besom of destruction. It is crying aloud from pulpits where, a few years ago, the Bible was at least regarded as of divine origin, even though it was not adhered to in strict obedience. This very thing—not adhering tenaciously to the word of God—has given rise to talk that "Christianity has failed." They tell us "it has been in the world two thousand years, and even a casual observer cannot but conclude that it has signally failed." They insist that they want a "satisfying religion." Apparently much of this adverse criticism is just—not that Christianity has failed, but the thing that men call Christianity has failed—viz., denominationalism. It is not the first-century Christianity at all, but an admixture of everything else but the original. It is a sham, a whitewash. It has assumed the garb of "holier than thou," and has fashioned itself after the "rulers of the Gentiles." "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10: 42-45.) The so-called Christianity of to-day is following the apostate church, following the lead of those who "fell away" from the primitive faith. Losing all spirituality, building fine church edifices became the fad. Even though the poor are in rags and children may cry for bread under the very shadow of their buildings, yet millions must be raised to build temples "made by human hands" to satisfy the vanity of a proud, pleasure-loving, worldly denomination. Many times this is done for no other purpose than to outstrip "a sister denomination." With their aids, their societies, their drives, their movements and banquet-gorged committees, "they have taken away my Lord," and many know not where to find him.

Not only so; but how much of the gospel is being preached by their preachers of to-day? Scripture texts may be taken, but they are forgotten long before the sermon is concluded. One might attend every service of a modern-day revival, and he would learn but precious little of the Bible and nothing of the plan of salvation. I once heard a denominational preacher use the following for a text: "Go near, and join thyself to this chariot." Sinners, hundreds of them, were there; but this plainest case of all the conversions was wholly ignored and sinners were called to an altar of prayer and told to agonize and they would "come through"—a thing for which we have no scriptural example, unless it be the prophets of Baal, crying aloud and agonizing themselves; "but there was no voice, nor any to answer, nor any that regarded." Such is denominationalism, with not only these evils attached, but a great load of other forms of worldliness, such as the "movies," card playing, and dancing.

With those who make no pretensions to Christianity and who have never made a close study of the Scriptures, looking upon these evils as they really are, and which represent themselves to be products of Christianity, how can they be censured for discrediting the whole thing? If the Bible sanctions all the things men call Christianity to-day, with their conflicting creeds, no one had better take it, but shun it as we would some deadly poison. A sad picture indeed! But such is denominationalism; and its immediate consequences are a general unbelief in the verbal inspiration of the Bible. Denominationalism must answer at the judgment bar of God for this widespread, deadening curse of infidelity.

This tampering with and blue-penciling the commands of God, taking what suits and classing that which does not please in the catalogue of nonessentials, will lead any people away from God. Israel tried it time and again, and each time found them either in bondage or in grievous disfavor with Jehovah. Those who bow themselves down before pagan altars to-day might have been worshiping the true God had their ancestors adhered to the light they had. "Knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness." (Rom. 1: 21-24.)

The germ and pith of the plea of the Campbells was: "Where the Scriptures speak, we speak; where the Bible is silent, we are silent." It was the guiding star of our fathers. A half century ago Brother J. B. Briney wrote: "It was the watchword of those noble old veterans as, weak in numbers, but strong in faith, they bared their bosoms to the darts of popery and rushed forward to rescue the ordinances of Jesus Christ from oblivion's embrace." Again, he said: "So long as we adhere to this principle we may march forward with heads erect and banners streaming; but the moment we abandon it we will be at sea without compass or rudder, and our ship will be driven by the merciless blasts of the headwinds of sectarianism in the direction of the port of Rome." Brother Briney has lived to see this plea abandoned. He has seen a people "without compass or rudder, driven by the merciless winds of sectarianism." What meaneth all these denominational shibboleths—"our church," "our denomination," "our pastor?" Headed toward the port of Rome! Yes. It is a fact known to all that accepting the pious unimmersed has become very common in many of their churches. Women preachers are common. And last, but not least, Brother Riggs reports that a Christian Church in Arizona recently stepped over on the side of Rome, open and above board, and celebrated a supper, which they called the "Lord's Supper," on Friday night before Easter Sunday. Rome indeed! Fifty years have seen these departures. What will our transgressive brethren reveal to us within the next fifty years? How long will it be before they will be burning incense and kissing the Pope's big toe? Going at the same rate they have in the past, it will not be long before they, too, will be bowing down before stocks and stones.

If the Bible is rescued from the destructive wave of infidelity, it will be by those who have not become tainted by sectarianism, just as Alexander Campbell met and defeated the champion of infidelity, Robert Owen, nearly one hundred years ago. No denominationalist can ever do it; his creed would ruin him.

COMMENTARY ON FIRST CORINTHIANS. No. 21.

BY C. E. W. DORRIS.

Chapter IV.—Continued.

PAUL THEIR FATHER. (Verses 14-17.)

Verse 14. *I write not these things to shame you,* etc. It is not by way of finding fault with you for not providing me with the necessaries of life that I write this, but I do it to warn you to act differently in the future; and be not so ready to be drawn aside by every pretender to teaching, to the neglect of him to whom, under God, you owe your salvation. Paul did not contrast the pride and glory of the Corinthians with his humiliation to shame them, but to warn them as a father warns a son. The object of the criticism was to raise them up on a higher plane. The reproof was to warn them of their duty, not to reproach them for their crimes. A true minister of God takes far

greater pleasure in exhorting people to be good than in complaining of their badness.

15. *Though ye have ten thousand instructors in Christ.* An indefinite multitude of leaders—myriads of teachers. It seems that many at Corinth offered their services to instruct the people there, and who were not well affected toward the apostles. They might have many tutors who sought to train them as God's children. *Yet have ye not many fathers,* in the gospel. Paul converted them to Christ; hence, in this sense, he was their father in the gospel. The false teachers might offer to instruct you, but they have no parental feeling for you, because you are not their spiritual children. You stand in this relation to me alone. *For in Christ Jesus I have begotten you through the gospel.* That is, I was instrumental in bringing you into a state of salvation, so that you have been regenerated. Hence, I am your father in the gospel. Paul was the instrument, the gospel, the means, and God the cause, of their spiritual begetting. We are begotten by the gospel. (James 1: 18.)

16. *Be ye followers of me.* "Imitators of me." (A. R. V.) As children should imitate their parents in preference to all others, when the parent is walking uprightly, so Paul asks the Corinthians to imitate him, as he claimed them for his children. He lived for God and eternity, seeking not his own glory or ease. The planters of strife among them were actuated by different motives. Follow and imitate me, as I follow and imitate Christ. Do not imitate them, who, from their worldly pursuits, show themselves to be actuated with a worldly spirit. Paul was their father in the gospel and walked uprightly before God, and the Corinthians should have followed him instead of their false teachers. He had begotten them "in Christ Jesus." That is, by his authority I have turned you from idols to serve God. Persons may, and ought to, have a great value for, and bear a tender respect toward, the ones whom God has honored by making them instruments of their conversion and bringing home to Christ. It is as dangerous to mislead by example as by doctrine.

17. *For this cause.* That you may imitate me and know in what this consists. *I sent unto you Timotheus.* One of his most intimate friends, and whom he had been the means of leading to Christ. He was to put them in remembrance of Paul's ways in Christ. The sending of Timothy into Macedonia is mentioned in Acts 19: 22. But from this passage it is evident that he was ordered to go on to Corinth, if he found it convenient. The great success with which the apostle preached at Ephesus, after he heard of the dissensions in Corinth, having induced him to remain a while longer at Ephesus (1 Cor. 16: 8, 9), he judged it proper to send Timothy and Erastus into Macedonia to learn how matters stood at Corinth; and if, on the information they received, they should judge their presence would be of use in composing the dissensions among the Corinthians, they were to go forward and attempt it by putting them in remembrance of the apostle's doctrine and practice. He was not sure Timothy reached them, for he says: "If Timotheus come," etc. (1 Cor. 16: 10.) *My beloved son,* in the gospel. *Of my ways which be in Christ.* He will revive you of my life, conduct, and teaching. He will inform you of the manner in which I regulate all the congregations, and show you that what I required of you is the same I required of all the congregations which I have formed, as I follow the same plan of discipline in every place. No sooner had the church been planted in Corinth by Paul, but, by the envy and malice of Satan, most notorious disorders and scandalous abuses were cast into it. To remove this great and growing mischief, he writes them this letter. But lest this method should prove ineffectual, because writing at a distance is not so moving as conferring face to face, he sends Timothy unto them, to persuade them to their duty by bringing to their remembrance his ways which were in Christ, both what he had formerly taught and did yet continue to teach in every church. The messenger sent to them is described by name—Timotheus (or Timothy). He is described by relation—"my beloved son"—that is, my son in the faith. He is further described by his zeal and diligence in the work of the Lord—"faithful in the Lord"—that is, faithful in the work of the Lord. A noble character of a gospel minister is faithfulness. He should be faithful to both God and man—faithful in his intentions; faithful in his endeavors and all the administrations of the house of God; faithful and affectionate toward the poor, remembering that all souls are rated at one value in his Master's mind; faithful in both public and private preaching. Happy should be the people who have such faithful persons for their spiritual instructors. The message and errand Timothy was sent upon was to acquaint the Corinthians with Paul's teaching and practice and to persuade them to their duty by bringing his ways to their remembrance. Note that Paul had led so holy and unblamable a conversation in every place where he had labored that he is neither afraid nor ashamed that his course of life would be discovered and made known to all the world. A great example for our imitation, to walk before God and man with such care and caution, with such heedfulness and circumspection, that we need not blush when either our teaching or practice is published before all the congregations of Christ.

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By M. C. HAZARD, Ph.D.

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OUR MESSAGES

G. A. Dunn, Sr., and Leon Holland began a meeting at Murray, Ky., June 21.

"Absence makes the heart grow fonder." (Some people must be awfully fond of the church.)

S. H. Hall reports two good services at Russell Street, this city, Sunday, with one addition from the Baptists.

W. F. Roberts, Troy, Tenn., June 15: "Hall L. Calhoun is to begin a meeting for us on June 21 and continue until July 3."

Hatton B. Gist, Kenedy, Texas, June 15: "I have just closed a successful meeting at Port Lavaca, Texas, with four baptisms."

Lytton Alley preached for the congregation worshiping on Twenty-second Avenue, North, this city, last Lord's day, morning and night.

I. A. Douthitt, Lavergne, Tenn., June 16: "I am in a good meeting at Lavergne, with two baptisms to date. We are having good crowds."

H. Leo Boles preached at Milton, Tenn., last Lord's day. The brethren had dinner on the ground. S. T. Nix preached in the afternoon.

F. B. Srygley preached at Pilcher Avenue, this city, last Lord's day, morning and evening, with one confession and baptism and one reclaimed.

H. Leo Boles recently preached for the congregation in New York City, and reports that E. E. Shoulders and the congregation are doing well.

R. V. Cawthon closed a splendid meeting with the Green Street church of Christ, this city, last Friday night, with eight baptized and one restored.

Married, at the bride's residence, Saturday, June 20, Mr. William Edward Holt and Miss Bertha Neel McDonald, A. B. Lipscomb officiating.

A. B. Barret, of Fayetteville, Tenn., preached to two large audiences at Charlotte Avenue, this city, Sunday, with two confessions and baptisms.

Elmo Phillips has the first and second weeks in July for song leading. Address him at David Lipscomb College, Nashville, Tenn., if interested.

C. A. Norred, Florence, Ala., June 15: "One lady, formerly a Methodist, was baptized on Lord's day. Our vacation Bible school will begin on Monday."

G. A. Dunn, Sr., and Tommie Nicks closed a meeting at Hopkinsville, Ky., on June 19, with six baptisms, six by membership, and one from the "digressives."

R. E. L. Taylor, Greenville, S. C., June 19: "I am in a good meeting here. This is the second week. Good crowds. Nineteen additions to date and more expected."

R. P. Cuff preached at Eighth Avenue, North, this city, last Lord's day, with one baptism and one by statement. He will preach at Boscobel Street next Lord's day.

J. E. Wainwright, Corpus Christi, Texas, June 15: "Three baptized and four reclaimed at Driscoll. Will begin a tent meeting at Corpus Christi on June 21."

E. N. Glenn, San Diego, Cal., June 15: "C. C. Condra, of Santa Paula, preached for us yesterday. Any information will be gladly given to any one contemplating a trip to California."

A. S. Landis, Cumberland City, Tenn., June 17: "The meeting starts off well. One placed membership and one made the confession last night. Baptizing will take place this afternoon. Others expected."

T. H. Bass, Lufkin, Texas, June 18: "I have just closed a meeting at Nacogdoches, with nine additions. This meeting was held under the East Texas mission tent. The brethren have purchased a nice lot and will build on it as soon as they can."

Herbert E. Winkler, Albany, Ala., June 15: "The meeting under the big tent is progressing nicely, with about twenty-two additions to date. Hall L. Calhoun is doing splendid work in the meeting. Work on the new church building is moving forward with pleasing rapidity in most respects."

W. S. Moody will begin a meeting at the Highland Avenue church of Christ, this city, on Sunday, July 5. All are invited to attend.

R. C. White and Elmo Phillips closed a ten-days' meeting at Hartford, Ky., with increasing interest and attendance. They began at Big Springs, Tenn., last Lord's day.

J. W. Chism, Texarkana, Texas, June 20: "The church at Pine and Nineteenth Streets, this city, seems to be prospering. We are having good hearings at all our services."

Ben F. Harding closed a fine tent meeting with the Boscobel Street congregation last Lord's-day night, with ten baptisms and one restoration. Brother Harding began at Tracy City Tenn., last Monday night.

R. H. Johnson, Excelsior Springs, Mo., June 18: "I am still at the McCleary Sanitarium. I have been here almost three weeks, but have hopes of getting away next week. I have been very sick, but am feeling much better now. This is a great institution."

Harry C. Johnson, West Palm Beach, Fla., June 14: "We are progressing nicely in our new church building. We had it wired this week so we can have night services. H. C. Geer preached for us again to-day. He will be with us regularly. Our congregation is small, but we are making a big start, and if we hold out faithful we will have a large congregation soon."

A. G. Freed, Mayfield, Ky., June 20: "The meeting with the church at Mayfield continues with good interest. The audiences at the day meetings are fine, and the tent overflows at the evening services. So far three have been baptized. I am booked to begin with the church at Huntingdon, Tenn., the fourth Sunday in this month (June 28). From there, with the church at Hampshire, Tenn., the second Sunday in July."

J. Pettey Ezell, Cookeville, Tenn., June 15: "The church at Cookeville was never in better working condition than now. We are in the last half of our fourth and best year's work together. W. M. Oakley is doing a great work with the tent in this and adjoining counties. We recently closed a good meeting in West Cookeville. Will J. Cullum, of Livingston, did the preaching. The Gospel Advocate was never better than now."

John W. Fry: "The Tennessee Orphan Home directors are well pleased with the work of caring for orphan and dependent children, for each year more have been cared for than the previous year. The last twelve months have been the best. To further increase the good work, we should have more fellowship, and trust all interested in the work of caring for orphans will remember the Tennessee Orphan Home the first Sunday in July."

F. W. Smith recently closed a splendid meeting of ten days' duration at Pikeville, Tenn., which resulted in sixteen baptisms and much good otherwise in edifying the church and setting forth the principles of Christianity in contradiction to the doctrines and traditions of men. The attendance was splendid throughout. Brother Smith says there is a splendid congregation of disciples in Pikeville, with a convenient and well-located house of worship.

Elam Derryberry, Atlanta, Ga., June 15: "I am in a meeting here with the South Pryor and West End churches of Christ, with Brother Goodpasture doing the preaching. The meeting is being held in a big tent in the Inman Park section, on Lake Avenue, with two confessions to date. Brother McBroom, who preaches for the South Pryor Church, is assisting Brother Goodpasture in the meeting. I go from here to Estill Springs, Tenn., to be with Mack Gainer."

Frank Baker, Lake City, Fla., June 17, to E. A. Elam: "I have been studying your 'Notes' since I came to this place. I am making my home with our good brother, J. O. Barnes, and he also has your 'Notes.' Now, can I get all the volumes up to and including the fourth, and what will be the price? It surpasses all I have seen. I shall be glad to know if I can obtain them; and not only so, but will put it before the brethren wherever I go. I am in a good meeting with Brother Barnes and his people."

F. L. Paisley, Toledo, Ohio, June 18: "Our meeting began on June 14 and will close on June 28. The faithful few are nearly all from the South and are working hard to get the truth before the people. Perhaps this is the first gospel meeting ever held here. We have a good hall free just for the meeting, but pay four dollars a day for chairs. This and much other expense will have to be met whether I get anything or not. The first two weeks in July I am to spend with the Chicago brethren. If you know any we should find, send names to J. D. Clemens, 7717 North Paulina Street."

Leslie G. Thomas is in a fine meeting at Indian Mound, Tenn.

H. W. Wrye is in a meeting with the California Avenue congregation, this city.

H. D. Jeffcoat, Ackerman, Miss., June 16: "The Lord willing, I will begin a meeting in Kilmichael, Miss., the fourth Lord's day in this month."

G. L. Cullum preached at Burns, Tenn., Sunday at 11 A.M., at Jackson's Temple at 3 P.M., and for the Kayne Avenue church of Christ (colored) at 8 P.M.

Married, at the home of the bride's brother, A. F. Turbeville, on the Gallatin Road, June 17, 1925, Miss Eloise Turbeville and Enoch Thweatt, S. H. Hall officiating.

Married, at the Lindsley Avenue church of Christ, this city, Thursday night, June 11, at 8:15 P.M., Ralph Carter Bright and Flora D. Pursley, James A. Allen officiating.

G. W. Hall, Nauvoo, Ala., June 18: "The church here, assisted by A. Smith Chambers, of Florence, Ala., closed a meeting on June 16, with thirteen baptisms, including one from the Methodists."

T. J. Warden informs us that R. V. Cawthon began a meeting at the Old Hickory congregation (Powder Plant) last Lord's day. On next Lord's day there will be dinner on the ground, and all are invited.

Emmitte E. Whittle, Georgiana, Ala., June 15: "The church at Leland, Miss., is closing a ten-days' meeting, with P. J. Taylor, of Allen, Okla., preaching, and the writer leading the singing. No additions, but the membership is being strengthened."

C. B. Clifton, Beamsville, Ontario, Canada, June 15: "Following the June meeting, W. D. Campbell, of Detroit, Mich., held a short meeting, continuing only one week, closing with fourteen additions—thirteen by primary obedience and one by restoration."

Oscar Janes, Golconda, Ill., June 15: "W. A. Record was with us at Homberg last Lord's-day night, and preached to a large congregation of people. Arrangements were made for him to begin a meeting here about August 1. We are working and praying that we may build up a church at this place."

Price Billingsley, Tulia, Texas, June 15: "Eighteen were added in the Stamford (Texas) meeting, thirteen of the number by baptism. Thus far in this Tulia meeting we have great audiences and very fine interest, and fifteen have come forward, eleven of the number for baptism. We shall continue here another week, in which time we expect great things; and then I go to Cardwell, Mo., for my next meeting, beginning there on June 28."

J. G. Allen is in a splendid meeting at Franklin, Ky., and writes, under date of June 21: "I arrived here safely yesterday, and met a band of godly men and women that impressed me most favorably. They have a splendid house, well located, and are truly satisfied with the word of God unmixed with the opinions of men. We had splendid service at 11 A.M. to-day. All seemed delighted. I have time for two more meetings while in the East. Please address me in care of the Gospel Advocate."

Wanted—One thousand persons to send one dollar each to help finish paying for the repair work on the Potter Orphan Home. The plasterers will finish their work this week. The carpenters are about done. The city water has been installed. We are now installing the electric lights. When the work is completed, the bills will be due. In order to pay every dollar and push the work forward, I am asking the one thousand persons to send the one dollar by the Fourth of July and have a part in putting the finishing touch on the children's home. Send to H. C. Shoulders, Route 4, Bowling Green, Ky.

J. L. Hines, Mount Olivet, Ky., June 18: "I closed at Carlisle, Ky., June 15, with large crowds. We are certain to establish a New Testament church there. I am to return next year. I began here on Tuesday. A Chautauqua began at the same time. Two were present the first night and about thirty-eight the second night. However, we are not discouraged; for, if we continue to increase, it won't be long until the courthouse will be filled. J. D. Derryberry is leading the singing. Mount Olivet is the county seat of Robertson County, and the pure gospel was never before proclaimed here. There is something very fascinating about mission work, but it is a little hard on one's pocketbook. I have the following dates open for meetings: July 10-19; September 26 to October 3; and from October 15 on. Also, if the brethren at any place want a preacher to locate, I am in a position to consider it."

It is amusing to hear a professional pastor who seldom ever goes out of town to preach a sermon talk about "taking the world for Christ."

Married, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, Nashville, Tenn., Wednesday, June 17, Harry P. Moyers and Thelma Reed, James A. Allen officiating.

E. G. Creacy, Indianapolis, Ind., June 17: "The meeting here with the East Side congregation started off in 'high gear.' Services are well attended and interest is good. Brother Spivy is doing his part well."

R. C. Bell, Morrillton, Ark., June 19: "With R. C. Bell as preacher, and A. J. Veteto, of Memphis, Tenn., as song leader, the church at Covington, Tenn., is in the beginning of what promises to be an interesting meeting. Three young men were baptized the second day of the meeting. Covington is the boyhood home of A. B. Barret."

David Thompson, Mayfield, Ky., June 15: "Yesterday I filled my regular appointment with the Spring Creek congregation, preaching to an attentive audience. In the afternoon I was at a schoolhouse in mission territory, having more than a houseful. On June 30 I am to begin a four-days' discussion with J. M. Hooker, Missionary Baptist, at Pilot Oak. Baptism and apostasy are the subjects to be discussed."

Lee Jackson sends the following clipping from a daily paper: "On Sunday afternoon, June 7, at the home of Lee Jackson, in Oakland, Miss., Mr. Edwin L. Dinkins, of Senatobia, Miss., and Miss Cloye Mai Brown, of Enid, Miss., were married in the presence of a few relatives and friends. Lee Jackson performed the ceremony that made this prominent and popular young couple husband and wife." Brother Jackson says: "Sister Cloye Mai Brown, whose marriage to Mr. Dinkins is here mentioned, is a member of our Enid congregation, and a cultured, noble young woman. Edwin L. Dinkins is a son of ex-Circuit Judge Edwin D. Dinkins and Mrs. Lena Cayce Dinkins, thus being a nephew of our lamented Matthew Cayce, who lived in Nashville and who died suddenly in Columbus, Miss., a few years since."

TWO MORE MISSIONARIES FOR JAPAN.

BY ROBERT S. KING.

The Waverly-Belmont church of Christ announces that Brother and Sister Moorehead will be ready to sail for Japan about September 1, 1925. They will probably leave Nashville about July 1, and work two months with Brother Ishiguro in the Japanese mission at Los Angeles, Cal., thus gaining some knowledge of the language and customs of the people among whom they intend to work.

Brother and Sister Moorehead are graduates of David Lipscomb College of the class of 1924. They are well rooted and grounded in the truth and are tried and true. Besides being spiritually fit for the work which they are undertaking, they are fit physically, mentally, and morally, having recently undergone a rigid physical examination which proved satisfactory in every way.

The Waverly-Belmont Church is responsible for the support of these young people, but is asking others to coöperate. Passage money should be in their hands at an early date in order that passage may be secured. Mail your checks to Frank Jones, treasurer, 6 Arcade, Nashville, Tenn.

The Gospel Advocate is rejoiced to know that Brother and Sister Moorehead find it in their hearts to go to Japan. They are both faithful and zealous Christians, and we are glad to commend them. They will be a very valuable addition to the forces of Christ in that great missionary field. We hope the churches will show their missionary zeal by communicating immediately with Brother Frank Jones, of the Waverly-Belmont congregation. J. A. A.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

IS THE ANSWER SCRIPTURAL?

BY F. B. SRYGLEY.

Brother S. S. Lappin, of Bedford, Ind., has a page in the Christian Standard almost every week which he calls "Local Church Life," said to be a department for training in congregational efficiency and in Christian leadership. Recently the following question was asked and answered in this department:

THE ORGAN AND OPEN MEMBERSHIP.

A veteran disciple has trouble in his mind concerning the use of instrumental music in worship and his apparent indorsement of what to him is distasteful should he be present when such is made use of:

"I came into activity about the time the American Christian Review was waging a relentless warfare against all innovations, the use of the organ in the worship in particular. Like Brother McGarvey, I never could see that it was right to use the thing. I know this was not stubbornness on my part, because, if it is right, I would 'give my kingdom' to see it that way. But what worries me is, what ought I do when I am thrown where they use it? Should I stifle my conscience and join in? I have no prejudice against the organ, and I like to sing and enjoy good music, but I feel guilty when I sit in where they use the thing. From your viewpoint, what ought I to do? From my viewpoint, I think they ought to keep the thing out of the worship—that service when we come together to break bread. It is either suffer in silence or leave. To me this is a more serious matter than the 'open-membership' heresy. In this case there is no noise about it, and it affects no one only the misguided soul that seeks membership. We try to help him see the right; but the organ forces a brother to stifle his conscience or leave the assembly.—D. J. Poynter, Albion, Neb."

I have known a number of cases like this. In one of them the congregation agreed not to use the organ at all when "Uncle William" was present. He was old and could not attend regularly. Knowing it to be distasteful to him, the younger ones were willing to forego for his sake. So the presence of "Uncle William" was signal for a departure from that which he himself would not forbid on grounds of principle or Scripture, and for a variation decided on the part of fifty or a hundred people.

It was a gracious concession to age for the sake of congregational good will. But I have often wondered how "Uncle William" must have felt to be the occasion of such disarrangement and to sit there feeling that he was having his way in the face of fifty others as wise and as good as he, when it was no longer anything but a whim on his part.

Is it not true that we have to take ourselves across our knee once in a while for critical examination to discover whether we are being guided by conscience or contrariness? If absent from the Lord's table, can we make excuse that we were kept away by the organ or by any other such obstacle? Was Jesus (and is he) such a one as could sympathize with that sort of interference with a sacred duty?

I do not know Brother Poynter, but it seems to me that he asked a fair question, and it should have had a fair, scriptural answer. The brother says: "Like Brother McGarvey, I never could see that it was right to use the thing." Brother Lappin says: "I have known a number of cases like this." Then Brother Lappin is under the greater obligation to answer the question correctly, as not only Brother Poynter's conscience is involved, but a number of others that are known to Brother Lappin, besides, no doubt, a host of still others who are not known to him.

The brother further says: "I know this was not stubbornness on my part, because, if it is right, I would 'give my kingdom' to see it that way." This settles the matter, if the brother tells the truth (and I see no reason to doubt it), that he is conscientious in his opposition to it. Now the question is: Under these conditions, what advice could Brother Lappin give and be in harmony with the teaching of the New Testament?

The brother asks further: "Should I stifle my conscience and join in?" Brother Lappin does not say he should do this, but he implies that he should by what he says about "Uncle William," unless the congregation would graciously respect his conscience; but from the implied criticism of "Uncle William" for demanding such a concession he almost suggests that they ought not to do it. He says: "But I have often wondered how 'Uncle William' must have felt to be the occasion of such a disarrangement and to sit there feeling that he was having his way in the face of fifty others as wise and as good as he, when it was no longer anything but a whim on his part." Brother Poynter removed that claim of Brother Lappin's in the statement that he was conscientious and that he knew it was not stubbornness on his part. Brother Lappin does not accuse his querist of falsifying, but in his answer he treats him as though he had by calling "Uncle William's" objection to the organ a "whim" and an effort on his part to have his own way.

But Brother Poynter says: "I like to sing and enjoy good music, but I feel guilty when I sit in where they use the thing." What is this feeling of guilt except the condemnation of the heart? Why did not Brother Lappin quote this passage to Brother Poynter: "Hereby shall we know that we are of the truth, and shall assure our heart before him: because if our heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3: 19, 20.) It occurs to me that this bears more directly on the case in hand than "Uncle William's" and "Brother Lappin's "gracious" brethren. What had these "gracious" brethren given up for "Uncle William" even from Brother Lappin's standpoint? It could not have been a command of God, for certainly Brother Lappin could not advise a congregation to give up a command of God even for all the "Uncle Williams" in the world. If it is not a command of God, it ought never to have been in the worship even if there were no "Uncle William." It certainly could not be a command when "Uncle William" is not present, if it is not one when he is. I do not know Brother Poynter; but if he can be satisfied with such an answer as this, I must say he is easily satisfied. Will Brother Poynter turn to the passages where songs and praise are mentioned and see if the organ is in the record? And if not, then I say that Brother Lappin and his "Uncle William" and all his "gracious" brethren should stand

aside and let the Holy Spirit talk. "Through him then let us offer up a sacrifice of praise continually, that is, the fruit of lips which make confession to his name." (Heb. 13: 15.) Why did not Brother Lappin give this scripture to his honest inquiring friend and also to his "gracious" brethren who could move out the organ when "Uncle William" came? This shows that the praise of God is the fruit of lips and not the fruit of a mechanical instrument. Or this passage would have helped to clarify the situation: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) This passage shows that the melody is made by speaking and singing, and not upon a mechanical instrument. Why is not this passage applicable to the case in hand? And if it is, why did not Brother Lappin give this instead of telling the story of "Uncle William?" True, this does not show his brethren up in the "gracious" light that his story did, but they would be like the New Testament, which is better than to be so "gracious" to "Uncle William" when he was present and so ungracious to God when "Uncle William" could not get to the worship. Brother Lappin certainly does recommend his brethren highly for having more respect for "Uncle William" than they do for the word of God.

Brother Lappin then asks this question: "Is it not true that we have to take ourselves across our knee once in a while for critical examination to discover whether we are being guided by conscience or contrariness?" It seems that Brother Poynter had already had himself across his knee and had decided that he knew in his case that it was not stubbornness nor prejudice on his part. It occurs to me that Brother Lappin would like to have Brother Poynter across his own knee. He seems to think he could make him see that it is contrariness and not conscience at all. When Brother Lappin has himself across his knee, I wonder what motive he thinks he has in wanting to use the organ in worship? It cannot be his conscience, because he can give it up when "Uncle William" comes. Then what can be his motive? It cannot be contrariness, because he indicates that when he gets himself across his knee he whips that out of himself. Then, if he is not guided by contrariness or the commands of God, what can be his motive? Is it to be like the nations around him, or just plainly to show the Lord that he can have his own way in the little matter of worshiping God?

Brother Lappin then asks: "If absent from the Lord's table, can we make the excuse that we were kept away by the organ or by any other such obstacle? I think not." But why do we have to go to the Lord's table where the worship is corrupted by the use of the unauthorized organ? Does any one believe it would be impossible for Brother Poynter to find one disciple who would meet him on the Lord's day and take with him the Supper without the instrument? If he could find such a disciple, they could meet each other and the Lord, since the Lord said: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) Two can worship God on the Lord's day, and can do all that Jesus ever commanded a church to do. In this way Brother Poynter need not interfere with a sacred duty. I will never believe that Brother Poynter is satisfied with this answer till I hear something from him on the subject.

"ARE MARRIAGES MADE IN HEAVEN?"

BY E. A. ELAM.

Quoting from the Nashville Banner of Monday evening, June 8, attention is called to the following:

Answering his own question, "Are Marriages Made in Heaven?" Dr. W. F. Powell, of the First Baptist Church, declared last night that "marriages are made in heaven and should not be marred in Nashville."

Setting forth some of the contributing causes toward the breaking down of the sanctity of the marriage institution and the home, Dr. Powell named infidelity on the part of both husbands and wives and unchastity on the part of girls as well as boys, free love, a modified marriage contract, unwholesome amusements, and a general lowering of moral standards all along the line.

We heartily agree with Dr. Powell that "infidelity on the part of both husbands and wives," "unchastity on the part of girls as well as boys," "free love," "a modified marriage contract," and "a general lowering of moral standards all along the line" are breaking down the sanctity of marriage and destroying the purity and peace of the home.

There is not that general love for home as existed some years ago. That dear old song, "Home, Sweet Home," does not stir hearts and move to tears as it once did. Home to thousands now is not sweet and dear. It is not considered true now by many, at least, that, "Be it ever so humble, there is no place like home," because, judging by what one sees, most wives and daughters despise quiet and humble homes; and with many husbands and wives, "love in a cottage" is a thing of the past. God's model housewife set forth in Prov. 31: 10-31 is no longer the ideal of the majority of wives. They are no longer "workers at home" and home builders, as God says they should be in Tit. 2: 4, 5. God's teaching concerning modest apparel, humility, sobriety, and chaste manner of life, coupled with fear, does not appeal to them or make any impression upon them. And, strange to say, many such women are called "church workers." They figure in all sorts of public meetings and places and aspire to run the church and politics.

Wishing that as many as possible may see the plain and necessary teaching in the sermon mentioned, we give all the Banner quotes of it and has to say concerning it:

Here are some of the pastor's observations during his discussion of the subject, this sermon being the first of a series of four Sunday-evening messages to be given during June on "The Wedding Ring."

"If marriages are made in heaven and God had a great purpose in ordaining the institution of marriage, then we are in a very serious business when we tamper with marriage.

"Preachers are frequently too timid to speak out on matters of morality. We have a lot of preachers who are a whole lot more interested in the study of biology than they are in preventing bootlegging, and are a lot more concerned in where their people came from than in where they are going.

"We have a lot of prodigal sons to-day, but a lot of prodigal daughters, too, and probably more prodigal husbands and wives than we have sons and daughters.

"God himself established the institution of marriage and came down from heaven to the garden of Eden and solemnized and sanctified the first marriage ceremony. In God's sight marriage is a holy institution, the foundation of a pure home, which in turn is the foundation of all society.

"One man plus one wife means one flesh, and the curse of God has always rested upon polygamy. No polygamist or man or woman with low moral standards was saved from the flood with Noah and his family. David's supreme grief and Solomon's apostasy were due to their polygamous practices.

"Marriages are guarded, or are intended to be guarded, by God through the seventh commandment, 'Thou shalt not commit adultery,' and the violation of the seventh commandment is the one primal sin that has undermined every nation that has fallen into decay from the beginning until the present day, and it will undermine these United States as surely as it is persisted in.

"No girl in Nashville or elsewhere can keep unclean company and remain pure, and no boy can go with impure girls and keep clean. But what encouragement have the boys and girls of Nashville to keep clean to-day when every duck pond in Davidson County is turned into a swimming hole in the summertime and many of our thousands of automobiles are simply hell on wheels?"

Dr. Powell made an earnest plea for the reëstablishment of the old-fashioned home where marriage vows are kept inviolate and where young people are given a right example by their parents and encouraged and helped by their parents to live innocent, wholesome, but happy lives. This

can be done only with the aid of religion, he said, and he pleaded for the reinstatement of God in every home.

God made marriages in heaven when he ordained this, the closest and most sacred relationship, and said: "What therefore God hath joined together, let not man put asunder." Marriages are not the institution of the State or any human government or power; hence, no government—kingdom, republic, or State—can dissolve the union of husband and wife. God alone can give the cause of separation, and he does give it. The State is presuming to act as God when it tampers with dissolving marriages. The law making power is the only power that can repeal, change, or modify the law.

God declares that it is not good for man to be alone, and gives this as his reason for making woman. He says, too: "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh."

Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church. . . . Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband. (Eph. 5: 28-33.)

Husbands are commanded to love their wives, "even as Christ also loved the church, and gave himself up for it."

On the subject of becoming one flesh, see the following:

Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. (1 Cor. 6: 15-18.)

In order to avoid fornication, and, therefore, to be clean and pure, God's rule is:

But, because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of concession, not of commandment. Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that. (1 Cor. 7: 2-7.)

Since all cannot control themselves so well as Paul did, then those who cannot, because of the fearfulness and terrible consequences of the sin of fornication, should marry, and husbands and wives should treat one another as their Father in heaven, for their happiness here and salvation in heaven, directs.

All passages in the Bible on marriage, divorce, how husbands and wives should treat one another, the home life, the necessity and blessings of clean and pure homes, against adultery and fornication, and on the duties of parents and children, must be studied and obeyed.

As Dr. Powell says, not a few preachers are timid. But not only so; they are cowards and infidels. They trim and creep, shun and shirk, make merchandise of the church, seek to please men, to be popular and to hold their place. They do not stand in God's counsel and cause the people to hear his words that they may turn them from their evil way and their evil doings. They do not cry aloud and spare not and show God's people their sins.

The only way to check the wave of immodesty, immorality, sin, and corruption in general, now spreading its foul waters like a flood over the home, the schools, the church, and society, is for the whole church in the strength of Israel's God to arise and demand such teaching and such purity of life as God requires, to cleanse the pulpit of all false teaching and false living, and require that "the whole counsel of God" on "all things that pertain unto life and godliness" be taught in simplicity and power; for all homes to be rebuilt after God's model of industry and purity; for all parents to feel their responsibility to their children and control their education and life far better than is now being done; for the schoolrooms to be cleansed of all teachers who feel no moral obligation to teach the young of God and duty, and who treat children and young men and young women as so much property of the State, and, therefore, intellectual machinery and educated animals.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Notwithstanding there are many rooms in the Capitol in Washington, it does not contain space enough for carrying on the work that devolves upon Senators and Representatives; hence, two large buildings have been erected to provide additional working space for them—the Senate Office building, northeast of the Senate end of the Capitol, and the House Office building, southeast of the House end of the Capitol. These two buildings are outside the Capitol grounds, but not far away, and are connected with it by underground passageways; and a little monorail car run by electricity gives rapid transit between the Senate Office building and the Capitol.

The Senate Office building extends along three sides of a square, with an open court in the center, affording abundance of light and ventilation. The House Office building is a solid structure, occupying an entire square. The two are apparently the same size, both being four stories above ground; but the House building extends two stories below ground, the Senate only one; the latter has an open court in the center, while the former is solid; hence, there are more than five hundred rooms in the House Office building, and only two hundred in the Senate building. Both are beautiful buildings, both inside and out, with wide halls and corridors, marble columns and stairways. Neither building is set in extensive grounds, but each is across a street from the eastern part of the Capitol grounds, and that forms an attractive adjunct to these buildings.

Each Senator has a suite of rooms and each Representative at least a room, and in those rooms the secretaries, clerks, and stenographers are busy with the routine work pertaining to the duties of Congressmen. The Hall of Representatives and the Senate Chamber are the public arenas where political battles are concluded, but much of the real work and settling of political problems is done in the business offices of the members.

Uncle Sam has expended a considerable amount of money on the Capitol group of buildings and the grounds belonging to them, this group including the Capitol and its grounds, the Senate Office building, the House Office building, and the Library of Congress, with its grounds. The Capitol represents a value of about $26,000,000; the two office buildings, about $4,500,000 each; and the Library of Congress, $7,000,000. Of course, the upkeep of these buildings and grounds is enormous. For instance, the cost of winding and regulating the clocks of a household is too small to be even mentioned in the list of household expenses; but it requires much of the time of two men to wind and regulate the more than three hundred clocks in the Capitol unit, that must be wound and regulated by hand, and many clocks in that group of buildings are electrically wound and regulated. The power plant, five blocks away, that furnishes power for the Capitol unit, runs forty-nine elevators, lights 49,750 electric bulbs, runs

a dish-washing machine, operates potato peelers, reduces ice-box temperatures, and even runs pencil sharpeners.

The Senate Chamber and the Hall of Representatives, in the Capitol building, being surrounded by corridors, have no windows, of course; and as there are no electric lights, radiators, or registers visible, it is puzzling to know how they are heated, lighted, and ventilated; and that is an interesting point. Beneath the floor of the Hall of Representatives is an air chamber from three to five feet deep; so the Representatives and the active boys who run their errands—the pages—are actually treading on air when in that great hall. Above the glass-paneled ceiling is another air chamber, six feet high in the center, under the peak of the roof, and in that space thousands of electric bulbs shed a soft, but bright, light into the hall below.

Streams of fresh air come into the Capitol building through ducts from the western terrace, and great motors operate metal fans, twelve feet in diameter, which drive this fresh air through ten thousand feet of steam coils, thus providing heat for the hall in winter. This steam-heated air passes through a duct wide enough for two men to walk abreast in it, and in many places twelve feet high, a condenser maintains the proper degree of humidity, and on its way the air passes an ozonator, electrical discharges from which have an effect on the air similar to that of lightning in a summer shower. This duct leads to the air chamber under the floor of the Hall, and the fresh air passes into the hall through scores of vents in the uprights of the tiers of seats and through brackets close to the floor along the walls of the room, and thus the Hall is heated.

The glass panels in the ceiling, apparently set solid in the framework, are really raised about three inches above the frames, and through the vents thus formed the heated air escapes into the air chamber above, and metal fans propelled by great motors pump it out as it rises.

Streams of pure air, heated in cold weather to about seventy degrees, are continually flowing into the Hall, and vitiated air is constantly escaping through the vents overhead. This process can be accelerated when the Hall is crowded, but no sight or sound of the mechanism that accomplishes all this can be detected in the Hall. The pumping goes on in summer as in winter, to supply ventilation, and the constant motion of the air makes the summer temperature pleasant. The Senate Chamber is lighted, heated, and ventilated in practically the same way, as are also committee rooms and other offices. The engineer down in the sub-basement, who regulates all this process, can ascertain the temperature of any part of the building and regulate it by means of a device originally invented for ascertaining temperatures in deep-sea soundings.

The Capitol, in the days of the Civil War, was a citadel. The extensions had been completed a few years before that bloody period began, and much of the space in the halls and committee rooms was used as barracks for soldiers, the outer doors were barricaded with barrels of cement between the pillars, its basement galleries were converted into storerooms for army provisions, and the casematelike apartments under the western terraces were used as bakeries, where sixteen thousand loaves of bread were baked every day for many months. Those strenuous days are past and gone, and the former "bakeries" are now used as clerks' offices and congressional committee rooms.

Notwithstanding this article is not devoted to the Capitol, I have added to it a few facts concerning that great building of ours, thinking they may be interesting to some readers of the Gospel Advocate; but to me nothing connected with the Capitol is more interesting than the following quotation from Daniel Webster, inscribed on a memorial tablet deposited beneath the corner stone of the extensions laid July 4, 1851:

"If therefore, it shall be hereafter the will of God that this structure shall fall from its base, that its foundations be upturned and this deposit brought to the eyes of men, be it known that on this day the Union of the United States of America stands firm; that their Constitution still exists unimpaired, and with all its original usefulness and glory, growing every day stronger and stronger in the affections of the great body of the American people, and attracting more and more the admiration of the world. And all here assembled, whether belonging to public life or to private life, with hearts devoutly thankful to Almighty God for the preservation of the liberty and happiness of the country, unite in sincere and fervent prayers that this deposit, and the walls and arches, the domes and towers, the columns and entablatures, now to be erected over it, may endure forever! God save the United States of America!"

DESIGN OF BAPTISM.

(David Lipscomb, in "Salvation from Sin.")

The question in dispute is: "Is the believer who is not baptized pardoned?" About this the Bible says not a word. It is exactly the same question as: "Will faith alone save a man?" The Bible says nothing about faith alone saving a man. It says faith will save him. It says the faith saves him by leading him to be baptized into Christ, so putting him on. Every believer spoken of after the ordinance of baptism was established as saved, or pardoned, was a baptized believer. No unbaptized believer after the establishment of the church of God is recognized as saved, or pardoned. Then none doubt that those whom the Bible declares shall be saved are saved. The dispute is concerning those of whom the Bible says nothing. The Bible speaks only once directly of faith alone, then to condemn it. (See James 2.) It gives some illustrations of it. Some believed on him, but would not confess him for fear of the Jews. There is no misunderstanding or disagreeing as to the salvation of those whom the Bible declares are saved. The diversity is in reference to those of whom the Bible does not predicate salvation. Then people do understand the Bible alike on this subject. The theories of men they doubt and dispute.

Even on the popular, but unfair, statement of the question, "baptism for the remission of sins," the agreement is much nearer among critics and candid men of all countries and ages than many suppose. For the first four hundred years, not one voice dissenting, the church believed that baptism was for the remission of sins. The Romish Church so believes; the Greek Church holds to the same theory—both in an extreme sense. Every creed of Protestant Christendom known to me so teaches.

I have gone through these as the common points of difference in the current discussions of religion at this day. I think it clearly evident that in these cases presented there is but little difference in the understanding of men as to what is taught in the Scriptures. The differences on these questions are in relation to things not taught in the Bible. Men understand the Bible alike on these points. They differ on questions not taught in the Scriptures. It is not a difference in understanding the Bible, but a difference of opinion in reference to questions which have not been embodied in Christian faith as revealed in the Bible.

"Fear not to build thine eyrie in the heights
Where golden splendors lay;
And trust thyself unto thine inmost soul,
In simple faith alway;
And God will make divinely real,
The highest forms of thine ideal."

FAIR DEALING.

BY F. W. SMITH.

So long as men dwell upon the earth there will, of necessity, be social and business contact, and dealings with each other in the exchange of commodities, the products of the soil, mines, factories, and all things essential to the development and maintenance of the race.

The social and business intercourse among mankind has existed from the beginning of the human race, and it has grown to mammoth proportions, assuming not only national, but international, relationships. Nations trade with each other as if they were individuals of the same community, and the expression, "balance of trade," is a part of common speech.

Nations become indebted to each other just as individuals do, and the same obligations to discharge this indebtedness rests upon nations as upon the individual. There is not one law for the individual and another for the nation, with loopholes through which to squeeze out of honest obligations.

The One and Only Law.

This is a divine law, and is thus expressed: "A false balance is an abomination to Jehovah; but a just weight is his delight." (Prov. 11: 1.) Again: "Take thought for things honorable in the sight of all men." (Rom. 12: 17.) The former passage employs commercial terms, "weight" and "balance," in the matter of buying and selling, while the latter passage denotes the whole scope of social and business relations.

"A false balance" is a *synonym* for any *crooked* or *dishonest* methods in business, and "a just weight" stands for *fair* and *honorable* dealing even to the smallest detail. In this age of "graft" and haste to get rich it requires a sensitive conscience to conform to the divine law governing business or commercial relations between men, and because of the wholesale violation of God's law on the subject the world of mankind has become distrustful of each other. Honorable dealings between men and nations are at a high premium, and this feeling of distrust is widespread.

The Curse of Ill-Gotten Gain.

It matters not, in so far as the results are concerned, as to whether such gain is accumulated by the individual or the nation, for the curse is bound to come. God has ordained it, and it is in his program of the government of the world. Just so surely as fire will burn will the *curse* of ill-gotten wealth fall upon him who so accumulates it. "Come now, ye rich, weep and howl for your miseries that are coming upon you." (James 5: 2.) The "miseries" here are the curses that will come upon a certain class of rich men whom James describes, and he proceeds to state the reason for the punishment to be inflicted—namely: "Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted: and their rust shall be for a testimony against you, and shall eat your flesh as fire." (James 5: 3.)

These are, of course, figurative expressions, for gold and silver *literally* do not corrupt or rust; but the way these accumulated their wealth and the use they made of it rendered it as useless to help them in the judgment as if it actually corrupted or rusted. Instead of being "treasure laid up in heaven," it appeared as a testimony *against* them.

What Made Their Wealth Corrupt.

We often hear the expression, "tainted money," by which is meant money obtained by illegal methods in which men swindle and defraud their fellow beings. Now, James tells us *why* the wealth of the rich men with whom he deals was *corrupted* and *rusted*, and *why* it would become a testimony against them in the day of judgment—viz.: "Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth." (James 5: 4.)

Men may cover up and hide from their fellow men their *dishonest* methods of getting gain, but, like the wicked Ahab, who had Naboth murdered in order to get his vineyard, will be met either in time or eternity with the accusing voice of God. "And the word of Jehovah came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Hast thou killed, and also taken possession?" (1 Kings 21: 17-19.)

As an example of discharging the duties of a *high* official position for almost a lifetime, a position in which the official could have greatly enriched himself by fraud and unfair dealing, and yet he came through it all with clean hands, Samuel stands out as a notable example. He judged the nation of Israel up to the time of their rebellion in asking for a king, and on his retirement from office placed the nation on the witness stand to testify as to his administration.

Samuel's Challenge.

"Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you." Now, this was a broad challenge, covering a long period of dealing with the affairs of others, and the nation was given all the latitude possible in which to find maladministration of its interests.

But what was the unanimous verdict? Hear it: "And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness." (1 Sam. 12: 3-5.) What a record, and what an example of fair and honorable dealing has been left to the world by the prophet and judge of Israel!

The Man God Approves.

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.) No one with the stain of ill-gotten gain upon his hands need lift them toward heaven, for God *will not* hear prayers for mercy from any such, so long as such riches are retained. Restitution and the washing of such hands in *penitential* tears must take place before God will hear.

In the light of God's word on the subject of "fair dealing," men should cultivate an exceedingly sensitive conscience in all the business and social relations of life. One can be misrepresented and injured by the tongue or pen of another, as well as to be defrauded of his property. Hence, "fair dealing" does not only apply to a matter of dollars and cents, but also to the matter of reputation, or the slandering of one's character. Those who will abide in God's tabernacle must speak the truth in their hearts. "Jehovah, who shall sojourn in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; he that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor." (Ps. 15: 1-3.)

Happy is the patient camel, happy is the humble saint; they kneel when the day is done, and their burden is lifted from them.

QUERY DEPARTMENT

BY H. LEO BOLES

Please explain, through the Gospel Advocate, 1 Cor. 14: 34; also, 1 Tim. 2: 12.—MRS. L. B. WILSON, Florence, Ark.

The scriptures referred to are as follows: "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. 14: 34, 35.) Again: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." (1 Tim. 2: 11, 12.) These scriptures are regulating the woman's position and work in the public assembly of the church. Man is to take the lead in the public teaching, and woman is not to usurp the authority over man in this respect. She is to learn in quietness and do her work in quietness.

I do not think that these scriptures forbid any woman who is capable of teaching in a modest, quiet way. We find that Priscilla assisted Aquila in expounding unto Apollos "the way of God more accurately." "They took him unto them," or aside, and taught him. (See Acts 18: 26.) Euodia and Syntyche labored with Paul in the gospel. (See Phil. 4: 2, 3.) There is a great work that may be done by our sisters in teaching the word of the Lord, and they should be encouraged in doing so.

2. The scripture referred to reads as follows: "But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words." (Acts 2: 14.) This means that there were the twelve apostles and that Peter becomes the spokesman for the company. "Standing up with the eleven" in this verse means the same as "he was numbered with the eleven apostles" in Acts 1: 26. We know that Matthias "was numbered with the eleven apostles," which made twelve in all; so when Peter stood "up with the eleven," it means that Peter, added to the eleven, makes the twelve.

3. Paul, in writing to the Corinthians, says: "And that he appeared to Cephas; then to the twelve." (1 Cor. 15: 5.) This was before Matthias was chosen, and in reality there were but eleven apostles, as Judas had hanged himself. "The twelve" was an official name for the apostles. Though there were only eleven of them at this time, they were still called "the twelve" because of the original number, which was twelve. "The twelve" is used like "the triumviri" or "the decemviri." These titles were used by the Romans and did not necessarily mean that an exact number were present or were referred to when these official titles were used. Paul seems to have used "the twelve" in a similar way.

4. The scripture referred to here is as follows: "And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb." (Rev. 21: 14.) I do not know what names were inscribed on these foundations. No one could state with assurance that the apostle Paul's name was one of them; it might have been, but we have no way of knowing. "Three," "five," "seven," and "twelve" have been called sacred numbers. We have the "twelve" sons of Jacob, the "twelve tribes," the "twelve stones" from the river Jordan, the "twelve apostles," the "twelve gates," the "twelve foundations," and the "the twelve angels." Revelation abounds in figurative language, and the number "twelve" is used frequently in this book of the New Testament. I do not understand that in "the holy city," or heaven, there are literal walls with literal foundations, but that these are expressions used by the writer in a figurative sense.

5. Yes, Barnabas is spoken of as an apostle in Acts 14: 14. He was not an apostle in the same sense that Peter and John or even Paul were apostles. The word "apostle" comes from the Greek compound, "apo-stello," which means one sent out. Barnabas was sent out by the church at Antioch, and in this sense he was an apostle.

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Some of the sisters of the church of Christ here are meeting one day in the week to study the Bible, using as a help "Smith's Outlines of Bible Study." We have made a practice, or custom, of opening our meetings with a song and prayer by one of the sisters, there being no brethren present. Some of the members of the church object to our having songs and prayers and do not meet with us on that account. Please tell us whether or not we are doing wrong. We are conscientious about the matter and want you to give us a definite answer.—A SISTER IN CHRIST.

The earnest desire to please God on the part of these sisters to be commended. No one should do anything as service to God without seeking to do it in such a way as will be pleasing to the Lord. Certainly no wrong is done by these sisters' praising God in song and earnestly and humbly asking God to bless and help them in studying his word. No one should attempt to study the Bible without prayer. We should always approach the study of the word of the Lord with prayer. It would be wrong for these sisters to attempt to study the word of God without prayer. Since no brother meets with them to lead the prayer, it is right for one of the sisters to do so, or a few moments in silent prayer by all would be commended.

There are a number of examples in the New Testament of women praying. When Paul and Silas first went to Philippi, they "went forth without the gate by a riverside, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together." (Acts 16: 13.) These women were accustomed to meeting here for prayer. Of course, this was before they had learned of Christ. Paul, in writing to Titus, gives this instruction to women: "That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3-5.) The aged women are commanded here to be teachers of that which is good, and surely they ought to accompany all of their teaching with prayer. Again, Paul, in speaking of women praying, says: "But every woman praying or prophesying with her head unveiled dishonoreth her head." (1 Cor. 11: 5.) Again, in writing to Timothy about widows who were to be taken as church charges, he describes her as follows: "Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day." (1 Tim. 5: 5.) These and other scriptures show that women should pray; and if no brother is present, she may lead in the prayer.

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Please explain Rom. 4: 8: "Blessed is the man to whom the Lord will not reckon sin." Is there any one to whom the Lord does not reckon sin?—N. W. DEACON.

The scripture referred to reads as follows: "Blessed is the man to whom the Lord will not reckon sin." This is quoted from Ps. 32: 2. The Lord does not reckon sin to the one who has obeyed the gospel from the heart. All past sins are forgiven, and, hence, are not imputed or reckoned against one. The child of God who sins and confesses that sin and in penitence turns from it and does all that he can do to make amends for it, to that one sin is not reckoned.

OUR CONTRIBUTORS

THE FAITH THAT SAVES AND CONQUERS.

BY S. H. HALL.

In this issue of the Gospel Advocate "The Faith That Saves and Conquers" is introduced for study. I would be glad to be followed, closely, by those who love the truth, with the idea of having submitted suggestions that will strengthen the arguments and bring the subject out where it can be unmistakably seen and felt. I know perfectly well what must be done to do this—viz., *stay absolutely with what God says and teaches on the subject.* I ask no soul to help me make the subject *plain* and *strong*, for God has already done this. The only help that I (or any other preacher) ever need to make things plain, simple, tangible, and powerful, is for others to help me stay one hundred per cent with the "Book of books."

There is an emphasis in Paul's charge to Timothy in behalf of the simplicity and power of God's truth that is terrific, if we would only recognize it. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word."

No scripture can be profitable for teaching unless it teaches, and it most certainly cannot teach unless it can be seen and felt. The same can be said of "reproof" and "correction." Only that which we can sure enough *see, feel,* and *understand* can *teach, reprove,* and *correct* us. And I think it is correct to say that all the teaching, reproving, and correction, religiously speaking, that we need, the Bible abundantly furnishes. Hence, how full and complete is the charge to every God-called, God-approved, and God-sent minister: "Preach the word!" I ask for no soul to help me explain the word, elucidate the word, for it needs no such; but others may be of help to me in my efforts to stay with the word and depend wholly on the word of God for simplicity and power in preaching and teaching. A man can be "mighty in the Scriptures," but not so when he is out of the Scriptures. Hence, we should ever gladly look and listen for those suggestions and that help that keep us "in the Scriptures," where power and simplicity abound.

Our Lord said much when he declared: "All things are possible to him that believeth." (Mark 9: 23.) And John said quite as much when he declared: "And this is the victory that hath overcome the world, even our faith." (1 John 5: 4.) And the writer of the Hebrew letter says much in the way of emphasizing the importance of faith when he, after enumerating quite a number of men of note from the standpoint of faith, concludes by saying: "And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth." (Heb. 11: 32-38.)

Do you think a question like this cannot be studied with profit? Is it possible to know it and understand it and possess it too well? We may have among us those who covet the faith that subdues kingdoms, stops the mouths of lions, and quenches the power of the fire, but are not so much concerned about the faith that takes them through trials of mockings and scourgings, bonds and imprisonment, or the temptation to recant or be stoned to death or thrown among the hungry lions. We love "to be in the swim," so to speak; to be lauded as mighty preachers, mighty workers, and fancy when we are so sailing that we have the "faith of Abraham" and can talk well about God's special providence. But how about our feelings and faith when adversity comes our way, when the crowds are against us, when we are being mocked and jeered at, when we are in perils from our own countrymen and false brethren? The faith that "saves and conquers" is a faith that gives us victories in adversity as well as in prosperity, and I have my serious doubts whether God has one thing to do with what the world calls "victorious faith" unless that same soul can be just as loyal and faithful to God in adversity and unpopularity as he does, seemingly, in what seems to be success. Much that the world calls "success" is a colossal failure, and much that they call "defeat" and "failure" are glorious successes. Let us learn true, victorious, conquering faith in all stations and conditions of life. Let us get into that state or condition that we have more than the mere knowledge that the Spirit declares, but that experimental knowledge that confirms, "*that to them that love God all things work together for good.*" "For himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: what shall man do unto me?"

Join me in the study, and let us learn well the lesson.

THE LAW OF MINE AND THINE.

BY DAVID LIPSCOMB.

This is also in the code called the law of *meum et tuum* and law of property rights. It protects, or is supposed to protect, an owner of property, real or personal, from depredation. That it is broken, as are all laws, human and divine, can be seen by any issue of the daily press. From oil-land leasing and embezzlement of trust funds to plundering of orchards and watermelon fields, stealing goes merrily on. Some thefts are made subjects of jokes, and, therefore, looked on with much complacency even by older people. Thus the younger ones are encouraged to raid their neighbors' fields and take therefrom what pleases them. Because dad used to hook melons is ample excuse for son to do the same. Because mother wants to pluck flowers or break off limbs of flowering shrubs that are the pride of the country owner certainly encourages daughter to continue the spoliation. If a country person should pull the roses in a city dooryard, what howls of protest and threats of arrest by police would be raised! The "country Jake" must suffer in silence or be called a "mean cuss" if he objects to having his dogwoods, honeysuckles, or other shrubs or vines stripped by the haughty automobilists from the city, who usually throw away the branches, which wither quickly, before they reach their homes.

But there is another form of stealing, and there is no softer word that fits it. People in the South used to say

that "niggers" steal; white people only take what does not belong to them. But does the color of the integument make any difference in the act? On the contrary, the poor, as a rule, steal only to satisfy their hunger; and Solomon said that men do not despise the poor, who steals because he is perishing. Our jails are peopled largely by those guilty of petty larceny, while larger thefts go unpunished.

But the kind of dishonesty that does not benefit the one guilty thereof is less venial by far than the theft of food. This dishonesty consists in wantonly defacing, marring, or actually destroying property. What happiness can come to a boy to knock out the lights of a deserted house? How much satisfaction is there to man or boy to cut his initials or full name on Andrew Jackson's tomb, or on any other tomb, or on a natural wonder like Mammoth Cave or Lookout Mountain? Does any gain accrue to a cigarette smoker who scratches the beautiful stones or walls of buildings, public or semipublic? Would the same person scratch the stone mantels or the walls of his own home?

Now, to the young folks who are guilty of the same forms of dishonesty; to those who attend schools, both public an dprivate: Do you think anything is added to your reputation as an honest person if you write upon the seats or desks, or carve your name thereon; or do you feel glorious and self-satisfied because you have wantonly whittled the railing or written upon the plaster of the walls of your school or college? If you have such feelings, ycu are not honest; you have the heart of a thief. And that is not putting it too srongly.

Here is he story of a senator ("Tabor" was his name) from the State of Nevada. His wealth made him senator. He remained silent in his seat in the senate chamber, when he was present at all, for the full six years. Some one twitted him for never having made a speech. To this jeer he made no reply at first. Then, taking the magnificent diamond from his finger, he drew its sharp, cutting edge across the polished surface of his desk, and, looking at his fellow senator, said: "If I have not made speeches, I have made my mark." Well, there are marks and marks. Which are the more honorable and honest?

Is it right to deface or destroy property not your own? The same boys and girls, men and women, so ready to scratch and tear and write upon school or public buildings do not write upon the walls of their own owned homes. They do not kick the plaster off or break out the window lights. Yet they or their parents own these, and may not a person do what he pleases with his own property? No, because it costs money to repair. Is that the feeling that prompts them to spoil the property of others? It is a dishonest feeling, the feeling of a vandal, the feeling that he will not be punished for doing these things. Even borrowed books do not always come home; and even when honest enough to find their way back, they come sometimes with pencil notations on the margin or scribblings on blank leaves.

There are two buildings in or near Nashville that have suffered more than most others. If rocks or walls could cry out, these two would cry to heaven over man's inhumanity to them. One of these is the Galloway Hospital, on Second Avenue, South. It was built at great expense, has never been used, and is being rapidly demolished, at no cost to the people who subscribed the money to erect it, by the hoodlums of South Nashville. It is pitiful to pass by and note day by day the decay caused, not by the tooth of time, but by dishonesty and thoughtlessness of idle boys. The other building or buildings referred to are the dormitories and schoolrooms of the David Lipscomb College. The heart grows sick to see the pencil, nail, and knife marks made by the students, past and present, of this school, founded by one whom many profess to revere, but whose monument they shamelessly deface.

TRUSTEES OF THE CHRISTIAN HOME.

Two weeks ago we called attention to the great work some of the Nashville brethren are doing in endeavoring to erect a home for needy old people. Brother Norman N. Davidson calls attention to the fact that additional trustees have been selected. The corrected list is as follows: Lytton Alley, W. S. Moody, L. Bennett Corley, J. C. Tuley, J. E. Acuff, Paul Miller, T. B. Simpkins, John Winkler, Brantley Boyd, W. D. Perry, W. S. Dennison, Gregg Baker, S. H. Hall, R. W. Comer, W. H. Sewell, Dr. J. S. Ward, G. S. Davis, R. S. King, F. L. Williams, Roy F. Williams, M. N. Young, Dr. J. S. Cayce, J. C. Lawson, Neely Porch, Harvey Herbert, N. N. Davidson, Harvey Ray, Everett Woodroof, T. J. Warden.

It is commendable in these brethren to desire to provide a home for these old people. In their old age they should be tenderly and lovingly provided for. It seems horrible that many Christian old people have been thrown out upon the world, put in Catholic or other institutions or left to shift for themselves. Brother Davidson and those associated with him are proposing to do a much-needed work.

J. A. A.

MEETINGHOUSE AT QUEBECK, TENN.

Sister J. Claude Martin reports the following additional contributions to assist in building the meetinghouse at Quebeck, Tenn.: From the Waverly-Belmont Church, Nashville, Tenn., by Brother Frank Jones, treasurer, $25; Sister C. C. Johnston, Nashville, $2; Sister Daisy Booth, Nashville, $10; W. V. Davidson, Nashville, $25.

We are glad to assist Sister Martin in this good work. A meetinghouse at Quebeck is much needed and would be a great advantage in firmly establishing the cause in that community. All who wish to assist in this good work may address Sister Martin at 2314 West End Avenue, Nashville, Tenn.

BROTHER SHEPHERD'S STATEMENT VERIFIED.

It was announced in the papers of April 21 that "Dr. Fred Cowin," of Detroit, Mich., would preach Sunday morning for the Vine Street congregation and Sunday evening for the Woodland Street congregation. These congregations, as all know, use instrumental music in the worship and work through missionary societies. They are very prominent in this work. They put their force behind recent debates in favor of using instrumental music in the worship.

We make this note simply in justification of Brother J. W. Shepherd, then preacher of the Vinewood congregation, and some other brethren in Detroit, in their charge a year or two ago that Brother Cowin stood on this side of the question. Those acquainted with the facts know through what a trial Brother Shepherd had to pass on account of his making the statement that he did not think Brother Cowin was a sound Bible teacher.

F. W. SMITH.
F. B. SRYGLEY.
JAMES A. ALLEN.
E. A. ELAM.

"Only a smile—yes, only a smile
That a woman o'er burdened with grief
Expected from you; 'twould have given relief,
For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were 'out of touch' with your Lord."

"Only a day—yes, only a day!
But O! can you guess, my friend,
Where the influence reaches and where it will end
Of the hours that you frittered away?
The Master's command is, 'Abide with me,'
And fruitless and vain will your service be
If 'out of touch' with your Lord."

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SAN FRANCISCO NOTES.

BY W. HALLIDAY TRICE.

On Saturday evening, May 30, Brother William Green, of Altadena, near Los Angeles, called me by telephone and asked me to conduct the funeral of his wife. That I might reach my destination in time, I called in my appointment in Berkeley for Sunday night and took the train for Los Angeles. Brother S. E. Witty met me in Los Angeles and took me to the home of Brother Green. The funeral was held at three o'clock on Monday afternoon, June 1, in Alhambra, and was attended by a large crowd, including the following preachers: G. W. Riggs, S. E. Witty, D. W. Nay, E. C. Fuqua, C. C. Condra, J. H. Moore, and possibly others. Brother Condra led the prayer, and I read some scriptures and made the talk at the undertaking parlor, and Brother Witty read a selection of Scripture and offered the closing prayer at the grave. On my first visit to San Francisco in August, 1916, I met Sister Green (then Lou Mallory) and her sister, Amy Mallory. About two years later I spoke the words that united her in marriage to Brother Green. I feel keenly the loss of Sister Green, and my sincere sympathy goes out to Brother Green and Sister Amy. Sister Green obeyed the gospel when quite young, and I am sure she was one of the most faithful Christians I ever knew. She suffered from tuberculosis for four or five years, but she bore her affliction with Christian fortitude, and now she rests from her labors. "We sorrow not as those who have no hope."

While in Southern California I was entertained overnight in the home of Brother and Sister Witty. We had lunch in the home of Brother and Sister Riggs, and, in company with the following persons, I was the guest of Brother and Sister J. C. Estes for lunch: F. L. Rowe, E. C. Fuqua, S. E. Witty, and Sister Witty. Brother Rowe was in San Francisco just before going South; but as I was in Fresno that week, I missed him. I was glad to meet him in Pasadena.

The work moves along very nicely in San Francisco. We meet in Richland Hall, Fourth Avenue and Clement Street. My address is 1281 Sixth Avenue.

NEARER TO GOD.

BY MARIE M'CONNELL.

In Job 28: 24 we find the following words: "He [God] looketh to the ends of the earth, and seeth under the whole heaven." Preceding this announcement, Job speaks of the metals hidden under the earth and which man cannot see because of the darkness. But as for the Lord, "his eye

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seeth every precious thing." He is near every one of us.

Paul tells us just how near we are to God when he says: "In him we live, and move, and have our being." True it is that "we who once were afar off are made nigh by the blood of Christ."

There are times when God seems far from us. Would that those times were fewer! It is always our fault when we lose the sense of the Father's nearness. God says: "Draw nigh to me, and I will draw nigh to you." Get close to God, and he will get close to you. We are under his observation every minute; and when our hearts are in the right condition, we can feel his presence. Our one prayer should be: "Draw us nearer to thee, precious Lord."

There is much consolation in being close to God. In sorrow he gives us comfort and hope. Sorrow links us closer to him, and he delights in easing our burdens.

Unless we are near to Jehovah, we cannot pray acceptably to him. If we doubt his ability to hear our petitions, our prayers are useless. God can hear the whispered prayer as easily as the one spoken in loud words. Our God is not as Baal, to whose followers Elijah said: "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." (1 Kings 18: 27.) "The Lord is nigh unto all them that call upon him." (Ps. 145: 18.)

The nearer we are to the Father, the more godly we will be. Association breeds likeness. Those near to God have like interests. Their lives reflect his righteousness. They are more perfect images of his goodness, more godlike than those who do not feel his nearness.

It is evident that many disciples would live differently if they did not forget that God sees everything they do. Would they go to the same places and say the same things they now say if they were sure that they were "in God's presence?" Well, every Christian should have faith enough to believe the Bible when it says that God sees everything. Then they should have strength enough to live accordingly, to live in such a way as not to grieve God.

The great need in the church today is nearness to God. When we live close to him, when we are conscious of his companionship, we will be drawn closer to the brethren also. Nearer to God, nearer to the Savior, nearer to each other, would be a good aim for each of us to have. Why? Because, when we attain that, there will be such unity and peace among us as to make the angels rejoice.

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This discussion was conducted in a good spirit throughout, each speaker showing marked consideration and courtesy for his opponent. Ira M. Boswell did as well as any one can do who undertakes to prove that instrumental music in the worship is scriptural. Any failure that he made was not on account of his lack of ability, but was due to the weakness of his position. N. B. Hardeman presented the truth in a forceful and convincing way.

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From the Brethren

Bardwell, Ky., June 10.—On the fifth Lord's day in May I filled my annual appointment at Oak Grove, near Fulton, Ky. I have been visiting and preaching for them thirty-five years. They have asked me to preach for them once a year as long as I live. I came into Fulton at night, and by request preached to a large crowd. I am in fine health and preach somewhere every Sunday. I have time for protracted-meeting work not taken. Brethren, if you need me, send for me. I would be glad to be busy till I lay my armor down.—Joe Ratcliffe.

West Palm Beach, Fla., June 10.—We got our new church building up, roofed, floored, and all finished, except a few finishing touches, and had services on Sunday morning, conducted by Brother Henry Geer, of Bridgeport, Ala., who came here looking for a new field. He preached a fine gospel sermon, the first one we had heard in West Palm Beach in over a year and a half, and we will retain him here to help us build up the cause. We are very thankful for the help received from Cookeville and Sparta, Tenn., and believe now we have a bright future. I have received many letters from friends and Christians over the country that had seen what we wrote sometime ago in the Gospel Advocate. The lot and all building material and labor are paid for.—Harry C. Johnson.

Detroit, Mich., June 11.—In a recent letter from Brother Hall L. Calhoun, of Bethany College, W. Va., he says: "I have recently read 'The Spirit of Christ,' by Long and Rice, and it has my hearty commendation." The book could not have a stronger indorsement than one signed by Brother Calhoun. The authors appreciate what he says. Brother Calhoun was my teacher in 1900-1901 at Henderson, Tenn., in what is now the Freed-Hardeman College. I have never been under a more thorough teacher. It gives me great joy to know that he is to be copresident with Brother Hardeman in this college for years to come. Young people who take advantage of this college course will find it a blessing to them in leading them to a life of success. May there be many to so rejoice. Those desiring a copy of "The Spirit of Christ" may address me at 1445 Clark Avenue, Detroit, Mich.—W. S. Long, Jr.

Silver Point, Tenn., June 15.—On the first Lord's day in June it was my pleasure to visit Silver Point again after an absence of nearly nine years. Many of my old acquaintances have moved away and some have died, but still there is a remnant left to worship God in spirit and in truth. The services were held under a big shade tree in the open air. Brother H. Clay, of Nashville, and Brother Gilbert Johnson, of Cookeville, spoke at the morning session, and made plain the grand old story of the cross. An old-fashioned basket dinner was served by the sisters, and the afternoon was spent in singing. On two nights of the same week the young people met and had a singing school.

I look forward to a great future for these young people, if they will cultivate the gift that is within them. The Gospel Advocate has friends in Silver Point and others were made while I was there. A contribution was taken for the Nashville Christian Institute, and many kindnesses were shown me which I shall not forget soon.—A. C. Tuggle.

Albuquerque, New Mexico, June 12. —There were two fine services here last Lord's day. There have been a few additions since last report. We are ready for our annual meeting, which will continue from Sunday, June 14, to June 28, and is to be held in the Armory, a large brick building in the heart of Albuquerque which will accommodate some three thousand people. G. A. Dunn, Jr., is to do the preaching. From May 22 to May 31, J. G. Hufstedler, an efficient singer, and the writer conducted a fine meeting with the church at Kress, Texas, with fourteen by commendation, two by restoration, and three by baptism. On the last day of the meeting Brother C. M. Stubblefield and Brother R. M. Peace preached in the afternoon. A good contribution was taken for the purpose of helping support Brother Hufstedler in a meeting at Las Cruces, N. M., which is to be held by him and the writer, from July 1 to July 12. I have other meetings booked as follows: The latter half of July, Lexington, Okla.; first half of August, Era, Texas; last three Lord's days in August, Idalou, Texas; first half of September, Amherst, Texas. Beginning on July 1, our permanent address will be Abilene, Texas, as we move there for the school and that I may have a central location for general evangelistic work. Brethren anywhere who want a meeting from the middle of September on may address me there.—O. M. Reynolds.

Carlisle, Ky., June 12.—The tent meeting which began here on June 2 is progressing nicely. Our only regret is that we are unable to accommodate all who come. Many sit on the grass outside and scores stand in and near the tent; while others, unable to get in good hearing distance, go back home. I am doing the hardest preaching of my life. Every divisive doctrine has been touched upon, Christ as Head and Lawgiver exalted, the Bible story contended for, and Christian unity pleaded for. I find that the people are yearning for truth and unity, but are slow to accept anything different from what they have. It is distressing and heart-rending to see people so unsettled, yet unable to get them to accept the only remedy for such a malady. However, I shall try to be content with leaving the results with God. The townsmen treat me kindly, and the Christian Church has dismissed one service in our favor. I pointed out to them that at one time there was a New Testament church here, but for some reason they saw fit to "go beyond what is written," and said: "Even now, if you will remove the instruments of music, I will join heart and hand with you." To this I received only a faint response: "We will see." However, they made an attempt to kill my influence by flattery and high-sounding praise of my ability and the power of my messages on the fundamentals. My next meeting will be at Mount Olivet, Ky.—J. L. Hines.

Solution of Puzzle in last issue

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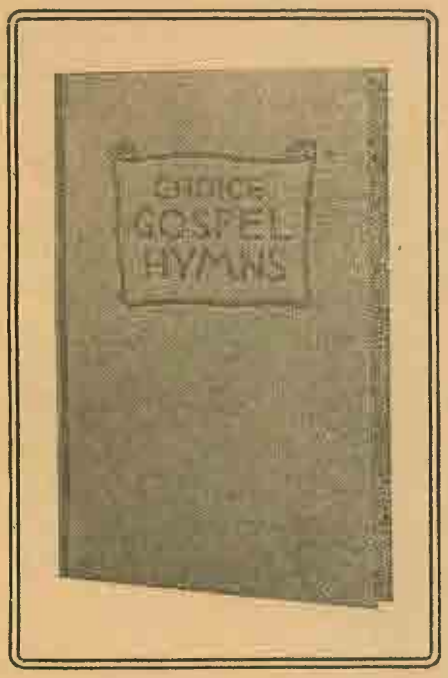

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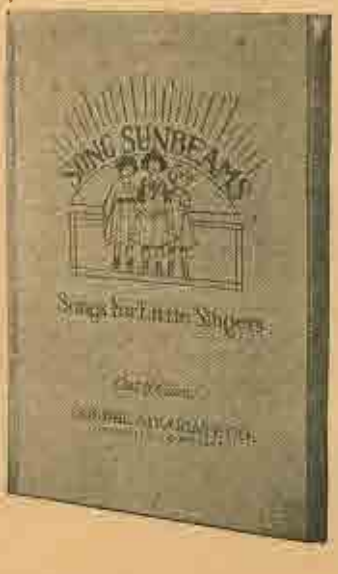

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THE DAYBREAK OF THE GOSPEL WITH THE INDIANS.

BY NOEL B. CUFF.

In November, 1646, John Eliot and others made a second trip to the Indian wigwam of "Waawbon."

"He that preached to them . . . set forth God unto them by familiar descriptions, in his glorious power, goodness, and greatness, . . . thus continuing to preach the space of an hour. We desired them to propound some questions.

"The first question was suddenly propounded by an old man then present, who, hearing faith and repentance preached upon them to find salvation by Jesus Christ, he asked whether it was not too late for such an old man as he, who was near death, to repent or seek after God.

"This question affected us not a little with compassion, and we held forth to him the Bible and told him what God said in it concerning such as are hired at the eleventh hour of the day. We told him, also, that if a father had a son that had been disobedient many years, yet, if at last that son fall down upon his knees and weep and desire his father to love him, his father is so merciful that he will readily forgive him and love him. So we said: 'God is more merciful . . . than any father can be to his rebellious child whom he hath begot;' . . . and that, therefore, if now they did repent it was not too late as the old man feared; but if they did not come when they were thus called, God would be greatly angry with them, especially considering that now they must sin against knowledge, whereas before we came to them they knew not anything of God at all."

An idler may ease his conscience by thinking that he will enter the Lord's vineyard at the eleventh hour of his life and then receive as much pay as those who bear "the burden and heat of the day." But the narrative in Matt. 20: 7 is speaking of those who had had no opportunity to work. It does not contain a promise for willful idleness. The lesson was likely intended to show that the Gentiles, though called later, would enjoy equal privileges with the Jews. Its application to-day would apply to characters similar to the Indian in the preceding discussion, and not to those who repeatedly hear and refuse to accept the gospel until they see death approaching.

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From the Brethren

Sullivan, Ind., June 10.—I have been engaged in some house-to-house work among the members at Libertyville, New Goshen, and Sullivan for the last few days. On Saturday night and on Lord's day I listened to three fine sermons and a memorial address by Brother Daniel Mathis, a true and noble preacher of the word. The church house at Libertyville was well filled, and all were attentive listeners. I shall go to Berea to-day and preach two nights.—Andrew Perry.

Lawrenceburg, Tenn., June 10.—I am open for engagements to lead the singing in meetings this year, and would be glad to communicate with any preacher or congregation needing a singer for meetings. I have engagements for the latter part of August and first of September. I sang last year with J. T. Harris, Lawrenceburg, Tenn.; Flavil Hall, Trion, Ga.; and J. Porter Sanders, Jackson, Miss. For reference, write either of them; J. E. Thornberry or E. O. Coffman, Lawrenceburg, Tenn.; or Frank Baker, Berry, Ala. Write me either at Vernon, Ala., or at Lawrenceburg, Tenn.—M. L. Johnson.

Clovis, New Mexico, June 10.—While we have a few congregations dotted here and there over the State of New Mexico, this State is largely a destitute field. As I wrote sometime ago, we have but few preachers here. We need more workers. Who will help keep a man or men in this field? I am the only preacher devoting all his time to the ministry within a radius of fifty miles of Clovis. Brother Barnhill is living near Portales, but is not giving all his time to the work, no doubt because he has had to do so much at his own charges. At several points where we have no church and but one or two members I have been urged to come and hold a meeting. I have a missionary spirit and want to preach in mission fields, but must have help to do it. I have just delivered a few lectures against evolution at Floyd, some twenty miles west of Portales; and I found three members there, and all are anxious to have a meeting. Brother A. J. Hunt lives at Floyd, having just moved there from Oklahoma, and he is anxious to have the meeting. Brethren, if you will help me hold a meeting there, send your contributions to him at Floyd, New Mexico; or just send to me, at Box 57, Clovis, New Mexico, and say it is for the Floyd meeting. I aim to hold the meeting, anyway, but I really think the brethren should help.—D. S. Ligon.

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CURRENT COMMENT

By JAMES A. ALLEN

The Christian Advocate, Birmingham, England, speaking of the consolidation of the Methodist, Presbyterian, and Congregational churches in Canada, "under the name of the United Church of Canada," says:

When the question was decided in the General Assembly, the voting was by churches, and the many small churches of the West were mostly in favor of union. But in the larger churches of the cities, especially in such centers as Toronto and Montreal, there has all through the long period of negotiation been a large opposition section, and this appears to have grown since the final decision. A plebiscite of the members of the Presbyterian Church has been taken, and, when the latest figures were received, in a vote of about two hundred thousand, there was a majority of approximately five thousand against union.

It is a mistake for men to give more thought and attention to unity between one another than they do to unity between themselves and God. The main thing is for a man to bring himself into unity with God. All who become united to God, by the same act become united to all of God's children. It is impossible to be united to God and divided from any of God's children. The same thing that makes a man a child of God makes him a brother to all other children of God. All of God's children are members of God's family. God has no children that are not in his family. The family of God is the church of God, and the church of God is the body of Christ, of which every Christian is a member. "And he is the head of the body, the church." (Col. 1: 18.) "And gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) The same thing that makes a man a Christian makes him a member of the church.

It is also a mistake to think that Christian union is a merger of denominations. "The unity of the Spirit in the bond of peace" cannot be established by a vote on either side of any question. The kind of unity taught and required by the Spirit is a kind of unity that does not admit either majorities or minorities, but that embraces *all* on the *same side* of every question, making impossible the taking of a vote on any article of faith or doctrine. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that *ye all speak the same thing*, and that there be no divisions among you; but *that ye be perfected together in the same mind and in the same judgment.*" (1 Cor. 1: 10.)

Unity of faith necessarily consists of believing, teaching, and practicing what the word of God authorizes and requires. In no other way can "ye all speak the same thing" and "be perfected together in the same mind and in the same judgment," except by conforming to the divine injunction: "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.) All the division and trouble that now exists, or that has ever existed, in the religious world, has been brought about by a violation of this rule. All can accept and practice the things authorized and required in the Bible, and upon such things can heartily "keep the unity of the Spirit in the bond of peace" without either majorities or minorities. All cannot conscientiously come to any other ground.

The religious world is divided, torn, and distracted over things not once mentioned in the Bible, as well as over the elimination of things that the Bible clearly commands and requires. Such things as the substitution of sprinkling for baptism, a refusal to tell sinners what the Bible teaches them to do to be saved, the organization of religious institutions other than the church, the introduction of instrumental music, and various other things not once mentioned or authorized in the Bible, are the things that are causing the trouble and that are disturbing the peace and happiness, as well as retarding the usefulness, of the people of God? Why can't all come to the Bible? Why can't all teach what it teaches and practice what it requires? In this way strife and division would automatically vanish; and "the unity of the Spirit in the bond of peace," in which all would "stand fast in one spirit, with one soul striving for the faith of the gospel," would instantaneously become a blessed reality the moment all candidly and honestly decided to come to the Bible.

✡ ✡ ✡

Speaking along another line, the Christian Advocate further says:

Under the title, "What Others Say of Us," the Baptist Times has the following quotations: "Everywhere in the New Testament the baptism of such as had become believers is presupposed, and the New Testament knows nothing at all of any other baptism." (Professor Kaftan, of Berlin, in "Dogmatic Theology.") "Christian baptism is not to be received, any more than faith, by inheritance. . . . This is the great reason why we cannot believe that it was administered in the apostolic age to little children." (Dr. E. de Pressencé, in "The Apostolic Age.") "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters." (Dean Stanley, in "History of the Eastern Church.")

There can be no doubt that Jesus commands all believers to be baptized. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) "Go ye into all the world, and preach

the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. . . . They then that received his word were baptized." (Acts 2: 38-41.)

Babies were not sprinkled in New Testament times. Infant sprinkling was not taught by inspired men. Jesus commanded that believers be baptized, and no apostle or evangelist ever baptized any person before "they spoke the word of the Lord unto him" (Acts 16: 32), that he might have faith which "cometh by hearing" (Rom. 10: 17). No one not mature enough in mind to have faith can be a proper subject of baptism. "Without faith it is impossible to please" God. (Heb. 11: 6.) In New Testament times only believers were baptized. The Bible does not authorize the baptism of others.

The Christian Advocate is also right in indorsing the statement of Dean Stanley, in "History of the Eastern Church," that "there can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the baptismal waters." *Baptizo* can be translated into English only by such words as *dip, plunge, submerge, immerse.* In no sense, and under no circumstances, can the word be translated by *sprinkle* or *pour.* But, for the sake of those unacquainted with the Greek Testament, we may say that the meaning of *baptizo* may be easily determined from *the act that was performed* when inspired men commanded baptism. "They came unto a certain water" (Acts 8: 36), "much water" (John 3: 23), "they both went down into the water" (Acts 8: 38), and after the baptism "they came up out of the water" (Acts 8: 39). Baptism is referred to as a birth (John 3: 5) and as a burial and resurrection (Rom. 6: 4; Col. 2: 12). All concur in testifying that immersion was the universal practice of New Testament times and that there were no unimmersed persons in the primitive church. Since Christ instituted the ordinance of baptism, every believer spoken of as saved, or pardoned, was an immersed believer. After the establishment of the church upon the day of Pentecost and the preaching of the first gospel sermon, no immersed person was recognized by inspired men as saved, or pardoned. No unimmersed person can now be regarded, in the light of the Scriptures, as a member of the true, primitive, and apostolic church of Christ.

And not only are penitent *believers* to be *immersed,* but the *design* of such an act is presented with equal force and clearness in the Bible.

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OUR CONTRIBUTORS

THE LOCUSTS AND THE SPIDER.

BY JAMES E. CHESSOR.

"The locusts have no king, yet they go forth all of them by bands." (Read Prov. 30: 24-28.) The lesson of the locust is that of *unity.* They unite their efforts, go forth "by bands." By banding together they have accomplished wonders.

The locust is a well-known insect of the grasshopper family which commits grievous ravages on vegetation in the countries which it visits. Jehovah wrought one of the plagues in Egypt by bringing great swarms of locusts upon the land. The description is graphic. "And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous they were; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt." By going forth "all of them by bands," Pharaoh found in the locusts an enemy against which he and his people were powerless. Locusts still plague some parts of Arabia and Persia.

Since the locusts have no king or leader, they band themselves together. In unity they find strength. Divided and scattered, they can effect no plague; but they make up for their individual weakness by mutual coöperation. From the locusts, then, we get the lesson of united effort, concert of action, unity and harmony. This is a needful lesson.

Nations can profit by it, and the smallest units of society can profit by it also. Communities and churches can benefit especially by application of the principle. The pioneers knew something of unity, and had they not known it they should not have been "empire builders." An illustration is in point. How were those huge blockhouses erected on the banks of the Cumberland when Nashville was founded? Eight stockades were reared up by a handful of men in an incredibly short interval. It was accomplished by united effort. The pioneers laid hold as one man, and shoulder to shoulder they rolled the logs into position; and shoulder to shoulder they defended those forts when swarms of red savages assailed them. And how did a newcomer clear his ground for corn? The older readers will know. They had a logrolling. Uniting their strength, they rolled the logs together in great heaps and cleared the ground. In the same way they reared the cabin. They were neighbors indeed.

Abe Lincoln was a pioneer, a "po' white," of Kentucky. He emigrated to Illinois, split rails, rolled logs, learned things, and became the sixteenth President. And it was he who spoke of unity in a notable speech. "A house divided against itself cannot stand," he said, alluding prophetically to the impending division over slavery. But Jesus had said this eighteen centuries before. Jesus stressed unity. He prayed that his followers might be one: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one." Why all this division? Why are there faction and trouble-making even in congregations of the church of Christ? Because people are heedless to the spirit of the prayer for unity. Riven into factions, jealous, envious, warring among themselves, we certainly need to learn the lesson of unity to-day. Truth should unite Christians, and love should cement the tie.

"The spider taketh hold with her hands, and is in kings' palaces." The lesson of the spider is that of *perseverance.* The word translated "spider" here is rendered "lizard" in the American Revision. The lesson is the same whether taught by spider or by lizard. There are many species of spider in Palestine, some of which spin webs, like the common garden spider. "The spider taketh hold with her hands," which shows that she is not afraid to essay the task. She takes advantage of her very insignificance and creeps unobserved into the palace of the king. If she were timid and afraid, she would not enter the king's house to weave her web. The slothful fellow to whom one talent was vouchsafed was "afraid," he said, and went and hid his lord's money. But the spider has the courage of effort; if she fails once, or twice, or many times, she is not a whit discouraged.

The little story of Bruce and the spider is beautiful and impressive. Having lost six battles in his struggle against England, Bruce, king of Scotland, became discouraged, retired to his hut, and threw himself on a bed of heather. He spent a sleepless night worrying about his throne and Scotland's future. But when the morning sun broke through the thatch, Bruce saw a spider trying to fling a thread from one beam to another. The spider tried once, and failed; twice, and failed; thrice, and failed. Nothing daunted, the doughty insect kept on doggedly. Bruce became interested. The spider made the fourth effort, and failed; the fifth, and failed; the sixth, and failed. But the patient insect, six times foiled, prepared for the seventh effort. Bruce now watched with bated breath the seventh effort. Would the insect fail again?

"One effort more, his seventh and last!
The hero hailed the sign!
And on the wished-for beam hung fast
The slender, silken line.
Slight as it was, his spirit caught
The more than omen, for his thought
The lesson well could trace,
Which even 'he who runs may read'—
That perseverance gains the mead,
And patience wins the race."

Bruce renewed the struggle against the invader and ultimately set Scotland free and made his throne secure. He had learned the needed lesson of perseverance from the spider. The lesson of perseverance recurs numerous times in the Bible. It is stressed especially in the Pauline Epistles. "And let us not be weary in well-doing," Paul wrote the Galatians: "for in due season we shall reap, if we faint not." "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses," he wrote to the Hebrews, "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."

"There are four things which are little upon the earth, but they are exceeding wise." Then Solomon shows wherein they are wise: the ants, by providing their food in the summer; the conies, by making their houses in the rocks; the locusts, by going forth all of them by bands; the spider, by taking hold with her hands. The practicability of the lesson taught by each is clearly seen. The four little creatures are so wise that Solomon speaks of each as having human attributes. The ants are a "*people* not strong," he says; the conies are but a "feeble *folk;* the locusts "have no *king;*" and the spider "taketh hold with her *hands.*" They are God's wise little people, and Solomon, the writer of many proverbs, commends their wisdom to us.

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WHAT SHOULD BE DONE WITH DISORDERLY MEMBERS?

BY W. T. BEASLEY.

When we are asked this question, being members of the body of Christ, the household of faith, the family of God, having studied our Father's book, the Bible, as we should, we very well know that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.)

God being a loving, tender Father, ever watching over his family for their good, we can always bear in mind that his rule of action toward his children is exactly what it ought to be. To the sinner God has made known certain conditions that we find recorded in his Book—faith, repentance, and baptism—to all of which every loyal member in the body of Christ will agree; to the faithful, active members, other duties, such as virtue, knowledge, temperance, etc., which we will not deny.

"The body is one, and hath many members." (1 Cor. 12: 12.) It is a lamentable fact with the church, as with all other public institutions, that bad material is contained therein. Such should not be the case with the church. If we people that accept the Bible as our only rule of faith, doctrine, and practice would act according to our Father's teaching, we would not be troubled with the unruly or disorderly members very long.

But some would like to know what it is to be disorderly and what must be done with such. To be disorderly is to be unruly, not walking according to rule or law, thereby showing a disrespect for the Ruler and his law. This can be done by omission and by commission. A person claiming to be a Christian, who has sinned either by omission or commission, yet refuses to be governed by a "Thus saith the Lord" in making amendment for such conduct, is disorderly.

Paul says: "Now we exhort you, brethren, warn them that are unruly." (1 Thess. 5: 14.) We have many unruly members that should be warned or exhorted. (Heb. 3: 13.) Those who are guilty of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" (Gal. 5: 19-21), those who refuse to work (2 Thess. 3: 10-15), brethren which cause "divisions" (Rom. 16: 17), and those that are "idle, wandering from house to house," and are "tattlers" (1 Tim. 5: 11-15), being warned by faithful brethren and refusing to reform, should be withdrawn from; or, as our Savior said: "But if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5: 13). Paul says: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." (1 Cor. 5: 6, 7.) The foregoing passages teach us that we should cast out those that have lost their influence for good, and that we would be a new lump, but unleavened (an old lump) as long as we allow such to remain among us.

Again, Paul says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 17, 18.) Paul teaches us that unless we separate ourselves from the unclean or disorderly we cannot call God our Father, nor will he recognize us as his children.

Again, Paul says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of weakness; considering thyself, lest thou also be tempted." (Gal. 6: 1.) When we do everything rea-

sonable and right to restore the disorderly and fail, the only course left for us to pursue is to separate ourselves from the unruly by casting them out or withdrawing from them. (2 Thess. 3: 6.)

Remember, brethren, that we have been commanded to withdraw "*from* every brother [without respect of person] that walketh disorderly." I know of members who are walking disorderly that are being retained in the church on account of being good to pay, and others on account of being members of families in high society. Such should not be tolerated for a moment. Brethren, God is holding us responsible for our conduct toward the brethren. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." (1 Cor. 5: 11.) After reading this plain statement, brethren will eat, drink, and keep the company of such characters, both at home and abroad. I am glad to say that the brethren at Corinth had conducted themselves toward the disorderly brother in such a way that Paul, in speaking to them, said: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." (2 Cor. 7: 11.) Brethren, can it, will it, be said of us in the great day of accounts that we are "clear in this matter?"

When you know of many who are walking disorderly that have not been warned, have not been withdrawn from, what do you say, brethren? Let us have a clean membership. The church is suffering along this line.

COMMENTARY ON FIRST CORINTHIANS. No. 22.

BY C. E. W. DORRIS.

Chapter IV.—Continued.

PAUL PROMISES TO VISIT THEM. (Verses 18-21.)

Verse 18. *Some are puffed up,* etc. Some thought they were safe in their party strifes, because they supposed Paul would not revisit Corinth and show up their false teaching and practice. Note the advantages which the height and haughtiness of some envious teachers took upon Paul's absence from Corinth. They entertained low and contemptuous thoughts of him, and vaunted that he did not not come before them, nor stand among them.

19. *I will come to you shortly, if the Lord will.* Paul fully purposed to follow Timothy in a visit to Corinth (1 Cor. 16: 7, 8) and put to test those puffed up. *Not the speech of them which are puffed up, but the power.* He will not test the speech of the vain boasters by the power of the gospel, but the authority they profess to have, and the evidence of that authority in the works they have performed. That is, I will not try your boasting and envious teachers by their plausible words and fine talk, discovering who has the smoothest tongue, but I will examine the power. That is, first their authority to preach; next, what power and efficacy there is in their preaching; and lastly, what power and influence their preaching has upon their own practice. I will find out what real good they have done among you, after all their ostentatious braggings.

20. *For the kingdom of God is not in word, but in power.* That is, Christianity does not consist in talking, but in doing; not in vaunting, but in performing great things. By "power," here, may be understood a power of working miracles for confirming and propagating the gospel, which the apostles had, but the false teachers at Corinth had not. To convince men at first of the truth of Christianity, the dead were raised, the devils cast out, and many mighty wonders wrought by the apostles, by which the gospel doctrine was planted, propagated, established, and confirmed. The kingdom of God was not raised at first, or carried on during the apostolic times, by the charms of popular eloquence and rhetorical flourishes, but by a plain way and familiar manner of preaching the doctrine of the gospel, attested by miracles, and accompanied with works of divine efficacy and power. The religion or scheme of redemption established by Christ is not in human eloquence, excellence of speech, but in the power of God manifested through the gospel; and all his true apostles are enabled, on all necessary occasions, to demonstrate the truth of their calling by miracles. It is not words of profession that reign in the kingdom of God, but the power of God in the heart.

21. *What will ye?* etc. Will the church at Corinth be in a condition so I can use love and gentleness, or will it be necessary to use severe reproof? He alludes to the teacher and father, mentioned in verse 15. Shall I come to you with the authority of a teacher, and use the rod of discipline, or shall I come in the tenderness of a father, and entreat you to do what I have authority to enforce? Shall I come among you to regulate disorders and to rectify abuses? Now choose how I shall come, whether in the milder way of kindness, love, and meekness toward you, or exercising the power God has granted me, and deliver you over to Satan. (1 Tim. 1: 20.) Paul intimates a power which he had in the church—namely, the power of the rod—that is, power to inflict the severest penalties allowed in the church.

"RATHER BE A MISSIONARY."

Under the heading, "Rather Be a Missionary Than United States Ambassador," and a subheading, "B. D. Morehead, Nashville, Will Be Sent to Japan," a Nashville daily paper carries the following:

"I had rather be a missionary to Japan and save souls for Christ than be United States Minister to any foreign country, because I believe the reward will be far greater," declared B. D. Morehead, recently chosen missionary to Japan by the church of Christ at Waverly-Belmont, when asked why he was sacrificing his possibilities of success in America for the work in foreign fields.

Mr. and Mrs. Morehead are scheduled to leave Nashville the last of the month, spend six weeks in Los Angeles, Cal., studying the Japanese language under a native instructor, and sail for Yokohama, Japan, August 18, in company with missionaries to India and China from Abilene Christian College, Abilene, Texas, and Harding College, of Morrillton, Ark.

Mr. Morehead was born in Illinois, August 2, 1897, and went to Alabama with his parents at the age of five. He united with the church at the age of thirteen, under the preaching of William Derryberry. During a period of service in the World War, in which he was associated with missionaries who had been in China, Mr. Morehead resolved to be a missionary. With this intention, he attended David Lipscomb College for five years, being graduated in 1924. While in this college he met Miss Nellie Hertzka, daughter of M. B. Hertzka, of 2608 Oakland Avenue, who was also interested in missionary work. They were married on May 27, 1924.

Mr. and Mrs. Morehead have been actively engaged in church work for several years, he as a preacher and she as a teacher of a weekly Bible class at the Industrial School and at the church of Christ clinic on Friday afternoons. She specialized in Bible in David Lipscomb College.

Dreams of great things for the people of Japan come to this newly chosen missionary and his wife. He says they intend to establish a Bible mission church in Ochitu, near which place their home will be upon reaching Japan. Natives are soon to be ushered into service, and Americans are to be induced to join in the mission work.

Brother and Sister Morehead left Nashville last Friday at 7:45 P.M., on the first lap of their long journey to the Orient. They go, via St. Louis, to Los Angeles, from which place they intend to sail, if God wills, on August 18, for Japan. Brother and Sister John Dow Merritt, Miss Sallie Ellis Hockaday, and Brother George Benson, who are being sent from the church at Morrillton, Ark., to

labor as missionaries in China, will go on the same ship as far as Yokohama. Sister Hockaday and Brother Benson are to be married at the home of Sister Hockaday's parents, in Granite, Okla., on July 2, and so will go as husband and wife, to consecrate their lives together to the service of our blessed Lord on foreign fields.

The church at Abilene, Texas, is also sending Brother and Sister George K. Dasha as missionaries to India, and thus eight missionaries from churches of Christ will leave the soil of the United States at the same time to labor in the name of the Lord on foreign shores.

Christianity is essentially evangelical. Christians are missionaries and should go "everywhere preaching the word." Congregations should "sound forth the word of the Lord" in "regions beyond" by sending out evangelists, as these churches have done, or by "sending once and again" to the support of those who go.

We hope that the churches will rally to the support of the loyal and courageous brethren and sisters who are willing to give their lives as a sacrifice for others. Any individual or congregation desiring to assist the Merritts or Bensons in China may communicate with C. C. Merritt, Morrillton, Ark.; the Moreheads, in Japan, Frank Jones, No. 6 Arcade, Nashville, Tenn.; or the Dashas, in India, the church at Abilene, Texas, care of J. H. Mead.

J. A. A.

THE PASTOR SYSTEM.

(David Lipscomb, in Gospel Advocate, April 19, 1900.)

The word "pastor" is not used in the New Testament; the word "pastors" is used—the plural. I presume those who object to the term "pastor" could have told that its use and application to one man, and he without the scriptural qualifications for teacher or elder, is the chief ground for opposition to the title. The word "pastors," in the plural, is used but one time in the New Testament. Then it is applied to the spiritually gifted persons who were miraculously endowed to do the work of teaching and feeding the flock until the revelation was completed, and until the churches had time to develop the characters suited for elders or bishops. "The pastor" describes one person as the teacher, or ruler, of the church. Neither "pastor" nor "elder," in the singular, is applied to the teachers and rulers of the flock of God. To substitute one man as the teacher or ruler of the flock is contrary to all the precepts and examples of God in either the Old Testament or New Testament, whether you call him "bishop," "elder," or "pastor." The term "elders," when applied to the rulers of the church, is always plural; and while "pastors" is never applied to the uninspired, the chief objection to it is found in its designating the one-man rule and teaching in the congregation. If "elder" or "bishop" were used to designate but one teacher, it would be objectionable, because such a teacher is not found in the Bible. Then the characteristics well set forth in the article of our brother are wholly ignored in the office of pastor, as now used. The characteristics of the elders are those that grow out of age, stability of character, and experience. These qualities condemn a man as unfit for the modern pastorate. A young man, pert, flippant, that can create a sensation and entertain the people, is the model sought after.

The possession of age, experience, and the scriptural qualifications of an elder unfits him for "the pastor." Hence, young men are sought as pastors. If our brother will advocate such an eldership as his definitions describe, and such aged, experienced men were teachers and shepherds of the flock, whose characters are formed, and whose relations to the flock are permanent, and not dependent upon the size of the salary, there would be little objection to the term applied to them, although it is better to distinguished the inspired men as "pastors," the uninspired as "elders" or "overseers," as the Scriptures distinguish them.

But the true character and qualifications are set forth in the definitions given in the foregoing article and should be observed in the selection, whether they be called "elders" or "pastors." The moneyed relation is an improper one to exist between a church and its teacher. I do not mean the teachers and elders that give their time to the service of the church should not be supported, but an elder whose relations to a church depend entirely upon the salary he receives is not a scriptural elder, pastor, or teacher. He comes under the head of a "hireling," as described by the Master, rather than the shepherd of the sheep. I trust our brother will see his own definitions condemn the pastor, the elder, or any one-man power in the church, and that one without the scriptural qualifications.

Is it wrong to ask denominations—Baptists, etc.—for help to build meetinghouses for the church of Christ?—H. J. GARNER, Trenton, Fla.

I do not think there would be any harm in permitting any one to use his money for a good purpose. Cornelius was blessed in the alms he gave before his baptism into Christ. But, generally speaking, there is a life-and-death struggle between all denominations and the church of Christ; and, such being the case, it is hardly probable that the denominations are going to contribute to build houses for a church that is engaged in the work of tearing denominations down. If they so contributed, it would indicate that the ones to whom they contributed are not drawing the line between Christianity and denominationalism as it should be drawn. But it is certainly commendable for members of denominations to so use their money and shows that they rise above denominationalism.

J. A. A.

Many men do not allow their principles to take root, but pull them up, every now and then, as children do flowers they have planted to see if they are growing.

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THE FAITH THAT SAVES AND CONQUERS.

BY S. H. HALL.

In addition to what was said last week about the accomplishment of faith, let us note a few more scriptures that teach its indispensability and the blessings that come to man through faith.

In Acts 15: 9 we learn that the *heart is purified by faith;* in Acts 10: 43 we learn that, through the name of our Lord, *the believer* obtains remission of his sins; in Acts 26: 18 we are told that we are *sanctified by faith* in Christ; in Rom. 5: 1, Paul declares that we are *justified by faith;* in Rom. 14: 23 he also teaches that *whatsoever is not of faith is sin;* in 2 Cor. 5: 7, that the right kind of *walking is done by faith;* in Gal. 2: 20, that we *live by faith;* and in Heb. 11: 6, that *without faith it is not possible to please God.*

Now, consider again in connection with the above list of statements our Lord's declaration, "All things are possible to him that believeth," and John's statement that "this is the victory that overcometh the world, even our faith." No man can read the eleventh chapter of Hebrews through thoughtfully without being powerfully impressed with the great truth that faith is the thing that enables us to overcome and conquer all the problems and difficulties of life.

But the specific question in which we are now most interested is, "the faith that saves and conquers." The Bible speaks of at least two kinds of faith—viz., *the living* or *perfect faith,* and *dead* or *imperfect faith;* and that the reader may know of a certainty that I am not guessing when I say this, or even depending on a necessary inference, but the plain-as-day declaration of Jehovah, we will now read together the following from James 2: 14-26: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

That scripture needs no comment. The soul that hungers for the truth can see that there is a *living faith* and a *dead faith.* The only question now to settle is, which kind of faith is it that *purifies, sanctifies, justifies, gives us the victory over the world,* and *makes all things possible to us?* I think you know without further study, for I hardly believe that a soul that thinks could believe that *faith only,* or the *dead faith,* can *purify, sanctify, save,* and *conquer.*

But it would not be amiss just here to give an example of each kind of faith that James speaks of—viz., the *living* and the *dead.*

Turning to John 12: 42, 43, we have an example of *dead faith,* or *faith only.* "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Do you think these chief rulers were purified, sanctified, and saved? No sane man can so believe.

Now let us look at an example of *the living* or *obedient faith,* found in Acts 6: 7: "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." It is "the obedience of faith" that makes disciples; "faith only" has never yet made one disciple. A disciple means "a learner or a follower of Christ." He condemns, in the strongest words, the idea of merely believing and not doing what he says. "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

And behold the beautiful harmony between all that has been said and the following statements: "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.) "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned loved of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 22, 23.)

It is enough to close this study by reference to the fact that the apostles were commissioned to preach "the obedience of faith" among the nations as the faith that saves and sanctifies. "By whom we have received grace and apostleship, for obedience to the faith among all nations." (Rom. 1: 5.) And Paul closes the Roman letter by declaring that the gospel is "made known to all nations for the obedience of faith." (See Rom. 16: 26.)

GIVE THAT PREACHER PRESTIGE.

BY PRICE BILLINGSLEY.

In a recent issue of a religious paper appears an article from a preacher who wrote to commend (as was proper) the efforts made by our Austin brethren to safeguard our young folks in college. But quite incidentally—or was it?—this preacher gave the names of three big institutions which he himself had attended, and he cited the prestige they give. Clearly, prestige was in his heart as a good thing to be sought.

Now, I am perfectly willing for a gospel preacher to have prestige, provided he knows always what to do with it; but it is a good deal like blue blood which some I meet talk so much about and profess to have. I am sorry to be ordinary, made from the same dirt of the everyday humans about me. I am glad when a fellow owns royal blood; but it does provoke my scorn to see some make an ado over and boast to have it who are as scrub stock and can be picked up on any range. They aristocrats? Pooh! Only poor pretenders. And I have noticed that the best-educated and bluest-blooded are the last ones on earth to mention or parade the fact to gain public esteem. Mark it.

Once a sister, a would-be aristocrat, told me she would like to meet with the little band I preached for, only her social standing would not admit of it. I assured her I understood, for the less fame one has, the more sensitive he is about it, and advised that she guard that precious standing lest she lose it. Brethren, a little learning is dangerous; it can go to the head; though if a fellow can go far enough, he will sober up again. One has to learn a lot before he finds out that at best he is only a fool. It is a matter of great regret that some never learn this much. A sister doubtfully asked Brother Tant if he were educated. He said: "*No, and I don't know any one that is.*"

Once I heard one of our alleged "educated preachers"

bemoan the lack of college-bred preachers. "In no time now," he said, "a fellow will have to be a college man or miss being called to the worth-while churches." Queer how some call attention to themselves by a sort of disparagement. He said that he himself was educated really, though inadvertently—or was it?—he at once told the names of the great colleges where he'd got degrees. I walked away from church sad over the thinly veiled attempt of the preacher to blow himself. Presently I jerked out my watch and told how much I paid for it and all its reputed values and wonders. Then I said it was not much of a watch at that, and so dropped it back in my pocket. For a moment my companion looked his mystification, but he soon caught on and cried out: "Sure, that's just the way that assinine preacher acted, bragging on himself."

Brother Wallace says if a fellow can get degrees and then put 'em away and forget all about it, he may make it all right. The trouble is, he may not be able to forget; they are in his system so, specially if he be a preacher and does not hate himself, anyway. He's likely to get to thinking about prestige and other such things which the world loves, and directly or indirectly begin throwing bouquets at himself. Well, I'm sorry. But if prestige is on his mind and nothing else will do, I say give it to him. Perhaps the sooner he's blown up and explodes, the better it will be for the church of the living God and that blood-bought way which must forever protest the wisdom and ways of men.

BIBLE AND NEW TESTAMENT FUND.

BY S. F. MORROW.

After an experience of thirty-five years in giving to boys and girls New Testaments, teaching them a proper division of the word, from the results I have seen by their studying the word, I am forced to conclude that this is one of the best ways, if not the best way, to extend the kingdom of our Lord and Master. To enlarge this work, we are asking every one who has a willing heart to join us in this great work. Undenominational, whosoever will may participate in this great and glorious work. We want every congregation of worshipers, regardless of color or name, to keep a stock of plain Bibles and Testaments at their place of worship for distribution, and to see that every poor widow and orphan child has a Bible or Testament. All books are to be furnished at cost.

I have made arrangements with the New York Bible Society to furnish these books. This society gives away millions of Bibles yearly, mostly to foreigners. This society was established in 1809 and incorporated in the year 1866. It exists for the sole purpose of distributing the Bible in sixty-six languages, free to those who cannot pay, and to others at cost or less. The society is maintained by church collections, donations, legacies, and annuity bonds. My object is to start a Bible and New Testament fund, that every boy and girl and every one who is unfortunate may have a Bible or Testament. The Gospel Advocate Company, of Nashville, Tenn., gladly contributes its service to receive all Bibles and Testaments and reship, charging only drayage and wrapping expenses. When a church or any one wants one hundred or more, they should be shipped direct from the factory. It appears to me this is the proper way to handle most of the books and money. I will furnish any information as to ordering.

All the purpose we have in this is to get all to read for themselves. It is sad to see how careless parents are along these lines. I have found homes in Davidson County Bibleless, and counties in Tennessee where not a Bible is kept for sale. No wonder our young people are going to destruction, and we parents certainly will be held responsible. If not, why not?

We have decided to start to raise a fund for this work of fifty thousand dollars, payable as it suits the donors. All who want a part in this work are requested to write to the Gospel Advocate Company, Nashville, Tenn. This company is to handle all money or checks that comes to Nashville. Their books will be audited yearly. They will not handle the funds on any other basis. The Lord willing, we want to make our first order in July, 1925. Let all remember that this is a free work. If any one can suggest a better plan, let us have it.

We feel certain that Tennessee will want or needs two or three thousand dollars' worth of these books yearly; the great State of Texas will want the same or more, we hope; and we also hope that every other State in America will use many books. May the Lord help us to awake to our duty and save America with his Words, the only hope we have.

To raise this fund, Mrs. Morrow and I will give ten thousand dollars—one thousand dollars annually. If the brethren and congregations want to have a part in this work, let us hear from you. If any town in any State wants five hundred dollars' worth of Bibles per year, or any other amount, we will add you to our list. If you prefer, we will put you in touch with the Bible Society, and you can do your own ordering and pay your own money. This is the most economical plan. Jesus said: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

THE CHINA MISSION.

BY R. S. KING.

Our readers have already been informed about the new China mission. The church at Morrillton, Ark., is taking the responsibility of this work, but are not able to take it all upon themselves, as they are now giving seventy-five dollars per month to foreign missions, besides doing work at home. A few churches have been given opportunity to help in this great work in becoming regular monthly contributors, and you can have fellowship with them, if you so desire. The time is short to raise the two thousand dollars necessary for their passage, hence this appeal to the brotherhood. Reservations have been secured for their passage on the Steamer Siberia, leaving dock on August 18, and this money must be in hand before that date. The brethren are asking the willing-hearted to give a certain Lord's-day's contribution, and they have appointed the third Lord's day in July for this purpose.

If you are not interested in missions, perhaps it is because you have put nothing into missions. You cannot get interest from the bank unless you have something there. Why not commence now and put some of your dollars to work for the Lord, also work and pray for missions? The Lord is not willing that any should perish, and he has left it to us to see that all people hear the gospel. Shall we fail him now, or will we do our share?

Send your offerings to C. C. Merritt, treasurer, Morrillton, Ark.

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OUR MESSAGES

H. Leo Boles preached at Foster Street, this city, last Lord's day.

M. D. Baumer, Carthage, Tenn., June 24: "Two were added by statement last Lord's day."

O. C. Lambert will begin a meeting at Pleasantville, Tenn., on the first Sunday in July.

V. E. Gregory preached at the Neeley's Bend church of Christ, Madison, Tenn., last Lord's day.

F. L. Young, Paris, Texas, June 24: "There were two men and one woman baptized last Sunday."

J. R. Hovious preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night.

J. E. Bacigalupo preached at Gowan's mission, in Rutherford County, last Lord's-day afternoon. Splendid attention."

T. E. Richardson, Culleoka, Tenn., June 22: "C. S. Austin will begin a tent meeting at this place on the first Lord's day in July."

We are in communication with an excellent song leader for protracted meetings. Kindly address the Gospel Advocate office.

Charles L. Speir, Lone Oak, Texas, June 25: "The mission meeting at Lone Oak, Texas, resulted in a congregation of loyal Christians."

A. B. Barret, Fayetteville, Tenn., June 24: "Plans changed. Can hold some meetings. Receive all mail here. Begin at Shelbyville, Ky., Sunday, June 28."

J. F. Chambers, Sheffield, Ala., June 25: "G. A. Dunn, Jr., recently closed an eleven-days' tent meeting for the church here, with twenty-six additions, twenty-one of which were by baptism."

Claud F. Witty, Detroit, Mich., June 22: "The work at the West Side Central Church, Grand River and Fourteenth Avenues, is making fine progress. Crowded house, many new members, and fine interest."

T. H. Roberson, Russellville, Ala., June 26: "G. C. Brewer, of Sherman, Texas, will begin a protracted meeting here on July 5, to continue about thirteen days. A tent will be used on the Courthouse Square."

C. C. McQuiddy, Alma, Ark., June 16: "Two confessions at the evening service. I will begin our protracted meeting on July 5. I will do the preaching. R. L. Hazelet, of Morrillton, will conduct the song service."

I. A. Douthitt recently closed an interesting meeting of a week's duration at Lavergne, Tenn., with four baptisms and two restorations. Brother Douthitt will be with this congregation for another meeting next year.

T. W. Phillips, Jr., Homer, La., June 23: "I am in a very promising and encouraging meeting here. The Bossier City meeting in Shreveport postponed until July. We expect to establish a new congregation there."

Ira Wommack, Maysville, Okla., June 22: "The meeting at Eola, Okla., came to a close yesterday afternoon. Three were restored and three were baptized. I began at Maysville last night. There was one confession at the first service."

F. B. Srygley began a meeting at Des Moines, New Mexico, last Lord's day, and will begin at Clayton, New Mexico, on Sunday night, July 5, and at Peublo, Col., on July 19. Let every one write to their friends in those places to attend these meetings.

J. Fairs Nichols, Fancy Farm, Ky., June 23: "On the first Lord's day in June and on Saturday night before I was with the church at Dexter, Ky. Good hearing. I was at Antioch, Ill., last Saturday evening and Lord's-day morning. Good services both times."

H. M. Phillips, Nashville, Tenn., June 27: "Just closed a mission meeting at Oakdale, Tenn., with six baptized, one restored, one who said he had been scripturally baptized, eight others found, and a congregation of sixteen started. J. S. Turner led the song service. I will begin a meeting at West Palm Beach, Fla., on June 30. This is another mission field. The Gospel Advocate rings true to *the Book.*"

Allen Phy, Brownsville, Tenn., June 22: "We had two good services here yesterday. Our meeting has been postponed one week, and will begin the second Sunday in July. Any brethren passing through Brownsville are invited to meet with us."

A. R. Holton, Thorp Spring, Texas, June 25: "This is to announce the Thorp Spring encampment, which will be held this year on the first and second Sundays in August. E. M. Borden, of Oklahoma City, Okla., will do the preaching. V. O. Teddlie will lead the song service."

Telegram from A. Smith Chambers, Sheffield, Ala., June 27: "Closed meeting at Nauvoo, Ala., with thirteen baptisms. Am now in a tent meeting with East Florence congregation. Overflowing crowds. Preached six sermons, and have had twenty-three baptisms and four restorations."

J. S. Daugherty, Rockdale, Texas, June 13: "I have just read and studied 'Boll's Doctrine Reviewed,' by Whiteside and Nichol. I wish to commend this little booklet to every preacher and member of the church everywhere. Order several copies of this splendid work and thus silence this false teaching."

E. T. Brazzell, who has lived at Blytheville, Ark., for the last five months, was in the Gospel Advocate office on June 23. Brother Brazzell will be in Cannon County and Warren County holding meetings during the present summer and fall. He reports two additions at Blytheville on the third Sunday in June.

H. J. Garner, Trenton, Fla.: "The Union church of Christ is asking for help, through the Gospel Advocate, to build a house of worship. We have been meeting in the schoolhouse for about two years. We have almost half enough to build. If any one can help, send to H. J. Garner, Trenton, Fla. The Lord will bless a cheerful giver."

John W. Fry: "The work of caring for orphan and dependent children is admitted by all to be a good work, and the way to increase the good is for more to take part. It is to be hoped that all interested will make liberal contributions to the Tennessee Orphan Home on the first Sunday in July; and if not at that time, then on the following Sunday or any other day most convenient to those who want to take part."

Thomas J. Wagner, Rockwood, Tenn., June 22: "As direct results of our meeting, in which Charles Holder, of Bridgeport, Ala., very ably assisted us by doing the preaching, there were two baptisms, and three came from the 'digressives.' Two others from the 'digressives' just before the meeting. We are slowly, but surely, growing. I preached in the afternoon yesterday at a mission point where Brother Turner and I will go on the second Lord's day in July to begin a protracted meeting under a brush arbor. Long live the Gospel Advocate! It is doing great things."

R. E. L. Taylor, Decherd, Tenn., June 27: "I closed a good meeting at Greenville, S. C., with thirty-nine additions—thirty-five baptized and the others confessing their wrongs. Among those baptized were ten Baptists, including a Baptist preacher and his wife, and three Methodists. We closed at the water Thursday night, at which time ten were baptized. G. F. Gibbs has done and is doing a good work at Greenville. He did the baptizing, which helped me out much. The time has come when Brother Gibbs needs some one to help him in this work, that the gospel may be preached in other parts of this city. Will some young man go to his assistance and help him in this great work?"

J. G. Allen, Nashville, Tenn., June 29: "I began an eight-days' meeting in Franklin, Ky., June 21, that I enjoyed very much. The brethren have a new house on the corner of Washington and College Streets, one block north of the Square. W. M. Rutherford, E. M. Tarpley, A. H. Sweat, and Tom Angel are the leaders, and they have the assistance of a splendid band of men and women in the work. It was their wish that I devote my time to Christian duties, which I gladly did. It is indeed a pleasure to labor with brethren that are free from hurtful hobbies that are sapping the life out of so many congregations over the land. I left them feeling that the church of Christ on College Street in Franklin is in good hands and that a bright future awaits them. Preaching brethren need have no fear but what they will be well cared for if they should be invited there, because those brethren know that preachers have financial obligations as well as others. One young lady was baptized during the meeting. Correspondents will please address me in care of the Gospel Advocate."

Morgan H. Carter is in a meeting with the Twentieth Avenue and Avenue K church of Christ, Galveston, Texas.

E. G. Creacy, Indianapolis, Ind., June 24: "The meeting with the East Side Church continues with unabated interest. Eleven additions to date. Basket dinner on Sunday."

W. R. Samuels, Friar Point, Miss., June 22: "W. E. Morgan and Jack Meyer closed out a two-weeks' meeting at Clarksdale, and we were successful in finding a few loyal members scattered in and around Clarksdale; hence, we are meeting on the first day of the week in the courthouse."

J. H. Hines, Milton, Fla., June 24: "I am here in a mission meeting, preaching day and night in the Masonic Temple. There are a few members of the one body here, but they are not doing anything for the Lord. It is my desire to establish a church after the New Testament order. My next meeting will be at Coopertown, Tenn."

On page 631 will be found an offer, by S. F. Morrow, of Nashville, Tenn., to start a Bible and New Testament fund. Distributing Bibles and Testaments is a great and grand work. The Gospel Advocate is glad to assist Brother Morrow in any way possible. Address all communications to the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

A. B. Lipscomb preached to two large audiences at Charlotte Avenue, this city, Sunday. The morning services were of special importance, being the first in the history of the church with the title clear to the new meeting-house. The treasurer, Jesse Cullom, announced that the church debt had been paid in full, and he held up before the congregation the canceled mortgage.

J. H. Childress, Nocona, Texas, June 24: "J. Early Arceneaux closed a protracted meeting at this place last night. As a result of our effort, three were added to the one body by baptism; one returned, confessing his sins; and one lady placed her membership with the local congregation. The song service was unusually good. R. M. Morgan, of Floydada, Texas, was the leader."

S. H. Biggerstaff, Mocksville, N. C., June 27: "I am conducting a meeting at Jericho, five miles west of this place. The interest by the world is about as good as could be expected, but the interest by the church is somewhat below par at present. If we can only get the members of the church to stop devoting their time to lodges and things of that kind and consecrate their efforts more in the vineyard of the Lord, we shall have a very successful meeting."

Mrs. W. J. Hogan, Speigner, Ala., June 18: "Our meeting closed on Friday night, June 12, with a crowded house and interest at its best. D. E. Mason did the preaching. Seven were added—four from the Baptists and three from the world. We feel very much encouraged over the results and ask the prayers of the brotherhood for us in our efforts. We are still being persecuted in many ways, but we know that 'all things work together for good to them that love the Lord.'"

S. E. Templeton, Spearman, Texas, June 20: "On last Sunday night G. C. Brewer closed a very fine meeting in Amarillo with the Tenth Street church of Christ. There were thirteen baptisms, six restorations, six additions by relation, and three from the 'Christian Church,' making twenty-eight accessions in all. Last Wednesday night I began a meeting at this place, to continue through Sunday night, June 28. This is a mission point, with but few scattered disciples of Christ."

L. S. White, Wichita Falls, Texas, June 25: "We have recently had a fine meeting at this place, conducted by home forces. The meeting continued over three Lord's days. The audiences were large and much good was done. There were twenty additions, some of these from the denominations. The work is doing well in Wichita Falls. Since I came here last October there have been one hundred and thirty-four additions. I am now conducting a meeting in a schoolhouse out in the country. Interest fine."

From the Kerrville (Texas) Mountain Sun, June 18: "The Christian revival meeting, conducted by Evangelist H. F. Oliver, of Austin, at the Union churchyard, will be continued over next Sunday night. The meeting so far has been a success. There were five converts baptized last Sunday. A congregation of forty members with elders and deacons has been set in order. The members of this newly organized church of Christ will use the Union church house as a place of worship until they can construct a building of their own, which they are now planning to do."

John W. Hedge, Kosse, Texas, June 23: "Record attendance in the mission meeting at Bearden, Ark., May 22 to June 5. I am to return to reap the harvest next fall. Homer Ferguson, of Kingsville, Texas, led the singing and I did the preaching in a fourteen-days' meeting at McGehee, Ark., June 5-19. Four confessed Christ."

J. C. Mosley, Moore, S. C., June 25: "We were locked out of the schoolhouse last Lord's day, but we have another place to meet we like much better. We have a church house at Moore, but not at Stone Station. We have been giving away copies of the Gospel Advocate; other papers, letters, tracts, books, etc., till we have the adversary getting busy to do something, which is good encouragement."

Leslie G. Thomas, Indian Mound, Tenn., June 22: "Our meeting continues. Hundreds are hearing the gospel. Last night every available seat was occupied, extra seats were provided, and the platform was completely surrounded, and that almost entirely by grown people. Scores were unable to get into the building. The brethren here have a new house, and they are encouraged. In the afternoon I preached at Legate, a few miles from here."

Thomas E. Milholland, Bartlett, Texas, June 16: "Just why a man as poor as I have been, who was bereft of a father early in life, being left with an invalid mother and two brothers, going to school at night trying to get an education, almost without clothes (even wore trousers I made of a sugar sack)—how such a man has been so wonderfully blessed is all unexplainable to me. Now I have calls from eight different places to locate with them. Calls for more July and August work than time on the calendar. Brethren, God can save folks when it frosts, even in a freeze. Call some cooler dates."

Bynum Black, McAlester, Okla., June 23: "I am holding a mission meeting this week at Crossroads, halfway between Stigler and Kanima, Okla. The brethren at both towns are attending and coöperating in the good work. It is a Baptist community. There are many nice people here. Two or three Baptist preachers are attending. We are having large crowds each night. Farmers are very busy, but still they find time to hear the great messages of salvation. I go next, if the Lord wills, to Okmulgee, Okla., and preach over the fourth Lord's day. From Okmulgee I go to Myrtle Springs, Texas, for a meeting, July 4-12."

A. D. Barber, Surgoinsville, Tenn., June 24: "I inclose check for renewal for another year, as I cannot do without the Gospel Advocate in this part of Tennessee, where there is so much denominational teaching and no Bible teaching. I would be glad if you could send a good gospel preacher to this (Hawkins) county, as there is a great work to be done here. This part of Tennessee is a great mission field. Some of the preachers are announcing that they are evolutionists, and to prove it they say the Bible does not mean what it says in many places. So I think that this is a great mission field for some one." We suggest that some of our preaching brethren kindly write to Brother Barber.

H. D. Jeffcoat, Ackerman, Miss., Route 4, June 23: "I was with the church at Old Union on the fifth Lord's day in May. We have turned Mr. R. L. Jackson (the Adventist that has been wanting a debate) over to I. B. Bradley; so we are looking for a real lively time some time this fall. On Monday I ran down to Berclair and baptized two fine young persons. They had been attending the worship kept up in the home of Will Jeffcoat, near there, and wanted to obey the Lord. Be faithful, brethren; God gives the increase. The work is great in Mississippi, and Mississippi is one of the greatest States in the South. Three were baptized at Sebastopol. Large crowds are attending the Hale and Vaughn meeting at Sturgis. I am to begin at Tilden, July 11."

E. Gaston Collins, Meaford, Ontario, Canada, June 23: "We closed a good meeting last Sunday night, of eight days' duration, at Griersville, five miles south of Meaford. The brethren thought the attendance for Griersville was good. The last day we had two good audiences. One splendid young man was baptized. The brethren decided to begin the Bible classes before the worship. We shall hold another meeting there, probably this fall. I shall preach here next Sunday, also on July 5, at which time we will begin a short meeting. George Klingman, of Toronto, will come on July 6 and preach daily at night for us. Brother Klingman is soon to leave Canada, which we regret. We are enjoying our work here. The church was already doing good work. I hope to help them and not hinder them, as one Texas preacher said."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

"CHRISTIAN GIVING." No. 1.

BY E. A. ELAM.

A request has been made for an article or two on "Christian giving."

Everything called "Christian" is not *Christian.*

All giving is not "Christian giving."

Doing "righteousness before men, to be seen of them," is not Christian. Doing alms with a blast of trumpets and in synagogues to receive glory of men (Matt. 6: 12) is not "Christian giving." Giving *all* one's goods to feed the poor without love is nothing. (1 Cor. 13: 1-7.) All this is seeking the praise and glory of men. All who give from such motives, even if they give all their goods to feed the poor, receive no reward from God. They receive the reward which they seek—namely, the glory of men. This is all they will receive. To think they will receive a reward from God is to be deceived; or to give from such motives, hoping to deceive others, is to play the hypocrite.

In modesty, humility, and without show, real Christians shun all kinds of display of charity and benevolence; they do not let the left hand know what the right hand does; their alms are done in secret. So it is with them in praying, fasting, and all righteousness. They pray in secret, they fast in secret, and they do no righteousness in order to be seen of men.

Christian giving is such giving only as Christ teaches—giving which springs only from the motives and is done for the purposes which he teaches. That which he teaches—motive, purpose, and spirit—is found only in the New Testament. Whatever is done in the way of giving, or whatever else is done, "in word or in deed," must be done in the name of Christ—that is, by his direction, to his honor and glory, and through love for him. (Col. 3: 17.)

Prompted by the only true motive, led by the only true purpose, and filled only with the spirit of Christ, there are two main things to be accomplished by giving—namely, helping in all the ways specified in the New Testament the various poor in many different circumstances of life, and extending the kingdom of God by supporting "those who labor in the word and in teaching" and in making all necessary arrangements for teaching the truth and worshiping God.

According to Christ's declaration, the poor—widows and orphans, the aged and infirm, and other variously afflicted ones—will always be here, and whensoever the people of God are willing to do so, they can do them good; and when they become unwilling and fail to do so, they cut themselves off from the blessing of eternal life.

"The church of the living God"—God's children on earth, the disciples of Christ, Christians—is "the pillar and ground of the truth." (1 Tim. 3: 15.) This means, of course, that the church is not only the financial support of the truth, but, including this, is such in all Christian living. Without living the Christian life every day, giving money is either self-deception or mere pretense. To think that by liberal giving, without being strictly honest and every way upright, without a pure heart and clean hands, without righteousness and godliness, one is acceptable to God, is to think God can be bribed with money. God himself pronounces a curse upon any one who accepts a bribe, and cannot himself be bribed. One cannot obtain money by any sort of deception, fraud, dishonesty, unfair means, or any shady transaction, and hope to be saved by giving liberally of such unrighteous gains to any worthy cause whatever. The only way to salvation is to repent, give back that which has been got in dishonest ways, and obey God in all things from the heart.

With the land filled with the distress of widows and orphans, the wants of the aged and infirm, and the call of other poor and afflicted ones, and with the Macedonian cry coming from almost every quarter of our homeland and from foreign fields and islands of the seas, all should study earnestly and heed abundantly Christ's teaching on the subject of giving.

Since one *robs God* by withholding that portion of one's earnings and prosperity which is due the poor and the cause of Christ otherwise, all should be afraid not to give regularly and freely as Christ teaches.

It is as necessary to *give*—to give time, money, and other means, and to give with the motive, for the purpose, and in the spirit which Christ teaches—as it is to do the will of God in all other ways. Every one who knows anything at all of the teaching of Christ knows that to hear all he says on the subject of giving and to do it not is to build on the sand and to have no promise of entrance into the kingdom of heaven.

All depends, then, upon being willing to hear and to do the teaching of Christ. Every one who purposes in his soul and wills strongly to do the will of God—not the teaching and theories of men—has the assurance of Christ of being able to learn what that will is. (John 7: 16, 17.) All, then, who *will* to know in what motive and spirit to give, for what purpose to give, when to give, how much to give, to whom and to what to give, and through what institution to give, can learn from the teaching of Christ.

Christ teaches:

That each one should give according to the prosperity of the Lord. According to this, each one should give as each one in self-examination should eat the Lord's Supper, pray, and do everything else God has commanded.

That the gift is acceptable "according as a man hath, not according as he hath not." The poor widow who cast into the treasury her two mites cast in more in her want than all others.

That there must be a willingness and readiness to give, "for God loveth a cheerful giver."

That giving must not be a matter of extortion or must not be done grudgingly, as one cannot be driven into doing anything God commands.

That giving to the poor—feeding the hungry, clothing the naked, relieving the distressed, visiting the fatherless and widows in their affliction, entertaining strangers, go-

ing unto those in prison for righteousness' sake, etc.—is doing the same unto Him.

That to refuse to do this is to refuse to feed, clothe, visit in prison, and entertain Him; hence, a failure to enter heaven.

That all should give so regularly and liberally as to be "rich toward God."

That the rich should not "be high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they [should] do good, that they [should] be *rich in good works*, that they [should] be ready to distribute [what they have in order to help others], willing to communicate [to the necessities of the saints]; laying up for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." (1 Tim. 6: 17-19.)

That as Christians have opportunity they should "work that which is good toward all men, and especially toward them that are of the household of the faith." This with other obedience to God is sowing unto the spirit, and the fruit is eternal life. (Gal. 6: 6-10.)

That Christians must give, not of their superfluity that only which they "can spare" with no inconvenience to themselves, but in self-denial that which costs them something. David spurned the idea of making an offering to the Lord of that which cost him nothing.

That Christians, according to physical and mental ability, should follow some honest occupation in order, while supplying their own necessary wants (Tit. 3: 8, 14—margin), making themselves useful, and walking "becomingly toward them that are without" (1 Thess. 4: 10-12), to make something to help the weak and to give to the needy (Acts 20: 35; Eph. 4: 28—study these passages).

That "it is more blessed to give than to receive."

These passages *with others*, which all should study, set forth the teaching of Christ on the subject of giving.

The greatest example of giving is Christ himself. He gave up his equality with God, his home in heaven and his associations there, for the poverty of earth, and his life on the cross in order to save us.

This, too, is the greatest incentive to giving which God in his wisdom and grace can place before us. "For ye know the grace of our Lord and Savior Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

While I have written this, I realize that I have not written anything which almost all church members do not already know. I would that I knew some way to stir up all to do that which they admit Christ teaches. But all who will not hear Christ in these scriptures would not hear though one rise from the dead.

AN ILLUMINATING PROFESSOR.

BY F. W. SMITH.

In an effort to disprove the alleged statement of Mr. Bryan that "American colleges and universities are 'Godless,'" Dr. Charles A. L. Reed, professor emeritus of the University of Cincinnati, delivered himself on "The Idealism of Modern College and University Life," in part, as follows:

This formal religion—the only kind of religion that Mr. Bryan seems able to comprehend, and he does not seem to comprehend that when it occurs in colleges and universities—does not seem to indicate the godlessness that Mr. Bryan talks about. It is, however, but one and a minor phase of religious expression in those institutions. The more profound and significant expression of religion in the faculties and student bodies of the land is found in a wholesome abandon to the spirit of truth, worshiped in lecture halls and laboratories; to the spirit of reason, worshiped in all interchange of intelligence; to the spirit of law—inherent, natural law—worshiped in the study of all phenomena; to the spirit of love, worshiped in all human contact and in the promotion of fellowship, welfare, and happiness; and, finally, to the spirit of aspiration, worshiped in the cultivation of all exalted human ideals. Of these "spirits" is compounded the "spirituality," the idealism of the colleges and universities of to-day; out of these elements—truth, reason, law, love, aspiration, all of them all-pervading, unified, and imminent—is evolved the newer and more glorious conception of God, a spirituality and a God to which it would seem Mr. Bryan is a stranger. If Mr. Bryan doubts the existence of such a God, he is an agnostic; if he denies such an existence, he is an atheist; if he does either, within the meaning here given to the words, he is intellectually dishonest. In view of these and other facts which I shall present, I here and now denounce Mr. Bryan's declaration that the colleges and universities of America are "godless" as gratuitous, interested, false, and libelous.

Professor Reed, in taking the witness stand against Mr. Bryan's charge regarding the colleges and universities, has proven to be a most valuable witness on the side of Mr. Bryan—an unwilling witness, to be sure, but nevertheless a strong witness in favor of Mr. Bryan's contention.

Mr. Bryan's charge of "Godlessness" against such institutions was not intended to convey the idea that the colleges and universities do not inculcate the worship of some kind of a "god," but that it *is not* the God of the Bible; hence, are "Godless," but not "godless"—that is, they do not worship the true God.

The Professor's dissertation against Mr. Bryan abundantly sustains the latter's charges. As proof of this, note the compounded "idealism" issuing from the religious laboratories of these institutions as set forth by the Professor: "The more profound and significant expression of religion in the faculties and student bodies of the land is found in a wholesome abandon to the spirit of truth, worshiped in lecture halls and laboratories." There you have it—an "abandon to the spirit of truth!" May we not ask, the spirit of what truth? Does the Professor mean the "truth" revealed in the Bible, the word of God? Not at all. He means the lectures on so-called "scientific research," which are made to contradict the statements of the Bible, and the supposed discoveries in the laboratories that are also made to run counter to biblical history.

But we are treated to more of the ingredients of which this "profound and significant expression of religion" is compounded. Listen: "To the spirit of reason, worshiped in all interchange of intelligence." Exactly so, and thus the "faculties and student bodies of the land" have *deified* their own reason, making a "*god*" after their own liking, and rejecting everything in the Bible that does not harmonize with this *deified* reason.

But again: "To the spirit of law—inherent, natural law—worshiped in the study of all phenomena." Thus the Professor, with the "faculties and student bodies of the land," is bowing down to *nature* as their "god," but to only so much of it as is approved by the *spirit of human reason*. With all such worshipers, whatever is discovered in natural phenomena that does not harmonize with their *deified* reason is *rejected* on the same ground that they reject the Bible.

More ingredients: "To the spirit of love, worshiped in all human contact and in the promotion of fellowship, welfare, and happiness; and finally, to the spirit of aspiration, worshiped in the cultivation of exalted human ideals." Precisely so. This is *exactly* what Mr. Bryan has charged—viz.: that, instead of worshiping the God of both nature and the Bible, the "faculties and student bodies of the land," with this professor "emeritus" thrown in for good measure, have created a *god* of "exalted human ideals," and are bowing down to this god.

This compounded and manufactured "god" receives the finishing touches after this fashion: "Of these 'spirits' is compounded the 'spirituality,' the idealism of the colleges and universities of to-day; out of these elements—truth, reason, law, love, aspiration, all of them all-pervading, unified, and imminent—is evolved the newer and more glorious conception of God."

Twelfth Avenue Sunday school, church

Now, is not this *refreshingly illuminating?* Has not this professor "emeritus" shed a volume of light on "the more profound and significant expression of religion in the faculties and student bodies of the land?" What a "newer and more glorious conception of God" has the Professor, with his compounded religion, brought to the world!

But, unfortunately for this "religion" and this "god" the Professor has evolved from the laboratory of human reason, they *have not* a single ingredient taken from the Bible. The sense in which he uses the terms "truth, love, law, fellowship, and reason," is the width of the heavens from their Bible meanings. God attaches no such meaning to these terms as the Professor seeks to convey. Hence, his "newer and more glorious conception of God" is no conception at all of the God of the Bible, but is a *vague, unintelligible,* and confused setting forth of the "god" of his own creation.

Any man that would appear before the officials of the office where patents are granted with a machine, who could not explain more clearly his invention than the Professor has explained to us his "newer and more glorious conception of God," would hardly get a patent on his machine. I feel sure the rank and file of the religious world will refuse to grant the Professor a patent on his religion and his god.

Of these new discoveries, he says it is "a spirituality and a God to which it would seem Mr. Bryan is a stranger." For once the Professor correctly represents Mr. Bryan, with the exception of the capital "G" with which he writes his "god." I am sure that in so far as any faith in or fellowship with the god and religion of Professor Reed is concerned, Mr. Bryan is a total stranger to both.

It is entirely useless for Professor Reed to be issuing challenges to Mr. Bryan to prove that the colleges and universities are "godless," for the Professor himself has fully demonstrated the correctness of Mr. Bryan's charge. Why should a man whose own testimony abundantly convicts him of a specific charge demand of others to prove what he has already admitted?

Of course Professor Reed will not see what is here said, and perhaps few, if any, of the "faculties and student bodies," but it may cause some Christian parents to be more cautious as to where they send their children to be educated.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Last week—June 15 to June 20—was graduation week in many Washington schools, as well as many schools elsewhere. Mrs. Larimore and I had the pleasure of attending the commencement exercises of the Eastern High School, one of Washington's three public schools for advanced pupils, and seeing seventy-five girls and fifty boys receive diplomas. The exercises were interesting, especially to those who are or have been teachers. I was especially impressed by the fact that the fairer and gentler sex was very decidedly in the lead in many respects. Even the school band, which interspersed sweet music with the other good things on the program, was led (and well led) by a woman. A woman was selected to be the presiding officer of the occasion; but, owing to her absence, a mere man had that part in the exercises. The Hon. Mabel Walker Willebrandt, Assistant Attorney-General of the United States, delivered the address to the graduating class—a most instructive, inspiring address. Certain honors were awarded to some members of the class, a mere man making the award, and some of those honors went to boys, I am glad to say, but the impressive valedictory address was delivered by a young woman. The invocation fell to a man, it is true; but the ushers were pretty girls, all of them. The women certainly had the lead that evening, but this may have been due in part to the fact that the girls in the class outnumbered the boys.

The same evening there was a spelling bee in Washington; and if we had not been especially interested in a certain young friend, Miss Katherine Gibson, who received a diploma and a medal at Eastern High School that evening, we might have attended the spelling bee. Mrs. Larimore and I, both teachers of a former day, are deeply interested in spelling, spelling books, spelling bees, and spelling boys and girls, as we deplore the latter-day decline in the art of orthography, which proves we are not up to date.

I have never seen a better spelling book than Webster's Elementary Speller, which we used to call the "Blueback Speller," the book that millions of children studied in years gone by. Many and various spellers have been compiled and published in later years, and the old "blueback" speller has been supplanted in most schools of the land; but none of its successors has equaled it in some respects, I think. It furnished to those who industriously spelled through it, "on the book" first and then "by heart," as millions did, an important drill in enunciation, articulation, and pronunciation; and the results of that drill were not only good spellers, as a rule, but better, far better, readers than we have now, as a rule. The English language is so beautiful and expressive that it is positively painful to hear its musical syllables mumbled and jumbled and mouthed into a poor semblance of words by a reader who has never had proper drill in articulation.

I am so fond of Webster's Elementary Speller that I have in recent years bought and given away many copies

ırist, Nashville, Tenn. Enrollment, 556. (Photographed by J. N. Wesley.)

of the book, and I have now two copies of it in my desk, and study them occasionally with both pleasure and profit. The old "blueback," like any other old friend, is always welcome and gladly welcomed by me.

Entertaining these views about the importance of spelling and the existing need of more attention to this much-neglected art, I was glad to note that the Louisville Courier-Journal and some other newspapers recently offered prizes to the best four spellers in the various schools of various States, the winners to be selected by means of spelling bees in the schools. More than two million children took part in those contests; and, finally, by a system of "the survival of the fittest," these contestants were reduced to nine, and these nine came to Washington to stand the final test in a spelling bee, which was held in the auditorium of the National Museum here. Six girls and three boys composed the winning nine who were the champion spellers of their respective States and had come to Washington to battle for the prizes.

The spelling bee lasted two hours—from eight o'clock till ten o'clock. The college professor who "gave out" the words began very considerately with moderately easy words, and at the end of the first thirty minutes all the contestants were still on the platform. As the "bee" progressed, however, the words became increasingly difficult, and one by one the spellers dropped out. "Skittish" was the first word missed, and one girl was thereby eliminated; then "comos," proved to be the undoing of another girl; "propeller" sent a boy from the platform; and a few minutes later the most tragic moment of the bee came when little ten-year-old Patrick Kelly "fell down." Patrick is an inmate of an orphan asylum in New Haven, Conn., and was a favorite with the crowd assembled to witness the battle of the spellers. "Blackguard" tripped him, he spelling it as pronounced, "blaggard." Then "statistician" caused the elimination of one of the girls, and "valuing" was the undoing of the next girl. "Moribund" tripped one of the two girls remaining, which left a girl and a boy on the platform—Edna Stover, of Trenton, N. J., and Frank Neuhauser, of Louisville, Ky. The pronouncer "gave out" "gladiolus," defining it as "the name of a flower," placing the accent on the second syllable, "di," as the latest dictionaries give that pronunciation the preference. Edna spelled it with a "y," evidently puzzled by the word, not recognizing it as a familiar friend; and Frank Neuhauser's turn and his triumph as the winner of the national spelling contest came when he spelled the word correctly. Edna broke into tears as she left the plaform—not because she was a bad loser, her mother explained, but because the strain had been too much for her nerves. Frank received a gold medal and $500 in gold; Edna received $250; the winner of the third prize, Helen Fischer, of Akron, Ohio, $100; and the fourth prize winner, Mary Daniel, of Hartford, Conn., $100. The other five had, of course, as consolation and compensation, the trip to Washington, and that was well worth working for. I sympathized with all the losers, and would have been glad for them all to have received first honors, had that been possible; but, having witnessed a series of exercises in which the girls had such a decided advantage—an almost alarming advantage—I must confess I was not sorry that a boy was the victor in the national spelling bee, being considerably interested in the reputation of my own sex.

I hope this spelling bee and the prospect of similar spelling contests that will almost certainly be held in the near future will revive interest in that important subject, and that thus the art of spelling in our schools may show marked improvement.

The father of the eleven-year-old lad who won first honor in the national spelling contest—himself a laborer in a sawmill—said the five hundred dollars would be applied to paying his son's way through college, and I hope the winning of the prize may prove a great blessing to the boy. Though naturally elated over his victory, I am sure he sympathized with his companions who lost the battle, though he may not have exhibited his sympathy as did the little brown-eyed girl in Whittier's poem, "In School Days," one of the few poems I have occasionally quoted in preaching, and which I quote here:

Still sits the schoolhouse by the road,
A ragged beggar, sunning.
Around it still the sumacs grow,
And blackberry vines are running.

Within the master's desk is seen,
Deep-scarred by raps official;
The warping floor, the battered seats,
The jack knife's crude initial.

The charcoal frescoes on the walls,
The door's worn sill betraying
The feet that, creeping slow to school,
Went storming out to playing.

Long years ago a winter's sun
Shone over it at setting,
Lit up its western windowpanes,
Its low eave's icy fretting.

It touched the tangled golden curls
And brown eyes, full of grieving,
Of one who still her footsteps stayed,
Though all the school was leaving.

For near her stood the little boy
Her childish fancy singled,
His cap pulled low upon a face
Where pride and shame were mingled.

Pushing with restless feet the snow
To right and left, he lingered,
As restlessly her tiny hands
The blue-checked apron fingered.

He saw her lift her eyes, he felt
Her soft hand's light caressing,
He heard the quiver of her voice,
As if a fault confessing.

"I'm sorry that I spelled the word—
I hate to go above you,
Because"—the brown eyes lower fell—
"Because—because—I love you."

Still memory to a gray-haired man
That sweet child-face is showing.
Dear girl, the grasses on her grave
Have forty years been growing.

He lives to learn, in life's hard school,
How few who go above him
Lament their triumph and his loss
Because, like her, they love him.

DID THE APOSTOLIC REVIEW ALSO FORGET ONE?

BY F. B. SRYGLEY.

In a recent issue of the Apostolic Review I find the following quotation from the Gospel Advocate with the added comment in parenthesis:

FORGOT ONE?

But where God has not specified the means and methods of doing things he has commanded to be done, it is sin to attempt to fasten upon the church one certain way. God has commanded the church—all who are scripturally prepared to do so—to teach the Bible to others; but he has specified no one particular method of teaching. Any method of teaching, then, can be used. Some good people use tracts as a method of teaching; some write books of sermons; some write articles for papers; some prepare comments on given portions of Scripture, and some on the whole Bible; some teach orally from the pulpit, and some privately from house to house. He is presumptuous and foolish who undertakes to destroy all these, except one, and that *the one he chooses*.—E. A. Elam, in the Gospel Advocate. (And he didn't mention organizing a "Bible college" "as a method of teaching" our children in the Scriptures. Isn't it scriptural any more?)

No doubt this short comment made by the Review was very satisfying to some of the readers of that paper, but others might have thought, neither did he nor the editor of the Review mention newspapers as a method of teaching children and others the Scriptures, and wondered if the Review is not scriptural any more. I really think Brother Elam's point is well taken, and I doubt whether he had the Review in his mind at all when he wrote what he did; but if the Review did not feel a little guilty, it at least thought that this furnished it an opportunity to engage in its pastime of opposing Bible colleges. If any one says anything about Bible colleges, the Review will jump on him; and if he does not say anything about them, it will jump on him, anyway. The Review reminds me of the old gentleman who said of his wife: "She will faint if I do, and she will faint if I don't." If one says anything about the right of a Christian to teach the Bible in a college, the Review will nearly faint; but if he does not say anything about it, it will nearly faint, anyway. It sees nearly every opportunity to strike at the Bible college, except one, and it appears to get blind to that one, and that is this: a Christian has the same right to teach the Bible in a college founded by man that the Sommers and others have to teach it in the Apostolic Review, founded by Benjamin Franklin. Has the Review forgotten this issue, or has the Review ceased to be "scriptural any more?" I have tried to get this issue before that paper for some time, but it does not try to meet it. I believe that every objection that can be made to teaching the Bible in a college can with equal force be made to teaching it in the Review. Remember, now, brother or sister, as the case may be; we are not discussing the right to organize or found schools or papers, but the right to teach the Bible through them or be taught it by them.

Perhaps Brother Elam forgot the Bible college and Brother or Sister Sommer forgot the Review, but I am reminding him or her of both. Some one said in the Review that these colleges begged money from individual Christians and churches for their support, and I asked if the Review had never asked for money from individuals and churches for its support, and he forgot to say whether it did or not. "Happy is he that condemneth not himself in that thing which he alloweth." Did the Review also forget one? Brother Elam said: "Some good people use tracts as a method of teaching; some write books of sermons; some write articles for papers; some prepare comments on given portions of Scripture, and some on the whole Bible; some teach orally from the pulpit, and some privately from house to house." He might have added that some teach the Bible in Bible readings for six weeks, while others teach it six months in schools. Those who teach it six weeks in what they call "Bible readings" oppose the others the balance of the time for teaching it in the school. I wonder how long it will take a paper to get right that is headed that way? I believe it will have to turn halfway around to do it.

Just a little reading, just a little music, just a little art, just a little dreaming—and life's just a little comfort here and there—just a little better, more decent chance for those who need it most—just a little understanding on everybody's part—and everything runs smoother, surer, and with greater zeal.—Selected.

NELSON

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But—my!—he's offul smart;
He ain't a carpenter, but he
Can fix a feller's cart.
He ain't a doctor, but somehow
My pa—he allus knows
Just what to do to fix a boy
What's got a bloody nose!

My pa ain't Presidunt—becoz,
He says, he never run;
But he could do it just as well as
Any Presidunt has done!
A Presidunt may beat my pa
At pilin' up a vote;
But he can't beat him, I just know,
A-whittlin' out a boat!

My pa ain't rich, but that's becoz
He's never tried to be;
He's no 'lectrician, but he fixed
A telephone for me.
My pa ain't never wrote a book,
But I know that he could,
Becoz the stories what he tells
To me are allus good.

My pa knows everything, I guess,
An' I say I don't care
Coz he ain't Presidunt, or rich
As any millyunaire!
Whenever things go wrong, my pa
Kin make 'em right, you see;
An' though he ain't a Presidunt,
Pa's good enough for me! —Selected.

☼ ☼ ☼

HE DARED TO TELL THE TRUTH.

Mr. Jones was accounted a hard master. He never kept his boys; they ran away or gave notice they meant to quit. So he was half his time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going on errands, and helping around. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the woodhouse with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. And Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid. Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house, the boy heard him. He got up, crept downstairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, he said heartily: "Sam, give me your hand; shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. There never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—Selected.

☼ ☼ ☼

TAKE CARE OF THAT ODD BOY.

Do not discourage that boy of yours because he is odd, because he does not get the highest grade, because his card shows he is dull. Why, that may be one of the signs that he is great, but not exactly in the line of the books crammed into his hands for him to cram into his head. Recall that Beecher said that he got more discipline out of inventing excuses why he could not get his lessons in mathematics than he ever did from the books. Longfellow has expressed our thought:

> Perhaps there lives some dreamy boy, untaught
> In schools, some graduate of the field or street,
> Who shall become a master of the art,
> An admiral sailing the high seas of thought
> Fearless and first, and steering with his fleet
> For lands not yet laid down in any chart.

Do not disparage the boy who seems dull. It may be his way. One of the things of which our colleges boast is one of the things of which they ought to be ashamed—namely, that they will send a student home if his marks on examination are not up to certain percentages. Forsooth! That is something to shame a school. Let the student get what he can assimilate. He will get a lot out of association and effort and encouragement. Why brand him as a dolt because certain studies do not wedge themselves into his brain, just exactly as in the texts? Education should be democratic. Some would gear it simply to the intellectual aristocrats. Moreover, read again those lines of Longfellow. They have often come true.—Selected.

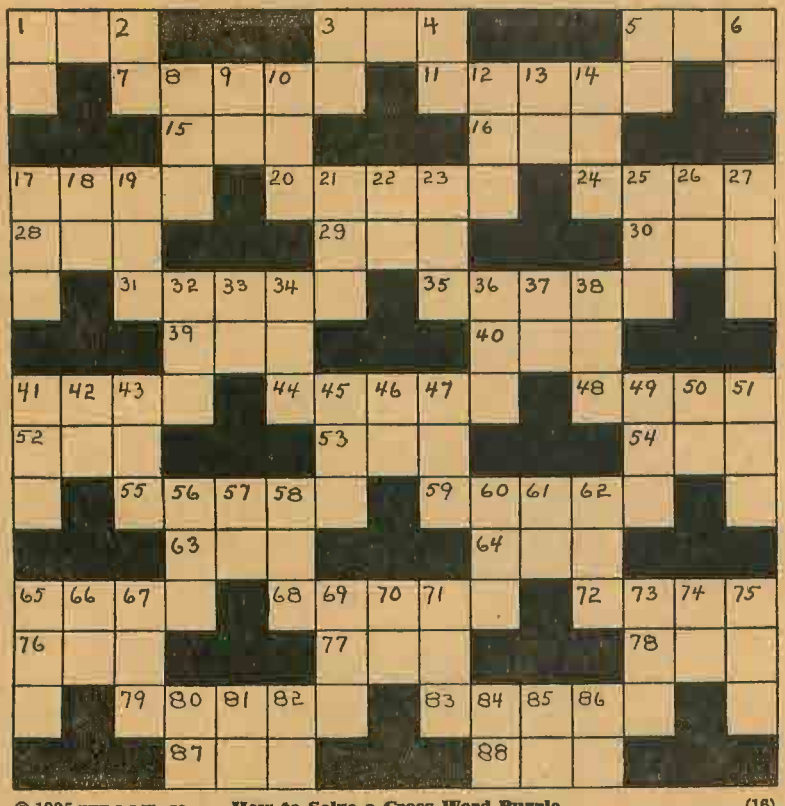
☼ ☼ ☼

MOTHER LOVE.

There is an endearing tenderness in the love of a mother to son that transcends all other affections of the heart. It is neither to be chilled by selfishness nor daunted by danger nor weakened by worthlessness nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his prosperity; and if adversity overtake him, he will be the dearer to her by misfortune; and if disgrace settle upon his name, she will still love and cherish him; and if all the world besides cast him off, she will be all the world to him.—Washington Irving.

BIBLE CROSS WORD PUZZLE

THESE evenly distributed blocks divide the diagram so that words of three and five letters predominate; in fact, there are no other lengths on the horizontal list. Two- and three-letter words form all the vertical ones, and in all there are more words in this puzzle than in any one so far.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (16)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 16

HORIZONTAL.

1 Second human being created.
3 Beast of burden.
5 In debt.
7 Leah's daughter.
11 A Jebusite who bargained with David. (1 Chron. 21: 15.)
15 Negative.
16 One of the family of Bani. (Ezra 10: 34.)
17 Eldest son of Ephraim. (Num. 26: 36.)
20 An Ezrahite, son of Mahol. (1 Kings 4: 31.)
24 Prefix meaning "house."
28 The dusky son of Noah.
29 Son of Zophah. (1 Chron. 7: 37.)
30 Misery.
31 Modern country where Rome is situated.
35 Rhythmic movement used in religious ceremonies.
39 Crude metal.
40 Correlative of "neither."
41 Father of Zaccur. (Neh. 3: 2.)
44 What the serpent did to Eve.
48 Part of equipment of oxen, used to mean "burden."
52 An herb used in medicine. (Luke 11: 42.)
53 Body of water.
54 Book of a great prophet (abbr.).
55 To boast, to be "puffed up."
59 Member of a wandering tribe.
63 Employ.
64 Lair of wild beasts.
65 Chief of Saul's herdsmen. (1 Sam. 21: 7.)
68 Belonging to you (poetic).
72 Entrance.
76 Often.
77 A plain. (Neh. 6: 2.)
78 Head of an Asherite family. (1 Chron. 7: 38.)
79 Get up.
83 Son of Abinoam. (Judg. 4: 6.)
87 First numeral.
88 The forefront of battle.

VERTICAL.

1 For example.
2 Edition.
3 Exclamation.
4 Thus.
5 Upon.
6 And (Latin).
8 Resting place for travelers.
9 Negative.
10 Consumed.
12 Move swiftly.
13 Prefix meaning "not."
14 Priest's vestment.
17 Head of Benjamite house. (Gen. 46: 21.)
18 Egyptian god.
19 One of Solomon's servants. (Ezra 2: 57.)
21 Belonging to thee.
22 Call to attend.
23 To increase.
25 Female sheep.
26 Toward.
27 Edge of garment.
32 King of Hamath. (2 Sam. 8: 9.)
33 Anno Regni (initials).
34 Permit.
36 An industrious insect.
37 A city of Egypt. (Jer. 46: 25.)
38 A call in the wilderness.
41 Eldest son of Caleb. (1 Chron. 4: 15.)
42 A Greek letter.
43 Book about St. John's visions (abbr.).
45 Suffix of superlative degree.
46 Myself.
47 A cooking dish.
49 Opposite of even.
50 Egyptian for the soul.
51 Last.
56 Augustus (abbr.).
57 We.
58 Used to catch fish.
60 Verse.
61 Myself.
62 Connecting conjunction.
65 Where Solomon stationed a purveyor. (1 Kings 4: 11.)
66 Belonging to.
67 Greek letter.
69 Instrument to till ground.
70 Within.
71 A sacerdotal city in Benjamin. (Neh. 11: 32.)
73 A stately tree.
74 Alternative.
75 Uncooked.
80 Roman officer (abbr.).
81 Inside.
82 A point of the compass (abbr.).
84 Authorized Version (abbr.).
85 Egyptian god.
86 Indefinite article.

From the Brethren

Tioga, Texas, June 16.—I was with the saints at Ethel, Texas, last Lord's day. All seemed to enjoy the work. Brother Tillet S. Teddlie has just closed a fine meeting here. Six were baptized and two came from the Christian Church. This was his second meeting, and a good one. The cause is prospering in this section. All seem to have a mind to work.—C. H. Smithson.

Mount Pleasant, Texas, June 18.—Owing to unforeseen circumstances, all my work for this summer has been canceled. Any congregation desiring my assistance in a protracted meeting will please write me at once. I will work anywhere in Texas, Louisiana, Arkansas, or Oklahoma. Would like to visit my old home in Mississippi this summer, and would like to hear from some congregations anywhere in North Mississippi or the southern part of Tennessee. I would also like to hold one or two mission meetings this summer.—Ed S. Duncan.

Zolfo Springs, Fla., June 17.—I preached here last Sunday morning and again at night. The outlook is pleasing to me. I shall devote my entire time to this place for a while. Only a few members here, and only one other congregation in this county. Truly a mission field. The few brethren and sisters are awake to duty, especially in seeing after the preacher and his family. On June 14 they gave us a shower of provisions, which was greatly appreciated, since we had just moved into this country. We would be glad to get in touch with a good barber and a dry-goods merchant, both members of the church, who desire to locate in this part of the State. If interested, write to me or W. C. King, Zolfo Springs, Fla. Brethren, pray for us in the great work here.—Vernon Rozar.

Flint, Mich., June 19.—The work in Flint continues to increase in interest. Recently Brother Claud F. Witty, who preaches for the West Side Central church of Christ, of Detroit, accompanied by his good wife, made us a very pleasant visit. While here he lectured two nights on the subject, "Should Evolution Be Taught in the Public Schools?" Much interest was manifested in the discussion. It was a pleasure to see so many strangers present. Only a short time ago he held three public discussions on that subject with a noted professor, of Detroit, before an audience of more than a thousand each time. To my mind, Brother Witty should have the support and the prayers of the entire brotherhood while carrying on this great work. He is the only man in this part of the country that has had the courage to issue a broadside challenge to the exponents of the Darwinian theory on evolution.—C. B. Thomas.

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Albany, Ala., June 23.—The Calhoun-Shaffer meeting came to a close on June 19. In many respects this was the best meeting ever conducted by the church of Christ in Albany. The interest, attention, and attendance were excellent throughout. The preaching was done by Brother Hall L. Calhoun, who just recently came from the Christian Church, and I must say that it was well done. He is a forceful speaker, is wonderfully clear on all points, is unassuming and humble in attitude, and I am sure he will do good anywhere he may work. No congregation need have any fear in regard to his loyalty, for he is thoroughly disgusted with digression. The singing was led by Gilbert E. Shaffer. There were thirty-nine baptisms and two restorations, and twenty-nine placed membership with the congregation. There is a bright future for this congregation. Our beautiful new church building will be finished in the near future. It will be modern in every sense, and located in the best part of town.—Thornton Crews.

Memphis, Tenn., June 16.—I am at home for two or three days after a trip over East Mississippi and North Alabama in the interest of Harding College. On this trip I visited the congregations at Columbus, Miss., and at Millport, Berry, Oakman, Cordova, Birmingham, Tuscumbia, Sheffield, and Florence, Ala., and other points. In many respects this was a very enjoyable trip. At Birmingham I met some relatives whom I had not seen in many years, and also had the pleasure of hearing two excellent discourses delivered by Brother S. H. Hall, of Nashville, Tenn. At Tuscumbia I met with some of my old classmates in the Southern Tennessee Normal College, which brought to my mind many fond recollections. At Sheffield I was royally entertained in the home of my old Mississippi friend, J. Frank Chambers, who is the preacher for the Sheffield congregation. Brother Chambers' son, Smith Chambers, preaches for the church in North Florence, and is doing a great work with that congregation. At Sheffield I had the pleasure of meeting with and hearing Gus Dunn, Jr., another young preacher whose services are in great demand because of his splendid ability. I found many people in Alabama interested in Harding College, and will expect to see many students enrolled from Mississippi and Alabama next year. On my way home I spent one night in Memphis and heard N. B. Hardeman, who was in a meeting with the Union Avenue Church.—J. P. Lowrey.

Montgomery, Ala., June 16.—After having been in the hospital for six weeks, where I underwent an operation, I am able to be on the field again. I am very grateful to those who were so mindful of me during my illness. The Jefferson Street congregation, Nashville, Tenn., through Brother P. H. Black, made a special contribution to me each week while in the hospital, and Brother M. Keeble and others also helped me. The following white brethren contributed to my necessity: Brother W. R. Mingle, Bellbuckle, Tenn.; Brother J. C. Shepherd, Berry, Ala.; the South Columbia congregation, Columbia, Tenn.; Brother W. S. Dennison, and Brother A. M. Burton, Nashville, Tenn. These have my hearty thanks and best wishes. For the past four years the most of my labor has been in destitute places and with broken-down congregations. During this time Brother Burton has liberally helped me. On May 17 I began a meeting in Columbia, Tenn., assisted by Brother T. H. Busby. Four were baptized and one young sister was restored to the fold. On the fourth Sunday in May I was with the congregation at Viola, Tenn. One young man made the good confession and was baptized. On June 3 I began a tent meeting in Cordova, Ala., which closed with five baptisms. Of this number, two came from the Missionary Baptists (one had been a Baptist for forty-one years). I am now in a tent meeting here in Montgomery. Brethren, pray for me.—Alonzo Jones.

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Chicago, Illinois.—"Just a few lines to let you know what Lydia E. Pinkham's Vegetable Compound did for me. I was married going on for three years, and went to a doctor and was taking treatments twice a week for pains every month. I used to lie in bed three or four days with them and the doctor would call and inject something into my arm to put me asleep so I would not feel the pains. At last she said I would have to be operated on if I wanted any children. Well, I just happened to go to see a friend with her first baby and I told her I was going to the hospital, and she said, 'Don't do it! You go and get a bottle of Lydia E. Pinkham's Vegetable Compound and you won't need any operation.' So my husband got me a bottle right away. Now I have two lovely children. Believe me, I recommend the Vegetable Compound to any woman I know has any kind of female trouble. It has helped me and a lot of my friends."—"Mrs. A. McANDLESS, 1709 S. Morgan St., Chicago, Ill. For sale by druggists everywhere.

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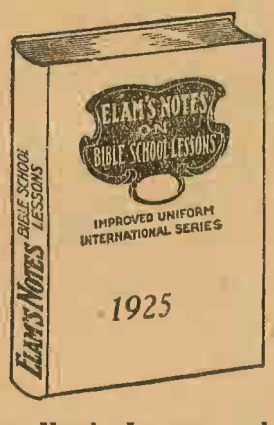

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OBITUARIES

GREEN.

Ira Green was born in Graves County, Ky., on June 24, 1834, and departed this life on May 31, 1924, at Gamburg, in Ripley County, Mo. He was of a family of ten children, and the last of the family to be called home. He was united in marriage to Miss Sarah Fundaugh (my mother) on January 8, 1857, by Justice of the Peace Shelton, and to this union nine children were born, only four of whom survive; also, sixteen grandchildren and twenty-three great-grandchildren, besides his widow, numerous other relatives, and a host of friends, are left to mourn his demise. My mother died on May 15, 1893, and in November, 1895, he was married to Mrs. Sallie L. Sewell, of Gamburg, Mo. "Uncle Ira," as he was familiarly called, united with the church of Christ when quite young, and was an elder of his home congregation for more than forty years. His home was the preachers' home, and he will be greatly missed by all. I feel that he could indeed and in truth have uttered the sublime words of the great apostle: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Funeral services were conducted by Brother J. G. McDaniel in the presence of a large crowd of relatives and friends. Burial at the Arnold Cemetery. Our father was a good citizen, a kind and obliging neighbor, a patient and devoted husband and father, and he has set a great example to his children.

HIS DAUGHTER.

SALMON.

William Charles Salmon was born on April 3, 1868, near Paris, in Henry County, Tenn., and passed away on May 13, 1925, in Washington, D. C., a few days after returning from a European trip. He gave much of his life to teaching school, and was a great factor in building up the communities in which he taught. With a growing desire to become a lawyer, he gave up his school-teaching and qualified himself to plead for justice and right at the bar, and became one of the leading attorneys in Columbia, Tenn. With an aspiration to serve his people as Congressman, he ran the race, was elected, and served the term with dignity and ability. But, greatest and best of all, he gave himself in humble submission to the will of the Lord Almighty. Thirty years of his life, as a servant of the Lord, he studied the Bible and grew wonderfully in the knowledge of it, and for many years was one of the leading members of the church at Columbia, contributing generously of his time and means toward the development of the church. He also taught with much satisfaction a large class of young women for many years, for which he was well qualified. He was also a member of the Board of Directors of the Tennessee Orphan Home, and gave valuable assistance in that good work. Brother Salmon had a most pleasant and pleasing disposition and met his fellow man with a greeting that put a good feeling in the soul. Kind, charitable, and uniformly courteous, he easily made friends and seldom forgot acquaintances. Hosts of friends are grief-stricken at his passing. The town in which he lived, the church in which he worshiped, and his dear companion, Mrs. Margaret Tucker Salmon, from one of the pioneer families of the church here, and between whom existed such rare devotion as is seldom seen, will greatly miss him.

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EVOLUTION.

BY J. MADISON WRIGHT.

The following communication was addressed to the editor of the Philadelphia Record:

After reading your editorial in the Record of June 8, 1925, the question comes to me, why are the editors of the great daily newspapers throughout the country joining in with Chicago University in its propaganda to force evolution into all the schools and upon a people the majority of which believe the Bible? There is seldom an issue of the Record that does not have something in it in favor of evolution and against the Bible account of creation. Those in favor of evolution being forced by law upon an unwilling people are held up as the true Americans and the upholders of liberty; while those who are in favor of the Bible are spoken of as "new barbarians," "fanatics," "tyrants," etc. And no one who writes or speaks in favor of the Bible account of creation gets into the papers. I ask again, what means all this? Certainly our editors know that when the Pilgrim Fathers came to these shores, they came to found a nation where men could read and follow the Bible according to the dictates of their own conscience; and when the Constitution was framed for such a nation, it made all men free to worship God according to the dictates of their own conscience; and they put it on the coin of the nation, "In God we trust." They must know also that at the present time it has come to such a state in this nation that by law our children must attend school, by law we must pay taxes to support the schools, and by law our children must receive the teaching on evolution in these schools, which teaching destroys their faith in the Bible, in a Creator, and it is against their conscientious convictions. This is done by law, and it is contrary to the Constitution and against the freedom given the people in this nation. Now, when the people assert their rights and through their representatives make laws to prevent these evolutionists from destroying their children's faith in God and the Bible and compelling them against their conscientious convictions to receive such instruction, what object have our editors in branding them "barbarians," "tyrants," and "traitors."

If any religious body wants to teach its peculiar doctrines, it founds and supports schools to teach them. It enjoys this liberty. If evolutionists want to teach evolution, they have the same liberty to found and support schools to teach evolution. But it is a stroke at the very foundation of the liberty of the people of this nation to compel them by law to accept evolution and pay for the teaching of it when they are conscientiously opposed to it.

Why do our editors and the teachers of our children join the evolutionists in such work? It is not because evolution is truth and fact. It has never been proved to be either. It is not because the theories of evolu-

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tion have done, or can do, any good to any one. In its very nature it cannot do it. It can never help any man to convince him he is an animal, descended from the animals, and his destiny is that of the animals. The evolutionist is challenged to show *one* good thing evolution has done or can do for mankind. A thing that has not one good quality to commend it is absolutely useless to man.

Evolution creates nothing; it accounts for nothing. But the mind that follows its guesses loses track of the true origin and reason for all things. Then why support it in our papers and schools?

LOS ANGELES NOTES.

BY W. EDGAR MILLER.

The work in Southern California seems to be in a healthy condition and the various congregations are active. The South Side congregation in Santa Ana recently held an all-day meeting; the Sichel Street congregation, Los Angeles, held one the first Sunday in June; and the Walnut Street congregation in Santa Ana will hold one on the fourth Sunday in June. Others are scheduled for later dates, and the time is being well used. On the second Sunday in June the colored brethren at Watts, near Los Angeles, opened their new meetinghouse. This is the first in this part of the State, if not in the entire State, to be owned by the colored brethren. Brother S. R. Cassius is laboring with them, and it is due largely to the efforts of him and his son that this house has been built. They lacked about three hundred dollars of having it paid for, and nearly half of this was contributed at the meeting in the afternoon.

The Japanese work continues a steady growth, new pupils being added to the Sunday-school classes from time to time. Sister Hettie Lee Ewing, of Texas, is now with the Japanese mission, helping Brother and Sister Ishiguro with their English, and at the same time learning the Japanese language preparatory to her going to Japan to help our forces there. We are also expecting Brother and Sister Morehead, of Nashville, Tenn., to spend some time with us in July and August, getting what help they can from Ishiguro's work, before sailing the first of September for Japan to relieve Sister Andrews in her overworked condition.

The young men of the Central congregation have been going with their cars on Sunday morning to gather up the children and to take them home after the services, but a move is now on foot to provide Brother Ishiguro with an automobile. Not only will this be a great help to the work on Sunday mornings, but Brother Ishiguro can use it during the week and cover a great deal more ground than he can at present. If any one wants to have fellowship in this work, a contribution toward the purchase of this car would be greatly appreciated. Send to the writer at 376 West Mariposa Street, Altadena, Cal.

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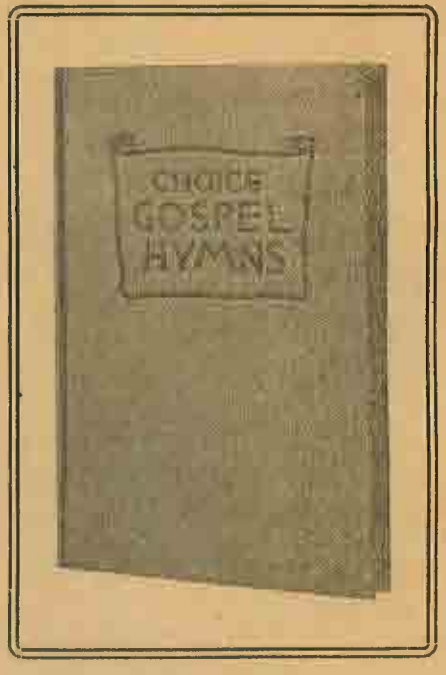

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SOME OF R. H. BOLL'S SPECULATIONS.

BY R. L. WHITESIDE.

Brother Boll's theories have been referred to as "speculations about unfulfilled prophecy," and one of my good friends called them "harmless guesses." That did not sound as if his teaching were so bad. Then his three booklets fell into my hands, and I gave them as close study as I ever gave any man's writings. I had no ill will toward Brother Boll to bias my conclusions; in fact, our relations had always been pleasant. But, in studying his writings, it became more and more manifest to me that to refer to his vagaries as "speculations about unfulfilled prophecy" misses the point, and to call them "harmless guesses" shows unfamiliarity with his scheme as a whole.

Take the following as a sample: "The acceptance of the Gentiles into the church—into the favor of God as joint sharers of the blessings of Israel's Christ—was a most terrible perplexity to all believing Jews. It was, in fact, a mystery. It had never been revealed that such a thing would happen. (Eph. 3: 4-6.) That the Gentiles were to be blessed in Messianic days was no mystery; that had been previously revealed. But the observant reader of the prophets will notice that it is always *after* the national restoration and exaltation of Israel, and always through restored Israel and in subservience to Israel, that the Gentiles were to be so blessed." ("The Kingdom of God," page 63.) Read this on page 38: "These parables are really *an announcement of the new and unexpected aspect the kingdom would assume during an anticipated age of the King's rejection and absence from the world.*"

According to Boll, then, this "church age" is a matter never mentioned by the prophets, and was brought in as a substitute measure on account of the fact that the Jews would not accept Christ and crown him as their king on David's throne in Jerusalem. Is that "speculation about unfulfilled prophecy?" Indeed, no! It is a violent wresting of prophecies from their proper setting and fulfillment to make them do service in some fantastic dream of the future. It is a perversion of prophecies already fulfilled and in the process of fulfillment.

Read this from page 54: "It [the new birth] is the universal requirement of acceptance with God, and characteristic of the new covenant which now in its principle applies to the church, and which the Lord will make with the house of Israel and with the house of Judah 'after those days.'" It will be news to many

folks to hear that the new covenant has not yet been made; that it applies to us now only in principle. If Boll is correct, then Paul erred in thinking the prophecy of Jeremiah (31) had been fulfilled, and we have been wrong all these years in thinking we had a new testament. Does this notion of Boll look like a harmless guess or a speculation about unfulfilled prophecy?

The foregoing are only samples of Boll's vagaries, but they show that his theories are at variance with the whole scheme of redemption as set forth in the New Testament. These matters, together with many other phases of Boll's theory, are discussed in "Christ and His Kingdom," a review of R. H. Boll, by R. L. Whiteside and C. R. Nichol. Price, fifty cents. Mrs. C. R. Nichol, publisher, Clifton, Texas.

THE PASSING OF MOTHER.

BY G. W. RIGGS.

Nancy Allen Jordan was born, near Triune, Tenn., on December 28, 1842; was married, to G. W. Riggs, in 1866; and died on May 12, 1924. Her husband died in 1879, leaving her with seven small children—five boys and two girls—all of whom survive but one daughter who died in 1912. Besides these, she is survived by one brother, C. L. Jordan (now in his eighty-fourth or eighty-fifth year), thirty-one grandchildren, and nine great-grandchildren.

Mother was not a superior woman, but she was a good mother, and I have never been able to feel so contented and so much at home as when in her presence in the old home at Riggs Crossroads, where she lived for fifty-seven years of her life. While she was not what the world would call a "great woman," she was in many respects above the average. Possessed of common practicable sense, she was energetic, industrious, and frugal. She carded wool and cotton, spun thread, wove cloth, and made blankets, counterpanes, coverlets, and garments for her household. She could knit a pair of woolen socks in a day, kept the family always supplied, and made many pairs for the soldiers during the Great War. She could not be idle. In addition to her household duties, she found time to work in the garden, manage the farm, and almost to the very end of her life she kept busy. Even when she suffered intense pain she made tatting and such like things for her children and friends.

For some years she was a Methodist, but through the instruction and admonition of one of her sons she was convinced that she should be immersed and be only a Christian. She was baptized some twenty-five or thirty years ago, and ever afterwards tried to live a true, Christian life. Her last illness was of a lingering, painful nature, which gave her much time for reflection and meditation; and when she realized that she could not recover and be of further service on earth, she expressed herself as being ready and anxious to go and be with the Lord. She lived to see all of her children but one (a son) and many grandchildren become members of the body of Christ. My hope and prayer is that all of them may obey the gospel and that all of us may live so as to meet her in the great beyond, where there will be no more sorrowing and no more parting, but an endless day of peace and joy in the heavenly home.

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CURRENT COMMENT

By JAMES A. ALLEN

The Governor of Tennessee, Hon. Austin Peay, recently had the good sense and the courage to write the following letter:

Hon. Walter White, Dayton, Tenn.—My Dear Mr. White: I purposed to write you before leaving Nashville in answer to your letter, and in the hurry failed to do so. You probably saw in the press what I said in regard to being a witness in your case. Impossible to keep anything from the papers, in that matter especially. As your letter to me had been given out at Dayton, the boys were right there for my reply. I am away for a few days seeking some medical attention.

Of course, I know no fact which could conceivably be useful to either side in that suit as a witness. That case should be tried in an hour. It is about as simple a proposition as could be stated, and the great hurrah about it is unnecessary and unfortunate.

The statute, I have no doubt, is entirely constitutional. We have the right to say through our lawmaking body that the faith and religion of our children shall not be destroyed by teachers who poison their minds with stuff that no science has established and which belongs in no reputable textbook. Tennessee needs no sympathy nor commiseration.

Our State has taken a great and forward position which deserves and will certainly receive in due time the admiration and appreciation of the Christian world.

I have a profound contempt for those who are throwing slurs at Tennessee for having this law. In my judgment, any State had better dispense with its schools than with the Bible. We are keeping both.

With very kind regards,

Sincerely,

AUSTIN PEAY.

The State of Tennessee is not prohibiting men from teaching evolution in schools of their own, but is only saying that in State-supported schools the people who pay the salaries have a right to say what shall be taught. When people dispense with the Bible, it is only a matter of time until they will dispense with their schools.

An Associated Press dispatch in a Nashville daily contains the following:

"The Tennessee antievolution law was inspired by religious zealots who believe in the literal inerrancy of the Scriptures," and "its object is to set up the scriptural story of creation as against the universal teaching of science," said Robert S. Keebler, Memphis lawyer, in an address prepared for delivery before the annual meeting of the State Bar Association to-day, discussing the constitutionality of the act. . . .

"We pass over any ingenious argument to the effect that the evolution theory and the biblical story are not in conflict," Mr. Keebler said. "The Legislature thought there was a conflict, as assuredly there is, unless we choose to give to Genesis a poetical and figurative interpretation for which the liberalists who enacted this law will not stand.

"Manifestly our courts must determine whether the act is patently an obstruction to the progress of science or whether it tends to cherish it," the speaker said.

"By this act the Legislature has set up the Genesis story of creation as scientifically true with respect to the origin of man. How are we to know what is accredited by science except by a study of the treatises and teachings of the accepted masters of science?"

And shall the loose declamation and unproven assertion of "Robert S. Keebler, Memphis lawyer," be accepted as evidence against the position occupied by those "who believe in the literal inerrancy of the Scriptures?" To the honor of the Tennessee State Bar Association, the base attempt of a few infidels to belittle those who repudiate the *false theory* of evolution was voted down and the silly, illogical, and iniquitous speech of "Robert S. Keebler, Memphis lawyer," was expunged from the record. Which is as it should have been.

Upon what grounds and by what evidence is "the literal inerrancy of the Scriptures" to be denied? Every known fact in the records of mankind corroborates the facts recorded in the Scriptures. No man has *any proof* that any of the facts recorded in the Scriptures did not occur. On the other hand, unimpeachable and incontrovertible evidence—the testimony of eyewitnesses and of earwitnesses, circumstantial evidence, internal evidences, external evidences, evidences of every character and kind—bears out the statement of Holy Writ that all of these facts actually occurred. But certainly "the evolution theory" and "the biblical story" are in direct and irreconcilable conflict; so much so that if one is true, the other is false. One is a mere theory, an unproven hypothesis, advanced by men who are infidels at heart and immoral in life; the other is a substantiated and corroborated statement of facts made by the purest and holiest men this world has ever known.

But is "the evolution theory" a fact? Its advocates are afraid to make such a claim. They have no *proof*, absolutely none. They *know* nothing that conflicts with the Bible. Before they can make out a case they must present facts, *not theories*—unproven, unnatural, and absurd theories.

And who are these "accepted masters of science?" Who "accepts" them? And what "science" do they preach? Advancing a *theory* that man is an evolution from a lower form of life is not a "science." It is an absurdity, contradicted by all the known facts discovered by real scientists. What evidence "accredits" the *theories* of these self-elected and falsely called "masters of science?" Until they present facts and known truths, we do not admit them to be "masters" of anything but

wickedness and absurdity. The "Genesis story of creation" states that every seed shall reproduce "after its kind." Some varieties of vegetable life, some races of animals, some races of men, have served their purpose and passed away, become extinct. But let them produce a case where a grape grew on a thorn or a fig on a thistle, or where a monkey ever sired anything but a monkey, and we will admit their "science." Before they repudiate "the Genesis story of creation," let them produce a case where one form of life ever crossed the line and reproduced a diverse kind. They have no example, not one single case, no proof whatever. Their *theories* are *talk*—idle, wicked, silly talk—fathered by the wish that they were true. They are infidels, and wish to teach infidelity to our children. God be thanked for "this act of the Legislature."

If Genesis is to be given "a poetical and figurative interpretation," which is but a polite way of saying that it is a piece of fiction, then all of the Bible is false and Jesus Christ is an impostor. The whole of the Bible stands or falls together; and all of it rests upon Jesus Christ. Jesus quoted from and indorsed "Moses and the prophets." If Jesus indorsed a piece of fiction as being the word of God, then he was a mere man and the greatest deceiver the world has ever known. It will not do; it cannot do. The facts are to the contrary. The Tennessee State Bar Association did itself an honor when it put its hand over the mouth of "Robert S. Keebler, Memphis lawyer," and all his kind. Expunging such a speech from the record frees it from an infamy that would have been eternal.

☼ ☼ ☼

We also take the following from a daily paper:

Mr. Malone said he is a Christian holding much the same views on questions of Christian creed as those held by Mr. Bryan.

"I dare say that I am just as strong a believer in Christianity, the virgin birth, the holy Trinity, and the resurrection as Mr. Bryan," said the attorney.

Mr. Malone says he comes to Tennessee to do what he can in the defense of Professor Scopes, "because he believes the statute is undemocratic, un-American, and a matter which affects the entire nation."

But what right has any man to say that he "is a Christian" when he repudiates or disobeys things taught by Christ? No man is "a believer in Christianity" who repudiates a part of it. Jesus indorsed the statement of Moses that "God created man in his own image, in the image of God created he him; male and female created he them;" and yet Mr. Malone goes to Dayton to tell the court that man is an evolution from a lower and diverse form of life, Moses to the contrary notwithstanding. What does Mr. Malone think it takes to make a Christian?

Realizing that the public will not stand for outspoken infidelity, he caters to popular favor by daring to "say that I am just as strong a believer in Christianity, the virgin birth, the holy Trinity, and the resurrection as Mr. Bryan." But if Jesus was born of a virgin and was raised from the dead, as Mr. Malone professes to believe, then he was, and is, the Christ, the Son of God. And such being true, the indorsement of Moses by Jesus certifies the Genesis account of the creation of man to be true. Mr. Malone is strangely confused. A lawyer ought to be more careful. Does he think a divine Person would indorse a falsehood?

But as to Mr. Bryan's being a Christian, we are not able to say. He is a great and good man, but many great and good men are not Christians. He is also an elder in the Presbyterian Church, but to be a Presbyterian and to be a Christian are two separate and distinct things. The Presbyterian Church, founded about the year 1537, and the church of Christ, established upon the day of Pentecost, are two separate and distinct institutions. The Presbyterian Church does not include all Christians, Presbyterians themselves being the judges; but the church that Christ built upon the rock does include all Christians, as the same thing that makes a man a Christian makes him a member of the church.

All Christians are members of the body of Christ. "So we, who are many, are one body in Christ." (Rom. 12: 5.) This "one body" is the church. "And he is the head of the body, the church." (Col. 1: 18.) The only way a man can get into "the body, the church," is to be baptized into it. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) In New Testament times God "added to the church" those that believed and that showed their faith by obeying the command to be baptized. The name "Christian" is the family name of God's family, and no man has a right to wear the name until he becomes a member of God's family. God's family is the church. If Mr. Bryan is a penitent, immersed believer in Jesus, he is a Christian, a member of the church of Christ. If he has never been "baptized into Christ," notwithstanding the fact that he is an exceedingly good and great man and has done much in the defense of the Bible, still he is not yet a Christian, a member of the primitive, apostolic, and New Testament church that Christ built upon the rock. There were no unimmersed Christians in New Testament times, and there can be none to-day. No man can be a Christian until he is willing to obey all of the commands of Christ.

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OUR CONTRIBUTORS

THE FIGHT.

BY J. W. MADDOX.

By studying Paul's letters to the different congregations, we learn that the church at Antioch is not the only congregation in which he found men not satisfied with the plain, simple teaching of the apostles. To the Galatians he wrote: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel." (Gal. 1: 6.) "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? . . . Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" (Gal. 3: 1-3.) In other scriptures also we find him firm in correcting evil and exhorting the church to live a righteous, godly life. No teacher lives a consistent life if he does not correct the evil as well as praise the good. Neither is he righteous, who sees error creeping into the church, unless he endeavor to correct it against all opposition. Much error in teaching and practice in this day would be kept out of the church if so many teachers were not such cowards. It is better that two or three worship alone, if they worship as "it is written," than that a thousand worship Him according to human ways. Paul was no coward. As well as praise the good, he as strongly decried the evil. He tells us to follow him. "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4: 9.) His life was so thoroughly in accord with the directions of the Holy Spirit that he repeatedly tells us to follow him, for he followed Christ. If we follow him, we shall not see evil creep into the church without crying against it.

The occurrence at Antioch shows that it may sometimes be quite difficult to convince some members of the church and prevail upon them to follow the plain teaching of the Holy Spirit. It shows that we may have much disputing and even dissension in order to keep some from going according to their own opinions instead of the teaching and practices of the apostles of Jesus *under the new covenant*. It is also certainly a warning that we should readily and willingly accept the examples of inspired men under the new covenant rather than the opinions of men, that no division be caused. The reply sent back to Antioch by the elders and apostles at Jerusalem shows that we must not accept teaching that has not the stamp of the Holy Spirit upon it. "Certain . . . have troubled you with words, subverting your souls; to whom we gave no commandment. . . . It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." (Acts 15: 24-28.) We should be satisfied with the things the Holy Spirit has laid upon us and should keep those things. The slightest departure from the examples and precepts of the new covenant is an exceedingly dangerous procedure. Those who instruct must correct any error even though the chief men of the congregation rise up against them. Examples and precepts of the new covenant must be followed, no difference what the chief men and women of the congregation may think about it. In no other way is acceptable union possible in the eyes of the Lord.

All divisions and all denominations have come about, not by men trying to follow the teachings of the new covenant, but because men have ceased to walk by faith. They are not satisfied with the easy, simple teaching of the Holy Spirit, and have preached human opinion to the subversion of souls by the thousands. Even some who have been brought up by Christian parents get sidetracked by this smooth, oily speech. Thus it is seen that those of us who accept the new covenant as our only rule of faith and practice have a hard and never-ending fight to make; for "we walk by faith, not by sight" (2 Cor. 5: 7), and it is often difficult to influence others to so walk. Nevertheless, "the righteous shall live by faith" (Gal. 3: 11); and we are told to "walk as children of light, . . . proving what is well pleasing unto the Lord" (Eph. 5: 8-10).

The most difficult part of the fight is to convince people that it takes a proof of what the will of the Lord is concerning a practice before we may indulge in it. Some of the brethren at Antioch would not believe what Paul said, although he was an inspired apostle. We must not become discouraged now if some refuse to accept the reading of the new covenant as proof of the will of the Lord. How can we learn his will by any other means? We have no inspired men now, but we have the inspired examples of the apostles recorded in the New Testament, and we are expressly commanded to follow them. "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample." (Phil. 3: 17.) There is no excuse for making a mistake, for Paul said to these same Philippian brethren: "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4: 9.) Thus the Philippians were not only told to keep what they had learned by hearing Paul teach, but what they saw him do as well. He also says "the God of peace" would be with them when they did these things. Moreover, we should make it our business to take special account of those who so follow the apostles. Those who do not imitate the apostles cannot be depended upon. They are unstable and will lead weaklings astray. They are always quick to condemn those who contend for a strict adherence to the examples of inspired men. They are the ones who invariably cause division in the church. They are willing to dispense with teaching of the New Covenant for the sake of their own convenience. Such men are not found in just one congregation, but they are found in almost every one; and where they have gained prestige among the members an exhortation not to go beyond the things that are written has but little force. In congregations where such men have the preëminence little or nothing is being done toward teaching the gospel to the surrounding community. They do not confine themselves strictly to the teachings of the apostles, and, of course, cannot influence others. The influence of such men must be stopped, even if it causes dissension and dispute. It caused dissension and dispute at Antioch to spoil the teaching of those who would continue the practice of circumcision, but Paul did not pass the subject by lightly on that account. On another occasion he tells us that he withstood Peter to the face. If these inspired men are our examples, why should we not contend for the primitive faith and practice just as they did? Only those who fear their unscriptural practice are opposed to honorable controversy. The lives of the apostles are filled with controversy against evil both in public and in writing. Those who are opposed to the discussion of religious doctrines are opposed to the examples of the inspired men of God. We gain much by fighting much.

SWEET AND BITTER TRUTH.

BY PRICE BILLINGSLEY.

Brother J. Paul Slayden, than whom I know not a more capable or faithful teacher of the word, once said we now need such pointed and uncompromising gospel preaching as will drive from our ranks all those who really belong in the world and the denominations, if we are to stand any show in converting the world. Whereat a big transgressive preacher spoke up and said that "vinegar does not

draw flies!" "Exactly so," rejoined Brother Slayden; "but we are not trying to catch flies."

A popular Western preacher of ours, who thinks a meeting is a success in proportion to the number it gets baptized (being a failure otherwise), boasts that he never criticizes anything or anybody; that, if he finds nothing to commend, he simply leaves off all allusions thereto. His whole thought and preaching are bent upon getting numbers—and the more, the better.

But Jehovah does not want numbers at any price. The first six who approached the Master as though to follow him were turned back with rebuffs. Did Jesus love them? Aye, so much as to come to earth and die to win and save them. Then why reject their advances and brusquely turn them away? Forsooth because their grossly erroneous concepts withheld them from being followers of the Lord. To enter his company unconverted would be suicidal to his cause. Undominated by gospel ideals, not prepared to follow Jesus with all their souls, whatever the cost, they would defeat the gospel and bring the Lord's cause into reproach. Clearly, then, it was the mind of the Lord that if any did not come rightly, fully counting the cost and willingly giving up everything else in order to come, it were infinitely better that they should not come at all. Mark it.

And did inspired men never criticize anything or anybody? Did they refuse to mention anything they could not commend? Verily they did not. Truly did they press the gospel home to the hearts of their auditors. But withal did they evermore hold up to fierce public condemnation the errors of the religious world around them, calling names, and in language which no one could misgather they assailed such as deceptions that would damn the soul. Then let me say with all the emphasis I can summon, that *he who does not so preach to-day, regardless of what he may plead or profess in doing otherwise, does not fully preach the gospel.* Nor is that man a safe leader among us who, intentionally or otherwise, gives the public the impression that he can beat Christ and the apostles preaching the gospel and saving the lost.

Brethren, the gospel is truth both bitter and sweet; nor does any man preach it fully who deals only in that which is sweet, or who, out of regard for people's feelings or his own standing with them, withholds the bitter. He may preach truth, of course, but not the whole truth which saves the soul. He may be right as far as he goes; but —alas!—he stops short of going far enough. He who preaches only sweet and appealing things, leaving off that which stings and would turn back those whose false conceptions would withhold them from truly coming to Christ —this man is filling the church with the unconverted and is heading the church toward evil days. That such a man may draw many and perhaps baptize more than anybody, I freely admit. But just as sure as we are born, brethren, such great numbers menace our safety and will one day turn the church away from God. In love and humility I protest and sound a warning.

IN THE WEST.

BY F. B. SRYGLEY.

I arrived at Des Moines, New Mexico, Saturday, June 27, and began a meeting yesterday—Sunday, June 28. We had three sermons—at 11 A.M. and at 2 P.M. and 7:45 P.M. There were two confessions at the close of the first sermon, three at the close of the second, and one at the close of the third, making six confessions for the day. The baptizing is to be to-day at 4 P.M., and preaching again to-night. "The faithful few" are in a better condition than they were last year when I was here, and we are hoping for a good meeting this time. The meeting started off well, with six confessions the first day. We will continue here over next Sunday, with three services again on Sunday.

From Des Moines I go to Clayton, New Mexico, and expect to begin there next Monday night. The few brethren there have secured the use of the "First Christian Church" in which to hold the meeting. I told them that that was all right, provided these erring brethren would not expect me to touch lightly on their errors as part payment for rent on the house, and that if they did expect this they were doomed to a disappointment. They have agreed to pay a money rent for the house, and I must make it plain at the very beginning that we are under no further obligations. Some of these people expressed a desire to hear the exact difference between them and "us," but I shall try to show them the difference between the Bible and everything that differs from it. I am thinking that there is an open door at Clayton if I can enter it in the right spirit. I shall do my best.

From Clayton I am to go to Pueblo, Col., where I understand we are to use a Methodist house for the meeting. I am expecting to reach Pueblo by July 19. If any one who reads this has any friends in Clayton or Pueblo, and will write to me at Clayton, I will look them up and try to get them interested in the meetings.

The Gospel Advocate is rejoiced to learn of the success that is attending the labors of Brother Srygley, one of its senior editors. Readers of the Advocate who contributed to sustain Brother Srygley in this missionary work will also rejoice to learn of the good in which they are having a part. J. A. A.

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

The love of salvation for others is not dead by any means in Obion County. Under the preaching of Brother Charlie Taylor, the congregation at Union City had a great meeting. The congregation at Obion, under the preaching of Brother L. K. Harding, had a most wonderful meeting. The congregation at Troy will close, in a day or two, a great and wonderful meeting, conducted by Brother Hall Calhoun. On next Lord's day Brother Allen is to begin a meeting at Cloverdale. Later Brother J. Paul Slayden will come to Glass and then to Rives; Brother Hassell, to Rehoboth; Brother Eph Smith, to Hornbeak; Brother J. D. Tant, to Berea. Then Brother W. A. Foster, a home man, will come to Glady Hill and Turnage; Brother Porter Hogan, also a home man, to Minnick. I myself, a home man, have been called for two meetings in Obion County—Mount Zion and Oak Ridge.

This year I have preached monthly for only two congregations in Obion County—Hornbeak (my home congregation) and Oak Ridge. The balance of my time is given to Lake County and Kentucky Bend.

Brother Gardner Hall, of Trion, Ga., is coming to Bethel and Englewood. I have not learned who will hold the meetings for Christian Chapel, Fremont, Harmony, McConnell, Mount Vernon, Polk, Pleasant Hill, and Refuge.

Brother John C. Taylor is again located in Obion. In Obion County there are some congregations not able to pay a man to preach for them, which should be assisted by the congregations that are able to employ a man for half or all his time. Time after time I have called attention to this matter, and so many times the call has been ignored. I have discovered another thing among some of these weak congregations: they want the biggest preacher in the brotherhood or none. As we have only three or four big preachers in West Tennessee, they just can't go to all these places. So some of you weak congregations will have to put up with some of us weak preachers. Many things that amused me occurred while I was going with the

tent into these destitute places supported by the congregation at Glass. Oftentimes they would say to me: When we can't get you, we will get Brother Elam, or Smith, Srygley, Freed, or Hardeman." Mind you, I was not costing them a cent. At the time they said that to me they could not have raised money enough to pay the expenses for any one of these brethren to come to Obion County.

This month (July), forty years ago, I began preaching in Obion County. In a short time I began to go into Lake Counyt. The brethren at Burrus Chapel have built a nice stucco meetinghouse and have invited me to preach the first sermon in it on the fourth Lord's day in this month. The congregation at Jones Chapel (only three that own their homes) have bought the Methodist meetinghouse in Tiptonville, where they intend to build a congregation. The drought has hit that section hard. When they built the Jones Chapel meetinghouse, they asked for no help outside of the neighborhood. Also, they have assisted liberally in building meetinghouses at other points. They now need the help of the brethren to pay for the house in Tiptonville in order to plant a congregation there. Surely the great brotherhood will not permit them, under a crop failure, to bear the burden all alone. Brethren, will you help them, or will you withhold your means and let them suffer or lose the house and the opportunity to establish a congregation in Tiptonville? If you will help them, send to J. K. Craig or W. W. Crafton, Tiptonville, Tenn., and I assure you that every cent will go on the payment of the debt.

I think my health is improving a little and shall soon start on the summer's campaign of meetings. Pray for me that I may be able to go through with it.

NOTICE.

In ordering our Sunday-school literature, embracing "Elam's Notes," or the Gospel Advocate, please give full address of the one who does the ordering—that is, the name, plainly written, and the post office, whether town or city. If city, give street and number; if town, give the rural route and number.

This saves confusion and trouble, and is a great help to the one whose business it is to mail out these orders. For instance, an order has just been received for literature which does not give the town or city at all. The one who gave the order and who fails to receive the literature will doubtless complain that his order has not received proper attention. Following these directions will save time, postage, and complaints.

THE PRIMITIVE CHURCH.

The societies, called churches, constituted and set in order by the ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Savior of the world, and had put themselves under his guidance. The only bond of union among them was faith in him and submission to his will. No subscription to abstract propositions, framed by synods; no decrees of councils, sanctioned by kings; no rules of practice, commanded by ecclesiastical courts, were imposed on them as terms of admission into, or of continuance in, this holy brotherhood. In the apostles' doctrine and in the apostles' commandments they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals, no great and solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful, and interesting.

Their religion was not of that elastic and porous kind which at one time is compressed into some cold formalities and at another expanded into prodigious zeal and warmth. No; their piety did not at one time rise to paroxysms and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations; no great fasts, nor preparation nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not, in those days, a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice president of a rag society; and his little daughter, a tutoress of a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education society, a cent or a prayer, lest, in doing so, they should rob the church of its glory and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered the pillar and ground of the truth; they viewed it as the temple of the Holy Spirit, as the house of the living God. They considered if they did all they could in this capacity they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works, which accompanied salvation, were the labors of love in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion which, in overt acts, consists in taking care of orphans and widows in their affliction and keeping oneself unspotted by (the vices of) the world.—A. Campbell, in the Christian Baptist.

GOOD BOOKS.

Many splendid books are published and handled at our store. Good religious books should be kept in every home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books into your library. Here is a list that should be in every home. How many of them have you?

"Sermons," by J. W. McGarvey.
"Eunice Loyd," by R. R. Moody.
"Bible Readings," by Isaac Errett.
"The Glorious Gospel," by Adcock.
"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
"Letters and Sermons of T. B. Larimore."
"Travels in Bible Lands," by A. T. Ritchie.
"Seventy Years in Dixie," by F. D. Srygley.
"Larimore and His Boys," by F. D. Srygley.
"The Profitable Word," writings of J. C. McQuiddy.

THE VALUE OF A SOUL.

BY ROBERT S. KING.

Recently our hearts were made to throb as we watched, through the daily papers, the race against death on an eight-hundred-mile trail through a blinding blizzard, and we honor the men and even the dogs that carried the remedy to the diphtheria-stricken children of Nome, Alaska.

The world is thrilled by acts of heroism like this—men risking their lives that they may rescue others who might otherwise perish.

Souls are perishing around us every day, and only the gospel can save them. Think of the value of a soul, which God values more than "the whole world," for he says: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36, 37.) All the wealth of this wonderful world with all its resources is not to be compared with the priceless value of a soul. Yet, with all their priceless value, we see them going down to destruction every day, knowing that the gospel is the only means of saving them, and that Jesus is the only one with "healing in his wings."

Are we going to fail to deliver the message that Christ our Lord commissioned the church to take to all peoples and nations? "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46.)

The word of the Lord was to go forth from Jerusalem, and then Judea, Samaria, and the uttermost parts of the earth. Like a pebble thrown into a body of water, the little wave circles keep spreading until they reach the shore. This is God's way of spreading the gospel. Every church should be a radiating center from which the word is sounded out. Every church should do its part toward spreading the glad tidings of salvation.

But alas! How few are doing anything toward giving the gospel to their neighbors, and how utterly we have neglected to tell it to our neighbor who happens to be on the other side of the world! Our forefathers were once in heathen darkness, and where would we be to-day if some good Samaritan had not brought them the gospel?

We laud acts of heroism in saving men from death, but how few of us are concerned about the salvation of a soul! Christ said: "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." (Matt. 10: 28.) We honor men who do acts of heroism; but the real hero is the Christian who faces the distances, crosses the seas, and endures the hardships to tell of Jesus and his love. To him is the promise: "Lo, I am with you always, even unto the end of the world." (Matt. 28: 20.)

O, why are our brethren so backward in mission work? Think of the priceless value of these precious souls going down in darkness every day, and think of the precious promises that we have to sustain us in taking the message to them. Will you not earnestly and fervently pray the Lord of the harvest that he will send forth laborers into his harvest? The harvest is still plenteous, and the laborers are still as few as they were in Christ's day. Millions in India to-day worship the cow. A man rises in the morning; bows down to his cow and worships; gets up and harnesses her to his plow, and works her, beats her, and swears at her all day; puts her back in the stable at night, perhaps with no supper; then bows down and worships again. We sing, "Rescue the perishing, care for the dying," and then we use all our energy on a people that have always believed in God. This will all be changed when we get some of the "O's" in our prayers. When we can pray for souls as we would pray for something for ourselves, God will hear us.

Read some of David's earnest prayers: "O God, thou art my God; earnestly will I seek thee." (Ps. 63: 1.) "Be merciful unto me, O God; for man would swallow me up." (Ps. 56: 1.) "Give ear to my prayer, O God; and hide not thyself from my supplication." (Ps. 55: 1.) "Forsake me not, O Jehovah: O my God, be not far from me. Make haste to help me, O Lord, my salvation." (Ps. 38: 21, 22.)

When we get the love of souls on our hearts and pray sincerely and earnestly for their conversion; when we get to the point where we can say, "I'll go where you want me to go, dear Lord," and when we are willing to say, "O Lord, send me," something is bound to happen.

Some one has said, "Prayer moves the hand that moves the world;" and: "Nothing lies beyond the reach of prayer, except that which lies outside of the will of God." Every one cannot go; but some can go, others can by their work and support "hold the ropes while they go down into the pit," and others can pray, and, all together, we can take the world for Christ.

Our great brotherhood, the church of Christ in America, has five hundred thousand members, with twenty missionaries in the foreign field, or one to each twenty-five thousand; and if each one of those on foreign soil is maintained at a cost of twelve hundred dollars a year, what will it cost each member of the church? Less than five cents each. Brethren, we will never hear those beautiful words, "Well done, good and faithful servant," if we do not wake up to our responsibility and obligations. Of the twenty we have in the foreign field, twelve are in Japan, among a population of fifty-six millions, and the population is increasing seven hundred thousand each year—a great, suffering, bleeding, perishing people who cannot be deprived of the gospel righteously. "And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people." (Luke 2: 10.) It is said that one person dies each second, sixty each minute, thirty-six hundred each hour, eighty-six thousand four hundred each day, and one million thirty-six thousand eight hundred each year. Appalling, isn't it? Think, they die so fast! What are you doing about the many that go down without hope and without God?

Let me end this article with the prayer that it will stir us to greater things for God, and with the hope that this little poem by an unknown writer will cause us to hurry:

HURRY UP.

We're going down to death each day,
A hundred thousand strong:
Come, bring the light of gospel truth,
And stem this awful throng.

In China there are millions still
Who never heard of Him:
Come, bring the light of gospel truth,
Ere your own light grows dim.

From Africa and India, too,
A plaintive wail goes up:
Come, bring the light of gospel truth;
Come, lift your Savior up.

The Japanese have hungry hearts
Salvation's cup to taste:
Come, bring the light of gospel truth;
There is no time to waste.

The islands sob a restless cry
For missionaries, too:
Come, bring the light of gospel truth;
You've sent so very few.

O brother, sister, hear the cry;
Let God your ear attune;
And send the light of gospel truth—
O, send the gospel soon!

The cry reëchoes 'cross the sea,
From hungry, sighing hearts:
Come, bring the light of gospel truth
To these neglected parts.

ABRAHAMIC FAITH—WHAT IS IT, AND HOW MAY WE KNOW WE HAVE IT?

BY S. H. HALL.

Continuing the study of "The Faith That Saves and Conquers," we will consider what is called "the faith of Abraham."

And it should be settled *now* that it takes Abrahamic faith to save and overcome the difficulties of life. Paul declares that the promise is to those who are "of the faith of Abraham, who is the father of us all." Abraham is the father of those who "walk in the steps of that faith" which he had. (See Rom. 4: 12-16.) Talk as much as you please about the beauty and wonder of Abraham's faith, but keep your mind settled on the fact that it takes *this kind* and *this degree* of faith to save us. *The promise is to those who are of the faith of Abraham, to those who walk in the steps of that faith which he had.*

How important, then, the question: *What is Abrahamic faith?* We wish to settle this beyond a doubt.

In order to learn what Abrahamic faith is, we must first study the meaning of one of the simplest sentences in the Bible—viz.: "Abraham believed God, and it was reckoned unto him for righteousness." You will find this quotation in Rom. 4: 3. Paul is quoting it from Gen. 15: 6. He is arguing that justification is by faith, not of works, and quotes Gen. 15: 6 as proof. Read the full statement: "What then shall we say that Abraham, our forefather, hath found according to the flesh? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness." (Rom. 4: 1-3.)

I say, again, that you cannot frame a more simple sentence than this one we are studying. "Abraham believed God, and it"—*his believing God,* whatever that is—"was reckoned unto him for righteousness." How important, then, to *believe God!* I know of nothing more important. *Just to* believe God one hundred per cent in any and all things that he says unto us is the greatest thing that we can do in this old world. And when this you do as did Abraham, all your troubles in Bible study are ended, and there is no difficulty that ever confronts you along life's way that cannot be surmounted.

But *what is it to believe God,* and *what did Abraham sure-enough believe when he believed God,* which "believing God" was imputed unto him for righteousness?

Well, the answer is very simple. Believing God is simply believing what he says. This is absolutely all it means. The statement, "Abraham believed God," has reference to the disposition that Abraham made of the words God had just spoken unto him. God was so well pleased with the disposition Abraham made of a statement he had just uttered to him that he imputed it unto him for righteousness. And what was that disposition Abraham made of Jehovah's statement? *He believed it with all the sense he had.* I say, again, your troubles are all ended when you learn, as did Abraham, to make no other disposition of a statement of Jehovah.

Wherever and whenever you read in the Bible about Abraham's believing God—or anybody else, as to that matter—you will find God talking to him, and the expression, "and he believed God," meaning absolutely nothing more than the disposition that the human heart made of what God said. Turn to Jon. 3: 4, 5, and you read: "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. And the people of Nineveh believed God." Would it not be an insult to your intelligence for me to now try to make you understand what the Bible means when it says, "And the people of Nineveh believed God?" Turn to Acts 27: 25 and you find Paul saying: "Wherefore, sirs, be of good cheer: for I believe God." But what did Paul mean when he said, "I believe God?" It means that he believed what God had just said unto him—viz., that the ship would be lost as a result of the storm which had been raging for many days and nights, but not one man would be lost. He himself says what he means by the statement—viz., "that it shall be even as it was told me."

Now, do not let this fact get away from you: "*Believing God*" always, without any exception, means that you have one hundred per cent confidence in what God has said to you. This expression always has reference to the disposition we make of God's spoken or written word. This faith "cometh by hearing, and hearing by the word of Christ." (Rom. 10: 17.) If God had never spoken unto Abraham, never would it have been written of him that he believed God. So, when we turn back to study the chapter in which this scripture is found, we will find God talking to Abraham. The faith that saves is a compound faith. It is a faith that makes cognizance, first, of God's existence—*we must believe that God is;* second, it has undoubting confidence in *everything that God says.* When you examine Heb. 11: 6, you find this in it: "He that cometh to God must believe that he is"—and stop here? No. You must just as firmly believe that "he is a rewarder of them that seek after him"—that is, that he always can be depended on to do exactly what he says. Believing that God *is,* that he sure-enough exists, is not "believing God." "Believing God" refers to your attitude toward his spoken or written word. You can believe that a thing exists without believing that thing. For instance, I believe that certain mountains and rivers that I have never seen are—that they exist. But never have you heard of man's believing mountains and rivers, for the simple reason that they cannot talk nor write and in this way communicate intelligence or thought unto man. We are spoken of as believing no person or thing except that person who has by means of language communicated thought unto us.

But turn to Gen. 15, from which Paul made the quotation that "Abraham believed God," and see if we do not find God talking to Abraham. "After these things the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, O Lord Jehovah, What wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir. And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in Jehovah; and he reckoned it to him for righteousness." (Gen. 15: 1-6.)

I cannot see how any man could have trouble seeing what the Bible means when it says, "Abram believed God." Well, his believing, undoubtingly, what God said to him on the occasion mentioned above is the thing that was reckoned unto him for righteousness.

The next question in order (but you will have to wait till next week for the answer) is: Why did God prize so highly Abraham's faith in what he said above? Why is it that that faith is so sublime and wonderful? When into this we look, you will come to appreciate more "the faith of Abraham" and see why it is that such faith saves us.

THE MOUTH.

The open mouth in a child is an evidence of adenoids and the open mouth in an adult is proof of nasal interference. Both conditions can easily be remedied by a minor operation. But the open mouth of the man or woman who talks too much is beyond the skill of the surgeon, and often baffles the ability of the educator who is supposed to teach wisdom.—Exchange.

OUR MESSAGES

J. D. Derryberry preached at the Shiloh Church, near McEwen, Tenn., last Lord's day.

J. D. Gunn, of Sparta, Tenn., preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night.

Harry C. Johnson, West Palm Beach, Fla., July 1: "We had a fine meeting last Sunday. Several new ones came. We are growing fast. H. M. Phillips, of Nashville, Tenn., will begin a meeting for us to-night."

Thomas Woodard and Nell Talley were married at the home of A. B. Lipscomb, in Belle Meade Park, Nashville, Tenn., on the evening of June 30, A. B. Lipscomb officiating. They will make their home in Detroit, Mich.

M. S. Mason, Springfield, Mo., July 3: "I have just closed an interesting meeting at Kerens, Texas, with six additions. J. R. Hicks led the song service. I am now at Stephens Chapel, near Bernie, Mo., with good prospects."

E. L. Whitaker, Fulton, Ky., July 3: "The Central church of Christ, this city, is in the midst of a very interesting meeting, with A. O. Colley, of Dallas, Texas, doing the preaching, and Jewel Cox, of Murray, Ky., as song leader. Three additions to date."

F. M. Scott, McKinney, Texas, July 3: "G. C. Brewer, of Sherman, Texas, and I closed a fine meeting at West, Texas, last evening, with twenty-four added to the congregation from all sources—eighteen by baptism. Brother Brewer will begin at Russellville, Ala., July 5. C. E. Wooldridge and I will begin to-night at Sylvannah, Texas."

Telegram from A. Smith Chambers, Sheffield, Ala., July 3: "Closed at East Florence Thursday evening. Preached thirteen sermons. One hundred and ten additions, ninety-two or three of which were baptisms. Interest fine. Estimated that above two thousand were in attendance on several occasions. Two of those baptized were from the Catholics."

J. W. Chism, Texarkana, Texas, July 3: "I baptized two grown ladies last Tuesday afternoon. Our Bible-class studies are well attended, and good hearings at every service. Preaching every Sunday at 11 A.M. and at 8 P.M. Interest seems gradually increasing. We are to begin a series of meetings in a tent next Monday night, to continue indefinitely."

E. Gaston Collins, Meaford, Ontario, Canada, July 3: "I would like to know the addresses of Christians in or near Grand Rapids, Mich.; also any information about any meeting of Christians, publicly or privately, there. There are several 'progressive' (?) churches there, I am told. But I want to get in touch with those who have not been 'corrupted from the simplicity and the purity that is toward Christ.' Kindly send any information to me. It will be of interest to the church and to two young Christians, husband and wife, of Meaford, who now live there."

S. F. Morrow, Nashville, Tenn., July 6: "Our meeting at Cumberland City, Tenn., closed on Tuesday night, June 30, after continuing over three Lord's days. A. S. Landis did the preaching. Two took membership and eight were baptized. This was Brother Landis' third meeting there. He baptized twenty last year. The brethren went to work and now have a nice house to worship in. This was a great work for them in their financial condition. I hope that congregations who know the sacrifice they are making will help them carry their load. We are taught to bear one another's burdens, and so fulfill the law of Christ."

Ray Lawyer, Sinde Mission, Livingstone, North Rhodesia, South Africa, May 29: "I have made more than one hundred miles during the last ten days on preaching tours among the natives. Part of the time I rode the mule, and part of the time Brother Short rode him. There is an awakening among this heathen people which, perhaps, has never been seen before. Women are accepting the gospel more freely. Besides, they are allowing their daughters to attend our day school. Every week sees new Gospels going out in the language of the people. They call for them and pay for them. It would not be good policy to distribute them free, if we were able. Twenty-five have been baptized since the first of the year."

R. P. Cuff preached at Greenbrier, Tenn., last Lord's day, with four baptisms. Brother Cuff will preach at Wartrace, Tenn., next Sunday.

Harvey W. Riggs, Hardyville, Ky., Route 3, July 1: "Last night we began here in a tent near the home of E. H. Smith, with splendid interest."

Wanted—A good physician who is a loyal Christian to locate in a good little town of five hundred inhabitants, situated in a thickly settled farming community in Hempstead County, Ark. This is a good place for the right man, as we have only one doctor and there is enough work for two. If interested, write the elders of the church of Christ, Blevins, Ark.

Charles C. Shockney, Nashville, Tenn.: "I closed a very successful three-weeks' meeting at the New Shops church of Christ, this city, with nine baptized and eleven restored. The congregation is working fine and in harmony with the Word. I will be in Chattanooga, *the Lord* willing, on the second Lord's day in July, at the Ridgedale congregation. On the third Lord's day in July I will begin at Taylortown, Dickson County, Tenn., to continue one week. On the fourth Lord's day I will begin a meeting at the Liberty church of Christ, in Williamson County, Tenn."

T. C. Little, Fayetteville, Tenn., June 25: "Dr. J. J. Horton is again in the hospital at Fayetteville, Tenn., a very sick man indeed, with a complication of diseases that make his ever being well impossible. He may recover sufficiently to be able to be about some, but evidently his voice as a preacher is stilled. Brother Horton has labored much among the poor without money or price; therefore, he needs and should have help. Especially those who have shared his labors should extend a helping hand in his hour of need, that his faith in his brethren to bear each others' burdens be not shaken 'while his sun is setting.'"

J. H. Hines, Montgomery, Ala., July 3: "I have just closed a mission meeting in Milton, Fla., the county seat of Santa Rosa County. When I arrived I found a few discouraged Christians and a town packed full of prejudice. We succeeded in breaking down the prejudice, and the people came out to hear the word. The meeting was a success in many ways. One was baptized, one came from the Baptists, and forty-five out of the sixty members in that community renewed their promise to the Master and agreed to meet on the Lord's day and worship him as 'it is written.' Prof. S. A. Draper, the principal of the high school, a man of no mean ability, will lead this young congregation, and some day we hope to see a strong church in Milton."

W. F. Lemmons, Elmdale, Montana, June 23: "The first meeting of my two months' mission work began on June 6 and closed on June 19, with one addition and a church trouble settled. Thus one important part of my mission has been accomplished. I began at Kerns on June 20, but preached only three times. The meeting was rained out. I shall go to Big Horn to begin on June 27, and Brother Golphenee will go to a place thirty miles away. We will join hands again at Buffalo on July 7. We expect to close the two months' work in a meeting at Casper, Wyoming, beginning on July 18. A small congregation was established there last year by Brethren Golphenee and Campbell, and the cry has come to us to 'come over and help' them in that splendid city. Undoubtedly the greatest institution in the world will help us with their prayers and fellowship. I can hold a meeting beginning on the last Lord's day in August and reaching into September."

Hall L. Calhoun, Troy, Tenn., June 23: "On Sunday, June 7, in a tent seating eight hundred people, the meeting at Albany, Ala., began. Thornton Crews, the minister, and the brethren had made excellent preparations for the meeting. Gilbert E. Shaffer, of Lawrenceburg, Tenn., a splendid song leader, was in charge of the singing, and did his part nobly. Any congregation needing a good leader of singing will make no mistake in getting him. Services at 10:30 A.M. and 7:45 P.M. every day. Splendid attendance at all services. There were sixty-six additions to the congregation—thirty-eight baptisms, two restored, twenty-six took membership. There was not a dull moment in the meeting. The people worked hard, listened earnestly, and seemed happy all the time. God will always bless such efforts. They are most excellent people, and I am sure they will continue to grow and prosper. They are building a beautiful new church house, which will be a great convenience to them. They treated both preacher and singer handsomely in every way."

Send us a subscriber.

A fast life makes a man slow down.

All who fly too high are bound to flop.

You cannot pull while kicking, nor kick while pulling.

J. G. Allen began a meeting at Elbridge, Tenn., last Lord's day.

Dr. J. S. Ward preached at Belmont Avenue, this city, last Lord's day.

There were three baptisms and one restoration at Lindsley Avenue, this city, last Lord's day.

One of the best ways to do missionary work is to get your neighbor to subscribe for the Gospel Advocate.

Ira Wommack, Maysville, Okla., June 29: "Seven were baptized yesterday afternoon. The meeting will continue."

W. F. Moore advises that J. Pettey Ezell will begin a meeting with the church at Donelson, Tenn., on the third Sunday in this month.

W. G. Wilson, Daylight, Tenn., July 1: "I preached last Lord's day at Berea, three miles from Woodbury, in Cannon County, Tenn."

H. C. Hale and J. Roy Vaughn have just closed a mission meeting at Sturgis, Miss., with two additions and the faithful few strengthened.

W. M. Mann, Clinton, Okla., June 27: "We are in the midst of a good meeting here, with Curtis Taylor, of Oklahoma City, leading the song service."

Pick out some friend who is not a Christian and give him a year's subscription to the Gospel Advocate. It may be the means of bringing him to Christ.

Ira L. Sanders, Wellington, Texas, June 29: "Three additions to the congregation—one by baptism. Our crowd yesterday was estimated to be nearly one thousand."

J. Fairs Nichols, Fancy Farm, Ky., June 29: "Yesterday I was at Friendship, east of Murray, Ky. G. A. Dunn, Sr., is in the midst of a great meeting at Murray."

C. H. Smithson, Tioga, Texas, June 29: "I preached for the saints at Dye, Texas, yesterday. Brother Kregge was at Collinsville. Lots of work here to be done."

Frank Baker, Hildreth, Fla., July 1: "I am now at this place in a good meeting. I go from here to a point near Live Oak, Fla.; thence to Pensacola, Fla., and Moultrie, Ga."

C. H. Black, London, Texas, June 29: "Good crowds and interest, and the church here awake to its duty in teaching and having the gospel preached. My address is still Menard, Texas."

L. L. Brigance, Corsicana, Texas, July 3: "I began a meeting here on Sunday last. It is growing in interest and attendance. Elvin Bost is leading the singing. One confession to date."

C. W. De Armond, Drakesboro, Ky., July 1: "During the month of June I preached at Bakersport, White Plains, Cherry Grove, McHenry, Shiloh, Sugar Grove, and Morris Hill. I baptized one at McHenry."

E. P. Hebert, Fountain Head, Tenn., June 29: "E. P. Watson closed a meeting at Jones Chapel on Saturday night. Fifteen were added to the church by confession and baptism, one being a man seventy-nine years old."

Claud F. Witty, Detroit, Mich., June 29: "The house was filled, with chairs in the aisles, yesterday, at the West Side Central Church, Grand River and Fourteenth Avenues. Two by membership, making twenty-two for June."

W. T. Hines, Springtown, Ark., June 30: "I closed at Centerton, Ark., with no additions, but appointed elders and deacons, and they promised to go to work. I have just begun at Wager under a brush arbor. Interest is good."

Sister A. C. Rutherford, Anthony, Kan., July 2: "The dear old Gospel Advocate, which has been a weekly visitor in our home for over fifty years, I still take. I do not feel that I could do without it now. I'm going on seventy-five years."

A. G. Freed, Huntingdon, Tenn., July 4: "The meeting here continues with good interest. J. A. Veteto is leading the songs. It is a faithful band 'holding forth the word of life.' They have gone through the fire. Five baptisms *and others* are expected. My next meeting will be with the church near Hampshire, Tenn., beginning on July 12."

C. E. Holt, Roby, Texas, June 30: "Our meeting at Roby began promptly on time. J. P. Moser, of Kenedy, Texas, is our song leader. He is efficient in this field of labor. Roby is the capital of Fisher County, one of the best counties in Texas."

Sister Susie Gregg, Lynnville, Tenn., June 29: "I think the Gospel Advocate has never been better than now, and we certainly need something to strengthen us in these days of evil. I certainly enjoy Brother Allen's articles. I want F. W. Smith to continue the singing subject for his articles."

E. V. Wilson, Union City, Tenn., June 27: "A congregation near this city wants to communicate with some song leader for a meeting to begin about the second Sunday in August. If you know some one who would like to have that work, please address Will E. Harris, Union City, Tenn., Route 8."

W. C. Osborn, Reagor Springs, Texas, July 3: "Harvey Scott, of Childress, Texas, will do the preaching, assisted by James R. Hicks, of Mount Sylvan, Texas, who will have charge of the song services in a series of meetings which will begin at Reagor Springs on July 16 and continue through July 26."

W. L. Shofner, Nashville, Ark., June 30: "We, the church of Christ at Nashville, Ark., want to rent a tent for our meeting, beginning on September 6. Could you put us on trace of one? Would like to get one as near us as possible." Any congregation able to assist these brethren may address them direct.

Willie Hunter, Tompkinsville, Ky., June 29: "I preached twice yesterday at Gilead, fifty miles northwest of here. One of the elders there told me he had not missed a single service in twenty-four years. Harvey W. Riggs was with the church here for two discourses yesterday. Success to the Gospel Advocate."

Flavil L. Colley, Cooledge, Texas, June 25: "We have just closed a good meeting in Cooledge. I did the preaching, and Brother Shepherd, of Waco, led the song service. There were forty-eight additions—forty-one by baptism and seven restorations. The sects are in a turmoil. The church of Christ is growing stronger all the time."

Aruna Clark, East Lake, Tenn., June 29: "The meeting at Trion, Ga., closed last night with a packed house and about one hundred and fifty people outside in automobiles and about the doors. While there were only four additions during this meeting, it was one of the best meetings I have ever held. The song service was in charge of Paul Westbrooks."

Gordon H. Turner, Columbia, Tenn., July 3: "C. S. Austin, of Mount Pleasant, Tenn., will begin a tent meeting at Culleoka on Sunday, July 5, which will continue for ten days. Following that he goes to Campbell Station for ten days, and then to Oak Grove, near Fulton, Ky. John C. Taylor will begin a meeting at Bethel, ten miles south of Columbia, on Wednesday, July 15."

B. M. Taylor, Bonham, Texas, June 30: "J. E. Thornberry, of Lawrenceburg, Tenn., and the writer are here in a good meeting. The meeting is nearly three weeks old, with over thirty added from all sources. I feel sure many more will be added before the meeting closes, which will be next Lord's day. I go from here to Weatherford, Texas, to assist Horace S. Busby in a meeting."

W. M. Oakley, Cookeville, Tenn., July 2: "Our tent meeting near Warren Chapel closed last night with the same good hearing and interest that has characterized each service since the beginning (June 21.) Two were baptized (both from the Methodists) and a great deal of prejudice removed. Linard Kirk is with me in charge of the song service, and it is being well done. We are moving to Roberts Switch, near Boma, where we will begin on Sunday."

R. N. Moody, Albertville, Ala., June 25: "I have just read your editorial in the last issue of the Gospel Advocate and am writing to thank you for the good things you are saying in connection with the question of evolution. It seems to me that now is an opportune time for us to make a strong plea for the teaching of Christ and the apostles on the plan of salvation; for it is no worse to deny the Bible account of the creation than to set aside the New Testament plan of salvation, and not one of the denominational preachers will preach it as it is. Would it not be a good idea to get out a leaflet giving the commission as Christ gave it and the preaching of the apostles under it, and showing the inconsistency of condemning evolution and then ignoring what Jesus and his apostles taught, have several thousand printed, and have some one distribute them among the people at the Dayton trial? What think you about it?"

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

CALLAWAY VERSUS THE UNIVERSITY.

BY F. W. SMITH.

In these days of "*spineless*" men it is indeed refreshing to note the following, addressed by T. W. Callaway to A. A. Brown, president of the Chattanooga University:

Having had two daughters in your university and a third daughter from Central High whom I had intended sending next term, it was with sincere regret that I note your belief in "theistic evolution" as published in the daily papers.

Having expressed my views on the hypothesis of evolution with its modernistic destructive criticism, when approached by my church members relative to sending children to the university, I would defend the school by saying that you were a minister and I did not believe you held to any kind of evolutionary hypothesis that conflicted with the verbal record of creation as given in Genesis.

While I am aware there are several kinds of evolutionists, yet they all believe the same underlying hypothesis, that "all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was first breathed." (Darwin.) Or, as the evolutionist, Marion D. Shutler, says in his "Applied Evolution:" "The members of the animal kingdom in all its departments were not, each kind, called into being in a moment, and in fixed and definite and unvarying and unchanging species, but that the whole (animal) kingdom began countless ages ago in a shapeless mass of jelly, and has developed from one form to another up to man."

This gives the essential principles of the guesswork of both the materialistic evolutionist and of the theistic evolutionist. The difference lies only in the theory of origins of life, and not in the hypothesis itself. If I understand the theory of theistic evolution, it is that God planted the germ from which all living things have evolved, overseeing its progress through the millions of years until it has brought us to our present state.

It seems to me that this theory is but a camouflage, sidestepping, and is simply to quiet the animosity which has arisen against this hypothesis in the hearts of the Christian people. This theory ignores the Bible as being entirely trustworthy. Why should we not join the Unitarians and the modern rationalistic critics and say the Bible is not the revelation from God—that God is found only in nature—thus repudiating the Bible and classifying its revelation as medieval dogmatism?

The theistic evolutionist claims that the account of creation as recorded in Genesis is not supposed to be taken as literal, but only in a "figurative" and "allegorical" sense—that God created, but not as the Bible states it. Now, let us see what the Bible says:

Gen. 1: 1: "In the beginning God created the heaven and the earth."

Gen. 1: 11: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

Gen. 1: 24: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

Gen. 1: 26, 27: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

Gen. 2: 7: "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Also, my dear sir, I would call your attention regarding creation to the following scriptures: John 1: 3; Heb. 11: 3; Acts 4: 24; Col. 1: 16, 17; Rev. 10: 6.

From the standpoint of education and civic pride, as well as holding in high esteem its president, I have always upheld the university among my constituency, but, in justice to them and to my conscience, I do not feel that I can do so longer. Personally, I would rather my children go to their graves without a higher education than to have their faith destroyed in the inspiration, authenticity, and inerrant word of God.

Quoting from another: "This beast-jungle theory of evolution robs a man of his dignity, marriage of its sanctity, government of its authority, the church of her power, and Christ of his glory."

The above is "from the shoulder out," and reveals a courage of conviction so badly needed in the world to-day in upholding the word of God against the attacks of the infidel institutions of learning throughout the land.

If all parents who believe God's word would act toward the colleges and universities that inculcate infidel theories, that destroy faith in the Bible, as T. W. Callaway *proposes* to act toward the University of Chattanooga, what a blessing it would be to the youth of the land!

A very *grave* and *tremendous* responsibility rests upon parents in the education and development of their children, and they should see to it that in having them fitted for places of usefulness in the world their *faith* in God's word *shall not* be *destroyed* by infidel schools, colleges, and universities. It by no means helps the infidel theory of evolution to dress it up as "theistic" that is, to let God have some little hand in the production of man. Emphatically, "theistic" evolution is not a *whit* better than "atheistic" evolution, for both *deny* the Bible account of man's creation. One theory teaches that man, like all animate and inanimate things, came into existence by *chance;* while the other theory has God working through countless ages, evolving from some infinitesimal form of life and myriad species of animal organisms, until man became the finished product!

If I did not believe *one word* of the Bible, I would be *ashamed* to even *imagine* that I had a monkey as one of my ancestors. How any man can retain *self-respect* or maintain the *slightest degree* of personal pride that believes he sprang from a monkey is strange indeed. If the learned gentry styling themselves as the most modern and up-to-date scientists wish to *reject* and *discard* the Genesis account of the origin of man, let them do so; but in so doing, let them not imagine that Christian men and women will be led away from the word of God by their *patchwork* composed of nothing more than "*guesses*" founded upon what they *suppose* they have discovered in nature.

The quotation at the close of Mr. Callaway's letter is worthy of serious consideration—viz.: "This beast-jungle theory of evolution robs a man of his dignity, marriage of its sanctity, government of its authority, the church of her power, and Christ of his glory."

THE CONGREGATION IS ALL WE HAVE.

BY F. B. SRYGLEY.

Sometime ago Brother S. S. Lappin said in the Christian Standard:

It is a strange thing that, with all our organizing outside and above the congregation, we have left so little place for the discussion of local church life, and especially does this seem strange when we reflect that the *congregation is all we have.*

I quoted this in the Gospel Advocate and, among other things, said: "The statement made by Brother Lappin that '*the congregation is all we have*' is literally true, when understood to mean that it is all that we have by divine authority. Everything outside of and above the church is unscriptural and antiscriptural. The Lord help us all to see this truth."

I was certain that Brother Lappin could not stand by the statement that "*the congregation is all we have*" and maintain his present position. It seemed to me if the brother accepted that statement with full force, that he would be compelled to give up all organizations of a religious character except the congregation; but still I knew he was a very resourceful man, and that when a really smart man is determined to defend a thing he will begin to look about for some ground to put his defense upon. Whether on purpose or by accident, he has cut himself off from the Bible as a basis upon which to lay his claim for the right of organizations "outside and above the congregation." I did not mistake the brother's meaning; for, in commenting on my remark, he said in a recent issue of the Christian Standard:

The interpretation given my words by Brother Srygley is fair. That is, my meaning was, "All we have by divine authority," in the way of organization, "is the local church." I have been saying this for a long time, and every now and then some one takes notice and considers the significance of my words. Of course, a thoughtful writer and a loyal preacher, like Srygley, would see it at once.

Now I know I understood him correctly. "'All we have by divine authority,' in the way of organization, 'is the local church.'" Then any other organization Brother Lappin has is not by divine authority. Still, in the sentence quoted just before this, he speaks of "our organizing outside and above the congregation." If the brother is right in the statement that the local congregation is the only organization in the Bible, and yet he has an organization outside of the local congregation, then he has an organization which is outside of the Bible. But the worst part of the quotation follows this, when he says this organization is above the local church, which is all that we have in the Bible. Then it follows that, according to Lappin, a thing which is outside of the Bible can be above a thing that is inside of it. This may be true with Brother Lappin, but God forbid that I should ever put anything *above* the Bible.

I really believe the brother wrote this from his heart, and that it, therefore, fairly represents his attitude toward the things that are in the Bible—that is, that other things are above them both in position and in importance. I am inclined to allow the brother to take this statement back, because, the more I look at it, the less I like it.

The brother, having given up all claims to scriptural authority, falls back on the old, hackneyed argument (?) of meetinghouses, pews, stoves, songbooks, etc., in these words:

But I have never said that *that is all we have a right to make use of.* It is all we have by divine authority and all for which divine authority should be claimed. But just as the congregation makes use of conveniences and equipment of which the Scriptures say nothing—meetinghouses, pews, stoves, songbooks, communion table, and other such things—so it may make use of any organization that seems convenient and economical in administering its affairs.

I would not object to making use of the things here mentioned; but there is a vast difference in making proper use of such things and putting them above the things which are taught in the Bible, as Brother Lappin has done with his human organization.

Brother Lappin, unintentionally, I think, does me an injustice in the following quotation:

Those stanch congregations with which, as I believe, it may fairly be said that Brother Srygley is identified in his thinking have often been practically paralyzed, or at least inactive, because they were afraid to make use of any sort of means to extend the cause. These others, with which, in my ministry, I have been chiefly concerned, have labored in season and out to accumulate funds for the extension of the gospel, and now find the funds in the hands of men some of whom are indifferent to, if not actually at war with, the fundamentals of the faith.

The two types are equally unfortunate, the one because of its misplaced missionary zeal, and the other because of its "omissionary inactivity."

The brother is mistaken when he says that we of this part of the country have been paralyzed because we were "afraid to make use of any sort of means to extend the cause." What we are afraid to do is to organize anything outside of and above the church to do the work that God ordained that the church should do. The church in the days of the apostles was not "paralyzed, or at least inactive," and the apostles never organized anything outside of and above the local church with which to evangelize the world, and they succeeded most admirably with the work. The apostles never "labored in season and out to accumulate funds for the extension of the gospel," and then found these funds "in the hands of men" who were "at war with the fundamentals of the faith," as he says he and the people he is associated with have done. The churches sent "once and again" directly to Paul, the preacher, and therefore the funds could not get into the hands of men who had denied "the fundamentals of the faith." There is a great difference in using the mails through which to transport the funds and organizing a thing outside of and above the church to do the work which God has committed to his church to do.

"The two types are equally unfortunate," says the brother—that is, I am as bad as his crowd because I stick to the Bible and his goes wrong. I am not asking for Brother Lappin's sympathy, because if going by the Bible makes us "omissionary" in his estimation, I am willing to be what he calls "omissionary." I do omit everything in the organization which is outside of and above that which is in the Bible. We got used to that charge down this way about thirty years ago, when a few of Brother Lappin's sort persuaded some in the Vine Street and Woodland Street churches that we were doing nothing, were paralyzed and inactive, and that if we had one of these outside organizations we would do wonders. The leaders of these two congregations took the matter in hand and organized some of these outside organizations over these churches and drove the faithful out of them, and they now have one other congregation in the city, while those paralyzed, inactive ones have about forty. Keep your sympathy, Brother Lappin, for your own company, who are not "paralyzed" nor "inactive." We had rather be paralyzed and inactive in Brother Lappin's estimation and have only what is in the Bible than to have no paralysis and be active in organizations outside of and over the churches, which the brother says is all that we have by divine authority.

Brother Lappin agrees with Brother Briney that "a missionary society is simply a business organization," while he disagrees with Brother Cowden that "a missionary society is the church at work in a practical business way;" while I do not agree with either one of them. The missionary society is simply denominational machinery to control the "brotherhood," which Brother Errett says the faction among them which is in control accuses the Stand-

ard of trying to split. Brother Cowden is making every effort he can to keep down the split; while Brother Lappin is throwing chunks in the way by accusing Cowden of being as bad as I am, if not worse. In Cowden's effort to keep down the split, he makes the following statement: "I have regarded the society as the church at work in a practical business way, and open to every member of the church by virtue of his church membership, the conditions of membership being the same as membership in the church." Brother Cowden evidently uses "the church" here in a sectarian sense, because I have been a member of the church, which is the body of Christ, for many years, and never was a member of a missionary society. But Cowden got into the missionary society at the same time and in the same way he got into his church. Brother Lappin says that Cowden "is starting down the same road I have traversed, and it is a long, rough, disappointing road. I went that way, unsuspectingly, in my boyhood ministry, as did many others." I think, in view of the fact that it deceived Lappin and many others and has Cowden yet deceived, that they had better discard that old "business organization," which Brethren Lappin and Briney both admit has deceived them; but if you do discard it, please do not take up another piece of machinery just like it which will go the same way the ones you now work with have gone.

Brother Lappin admits he is a rebel in his church in these words:

> For myself, I am in rebellion. Though I stand alone, I will not go to the place from which Brother Cowden has come, nor to that toward which he is now headed. If I must choose for bedfellow a porcupine or an eel, I will sleep in the bathtub or on the floor. The local church must be free and intelligent, or it is gone, and the mightiest reform of a century is thrown from its course by a battery of swivel chairs and roll-top desks.

Brother Lappin seems to be looking for a place to sleep. Paul says: "And that, knowing the time, that now it is high time to awake out of sleep." And again: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." If Brother Lappin will come within the pale of the church of God and discard everything in religion not found in the Bible, he will then be free from all the porcupines, eels, and swivel chairs of societyism, and he will not have to occupy the bathtub or the floor, either, but will have all the fullness and completeness which is in Christ. "And ye are complete in him, which is the head of all principality and power." Why should a man prefer to domicile himself in the bathtub or upon the bare floor, when he can have every blessing within the church? Poor man! I feel sorry for him. But a way is open for his escape from the porcupines and eels, and that way is to add nothing to the church, which the Bible says is complete. Come on, Brother Lappin; but you must come clean and stand with us on the Bible, and the Bible alone.

CHRISTIAN GIVING. No. 2.

BY E. A. ELAM.

As stated last week, Christian giving embraces two leading purposes—namely, helping the poor and the distressed of various kinds, in various circumstances, and in various ways, and extending the kingdom of God to the extent of supporting those who preach the gospel throughout the world, those at home "who labor in the word and in teaching," and in making all necessary preparations for teaching the truth and for the worship of God.

And, as we have seen, all this must be done from the right motive and liberally, "according as a man hath," of a ready mind, cheerfully, freely, in the spirit of Christ, and to the glory of God. All other giving, even of all one's goods to feed the poor and of one's body to be burned, profits nothing. This lesson hundreds of church members seem never to have learned; or if they have ever learned it, worse still, they have never regarded it—in other words, they live in this respect in open disobedience to God.

HELPING THE POOR.

In giving to Paul and Barnabas "the right hands of fellowship" that they should preach the gospel to the Gentiles, James, Peter, and John requested them to remember the poor among the Jews, "which very thing," Paul declares, he "was also zealous to do." (Gal. 2: 9, 10.)

This remembering the poor by Paul was not an irregular, haphazard sort of thing—as one happens to have a little change in his pocket when the case of a poor widow, helpless orphan, or some other distressed one is presented to a congregation in places now; but it was a well-laid and divine plan of continued giving until the inspired purpose had been accomplished. This is God's plan, and must be followed.

At the time of writing his letters to the church of God in Corinth, Paul was instructing and urging the churches of Galatia, Macedonia, and Achaia to make a contribution to the poor saints in Jerusalem. (Rom. 15: 26.)

Different things conspired to make these Christian Jews poor. They had suffered before this from the famine foretold by Agabus, and which came in the days of Claudius Cæsar (Acts 11: 27-30); Christians, as a rule, were from the poorer classes (James 1: 5-7; 5: 1-7), as they are now; they were robbed of their possessions by their persecutors (Heb. 10: 34); and the troubles which disturbed Jerusalem at the time, which was only a few years before its destruction, increased its poverty.

Paul says the Gentiles were debtors to the Jews, and should "minister unto them carnal things" because they had received from the Jews "spiritual things." This is indeed true, "for salvation is from the Jews" (John 4: 22); "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen." (Rom. 9: 4, 5.) The gospel, embracing "every spiritual blessing in the heavenly places in Christ" (Eph. 1: 3), contains the "spiritual things" which the Gentiles received from the Jews. The "carnal things" are the material things, or means, with which the Gentiles supplied the wants of the Jews.

This is a true and everlasting principle, and, therefore, is always binding. Teaching the Corinthians that God has ordained "that they that proclaim the gospel shall live of the gospel," Paul asks: "If we sowed unto you spiritual things, is it a great matter if we should reap your carnal things?" Those who in faith and zeal proclaim the gospel and teach the truth sow "spiritual things," and the beneficiaries of such inestimable work have done no great thing in supplying their temporal needs of carnal things. As "spiritual things" are as superlatively higher than "carnal things" as the "heavens are higher than the earth, the supply of "carnal things" in return for the reception of "spiritual things" should be gratefully and joyously abundant; but the true and faithful preacher of the gospel and teacher of the truth, in the spirit of Christ and following Paul's example, makes no demand of "carnal things" at all commensurate with the "spiritual things," or makes no demand at all, because, when he does, he begins to commercialize the gospel, to make merchandise of churches, to destroy his influence, and to lose his soul. Since it is his duty and consuming desire to sow the "spiritual things," it must be the burning zeal of the church, or of all who reap "the spiritual things," to abundantly contribute the "carnal things."

But, while the Gentile Christians owed these "carnal things" to the Jewish Christians as a matter of right, there was no way outside of moral and Christian obliga-

tion to force them to pay this debt. Neither is there, outside of duty to God and man, any way of forcing congregations now to contribute cheerfully and abundantly to the support of those who faithfully preach the gospel and teach the truth. If the love of God and fear of perdition do not move them to do this, they are lost.

Furthermore, while through these high and holy motives Paul was endeavoring to induce Gentile Christians to freely meet these obligations to their Jewish brethren, he hoped in this way to bring the two closer together.

Let us study the facts.

Be it remembered that by the widespread work of Judaizing teachers at that time there was an increasing difference between the Jews and Gentiles in the church. These teachers insisted that justification was by the works of the law, that the way for the Gentiles into the church was through the door of Judaism—that is, that the Gentiles must first be circumcised and keep the law of Moses in order to become Christians—saying: "Except ye be circumcised after the custom of Moses, ye cannot be saved." (Acts 15: 2, 5, 19-21; Gal. 2: 1-5; 5: 2-4.) Even the churches upon which Paul had bestowed so much work—as the Galatians, for example—were being "quickly removed from him . . . unto a different gospel, which is not another gospel" (since there can be no other gospel); but there were some who were perverting (as there are now) the gospel of Christ. (Gal. 1: 6-10; 4: 15-20.)

Paul was greatly distressed over this sad state of affairs. This distress was embraced in the "anxiety" he felt for "all the churches" (1 Cor. 11: 28), and he did all in his power to avert the evil. His was a magnanimous and heroic spirit. He felt that the general contribution from the Gentile churches to the poor of Judea would not only relieve the wants of these saints, but would also demonstrate the obedience of the Gentiles to the gospel of Christ, would produce abundant thanksgiving on the part of the Christian Jews, and would cause them to long after and to make supplication for the Gentiles. (Read carefully 2 Cor. 9: 12-15.)

From these important facts let us learn a few most necessary lessons, applicable to us:

1. If all preachers felt such "anxiety" for "all the churches" as Paul manifested, and did all in their power to avert differences and divisions as he did, then they would succeed as he did, and blessed peace would prevail. Note what a most productive opportunity Satan found for raising a disturbance, causing division, and forming a Gentile church and Jewish church, or a circumcision church and an anticircumcision church; and but for Paul he would have succeeded. Satan succeeds so wonderfully well along such destructive lines now because so many preachers and other church members are such ready tools in his hands for making trouble and causing factions. Not a few preachers and many church members are experts in causing trouble and producing divisions. Like roaring lions, they go about seeking what churches they can devour. If there is any possible way to stir up dissatisfaction, cause strife, and produce division—all under cover of being loyal (!) to Christ—they can surely find it. They seem to seize upon the first pretext for doing this.

2. Paul with other godly men settled the great and widespread troubles of his day according to the will of God—that is, in love—real love as taught in the Bible—forbearance, patience, and by teaching and persuading all to be governed entirely by the word of the Lord; but suffering long, forbearing one another in love, yielding personal preferences and even personal rights, suffering wrong rather than doing wrong, etc., are parts of God's will. Settling the matter of circumcision in patience, conference, studying the Scriptures, and prayer, is an inspired example, which churches should follow now. If congregations would follow this example, their differences would vanish as frost before the warm rising sun. No one in this conference at Jerusalem (Acts 15) threatened or even mentioned division.

3. Paul healed this widening breach, caused by false teachers, between Jewish and Gentile Christians, by love, embracing the liberal contributions of Gentiles to the poor Jews—*the divine way*. Let all try this now. This is a beautiful and wonderful lesson. This is a thousandfold better than to be forever snapping at all who in any way may differ from one and to denounce as heretics all who do not accept one's peculiar views or crotchets. "And moreover a most excellent way show I unto you."

4. Since this contribution demonstrated the obedience of the Gentiles to the gospel and produced great thanksgiving in the Jews, can our obedience to the gospel be demonstrated without equal contributions to the cause of Christ, as he directs? Certainly not.

Referring further to Paul's work, attention is called to other facts. Paul did not at first intend, these contributions having been made by Gentile churches, to go to Jerusalem in order to carry them, but thought he would send them by whomsoever the churches would approve; and if he should decide it was meet for him to go, they should go with him. (1 Cor. 16: 3, 4.) Finally, however, the importance of the work decided him to go. Let us read just here Rom. 15: 24-28. While Paul hoped, as stated above, this contribution would win the affection of the Jews to the Gentiles, yet he had some fear that the Jews would not accept it, and he requested the Roman Christians to pray that it might be acceptable to the Jewish brethren. (Read Rom. 15: 30-32.)

NOTICE.

We are receiving frequent calls for back volumes of "Elam's Notes." We regret that we cannot supply this demand; but we are glad to say that they have been all taken, so that we have none left over. But for 1925 we have plenty yet to fill all such orders. We suggest, however, that all who want to supply their library with these "Notes" should order them now before our present supply is exhausted, because the year is now half gone, and it is too late to make another run of these "Notes."

Brother Elam has done his best, after twenty-five years' study and experience, to make this a most useful commentary on the lesson, and we are glad that it is proving so popular with the congregations in America, Canada, and some foreign countries.

Let us suggest, then, that you order what you may need before the present supply is exhausted, and thereby save yourself a disappointment.

We are glad to announce that the volume for 1926 is well on the way, will be completed in due time, and will be equal to any of its predecessors.

THE CAUSE AT QUEBECK.

Sister J. Claude Martin wishes to acknowledge the following contributions to assist in building a much-needed meetinghouse at Quebeck, Tenn.: Lindsley Avenue church of Christ, Nashville, Tenn., $277.25; Sister J. L. Smith, Nashville, Tenn., $5; M. E. Derryberry, Nashville, Tenn., $25; John R. Williams, Hornbeak, Tenn., $1.20; J. A. and J. Y. McQuigg, Fort Worth, Texas, $5; J. O. Cheek, Nashville, Tenn., $100.

The few brethren at Quebeck are much in need of this meetinghouse. Sister Martin kindly donated a lot upon which to build, this lot being well located and the restrictive clause being in the deed. But the brethren at Quebeck, being few in number and poor, greatly need help from others in building.

Such a meetinghouse will be an asset to the cause at Quebeck and will be a great assistance in firmly establishing the cause in that community. All who desire to assist in this work may address Mrs. J. Claude Martin, 2314 West End Avenue, Nashville, Tenn.

QUERY DEPARTMENT

BY H. LEO BOLES

Was it the good Spirit or the evil spirit that led Jesus up into the wilderness to be tempted of the devil? (Matt. 4: 1.)—R. D. MARTIN.

It seems that Jesus was led by the Spirit of God, or the good Spirit. Jesus did not voluntarily enter into temptation, but was divinely led into it for a special divine purpose. The Father brought him into close touch with Satan, and in this sense the Holy Spirit led him.

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Is it right for a Christian to partake of the bread and wine with those who claim to be Christians, but still they take part in worldly things?—ANGUS BERRYHILL.

The scripture referred to by the querist is: "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." (1 Cor. 11: 27-29.) Our eating is with the Lord, as is our communion. Each one is to examine himself and eat; he is not to examine the other ones. Each one has enough to do to examine himself and pass judgment on himself to see if he is eating discerning the Lord's body. If one does not eat as directed, he "eateth and drinketh judgment unto himself"—that is, he brings condemnation upon himself. No one should eat the Lord's Supper in a light, disorderly way or with an unholy frame of mind. The one eating cannot determine whether the others are eating to please the Lord or not. It is none of his business to determine. He should look at his own heart and see that he does not eat "unworthily."

It seems that the Christians at Corinth had corrupted the worship and perverted the meaning of the Lord's Supper. They acted in a way unbecoming the gravity and sacredness of the Supper, and in so doing brought condemnation upon themselves.

☼ ☼ ☼

Please explain some points with reference to the twelve apostles. (1) Are you sure that the choosing of Matthias in Judas' place was approved of God, or was it authorized by Christ or the Spirit? (2) In Acts 2: 14, does Peter's standing up with the eleven mean eleven others than himself, or himself included? (3) In 1 Cor. 15: 5, Paul refers to them as "the twelve." Was not this after Judas' death and before the choosing of Matthias? How do you account for that? (4) In Rev. 21: 14, John saw in the foundation of the wall of the city the name of the twelve apostles of the Lamb. Do you not think that the apostle Paul's name would have been here inscribed? (5) I note in Acts 14: 14 that Barnabas is also called an apostle. Was he such in the same sense as the other apostles? I know this is not essential to the salvation of any, neither do I approve of speculation, but I am somewhat disturbed over this question and will appreciate very much your help in the matter.—H. J. STAFFORD, Ludlow, Ky.

1. Matthias was chosen to take the place of Judas. Jesus had ascended to the Father and had told his apostles to remain in Jerusalem until the Holy Spirit should come. It was about a week from the time that Jesus ascended to the Father before the Holy Spirit came on the day of Pentecost. During this time Matthias was chosen to take Judas' place. Peter took the lead in directing the minds of the apostles in the selection of Matthias. He quotes Ps. 109: 8 as proof that God would select one to take Judas' place. Peter quotes this scripture as authority for what was about to be done in selecting one to take Judas' place. "And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen, to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles." (Acts 1: 23-26.) The whole affair shows that they proceeded by the authority of God and in fulfillment of the prophecy which had been given concerning the selection of another apostle. There is no disapproval of what was done, and it seems to have received the approval of Jehovah.

2. The scripture referred to reads as follows: "But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words." (Acts 2: 14.) This means that there were the twelve apostles and that Peter became the spokesman for the company. "Standing up with the eleven" in this verse means the same as "he was numbered with the eleven apostles" in Acts 1: 26. We know that Matthias "was numbered with the eleven apostles," which made twelve in all; so when Peter stood "up with the eleven," it means that Peter, added to the eleven, makes the twelve.

3. Paul, in writing to the Corinthians, says: "And that he appeared to Cephas; then to the twelve." (1 Cor. 15: 5.) This was before Matthias was chosen, and in reality there were but eleven apostles, as Judas had hanged himself. "The twelve" was an official name for the apostles. Though there were only eleven of them at this time, they were still called "the twelve" because of the original number, which was twelve. "The twelve" is used like "the triumviri" or "the decemviri." These titles were used by the Romans and did not necessarily mean that an exact number were present or were referred to when these official titles were used. Paul seems to have used "the twelve" in a similar way.

4. The scripture referred to here is as follows: "And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb." (Rev. 21: 14.) I do not know what names were inscribed on these foundations. No one could state with assurance that the apostle Paul's name was one of them; it might have been, but we have no way of knowing. "Three," "five," "seven," and "twelve" have been called sacred numbers. We have the "twelve" sons of Jacob, the "twelve tribes," the "twelve stones" from the river Jordan, the "twelve apostles," the "twelve gates," the "twelve foundations," and "the twelve angels." Revelation abounds in figurative language, and the number "twelve" is used frequently in this book of the New Testament. I do not understand that in "the holy city," or heaven, there are literal walls with literal foundations, but that these are expressions used by the writer in a figurative sense.

5. Yes, Barnabas is spoken of as an apostle in Acts 14: 14. He was not an apostle in the same sense that Peter and John or even Paul were apostles. The word "apostle" comes from the Greek compound, "apo-stello," which means one sent out. Barnabas was sent out by the church at Antioch, and in this sense he was an apostle.

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Please answer the following questions in your query column: (1) Would not 2 John 9-11 keep any true Christian from contributing in any way to the erection of buildings to be used by sectarians? (2) Would not the same passage, as well as others, keep a true Christian from addressing denominational ministers as "Brother So-and-So?" (3) Does the Bible anywhere indicate that there will be either graduated punishment or different degrees of reward in heaven? If not, please explain the passage which says that "some shall be beaten with many stripes?" (4) We know that the days of the ancients began at sundown and were so measured. That being the case, would not our first day of the week

(Lord's day), in the sight of God, begin Saturday at sundown and continue until the setting of the sun on Sunday? Jesus seems to have risen before dawn. So, if we count the Lord's day from sunup to sunup, the disciples learned of his resurrection on Monday. The reason for my asking this question is found in the fact that many Christians observe the Lord's Supper on Sunday night. Is that time to be regarded as part of the Lord's day?—J. H. CHILDRESS, Tipton, Okla.

1. The scripture is as follows: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 9-11.) If any one should come and bring not the teaching of Christ, or should deny Christ and his teaching, this one is to receive no encouragement. This scripture expresses a general principle which should govern all Christians. *No Christian should say or do anything that would in any way encourage one in teaching error or in doing wrong.* A Christian must be for all that is good and right, giving to whatever is right his full sympathy and encouragement, and must be opposed to all that is wrong. This scripture expresses that general principle. If we encourage and help all that is good and right, we become partakers in that which is good and right; if we give encouragement to any error or wrongdoing, we become partakers to that extent in the error and wrongdoing.

2. I think that it would forbid one's calling a denominational member or preacher "brother," if by so doing one encourages denominational error. But it does not necessarily follow that to call one "brother" gives indorsement to whatever errors that one may have. The word "brother" may be used as a polite term or a courteous greeting without bringing one into fellowship with the life or teaching of that one. The spirit of Christ and the teaching of his word impose upon us the duty of common courtesy and politeness toward our fellows. It is no mark of Christian culture to be blunt and discourteous to those who are in error. The scripture above quoted does not give any license to be discourteous or unkind to any one.

3. The following scriptures bear upon the question: "And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." (Luke 12: 47, 48.) "Jesus answered him, Thou wouldest have no power against me, except it were given thee from above; therefore, he that delivered me unto thee hath greater sin." (John 19: 11.) These scriptures teach that there will be degrees of punishment. Evidently there are degrees of guilt. So there must be degrees of punishment. We recognize this principle every day in dealing with our children and fellows. The deeper the guilt, the more severe the punishment. This principle is recognized by the laws of our country. Some criminals are given longer sentences and heavier fines than others. This is true in this life. Whether degrees of punishment are extended only in this life, I do not know. Nothing is said about different degrees of punishment in hell or in the future life. It may be that the different degrees of punishment belong only to this life. I am not prepared to say that they belong to the future state of man; and as there are no plain declarations of God's word on the question, I refrain from expressing myself.

4. The ancients had different times for beginning the day. The Babylonians reckoned the day from sunrise to sunrise; the Umbrians, from noon to noon; the Romans, from midnight to midnight; the Athenians, from sunset to sunset. The Hebrews adopted the reckoning of the Athenians, or Greeks, and in reading the Old Testament we should bear in mind that the day was from sunset to sunset. (See Lev. 23: 32.) The Jewish Sabbaths were reckoned from sunset to sunset. Sometimes a day means the time from daylight till dark. After the exile the Jews divided the day into twelve hours and the night into twelve hours. (See Matt. 20: 1-12; John 11: 9; Acts 23: 23.) Six A.M. would correspond to the first hour, nine A.M. to the third hour, and twelve M. to the sixth hour. The hours were longer during the longer days and shorter during the shorter days; they always counted twelve hours between sunrise and sunset. I do not think that by any process of reasoning we can contradict the scriptures which say that Jesus arose from the dead early on the first day of the week.

✡ ✡ ✡

When do people come into contact with the blood of Christ?—LESLIE G. THOMAS.

This is a very important question, since no one can be saved without the blood of Christ. We may not be able to tell *how* the blood of Christ cleanses from sin, but we should know *when* we come in contact with it. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus, his Son, cleanseth us from all sin." (1 John 1: 7.) This scripture, with others of like import, teaches that we are cleansed by the blood of Christ. The church of our Lord has been purchased with his blood; it has been sanctified by his blood. As the tabernacle and all that pertain unto the law governing its worship were sealed and sanctified by the blood of animals, so the church of our Lord and all of its laws and ordinances have been sealed by the blood of Christ. The blood of Christ is not reached by any one until that one comes to the church; and we can come to this blood only by becoming obedient to the commandments of our Lord. By faith in Christ the heart is purified; by repentance we turn from sin; and by baptism we are brought into Christ, into his body, which is the church, where "the blood of Jesus, his Son, cleanseth us from all sin." No one who refuses to obey the commandments of God can come in contact with the blood of Christ; all who obey from the heart the gospel come in contact with his blood. As all of the laws and ordinances of Christ are sanctified by his blood, we come in contact with his blood when we obey these commandments. The Scriptures clearly teach that no man can come to the blood of Christ and enjoy its cleansing power except as he comes to the word of God and walks in the commandments of the Lord. The alien sinner comes in contact with the blood of Christ by obeying the gospel terms of salvation; the erring child of God comes in contact with the blood of Christ by obeying the commandments of God as applicable to him.

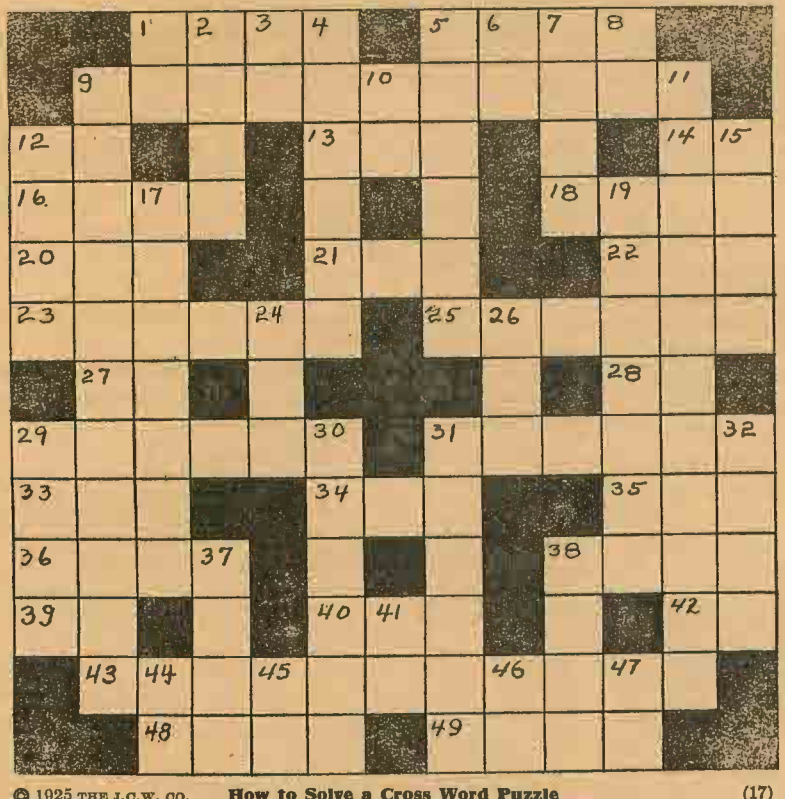
✡ ✡ ✡

Is it right for a woman to pray in public?—MRS. SARAH FOSTER, Shaw, Ga.

The scriptures which bear upon this question are as follows: "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. 14: 33-35.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." (1 Tim. 2: 11, 12.) I suppose that the querist means to ask if it is scriptural for a woman to lead the prayer in the public assembly. If this is what is meant, then I answer, No; it is not scriptural. Of course, a Christian woman should pray in the public assembly or anywhere else, but should not lead in the prayer. She can pray and should pray as others are leading the prayer.

BIBLE CROSS WORD PUZZLE

FOUR eleven-letter words cross on the outside of this puzzle and there are eight six-letter words which meet at the center. Once you get the long ones you will have many clues to those which lead in to the central cross from the outside.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (17)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 17

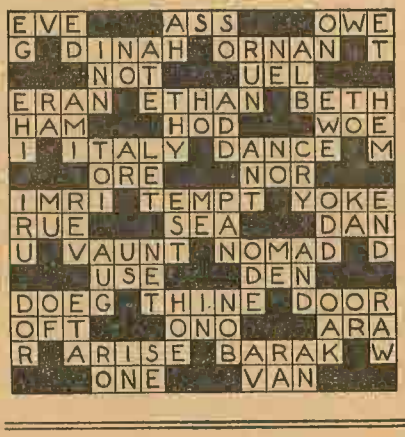
HORIZONTAL.

1 A tear in a garment.
5 What the Roman soldiers gambled with.
9 A crawling insect. (1 Kings 8: 37.)
12 Negative.
13 Demand.
14 Suffix of comparative degree.
16 A prophetess in Jerusalem. (Luke 2: 36.)
18 To lay down stones to walk on.
20 Suffix denoting a race or tribe.
21 A Greek letter.
22 What the children of Israel crossed when leaving Egypt.
23 King to whom the Proverbs are addressed.
25 One who makes a public proclamation. (Dan. 3: 4.)
27 A Greek letter.
28 Exclamation.
29 Roman weapon (pl.).
31 Gate keepers after the return from captivity. (Ezra 2: 42.)
33 Everybody.
34 Time of life.
35 What we breathe.
36 A receptacle for spices or flowers.
38 A district of Assyria. (Ezek. 23: 23.)
39 Latin for "and."
40 A form of verse.
42 Take note (Latin abbr.).
43 Places where an army rested.
48 Second person singular pronoun (poetic).
49 A prophet or holy man.

VERTICAL.

1 Egyptian god.
2 A volcano on the Mediterranean.
3 A prefix meaning negation.
4 To voyage from place to place.
5 A son of Joktan. (Gen. 10: 27.)
6 Forty-nine (Roman numerals).
7 To strike the hands together.
8 Each (abbr.).
9 To study or to ponder.
10 Psalm (abbr.).
11 What John saw on Patmos.
12 A stake. (Isa. 41: 7.)
15 To peruse.
17 Belonging to the son of Simeon. (Num. 26: 12.)
19 A servant of King Josiah. (2 Kings 22: 12.)
24 Organ of hearing.
26 Epoch.
29 To redeem.
30 Woman who wanted the head of John the Baptist.
31 Belonging to a descendant of Asher. (1 Chron. 7: 35.)
32 Member of a wandering desert tribe.
37 Every single one.
38 In possession of one's right mind.
41 Deus Populi (abbr.).
44 New Testament (abbr.).
45 Aged (abbr. for Latin word).
46 Early edition (abbr.).
47 Translation (abbr.).

Solution of Puzzle in last issue



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OBITUARIES

SHELBY.

William Henry Shelby was born on September 10, 1885; was married in 1912 to Miss Nannie Evans; was baptized in 1913; and died on April 14, 1925. We laid his body away at Mount Zion, near Dotsonville, in Montgomery County. Brother F. P. Taylor married him, baptized him, and helped to conduct his burial services. He is survived by a Christian wife and four children, with a host of friends and relatives, who loved and respected him, and brethren who loved him for his work's sake. He was a successful farmer, and was indeed a husband, a father, and a Christian. Not only will he be missed at home, but he will be missed in the work of the church. May God give us more men and women like him.

JAMES J. REYNOLDS.

PORTER.

Sister Grace Porter, wife of Brother Ross Porter, was born on June 8, 1894, and died on December 8, 1924. All that loved ones, skilled physicians, and the trained nurse could do was done to prolong her life, but all in vain. She leaves, to mourn her death, a devoted husband and four children. Grace obeyed the gospel some years ago and became a member of the church of Christ. She and her husband were both reared in Lawrence County, Tenn., but were living in Georgia at the time of her death. Her husband brought her body back to their childhood home for burial. A large crowd of friends and loved ones assembled at the Belew graveyard to show their love and sympathy for the family. Funeral services at the grave by the writer, who had known Brother and Sister Porter from their childhood days.

THOMAS C. KING.

BREWER.

On May 3, 1925, at her home on Brush Creek, in Lawrence County, Tenn., the gentle spirit of Mrs. Susan Etta Brewer left its earthly tenement of clay and winged its flight to the pearly gates. She was modest, quiet, and retiring in disposition; loving, kind, and gentle toward all with whom she came in contact. Her beautiful life is more effectual than any sermon or tribute that could be spoken or written of her. Her memory will ever live in the hearts of those who knew and loved her best, and the influence of her life will be felt by many. From birth her life was spent in the same neighborhood where she died. She was married to Billie Brewer, and together they lived for thirty-five years. To this union were born eight children—four boys and four girls. Two girls and one boy died in infancy. She leaves a husband, three sons, two daughters, besides brothers and sisters and a host of friends, to mourn her death. To the sorrowing ones I would say: Weep not as those who have no hope; she is not dead, but sleepeth. Sister Brewer was born into the kingdom of God about eight years ago, and ever after she lived a devoted Christian

life. May God comfort the sorrowing ones and heal their broken hearts, and may they at last be reunited with those they love in that home where there is no more death, neither sorrow nor crying. The writer conducted the funeral services.

L. W. HINSON.

KINCAID.

Sister Emma Elizabeth Kincaid, wife of John W. Kincaid and daughter of Mr. and Mrs. J. M. Richardson, was born on January 15, 1877, and died on December 10, 1924, at her home in Ethridge, Tenn. She obeyed the gospel early in life and thus became a member of the church of Christ. She died, as she had lived, in the Lord. She leaves her husband and four children. In her childhood home she leaves father, mother, three brothers, and three sisters to mourn her death. She suffered long and much, but with true Christian patience. She was ready to go, and asked her loved ones to meet her in heaven. Sister Kincaid lived a Christian life devoted to the church, friends, and loved ones. The home seems all broken up since mother has gone away, but the influence of her beautiful life is still with them. After funeral services by the writer at the church of Christ in Lawrenceburg, the body was laid to rest in Mimosa cemetery. A large number of friends and loved ones were present to show their love for this good woman and sympathy for the bereaved. Beautiful floral designs were placed upon the casket and mound by the hands of those who loved her.

T. C. KING.

HALL.

Georgia Stephenson Hall was born on February 7, 1879. She grew to womanhood and spent most of her early life in Hickman County, Tenn. While yet young she became obedient to the faith, by which she obtained the remission of sins, thus becoming a child of God, and enjoyed the promise of a rich inheritance with the saints "over there." On August 3, 1898, she was married to Arthur C. Hall. Five children were born to them, all of whom, with the father, are still living. She had the pleasure of seeing all of her children, except the youngest (who is only a child), born into the family of God. For the past seventeen years Sister Hall had been a constant sufferer, and much of the time unable to walk, yet she never wavered in faith or failed to take comfort in the promises of God. It was my privilege to speak a few words of consolation and encouragement to the bereaved ones while we were assembled at the Chapel Avenue Church to pay a tribute of love and respect before laying the body to rest in Spring Hill Cemetery. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

T. J. DERRYBERRY.

SULLIVAN.

Brother J. N. Sullivan died in Shelbyville, Tenn., on June 17, 1925. If he had lived till next October, he would have been eighty-seven years old. When I began to preach in Bedford County, Brother Sullivan was one of the active members at New Hermon, on Little Flat Creek. He was always faithful in his attendance at the meetings, liberal in his support, and conservative in his advice. He was a man of fine judgment both of people and of facts. Some one said to me one time that he was the best lawyer in the county, though he never studied law a day in his life. His counsel was usually good on all questions that arose in the church or in the community in which he lived. He was a generous man, willing to use his means for anything in which he had faith; and he obeyed that injunction of the apostle which says: "Use hospitality one to another without grudging." He was a prince in entertaining his brethren in his home, and never seemed happier than when a large part of the congregation went home with him for dinner. Brother Sullivan was an industrious man who would always have something to do, and he was found in an unconscious condition in his garden, where he had gone to cultivate his vegetables. On the morning of June 15 he left home and went to the home of a neighbor on business, but on his return he came through his garden and began to pull up the weeds, and there in the back of his garden he fell with a stroke of paralysis, and remained there, unseen by his anxious friends, for the greater part of the day; but in the late afternoon he was found. He never regained consciousness, and passed "over the river" two days later. In life and in death he showed that he was diligent in business, fervent in spirit, serving the Lord. Brother Sullivan was my friend, and he was the second man to send me money with which to make my trip to the West. I shall expect to see him in that city "whose builder and maker is God."

F. B. SRYGLEY.

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HOW LONG WILL IT TAKE TO CONVERT THE WORLD AT THE RATE WE ARE GOING?

BY IONE E. SOWELL.

I noticed sometime ago in the Gospel Advocate that a certain young man who had a college degree wanted to get a location in a town where there was a good, live, working congregation.

I wonder and would like to make inquiry through these columns if there could be a worthy man found somewhere with a college degree (which would be necessary to meet the requirements of the State of North Carolina to teach there) who would not like a location in a town where there is no congregation of Christians at all—that is, none who follow the old paths which we believe are right.

Asheville, N. C., is in the land of the sky. The grandeur of the mountains, the highest east of the Rockies; the pure air; the water, clear as crystal, cool and soft, coming from the springs high in the mountains; the beautiful wild flowers—the azalea, the rhododendron, etc.; with the most perfect highways running in every direction from the city—all these make it an ideal spot in which to live.

In this city there are hundreds, perhaps thousands, of physically sick, far from home and friends, alone in the sanitariums and boarding houses, who need some one to visit them, to cheer them, and to let them know they have some one near to look after them, some to really care. There are hundreds, perhaps thousands, of spiritually sick who are in dire need of some one to point them to the Lamb of God and to show them the true and living way; and yet in all these years the Jerusalem church (Tennessee) has not been scattered even two days by rail to this beautiful city to tell the old, old story of Jesus and his love.

Let us show by our actions that we speak where the Bible speaks by doing the things it says and following the manner of those who were "scattered abroad" and who "went forth everywhere preaching the word."

What Asheville needs is not a protracted meeting of two or three weeks—that would be a waste of time and energy—but some man who has faith, zeal, and plenty of courage to live among those people and do what he could for them. Teachers get much better salaries in North Carolina than in Tennessee, and I wonder if some one will not look into this now

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and see what he can do by fall in the way of locating in Asheville.

It is much more pleasant to be in a place where there is already a good, live, working congregation; but the Master came to seek and to save the lost, and there is a work to be done in the city of Asheville, as well as many other such places, that would add many stars to one's crown.

A good man there is in Asheville, who is called the "Good Samaritan," who goes about doing good, who visits these sick people, and they love him very much; but what a wonderful opportunity the church is losing, and what a splendid chance to preach the gospel! Of course there is no church house of our brethren; but I, for one, would gladly contribute monthly to the rent of some place to meet on Lord's day, and I know there are others who would.

Can something be done for the Master in Asheville?

If we were all busy as busy could be doing some constructive work for the Master, we would not have time for so many church troubles, so much argument and controversy among ourselves. "And they that were scattered abroad went everywhere preaching the word."

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Whenever they start voting to fill the niches in the Hall of Fame, we cannot help thinking of a number of women like that. It is among such old-fashioned wives and mothers that you will find the real uncrowned of the earth.—Exchange.

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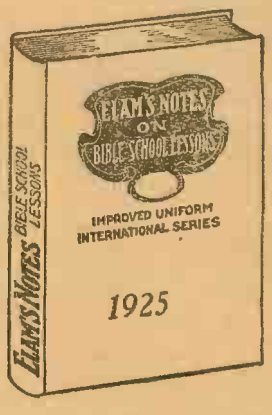

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From the Brethren

Russellville, Ark., June 15.—Brother J. W. Chism gave us a treat on Bible evidences, in the courthouse at Russellville, recently, for two evenings, and preached the gospel three nights following at Mill Creek Church. Four additions since that time. The Christian Church and other denominations often tell us how they love us, but their religion would not permit them to lend or rent us a house for a couple of lectures on Bible evidences. "Consistency, thou art a jewel."—C. G. Casey.

Lake City, Fla., June 27.—The meeting at Lake City, which began on the second Sunday in June, closed on Thursday night without any visible results, to the regret of the little band of Christians here; but we were given some of the best spiritual food during this meeting that it has been ours to enjoy in many years, and I am sure that God will bring much good out of these lessons. Brother Frank Baker, of Berry, Ala., did the preaching. We do most heartily indorse Brother Baker and commend him to the brotherhood wherever he may go as one who preaches the truth without fear or favor. He made his home with us while here, and his deportment was that of a Christian gentleman, a true husband, and a faithful and loving father. We need more such preachers and less of the other kind.—J. O. Barnes.

Clovis, New Mexico, June 24.—I am now in a meeting at Melrose, some twenty-seven miles west of Clovis. I delivered two lectures in the high school on Friday and Saturday evenings to large crowds, and began preaching at the little church house on Sunday morning at eleven o'clock. Brethren, there are but few of the one faith here, and the people have failed in crops for three or four years, and it looks like they will fail again this year; but they need the gospel, and I am on the ground preaching. Now, will you not help me? I am not staying at home waiting till the money is made up before I go, but I am here preaching the truth. I wrote about the cry for preaching over at Floyd, west of Portales; and there are a dozen places where the gospel is unknown wanting me to preach. I just cannot do it at my own expense, and the church at Clovis cannot do the work needed over this country without some help. I want to hold a meeting at Endee, New Mexico. I have a daughter living near there with no church privileges at all. Address me at Clovis, N. M., Box 57.—D. S. Ligon.

Sweetwater, Texas, June 24.—On June 2 I went to Rising Star and preached four nights to appreciative crowds. Rising Star is the home of Brother G. A. Lambert, who preaches for the church there half time and at near-by places half time. He is doing a fine work there and in the surrounding territory. He is loved and respected by the people of the town. Our short meeting resulted in one restoration. On Monday night, June 8, I began a meeting with home forces out at the United States Gypsum Plant, three miles from Sweetwater, and continued it over June 15. There were no visible results, but we feel that good will result. Brother John M. Rice visited this meeting in passing through and preached one night for me. On Monday, June 15, a man who lives at Levelland, in passing through on his way home from Big Spring, hunted me up and demanded baptism, and, upon his making the good confession, I baptized him. Brother U. R. Forrest, of Brownwood, was with us on June 17, 18, and gave us two excellent sermons on the line of practical Christianity. The Brownwood church is a good one, and is fortunate in having Brother Forrest to help in the work of the Lord. The work here is fine. Two good services last Sunday, with splendid crowds. Next Sunday closes my first year's work with the Sweetwater church, and it has been pleasant and encouraging. Much good has been accomplished. We are thankful and take courage to press on in the fight. The Lord willing, I will begin another year's work here the first of September. I shall begin my summer's meetings at Big Spring next Monday, to continue over the second Sunday in July. Brother V. T. Smith, of Sweetwater, is to lead the song service. The meeting has been well advertised, and we hope to do much good. Our meeting here, with Brother E. W. McMillan to do the preaching and Brother N. W. Allphin to lead the song service, will begin on July 26 and close on August 9. The meeting will be preceded by a week's song drill, beginning on July 20.—W. D. Black.

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MERCY, PEACE, AND LOVE.

BY H. C. FLEMING.

"Mercy unto you, and peace, and love, be multiplied." (Jude 2.)

In the above salutation to those who are sanctified by the Father and preserved in Jesus Christ and called, these are three very important things to be multiplied by those who are members of the body of Christ.

First, there is a pleading for God's mercy; and this extends to us in the present age, for all have sinned and come short of complete obedience; therefore, without the mercy of our Heavenly Father, no man, woman, or child of mature age could be saved. But, thank God, he is merciful and long-suffering, not willing that any should perish, but that all come to repentance; therefore, all servants of Christ Jesus should be merciful to all mankind, especially to those of "the household of faith." Be not angry at them, but plead for God's mercy upon them, that it may lead them to repentance.

The next is for peace, and this is necessary among all true disciples and is often repeated. Be at peace among yourselves. Without this peace, there will not be much of a feeling from one to another in reference to mercy; there will be no peace and harmony.

In order to have peace, all must strictly follow the examples and commandments of the Lord Jesus and his apostles, without using harsh expressions or uncalled-for language, belittling the thoughts of the weaker ones, thereby producing hatred instead of peace.

God loved us while we were yet in sin, and his command is often repeated that we should love one another.

The expression in the quotation at the head of this article is that mercy, peace, and love may be multiplied, and anything that is multiplied is increased as many times as there are units in the multiplier; so, then, if each one of us will multiply mercy, peace, and love as many times as there are units of these in the Bible, they will dwell in the body of Christ, and this will bring forth much fruit unto perfection and be counted as many jewels in our crowns of rejoicing at the great judgment day.

Surely, then, we all should exercise mercy, be at peace among ourselves, and love one another with a pure heart fervently.

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WHICH WAY ARE YOU PITCHING YOUR TENT?

BY W. S. LONG.

In Gen. 13: 12 we have this language: "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

Following this statement we have the awful destruction of Sodom, the tragic career of Lot and his entire family, and the miserable failure with which his life ended. Out of this story comes the question: Which way are you pitching your tent?

Lot was grasping and anxious to get rich. Like many of this day, he thought more of making money than he did of the care and training of his children. He could lead his children into that great city, but he could not lead them out. They became charmed with the worldliness of that great city and forgot God and a father's advice. Lot found a good place to get rich, but a poor place to rear his children. His children were worth more to him and his future happiness than all the cattle and all the money of a million worlds, but he did not realize this.

Is not the sad story of Lot being repeated by thousands of Christians to-day? Turn your eyes back a few years, and you can see thousands of young couples starting life together in the quiet village or in the country on the farm. Here they could go to the house of worship every Lord's day and worship God as "it is written" in his word, and *they did go*.

The call of the great city offered big wages, and by and by they gathered all together and went to the city.

In a few years five or six little children became grown men and women, and, like Lot's children, are living in sin—away from God. No doubt those children were pure and tender and obedient when Lot started toward Sodom; but when the angels made Lot a visit, they found these same children scoffers.

It is no crime to live in the great cities. You may live in the cities and live faithful to God; but—alas!—how many are so living! The cities need good men to save souls from sin and corruption, and you could be a blessing to the people of your city if you would make God first. The trouble with Lot's children was, they were not able to withstand worldliness and the many temptations of the city. It is the trouble to-day with thousands of people.

In the city in which I am now writing there are to-day more than a million people. Thousands of young people have come here who were good members of the church in the little home town in Tennessee, Kentucky, Indiana, Illinois, Alabama, or some other State; but when they reached the city they let the charms of Satan lead them step by step into a life of disobedience and corruption. Some have become infidels; some are leading the fast life, like Samson did; others are not so wicked, as they think, but have become so indifferent that they have forsaken God and are worshiping the desires of their own hearts.

It was a terrible hour when God rained fire upon that great city and destroyed every soul in it by fire. No one was looking for it, and none would believe the words of the two angels. How will it be with you, my brother? There is coming a day when God shall rain fire upon this earth and we will all stand before his great judgment throne to give an account of the way we have lived here. Brother, where are you to-day? Is your tent nearing Sodom? Parents, where are your children to-day? Have they quit going to the house of worship? Have they become like the people described in Rev. 3: 15, 16? Indifference is one of the worst sins in the world. Let those who have sons or daughters in the great cities write them. Put them in touch with the true church and urge them to be faithful. Send them the Gospel Advocate, or some good reading matter like that, and let them know you are praying for their eternal salvation. Send them the address of the house of worship and put them in touch with the elders of the church.

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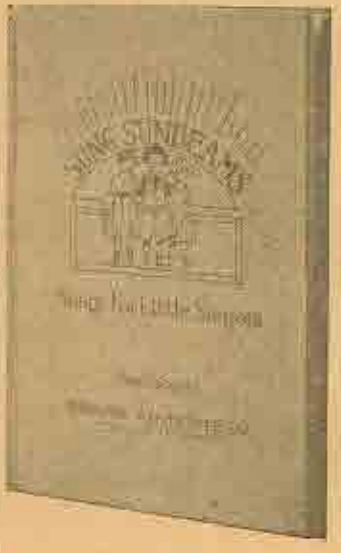

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

A letter addressed, "To the Head Church of Christ, Nashville, Tenn.," says:

I am writing to you for information. I want to know if a man can be made to stop preaching that does not preach the true Scripture. He has been preaching some time, and is preaching a false Christ. The brethren have told him to preach the truth, but he gets worse. The brethren have all withdrawn from him, but he is going around to the houses and preaching false doctrine. He is scandalizing the churches of Christ in ——, and the quicker he can be made to stop, the better. Mr. —— in —— is the man. For more proof, write Brethren —— and ——, also Brother —— of ——. I want you to take this matter up at once, and hope to hear soon. X.

There is no "Head Church of Christ" in Nashville or anywhere else. "The head of every man is Christ." (1 Cor. 11: 3.) "And he is the head of the body, the church." (Col. 1: 18.) "For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body." (Eph. 5: 23.) The Gospel Advocate is not a church and has no jurisdiction over anybody but itself or over anything but its own business. According to the teaching of the New Testament, each congregation of Christians, under its own elders, is a self-edifying and self-governing body, and no outside man or set of men has the slightest jurisdiction over it in any sense of the word.

But a great and sacred responsibility rests upon the elders of the respective congregations. They are commanded," in the name of our Lord Jesus Christ," to teach the congregation, "in which the Holy Spirit hath made you bishops," "that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received from us." (See Acts 20: 28; 2 Thess. 3: 6.) And any congregation who fellowships or in any way encourages any man or men from whom a sister congregation has withdrawn fellowship, rebels, not against men, but against Christ, and destroys the strict discipline that Christ commands. It will not do to contend that the congregation that withdraws fellowship has not treated the erring brother right. All are human and liable to err; but Christians, and Christian elders especially, are anxious to do the right thing; and if any sister congregation feels that the brother withdrawn from has been mistreated, instead of encouraging him in rebellion against his own congregation, they should go direct to the congregation that exercised the discipline. The elders of such a congregation, if approached in a Christian spirit, will correct any injustice that may have been done.

Still, the very fact that a brother who has been withdrawn from rebels against it shows that he himself is in the wrong whether the congregation is or not. No man who has the proper spirit and the proper humility will suffer himself to be withdrawn from.

We feel a very keen sympathy for our correspondent who so earnestly realizes the importance of stopping the mouth of a man "that does not preach the true Scripture." We have many of the same kind here in Nashville, popular "pastors," who are members of the Ministers' Alliance. Generally, "a man that should be made to stop preaching" works harder at it than a man who is fit to preach. And while the congregation in —— is to be commended for the fact that "the brethren have all withdrawn from him," still those who preach the truth ought to at least be as diligent as those who are "preaching false doctrine" in "going around to the houses" of the people.

It is sinful to give way to false teachers. Satan pursues those who flee from him, but flees from those who resist him. Many of our brethren have suffered themselves to be robbed by "transgressives," when a little boldness and courage would have confounded them. "But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ." (Acts 9: 22.) "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God." (Rom. 3: 19.) "For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1: 10, 11.)

All who have the truth and will stand up for it will easily confound the enemy. False teachers cannot stand before the word of God. What Christian people need is faith, zeal, activity, and diligence in preaching the word of God. *Theoretically*, we stand upon the same ground that was occupied by the apostles and early Christians. But, *practically*, they published the gospel to the known world in a single generation—"yea, verily, their sound went out into all the earth, and their words unto the ends of the world;" while our greatest activities are almost negligible. Nashville contains more Christians than any other city in the world; and yet, to be conservative, we submit that out of one hundred and thirty thousand population, fully one hundred thousand have never even heard the gospel. In other places the conditions are much worse. The only way we can explain it is that Christians and congregations must not really believe that men and nations are going

down to hell and that unless the gospel reaches them they are lost forever.

What most Christians "lay by in store" "upon the first day of the week" is negligible, and congregations that ought to be keeping three or four evangelists going the year round are having a desperate time keeping up a few running expenses. The churches need somebody to tell them that they are just playing at Christianity, and that, unless they repent, they are headed for destruction.

We are publishing the Gospel Advocate for the good we can do, and we are glad to say that the Advocate is doing well and that it is doing good. But, while this is true, we cannot help but think of the immense possibilities that are before us, and of the great good that we could do if each of our readers would only get one friend to subscribe. A paper, especially a religious paper, is dependent upon its readers. The Advocate has been the means of converting many in the past. Give your unconverted neighbor the Advocate for a year and see that he reads it. The probability is that your congregation will have a new member.

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OUR CONTRIBUTORS

BROTHER E. A. ELAM SURPRISED.

BY H. LEO BOLES.

Brother Elam experienced one of the greatest surprises of his life on July 4. At the suggestion of Sister W. C. Arrington, the churches of Christ in Wilson County planned a surprise for Brother Elam by arranging for a great gathering at Brother Elam's home near Lebanon, Tenn. All of the churches were invited, and nearly all of them responded. His friends, neighbors, and brethren and sisters responded cheerfully and brought baskets and boxes filled with good things to eat. Some weeks before those who had it in charge let Sister Elam know their intention, but she was pledged not to let Brother Elam know anything about it, and she faithfully kept her pledge.

Brother O. P. Barry, of Lebanon, was selected as master of ceremonies, and he performed this part well. Committees were selected and everything was systematically and pleasantly arranged. A committee of brethren was stationed at the entrance to the large, beautiful lawn in front of Brother Elam's house, which committee took charge of the baskets and boxes and gave them to a committee of sisters, who arranged the good things to eat on the table. Another committee was stationed at the porch to receive the guests and give directions for parking in the barn lot. Another committee of young ladies kept the register. Chairs and settees were arranged on the porch and under the large shade trees which beautify the lawn. The day was ideal, and friends and acquaintances came from many counties and States. Nearly every church in the county had a large number of representatives. Many churches from adjoining counties were represented. Nashville, Murfreesboro, Hartsville, Gallatin, McMinnville, Portland, Alexandria, etc., had representatives. There were also guests from Georgia, Texas, and Kansas. His neighbors of every creed or faith were present.

In order that the surprise might be as complete as possible, the day before Sister Elam persuaded Brother Elam to go with her to their son's home, a few miles away, Brother Elam thinking that he would stay with his son, Edwin Elam, on the Fourth of July, as it was his son's birthday. He was kept there until after all plans were completed and the crowd had assembled. Suddenly his son and wife, with Sister Elam, decided about eleven o'clock that day that they would go to Brother Elam's house for dinner. Brother Elam thought it was quite a sudden decision on their part and decided, since he would be left alone, without any one to cook dinner, that he would accompany them home, thinking it a little strange that his son would invite him to go to his own home. When he arrived at the gate, he was met by the committee and cordially escorted to a prominent seat on his own cool and spacious veranda. He at once took in the situation and reviewed the very large assembly which filled the house, porches, and large lawn. He was almost overcome with emotion as he beheld the large concourse of neighbors, friends, and brethren and sisters in Christ who had assembled to pay some tribute of honor to him.

Brother Barry made some well-chosen remarks and explained to Brother Elam why such an assembly had gathered. H. Leo Boles was called upon to make an address, and responded, emphasizing that Brother Elam was a distinguished citizen of Wilson County and an eloquent and influential gospel preacher, standing at the head of the list of pulpit orators; that he was an editor as truly famed as a writer as he was as a public speaker; that he was an author of no mean ability, being the author of the "Life of J. M. Kidwill," "Sanctification,"

"Majority Rule Not Scriptural," and of the Sunday-school Quarterlies for more than twenty years, and also the author of "Elam's Notes," the best-edited notes on the International Sunday-school Lessons.

Congregational singing added to the joy of the occasion, and special quartet selections were rendered by splendid male voices. At half past twelve o'clock it was announced that lunch would be served. The assembly was asked to pair off in twos and march to the beautiful and heavy-laden table that had been prepared on the lawn. After thanks were given by Brother C. M. Pullias, picnic plates were served. The committee of ladies had arranged the food on the table in cafeteria fashion. There were stacks of fried chicken; piles of boiled ham, mutton, beef, barbecue, and sandwiches; pickles, salad, pies, cakes, etc. On the lawn were numerous barrels and tubs of ice water and ice tea. All fared sumptuously and enjoyed the lunch.

After lunch there were songs and speeches. Mr. Harrison, a Presbyterian preacher, of Lebanon, made a splendid speech, eulogizing Brother Elam for the great service he had rendered the county and his generation. Brother C. M. Pullias recounted the labors of Brother Elam and emphasized his work as a Bible teacher and his relation to David Lipscomb College. Speeches were made by Brethren Harvey Young, Irby Pullias, S. T. Nix, Dr. J. J. McFarland, and others. All felicitated Brother Elam and verified the oft-repeated adage that it is better to give flowers to one while living rather than wait until after one's death.

Brother Elam was called upon for a few words at the conclusion. He responded eloquently and tenderly. He expressed his appreciation for such a chorus and volume of honor thrust upon him by his neighbors and friends. He emphasized the purpose of life and said that he had never let his business on the farm and at home keep him from responding to every call for a marriage ceremony, funeral service, or preaching the gospel at every invitation. He was truly glad to see the aged men and women present, also the middle-aged, the young, and even the babes.

Many of the audience had been baptized into Christ by Brother Elam. There were his children and grandchildren in the gospel present. All seemed anxious to pay some tribute of respect and honor to him who had been such a large blessing to them in teaching them the truth of God. It was an occasion never to be forgotten by those who attended. According to the register, more than four hundred were present. They came so thick and fast that the young ladies who kept the register could not carry out their original plan in getting the names of every one who attended. It was estimated by some that a thousand people were present.

HARDING COLLEGE.

BY J. N. ARMSTRONG.

About one year ago Harding College came into existence by the consolidation of Harper College and Arkansas Christian College, and I think I have never known a wiser, more potential step to be taken in this school work.

I have never known of such unstinted coöperation and support as the city of Morrillton is giving us. Morrillton is one hundred per cent behind us, and seems as proud of Harding College as a family would be of a new born baby.

I know well the possible danger this unequaled friendship of Morrillton for Harding College might bring. I know it could draw heavily upon the ideals to which our hearts are devoted, for which Harding College lives, and to which we are pledged before God and men. I know friendship calls for reciprocation and love provokes its own response. But we should have no reasons for a separate school from the splendid educational institutions supported by taxation, once we sacrifice our vision of Harding College; and, so far as I count in the management, brethren everywhere may depend upon my standing first for our ideals, our vision, for Harding College.

Perhaps our greatest asset is our student body. It represents sixteen States as far separated as California, Idaho, and Florida, and is a fine body of young people. Though we have worked this year in a building program and spent most of the year in unfinished conditions, our students have been a happy band. In fact, we have hardly had a dissatisfied student. I believe every one, but one, would return next year if it were possible.

Before Christmas our young men were rooming all over town in as good homes as you could find anywhere. They and we were delighted with the happy home life furnished by these good people, but it was not like being in their own building. Since Christmas they have been in their own splendid, steam-heated building. Some wondered how the "boys" would like it "penned up," yet we have hardly heard a complaint.

The girls moved into their new building at the time the boys came into theirs, and they, too, have been a happy company. Altogether we have had a fine and prosperous year. God has been good to us, and we are humbly happy.

I must mention, too, those humble men and women who make our faculty. They are an exceptional crew of workers, so qualified for their work that accrediting agencies have listed Harding College among other four-year colleges, and so that the University of our State receives our college graduates, students having completed four years of college work, on their transcripts, just as it receives the students from other senior colleges in the State. And while we appreciate the qualifications of these teachers that give this good recognition to the work done in Harding College by higher institutions of learning, the most valuable qualification an inspector never sees, and if he saw it he would not value it. It is that consecration to God, that loyalty to every word of God, that humble and self-sacrificing spirit that lives in them and that leads them to give themselves to this service at a half salary.

Here I turn aside to pay tribute to him whose name our beloved institution bears. Whatever else may be said respecting the splendid history of this Bible-school effort, James A. Harding stands out preëminently as having filled that first period full of the spirit of faith, self-sacrifice, and devotion to God. No other man has been so able to collect a faculty that would live on bread and water while they served as Brother Harding was. More than this, it is he, who lives though he be dead, who has made it possible for all of our Christian schools through these thirty years to maintain faculties at half salaries. Were the teachers now in our Christian colleges who received directly or indirectly their ideals of life from Brother Harding more than from any other one man whom they touched in their preparatory period to retire from the work, it would not be possible to assemble faculties for our schools in these times of inexorable educational requirements with the money that these schools can command. In selecting teachers, we have had salaries named that would have closed every door of every Christian school in America, had all the teachers in the service demanded those salaries. But, so far as I know, the salaries we have been able to offer have not been in the way of securing teachers from among the students of J. A. Harding. God bless his memory forever! Will our students when asked to teach in such schools name prohibitive salaries?

A good indication of the spiritual condition that prevailed in our student body to the very close of the year is the fact that more than twenty of our students were baptized during the third week from the close, making the confession at the morning chapel service. We observed that things were ripe for this kind of result, but programs and practice for closing entertainments so filled up the

nights that our only opportunity was the chapel hour. So we, through that week, gave opportunity to those that desired to confess the Lord. This result came about by our regular daily Bible teaching, Monday-night meetings, our regular Sunday meetings, and a little effort at each chapel service each day through that week.

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ABRAHAMIC FAITH—WHAT IT IS, AND HOW WE MAY KNOW WE HAVE IT.

BY S. H. HALL.

In the last article we learned that the expression, "Abraham believed God," can mean nothing except Abraham's undoubting confidence in what Jehovah had said to him, and that *it*—his believing God—was imputed unto him for righteousness. The specific statement of Jehovah that he believed is found in Gen. 15: 1-5. He here tells Abraham that he is going to bless him with a son from Abraham's own loins—bone of his bone and flesh of his flesh—and that this son's descendants will become as the stars in number. Abraham believed this with his whole heart, and God so prized his undoubting confidence in this promise that he imputed it to him for righteousness, and has placed it on record as *the faith* that saves and brings God's choicest blessing upon its possessor.

But may I now ask: *Why was this such great faith? Why did God prize it so highly?* There is but one answer—viz., *it was because of the circumstances under which Jehovah made the statement.* And what were they? Turn to Gen. 17: 17, and you read: "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?" And it might be added that Sarah was not only ninety years old, but was, by nature, barren. Here is a faith that goes to the highest in sublimity! Here is *the faith* that Jehovah has chosen as *the faith* that is tantamount or equivalent to a life of sinlessness, and, hence, is imputed unto the possessor for righteousness. The Bible speaks of "the righteousness of faith" and declares that the promise comes through this righteousness. (Rom. 4: 13.) "The righteousness of faith" is here seen.

But my saying this amounts to nothing unless God says it. So we now turn to Rom. 4: 16-22 and let an inspired apostle take this Old Testament statement and comment upon it and give us the secret: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."

It would be well for you to read this same scripture from the American Revised Version. But could God tell us plainer why he imputed Abraham's faith unto him for righteousness? Is it not made as plain as day that it was because of the circumstances under which Abraham believed Jehovah's promise to him of a son from his own loins, and that that son's descendants should become as the stars in number? Was it not because he could not believe God without having a faith that "against hope believed in hope?" It looked hopeless from a human standpoint. It was contrary to nature's law, so far as we know this law; yet, in spite of it all, Abraham *gave glory to God*—and how did he do this?—by saying: God *has promised this, and he is fully able to perform it.* Hence, he believed with all the sense he had that he, a hundred years old, should beget a son, and that Sarah, ninety years old, and whose womb by nature was dead, should bear. There is "righteousness" in such a faith. It lets God be true and every man or circumstance to the contrary be a liar. Abrahamic faith means *much.* The promise is to those who have it, to those who walk in the steps of that faith that he had.

But we want to look a bit further into Abraham's history. In Gen. 12: 1-4 we have the first recorded dealings of God with Abraham. He was seventy-five years old at that time. God tells him to leave his country and kindred and journey into a strange land, and, on the condition that he did this, he would make of him a great nation—make his name great—and in his seed bless all the nations of the earth. The writer of the Hebrew Epistle comments well on this circumstance, and I here give it: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11: 8-10.)

Abraham's faith here is great; but it was not at this time that it was imputed unto him for righteousness. Jehovah allowed this old soul to go for twenty-five years, wondering how God would bless all nations through his seed when he had none. Abraham was wondering about this very thing when God appeared to him, as he was nearing his hundredth birthday, and explained to him just how he would bless all nations through his seed. (Read it in Gen. 15.) Abraham asked God the direct question as to how all nations could be blessed in his seed when none had been born in his house. Jehovah explained to him, for the first time, how it would be done, and this forever settled it with Abraham.

But we want to look once more at his faith. When Isaac was born into his house, the promise was not fulfilled; it had only begun to be. The promise is that he is to be blessed with a son from his own loins, and then this son's descendants become as the stars in number. So, after the son had been born and had grown to be quite a lad, Jehovah gives him the final test, which, if he stands, he is to confirm his covenant with him with an oath. You find this in the twenty-second chapter of Genesis. The chapter begins with these significant words: "And it came to pass after these things, that God did prove [or test] Abraham." He is commanded to go to the mountain yonder and offer Isaac as a burnt offering. You know the story.

Was not this a fine time for him to *stagger* at the promise? Does it not look like God is going back on the promise? If Isaac is killed and burned to ashes, what becomes of the promise that his descendants should become as the stars in number? And don't you doubt for a moment that Abraham did not think of this very question. I have heard it said that Abraham knew, before stepping out in obedience to Jehovah here, that he would be stopped and not allowed to kill his son. This is wholly false. But you ask, how could he still believe that God would make Isaac's descendants as the stars in number? The Bible says that he felt that Jehovah was abundantly able to raise the child from the dead and take care of his promise. (Read it in Heb. 11: 17-19.)

Yes, this man of faith started out early the next morning to do what God had commanded. The altar was built,

the wood placed in order, the son bound, and the cold steel was raised in the father's hands to be sheathed in his darling boy's heart. Then it was that God called out and said: "Abraham, stop! Now I know that you fear me, seeing you have not withheld your son, your only son, from me." And you know it is said that the covenant God made with Abraham was confirmed by an oath, but this is the time of its confirmation. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed my voice.*" (Gen. 22: 15-18.)

James' comments here are in order: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." (James 2: 21-24.)

I close this time by saying: *Abrahamic faith is the faith that believes anything that God says, regardless of the circumstances, and will try to do anything God says, regardless of the cost.*

Please note that in Gen. 22: 18 Jehovah declares that he made Abraham the father of the faithful, and that he would bless all nations in his seed, "*because thou hast obeyed my voice.*" Should we think it strange, then, that you and I cannot become Abraham's children from a standpoint of faith unless we, too, are obedient to his voice, or have that "*obedience of faith*" brought out in last week's article? Or, to put it in the language of the Scriptures, we must "*walk in the steps of that faith that Abraham had.*"

In next week's issue we will show you how this is done, and that other souls have *believed God* just as Abraham did.

NOTES FROM THE WEST.

BY F. B. SRYGLEY.

I closed the meeting at Des Moines, New Mexico, on Sunday night, July 5, with nine baptized and two reclaimed. The little congregation seemed very much encouraged, and if they can stay free from hobby riders they will succeed. There are a few brethren in the country near Des Moines that ride hobbies as gracefully as any I have seen. The man that led the singing some could not sing an invitation song, because the Bible says "teaching and admonishing one another," and one and the other were both Christians, and therefore we must not teach the outsider in song. He started one invitation song and sung only two verses and quit, and the next time he started the invitation song and quit at the end of the first line. He had done nothing but start it, and he had it so high we could not sing it. So I dispensed with the "starter" and depended on "cranking" myself after that. At the close of the meeting I tried to encourage them to meet every Lord's day and spend a while in studying and teaching the Bible to their children, and before I could get out of the house two of these hobby riders got me and asked me if I would affirm in debate that it is scriptural to divide the people up into classes in order to teach them, and I told them no, but that I would affirm that the people are already divided into different classes, and that I ought to have sense enough to recognize that fact if I expected to succeed very well in teaching them. I told the brethren that they had a little congregation out in a schoolhouse, and if they could teach them some by not dividing them into classes to go ahead and do the best they could, but I would not dignify their hobby by having them send off to Texas to get a man to debate any such an issue. There are too many people in New Mexico that never heard the plain, simple gospel as the apostles preached it for me to stop to worry with two or three hobby riders that would ride something else if they were thrown from that one. I had already preached three times that day and was tired and nervous, and when those boys got on me I felt like I had got a few ants on me. It is a great thing to preach the plain gospel to people who want to hear it, but it is disagreeable to be worried with hobby riders all the time you are trying to do it. I shall make the best fight that I can and leave the results with God.

I am now at Clayton, New Mexico, where we began a meeting last night in the "First Christian Church;" but it is well understood that we do not indorse the things they have which we believe are unscriptural. The few brethren here have hired the house, and I am to do my best to teach the truth on all subjects. I am anxious as to what will be the outcome of the effort.

From here I am to go to Pueblo, Col., where they have secured a Methodist house in which to hold the meeting. The Pueblo meeting is to begin on July 19, and I am expecting to reach the Great Divide by the first Sunday in August.

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Contains a choice selection of the writings of J. C. McQuiddy, compiled by A. B. Lipscomb. For over forty years Brother McQuiddy was editor and publisher of the Gospel Advocate. "The Profitable Word" is a gem, and contains some of the best thoughts of a great mind. It contains 196 pages and is bound in silk and stamped in gold and white metal. Send $1.50 and get a copy.

EVOLUTION THEORY CONDEMNED.

BY GORDON H. TURNER.

It might be of interest to readers of the Gospel Advocate to learn that our County Board of Education, of which I am secretary, has recently passed resolutions condemning any theory of evolution contradicting the Bible account of the creation, and has decided not to employ any teacher who does *not believe* in the Bible as the inspired word of God or in the divinity of Jesus Christ. While there is no trouble here concerning this, the question is agitated so much now that we desired to make it "as sure as we could."

Several days ago the Nashville Banner carried articles from leading scientists in support of the theory of evolution. They were absurd from a scientific standpoint. I thought one could not be faithful to God and not make some effort to counteract these articles. I asked the editor of the Banner to present the other side in six articles of similar length, which he very kindly consented to do. Immediately I asked fifteen leading scientists, evangelists, and educators for articles. Some of the requests went to leading teachers and preachers of the church of Christ. A complete statement of the thing was given, the titles and authors of the previous articles, nature of articles wanted, etc. Replies were soon at hand from great men, and six articles were published in the Banner, beginning on July 3 and continuing for six days consecutively. But the sad part of it was that only Brother C. R. Nichol of the church of Christ contributed an article. Others failed to send them after urgent request. Every reader of the Advocate should secure copies of these issues of the Banner and read these articles.

Evolution is to-day the most-talked question in the press. It is only another form of rank infidelity. Our preachers should be prepared to meet the crisis. One needs to be able to meet evolutionists on their own grounds and defeat them. One might say that such is not in the Bible, and hence it cannot be of so much importance now. Neither is instrumental music, nor sprinkling for baptism, but show me a loyal preacher that cannot handle these questions. The evolution legislation is now pending in twenty States. Forces are rallying to the cause of the right. In my estimation, there has never been a time in the history of the world when such a concerted and united effort was needed by all loyal Bible believers to work unceasingly for an old-fashioned return to a fundamental belief in and obedience to the word of God.

Some of us in Maury County are planning a discussion, if such may be had, between a champion of evolution and one who yet adheres unconditionally to the Bible. It may be necessary to go outside the church for the man; but if so, we propose to do it. The time is ripe for a glaring exposure of this great unscientific absurdity to the minds of not only the grown-ups of this splendid Middle Tennessee county, but to the thousands of boys and girls who are exposed to it in the schools over the State. If the plans materialize, announcement will be made shortly.

MISSIONARIES NEEDED.

BY J. L. HINES.

The spiritual life of the churches and preachers is missionary activity. Such countries as China, Japan, and India need the gospel, and this no sane person will deny. But there are other countries which need the same saving power; for instance, the central part of Kentucky. To see the conditions as they exist in the blue-grass region is enough to make our hearts bleed. At one time there were hundreds of flourishing congregations there, which were content with the ancient order of things, but to-day there are only a very few struggling churches. All others are corrupted with musical instrument in the worship, evolution, societyism, women preachers, and a number of other unscriptural things. While I was in Carlisle, where there is a digressive church with five hundred members, people were heard to say, "What strange doctrine is this?" and other such things. Shame on a people who claim to be New Testament church, to allow their light to grow so dim that people cannot distinguish it from a sectarian candle!

Brother J. D. Derryberry and I began a meeting in the courthouse at Mount Olivet, Ky., June 16, which continued two weeks. Such men as Ben Franklin had preached there and succeeded in building up a New Testament church, but to-day, instead of such, there is a large "transgressive" congregation there. Not more than a dozen of these transgressors attended our meeting, but they had the audacity to invite us to their Sunday school. We went at 9:30 A.M. and returned to the courthouse at eleven o'clock for services. We were asked to sing a special song, but declined with scriptural reasons. A man tooted a horn, a woman played the piano, and a woman was called on to pray. However, our meeting was announced; but as they had preaching that night, I am confident that they decided to treat us with silent contempt. But, with a determination to teach them the truth, I went into their places of business, and every time I met one on the street the "sword" was used. Only one man, however, attempted to justify their practice. He is one of their teachers and a very prominent man in the town. I asked: "Is it scriptural to worship God without musical instruments?" He hung his head and said: "I must admit that it is. But," said he, "the Bible does not say not to have them." I replied: "Then why don't you people practice infant baptism?" He answered: "The New Testament says to baptize believers." "True," I agreed; "and the New Testament says sing, and on the same ground that you reject infant baptism, etc., we reject instrumental music in the worship—by the law of exclusion." "But," said he, "you said, 'If we can have instruments because David had them, we could practice polygamy; but the New Testament says not to have but one wife." I replied: "Where can I read that?" At this point he hung his head, wheeled, and went away, and from that time to the close of the meeting I never had another chance to talk to this man nor any of his brethren. I then wrote to W. H. Book, of Columbus, Ind., stating that his brethren at Mount Olivet were acting like the sectarians by boycotting our meeting, and pointed out the fact that such tactics were used by people whose position could not be sustained, and invited him to the task of defending it, but he saw fit to decline my courteous invitation. While in Mount Olivet we were called "saints," "Holy Rollers," "Mormons," and some would come to the window and peep in at us as though they thought we were dangerous; but, with all this opposition, the truth found its way to the hearts of some. But be it remembered that the digressive brethren are our worst enemies. The Catholics of Mount Olivet treated us better than did the Christian Church people. We need missionaries in this part of Kentucky, for the people can never know what Christ and the apostles want them to do, if they are to depend upon this apostate church.

I am now at Covington, Ky., in a tent meeting which began on July 1. Very good crowds. The churches of Christ ought to keep two or three men in this field doing evangelistic work. What elder will take this matter up with his local church? Write me.

We regret to have to indorse the statement of Brother Hines that "the digressive brethren are our worst enemies." There is more congeniality between these erring brethren and the denominations than there is between them and us. Yet we stand exactly where they once stood and teach and practice exactly as they once taught and practiced. No one can question that we stand on the same ground occupied by the leaders of the reformatory movement. The great desideratum of the efforts of Campbell, Stone, Scott, and others was to lead the churches back to the things taught and practiced by inspired men in New

Testament times and to restore the ancient order of things. This movement was based on the principle that nothing is to be received or practiced for which there is no scriptural authority, either by an express command or an approved precedent.

Any claim that there is either an express command for, or an approved example of, the use of the organ in Christian worship is absurd and wicked. It is wicked to pretend that "psallo" means "with or without" an organ. The use of a word can be determined by what was done when it was used. The apostles and early Christians did not use the organ, but taught and practiced congregational singing. The Pope of Rome introduced the first organ in the seventh century. It is wicked to pretend to prove by the Bible something that everybody knows the Pope started in the seventh century. The leaders of the reformation were emphatically opposed to the use of the organ in Christian worship. Mr. Campbell was so strongly opposed to the use of an organ that he would not even preach where one was used. He said an organ in Christian worship would be so out of place as to be like "a cowbell in a concert."

We deeply regret the horrible position our transgressive brethren are in. The organ is not their trouble. Their trouble is the spirit of the world in their hearts. They care nothing for the sacred bounds of the word of God. With impunity they introduce things for which they admit they can find no authority in the word of God. They "rush in where angels fear to tread." They want "liberty" to dethrone the God of heaven as Lawgiver and Ruler and to set up "whatsoever is right in their own eyes." They are in a worse condition than the denominations. The denominations are coming toward the truth. They were once in the truth and are now going the other way.

It is a pity that a man like Brother Book, whom we believe to be a great and good man, should give his life and influence to further the wickedness of such people. We hope he will come to himself before it is too late.

J. A. A.

BIBLE AND NEW TESTAMENT FUND.

BY S. F. MORROW.

On page 631 of the Gospel Advocate of July 2, 1925, is a general statement of our Bible and New Testament Fund. In order that all may fully understand the work we propose, I will give some more specific details of our plan.

No doubt congregations or individuals who are able will be glad to pay cost for Bibles and Testaments to give to those who cannot buy or to those who think they cannot buy. If all of us could and would fully appreciate the preciousness of the word of God, we would read and study it daily and prayerfully and see to it that all others, as far as we could help, enjoy this glorious privilege by giving them a Bible and teaching them the proper division of the word. Paul said to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Second, to congregations which are in debt on their houses of worship, or where we have a few disciples in a new field wanting to begin a congregation and extend the kingdom of our Lord and Master, as every child of God should do, regardless of where located, we will furnish these books free after we make the first order. Write to the Gospel Advocate Company, stating your condition and how many books you need. We feel certain that by the time you have studied these books as you should you will be glad to supply yourselves with more books and help others as you have been helped.

Calls are coming in for the Testaments. The only hope we have to take the world for Christ is through his word. Last year I purchased three hundred Testaments to give to young congregations, and sent seventy-five to Tampa, Fla. When the invitation was given at the morning service, a boy about fourteen came forward while the confession was being taken. I noticed one of the little Testaments was in his pocket. Recently in our meeting at Cumberland City, when the invitation was given at the water, a young lady came forward. I asked one of the sisters who she was. She said: "She is one who has been reading one of those little Testaments you sent us." Now, if you want a part in this soul-saving work, send your check to the Gospel Advocate Company, stating that it is for the Bible fund. Please send your check at once, if possible, so as to get it in our first order. We want to give a Bible or Testament to every poor person who is unable to buy one. Remember, we handle only plain board-back books. If any one wants to buy a nice Bible, the Gospel Advocate Company will be glad to supply such at a reasonable price. We trust that the elders of our congregations will see that these books are purchased at once and that a goodly number will be kept on hand, that all may have a book at any time. It is sad to see how careless fathers and mothers have been in neglecting to give their children a New Testament while they were young. Let it be among the first books the children learn to read. It is the easiest book in the world to understand. May the Lord help us to do our duty to-day; for the night will soon come, when our work will be done.

The Gospel Advocate is glad to assist Brother Morrow in giving away Bibles and Testaments to the poor. It is willing to accept the funds and keep the books free of charge. Brother Morrow desires every congregation to keep a supply of these Bibles and Testaments on hand for free distribution among the poor of their respective communities.

GREAT PLACE TO SPEND VACATION.

BY L. L. BRIGANCE.

Nearly every one has some leisure during the summer, except the preacher. Summer is his busy time. You expect to get a week or two off, and you want to enjoy those days to the fullest extent. Why not visit Shiloh Military Park and attend the Hardeman-Derryberry meeting? There isn't a finer place anywhere to take a vacation than on this famous battlefield. Here lie four thousand acres along the winding banks of one of the most beautiful rivers in America, the Tennessee, dedicated to the soldiers that fell in the great battle of Shiloh. This park is as clean as your front yard, covered in beautiful young shade trees, and intersected with thirty-five miles of smooth, graveled pikes. Monuments, tablets, and statuary are to be seen everywhere. It is one of the historic spots of our country. Here Albert Sidney Johnston, gentleman, scholar, soldier, fell. Here were Grant, Garfield, Hayes—three future Presidents of the United States. Bob Ingersoll, America's most famous infidel, and Lew Wallace, the author of Ben Hur, were here. Not only the battlefield, with its historic associations, but some of the finest remains of the ancient mound builders are to be seen here. On a high bluff bank overlooking the Tennessee River is one of the largest mounds in the South, and near by are several others.

This is a great place to camp. It is clean and sanitary. Fine springs of clear, cold water are within a few yards of where the large "tent of meeting" will stand. A clear, sparkling brook runs hard by. There will be a lunch stand only a short distance away; and a new hotel, modern and up to date in every respect, has recently been opened up.

Shiloh is on the Tennessee River, in Hardin County, Tenn., twenty miles from Corinth, Miss., and is reached by good roads from every direction.

The meeting will begin on August 16 and continue about two weeks.

You know the preacher and the singer—Hardeman and Derryberry. "Can you beat it?" You are invited to go. Why not?

OUR MESSAGES

Unbelievers generally believe.

H. Leo Boles is in a splendid meeting at Dibrell, Tenn.

James A. Allen is delivering a series of sermons at Dayton, Tenn., this week.

The man who reads the New Testament through will be different from what he was before he read it.

J. C. Hollis, Ardmore, Okla., July 6: "I am beginning work with the church here in Ardmore, Okla."

We should pity the man whose head is so stuffed with preconceived ideas that he cannot see or know the truth.

L. B. Jones, Memphis, Tenn., July 10: "I am now in a good meeting with the Coleman Avenue church of Christ, this city."

We ought to cultivate a love for vocal and congregational music instead of for violins, flutes, organs, and such things.

Otto Fredricks, Teague, Texas, July 1: "O. C. Hartsell, of Emerson, Ark., closed an eight-days' meeting here with five baptisms."

Married, at the Hotel Hermitage, Nashville, Tenn., Thursday, July 9, 1925, Holland F. Fulghum and Clara Lee Ballard, James A. Allen officiating.

S. H. Hall, Livingston, Tenn., July 7: "The meeting started here last night, with the tent running over. It seems that we will have a good meeting."

Spend your vacation at Shiloh Park and hear Hardeman and Derryberry in the big tabernacle meeting, which is to begin on August 16 and continue about two weeks.

J. D. Tant, Stewart, Miss., July 4: "I am in a great meeting here, trying to pump life into this dead congregation. Two baptized to date, and we look for more."

C. B. Hoffman and wife and Brother Hoffman's sister, Mrs. B. K. Hibbett, and daughter, left last week on an automobile trip that will include New York, N. Y., and Denver, Col.

W. Silas Moody is in a splendid meeting with the Highland Avenue congregation, this city. Brother Moody will preach every night this week, beginning at a quarter to eight o'clock.

Will J. Cullum, Livingston, Tenn., July 10: "The tent meeting at this place is now five days old, with large and attentive audiences at each service. S. H. Hall is doing the preaching."

Ira Wommack, Sulphur, Okla., July 6: "The meeting at Maysville, Okla., came to a close last night. Eight persons were baptized and one was restored. The brethren treated me fine."

The church at Portland, Maine, desires the services of a sound gospel preacher with no hobbies and with a character above reproach. Write direct to L. Scott Brown, West Scarboro, Maine.

F. B. Shepherd, of Abilene, Texas, advises us that N. B. Hardeman began a meeting under a big tent on the corner of Second and Cedar Streets, Abilene, last Lord's day. Brother Freeman is leading the singing.

Coleman Overby, Lexington, Tenn., July 7: "Sister Colley, wife of R. L. Colley, of Union City, Tenn., passed away on Thursday, July 2. She was at the home of her mother in Corinth, Miss., at the time of death. A more extended notice will be given later."

Mrs. W. A. Sisco, Hohenwald, Tenn., July 6: "W. R. Hassell, of Trenton, Tenn., began a meeting here on June 21 and continued it till the night of June 28. The church was much strengthened, if it will only put into practice the good lessons Brother Hassell set for it. I think many times we need subtractions instead of additions, anyway."

W. F. Lemmons, Big Horn, Montana, July 6: "Closed the meeting here last night. No additions. Church small, but divided. Settled the division, and all is peace now. New zeal is manifest. Much interest during the meeting, and some 'almost persuaded.' I leave to-day for Buffalo, and will begin a meeting at Casper, Wyo., July 18. Pray for us."

Emmett G. Creacy, Horse Cave, Ky., July 6: "The meeting with the East Side church of Christ, Indianapolis, Ind., closed last night, with thirty-six additions from all sources. Brother Spivey, who led the singing, is available for such work this summer. He is a good singer and a Christian gentleman. If you need his services, address Vernon M. Spivey, 602 North Second Street, Nashville, Tenn."

Lucas North, Ethridge, Tenn., July 5, to F. W. Smith: "I tell you with all my heart that I love you dearly for the grand fight you are waging with the sublime weapon furnished by the Captain of our salvation, and I pray you Godspeed. While I love and revere the memory and the faithful labors of Lipscomb and Sewell as much as any man living, I do not believe the Gospel Advocate was ever in better hands than it is now. I am eighty-six."

E. E. Shoulders, New York, N. Y., July 6: "Yesterday was a splendid day for us here. The arrival of a number of university students filled the vacancies made by those absent on their vacations. The Columbia University begins its summer session to-day. If readers of the Gospel Advocate have relatives or friends attending the Columbia Normal who do not know the address of the New York church, please write them at once that our place of worship is 226 West One Hundred and Sixty-second Street. It is easily reached by the subways, trolleys, and busses."

J. W. Brents, Henderson, Tenn., July 9: "On June 29 my family and I left Topeka, Kan., for Henderson, Tenn., driving via Kansas City and St. Louis. The trip was pleasant, but sadness came over us when we drove into Henderson to find our home, which we had recently purchased, in ashes. The loss will be considerable. We hope to rebuild. I am now in a promising meeting in Summitville, in sight of the beautiful Cumberland Mountains. My time is all taken till November. Those desiring my services after that time or for next year may write me at Henderson, Tenn."

Trinity Heights church of Christ, Dallas, Texas, July 6: "We commend our beloved brother, U. T. Poisall, as a member of this congregation in good standing and a faithful minister of Christ. Brother Poisall has been preaching for this congregation while working with his hands to supply his needs and those of his family. His work has been effective and has borne fruit continually. Because he is burdened with a love for sinners and has taken to heart the command to preach the gospel to every creature, Brother Poisall desires ever to be about his Master's business. His address is 1131 South Mont Clair Avenue, Dallas, Texas."

Mrs. Jennie W. Douglas, Puryear, Tenn.: "Mr. and Mrs. L. M. Newton, a young bridal couple, leaving this week for Joplin, Mo., to reside, desire to communicate with loyal members of the church of Christ in Joplin. They wish to establish a congregation in Joplin. Mr. Newton is connected with the mercantile firm of Winston & Jones, Joplin. He was formerly connected with the Cranford-Gatlin chain of stores in West Tennessee and Southern Kentucky. He is a song leader, reads and prays in public. Mrs. Newton was a member of the Puryear High School faculty the past term. She is also a language teacher and pianist. She has been teaching a Bible class of young people several years. Both are devoted to the cause of Christ."

J. W. Grant, 4705 Nebraska Avenue, Nashville, Tenn., July 9: "On Friday, July 3, I passed the seventieth anniversary of my advent into this life. Many congratulations, felicitations, and good wishes have been given me, verbal and written, for having been permitted to attain the age of 'threescore years and ten,' allotted to man in the Bible. I received written expressions from one hundred and thirty persons, also from one congregation of four hundred members for which I have labored at times in the past, but which I have not been with for considerably more than a year. Their letter was from the church secretary, accredited by the congregation, and was a most enjoyable one. The individual letters and cards were almost entirely from members of the church of Christ, and many of them, perhaps most of them, from readers of the Gospel Advocate. So, as I am not equal to the labor of answering each of them individually, I ask the privilege of thus answering all through the medium of the Advocate, and thanking all, from the depth of my heart, for their kindly remembrance of me and for their expressions of good feeling toard me. It touches me deeply to be thus assured of appreciation of my life's labors in my Master's cause; for I am sure—and many so assured me—that it is because of my work for Him that they so kindly thus remember me."

Leslie G. Thomas preached for the Green Street church of Christ, this city, last Lord's day.

C. E. Holt, Roby, Texas, July 6: "The Roby meeting is growing in interest. Crowds large. Two baptisms. We are just starting."

Gus Nichols, Cordova, Ala., July 6: "Last night we closed a twelve-days' meeting at Millport, with two baptized and one restored."

Claud F. Witty, Detroit, Mich., July 7: "Many visitors at the West Side Central Church, Grand River and Fourteenth Avenues, last Sunday, with one addition."

J. Fairs Nichols, Fancy Farm, Ky., July 6: "Saturday evening and Lord's-day morning were good times for the church at Dexter, Ky. I preached to two good audiences."

Joe L. Netherland, Yuma, Tenn., July 7: "I am now in a splendid meeting at Friendship, in Carroll County. I will go from here to Jackson County for several meetings."

J. E. Bacigalupo preached at the Russell Street church of Christ, this city, last Lord's-day evening. Will J. Cullum, of Livingston, Tenn., preached at the morning service.

George S. Davis spoke for the Twelfth Avenue congregation, this city, last Lord's-day morning, and P. Hovious at night, when an enjoyable song service was held, conducted by Earl Shaub.

J. S. Daugherty, Rockdale, Texas, July 6: "I closed at Macy, in Brazos County, Texas, at the water, this morning. Eleven were added to the one body—one by relation and ten baptized. From July 10 to July 19 I will be at Benchley, Texas."

J. I. Reagan, Dallas, Texas, June 29: "I closed at Gladewater, Texas, last night, with fifteen additions—thirteen by baptism and two reclaimed. C. T. McCormack, of Dallas, led the singing. I go next to Hallsville, Texas; thence to the Highland Park congregation in Fort Worth."

W. R. Yowell, Gainesville, Texas, June 29: "I began my work here with the Central church of Christ on the third Lord's day in this month. At the first night service one young woman came forward and began her worship with us. My address is Gainesville, Texas, now, instead of Franklin, Tenn."

John W. Hedge, Kosse, Texas, July 7: "The Box Church meeting, near Groesbeck, Texas, resulted in twenty-eight being added to the church, seventeen of whom were baptized. Fully one thousand attended the last service. The singing was the best, being conducted by Brethren Ferrell, Oats, and Bates."

Leslie G. Thomas, Nashville, Tenn., July 3: "The Indian Mound meeting closed last Lord's-day evening. It was estimated that from seven hundred to one thousand people were present at the last service. In the absence of Brother Reynolds, who was away preaching, James Jordan, of Oakwood, directed the song service."

W. F. Cottingham, 1011 Railroad Avenue, Corpus Christi, Texas, July 2: "Will you please give me the names and addresses of a few preachers who are both good men and good preachers and active personal workers, and who would be likely to be available for the work at Corpus Christi about September or October of this year?" Any preaching brother interested may write direct to Brother Cottingham.

Samuel H. Austin, Munfordville, Ky., July 6: "I preached at Beckton, Ky., yesterday. I will be at Summit, Ky., on the second Lord's day, and at Railton, Ky., the third Lord's day. Then I go to Vesta, in Wilson County, Tenn., to begin a meeting for the brethren there on the fourth Lord's day. I distribute copies of the Gospel Advocate and try to get the brethren to read it regularly. I hope you will receive some subscriptions along from this work."

S. E. Templeton, Ben Franklin, Texas, July 6: "On Sunday night, June 28, I closed a very interesting meeting at the water's edge, at Spearman, Texas, with nineteen souls baptized into Christ and two restorations. Among the number baptized was an elderly man, some seventy years old, who had been a Roman Catholic all his life, I was told. The church at Spearman is without a house, but will build within the next year. The Lord willing, I will return next June for another meeting. At this time I am here in a meeting which bids fair to accomplish much good. I go next to Hereford, Texas."

F. O. Howell, Jackson, Tenn., June 7: "My meeting at Prattville, Ala., closed with several additions and good interest. I closed a mission meeting at Hopewell, near Medina, Sunday night. I will begin on July 19 at Haleyville, Ala."

Telegram from Price Billingsley, Memphis, Tenn., July 13: "I closed Cardwell (Mo.) meeting last night with over a thousand people present. Forty-five additions—thirty-six baptisms. I begin at Daingerfield, Texas, July 19. Success to Gospel Advocate."

Arthur B. Tenney, Menlo Park, Cal., July 8: "I am attending Stanford University, near Palo Alto, and helping the few brethren in Palo and Redwood City. We meet in private homes of the brethren, but are looking for a regular place for meeting. Sunday before last I preached for the little congregation at Aromas."

C. A. Buchanan, Venus, Texas, July 8: "Our meeting has just closed, with forty-six added to our membership—thirty-one by baptism. We had nine additions just before the meeting. The work grows constantly. E. W. McMillan, of Cleburne, was the preacher in our recent meeting, and J. H. Antwine, of Bonham, conducted the singing."

M. C. Cuthbertson, Dallas, Texas, June 30: "There have been fourteen added to our number since we came to our new building. Among those baptized was a woman ninety-two years old. All of those baptized were from human churches. The 'Review of R. H. Boll,' by Nichol and Whiteside, is great. I wish that every Christian could read it."

W. M. Oakley, Silver Point, Tenn., Route 2, July 10: "Our tent meeting at Roberts Switch, which began last Lord's day, continues with large crowds, good interest, and fine order. Two have been baptized to date. Leonard Kirk is in charge of the song service. We will move next to Buffalo Valley, where we will begin on July 19, the Lord willing."

W. T. Hines, Springtown, Ark., July 6: "My meeting in the brush arbor at Wager is one week old, with interest good, and crowds estimated at from two hundred to three hundred. We had dinner on the grounds yesterday, and after dinner we motored five miles to Cave Springs, where I talked to a large crowd. After closing here I shall go to Water Valley, Ky., then to other points in Kentucky and Tennessee."

E. Gaston Collins, Meaford, Ontario, Canada, July 6: "Good crowds yesterday, both morning and night. One confession and baptism at the morning service. I was at Griersville at 1:30 P.M. and started Bible classes, and preached there at three o'clock, with one confession. Baptism following the night meeting in town. Both baptisms a result of the Griersville meeting. Brother Klingman begins to-night."

J. H. Morris, Tuscumbia, Ala., July 1: "I have just closed my second mission meeting of the season at the Caryton mission, in the west end of Colbert County, Ala. I began on July 5 and preached twelve sermons. Five persons made the confession and were baptized, ranging in age from twenty-two to fifty years. It appears to be real mission work when one must lead all the songs, all the prayers, do all the preaching, and furnish the songbooks and lights."

John W. Fry, Columbia, Tenn., July 9: "The Tennessee Orphan Home, at Columbia, for the last twelve months has cared for more children than ever before during the same length of time, and we still have many applications on the waiting list. We are short of room and means of taking more until we can make room by finding homes for some of our children in good, Christian families. The demand to put children in the Orphan Home grows from the fact that the Home and its work are better known. We have tried to practice strict economy in carrying on the work, and, at the same time, the children are properly fed and clothed. The good women of some of the churches have rendered great help by getting the ages of the children from us and making plain clothing for them, and in some cases some would write for the Home to send empty fruit jars, which they fill with canned fruits and vegetables. Some make towels, pillowcases, and sheets, all of which saves the Home money and at the same time supplies the very things needed most. Any one desiring information will be supplied the ages, sex, and necessary measurements of the children, or fruit jars. We can only ask those desiring to help to supply or give or make that which is most convenient for them to undertake. We shall be glad at any and all times to supply information regarding the Home and children, and welcome investigation of the affairs of the Home."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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All communications should be addressed to Gospel Advocate, 110 Seventh Avenue, North, Nashville, Tenn.

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EDITORIAL

BROTHER GORRELL NOT EQUAL TO THE TASK.

BY F. B. SRYGLEY.

In reviewing an article which appeared in the Apostolic Review, written by Brother W. J. Gorrell, I closed with the following statement: "If Brother Gorrell thinks that he can show that he has a right to use the Review, founded by man, through which to teach the Bible, and that I have no right to use a Bible college through which to teach the Bible, I will be glad to open the columns of the Advocate to him to do it, provided he can get my replies in the Apostolic Review. If anything comes of this offer, the readers of the Advocate will know it; but if they see nothing more of this in the Advocate, they may know that there is another contributor of the Review up against something he cannot handle. We shall wait and see."

I am now in receipt of what purports to be a reply to my review, and I suppose the brother sent it for publication in the Gospel Advocate, but he does not comply with the conditions here stated. He does not say one word about his right to teach the Bible and other things through the Apostolic Review. It will be noted also from the above quotation that I not only laid out before him the task, which was to "show that he has the right to use the Review, founded by man, through which to teach the Bible, and that I have no right to use a Bible college through which to teach the Bible," but that he was to get my reply in the Review. In this communication he says not one word about this task, neither does he make any promise to have my reply to him published in the Review. This could not have been an oversight in Brother Gorrell, for in this communication he refers to the latter part of my article, which shows that this very proposition made by me was under his eyes when he wrote what purports to be a reply to me. It will also be noted that I said: "If anything comes of this offer, the readers of the Advocate will know it." Well, there is "nothing doing." The brother says not one word about his right to teach through the Review, though his article contains something like six hundred words.

While I am under no obligation to give any attention whatever to what Brother Gorrell has here written, I will nevertheless let him speak in his own words. The brother makes the following statement: "Judging by statements found in the latter part of his review, we might be led to suppose that he will be surprised to know of my willingness to even acknowledge receipt of his reply, much less give any attention to its contents." No, I am not surprised that the brother acknowledged the receipt of my review or that he talked around and said nothing about the question at issue. I would have been surprised if he had tried to show that he had the right to teach the Bible and other things through the Review, founded by Benjamin Franklin, while the rest of us have no right to teach the Bible and other things through a Bible school founded by man.

The brother further says: "The question arises, why does Brother Srygley pass by the man who wrote that article and undertake to bring me to account for what Brother Hines wrote, simply and only on the ground that I called attention to it, and that in a commendable way and manner?" I did not bring him to account for what Brother Hines wrote, but for his own practice in using the Review in which to teach the Bible and then keeping up trouble in the churches because others believe they could patronize a school in which the Bible is taught, though they may never have done so.

The brother says: "Why not apply at headquarters and take the matter up with Brother Hines?" I never even intimated that I disagreed with Brother Hines; and if the brother can understand English, he ought to know I did not. He asks: "Is it not a fact that you never brought a single objection in the columns of the Advocate to the article mentioned until you read my remarks concerning it?" Yes, that is a fact, and I never brought a "single objection" to it after I read your remarks concerning it. The brother seems so disappointed that I agreed with Brother Hines that he seeks to make the impression that I disagreed with Brother Hines after I read his remarks. The brother's inability to understand me is really discouraging. In that article I said: "Some of us of the Gospel Advocate never have been as bad as Brother Gorrell thought we were. Some of us have known all the time that schools and newspapers are not church property any more than farms and dairies are church property." This was exactly Brother Hines' contention, but still the brother would try to make the impression that I disagreed with Brother Hines till I saw his remarks. I think a Christian has the right to teach the Bible on his farm; in fact, I would not run a farm where I was denied this right. Neither would I teach in a school where I could not teach the Bible. But it is the contention of the Review that one is a "new digressive" who teaches in or patronizes a school where the Bible is taught. No wonder Brother Gorrell cannot remember to try to meet this issue.

The brother further says: "Brother Srygley goes on record as saying that President Holton is mistaken as touching the fact that the church of Christ holds a deed for property at Thorp Spring now being used and controlled by Thorp Spring Christian College." I have been on record on that point ever since I learned what the church of Christ is. The church of Christ is the body of Christ, and is, therefore, made up, or consists, of all Christians. How could such a body hold a deed to anything? If Brother Gorrell is a Christian, he is a part of the church of Christ, and I am wondering if he holds any part of that deed. I am fearful that the brother does not know what the church of Christ is much better than the man did who wrote that deed, provided there is such a deed on record. I am afraid that both Brother Gorrell and the man who wrote that deed, if there be such a deed, have a sectarian idea of the church. With Brother Gorrell, I fear the church of Christ is that part of the body

of Christ which holds with the Apostolic Review, founded by Benjamin Franklin; and if that is his idea of the church of Christ, I must say that he is a sectarian, and perhaps does not know it. As for Brother Holton, I must say in his defense that he wrote to Brother Hines, acknowledging that he was in error in the statement he made, and the correction was published in the Gospel Advocate; but one obsessed with the Review idea that every brother who teaches the Bible in a Bible school is a "new digressive" and ought to be withdrawn from is hardly expected to see such a correction or give any credit for it.

As a parting shot, the brother delivers himself of the following: "Srygley, it seems to me you would better reckon with Brother Hines and President Holton before coming to me. I now take pleasure in recommending this to you, believing such a procedure to be fair dealing with all parties concerned. Try it once and note the results." Gorrell, I have no reckoning to do with Brother Hines or Brother Holton. I indorsed Brother Hines' article and Brother Holton's correction of his advertisement of the school, which he said, as I remember, was hastily prepared, and that by another.

Now, Brother Gorrell, to the issue. Will you undertake to prove that you have the right to teach the Bible and other things through the Apostolic Review, while other Christians have no right to teach it through a Bible school? This is the issue between us, and I would take pleasure in dealing fairly with every argument you can make on that issue. I am frank to say to the brother that I do not believe that he can make a single argument in favor of the Review as a means through which to teach the Bible that will not apply to a school. If he can make an argument of this kind, I would like to see it; and if he does not try to do it, it will confirm me in my faith that he cannot do it.

"CHRISTIAN GIVING." No. 3.

BY E. A. ELAM.

HELPING THE POOR.

What "Christian giving" is and the purpose of it, as set forth in the New Testament, have been stated. Last week the contribution of the Gentile churches to the poor of Judea was considered to some extent. Continuing, attention is called to the way in which this contribution was raised.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem. (1 Cor. 16: 1-3.)

The Authorized Version and the margin of the version from which this quotation is taken say, "whomsoever ye shall approve by letters." This shows that the congregation at Corinth approved the ones of their own number who carried their contribution to Jerusalem, and that each congregation was responsible for its own contribution.

This "order" concerning this "collection" was given by inspiration, and shows the wisdom of God, who is the author of it. It should have the profound consideration of all, and it does receive such consideration from all *Christians*.

The fact that the disciples of Christ at Troas met on the first day of the week "to break bread" and that Paul instructed the Hebrews not to forsake their "own assembling together," as the custom of some was (Heb. 10: 25), aside from other teaching in the New Testament in regard to the Lord's Supper, is enough to lead all who desire to go fully and only by the word of God to do the same. Just so, Paul's "order" to the churches of Galatia and Corinth to make this collection upon the first day of the week is all-sufficient to teach churches to do so now. Christ's baptism in the river Jordan is a divine example, and the baptism of the eunuch by Philip is an inspired one. These are sufficient to show what baptism is. So this teaching on an inspired example of contributing on the first day of the week for a certain purpose, such as helping the poor, is sufficient to lead all who love the Lord to do the same.

Yet, as we shall see later on, all giving to the poor cannot be confined to this weekly contribution.

Notice the following: (1) This places before all a proper purpose for giving—the necessity of "the saints;" (2) regularity and when—"upon the first day of the week;" (3) who—"each one;" (4) how much—"as he may prosper." No human wisdom and human system can equal this, to say nothing of surpassing it. God, who directs the universe, can direct the finances of a congregation.

It is not the money, as such, which God wants. He himself needs no money. He seeks to lead people through their own liberality to richer spiritual blessings and to salvation. He seeks not the money or possessions of people, but their souls; but he can save them only as they become "rich in faith," "rich in good works," "rich" toward him (see Luke 12: 20, 21; 1 Tim. 6: 17-19), and they cannot become rich in this way without regular and liberal giving—without laying up treasures in heaven.

God requires a congregation to use only the money it has; hence, he asks of an individual no more than that one individual is able to do. But he does require that much. When a congregation gives all it is able to give, it gives all that God requires of it.

But how is an individual or a congregation to get money—that is, to make or to "raise" it for such purposes as God wants it used? God's way of doing this is as follows:

Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20: 34, 35.)

Paul set this *example* for the elders of the church at Ephesus and for us all. Working at something useful is the way to have something with which to help the weak. This is one purpose which all Christians must have in view in following some honest occupation. This makes all daily labor, all honest toil, all work of brain or brawn, religious, makes it service to God, makes it a sweet pleasure, and destroys the difference between that which some so frequently call "the sacred" and "the secular." All the life of Christians—at home, pursuing some honest calling, or in the public service of God, is beautifully and joyously sacred—that is, since everything which God teaches is sacred.

Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. (Eph. 4: 28.)

This passage states again how that which is given to the poor is obtained. It must not be obtained by fraud, by cheating others, by theft, or by any other dishonest means. One cannot obtain money in any unfair, unjust, and dishonest way and escape condemnation by attempting to bribe the Lord, as has been stated, by giving something to his poor. "The sacrifice of the wicked is an abomination to Jehovah." The only way to have something to give to the needy is to work for it in an honest way. To work at that which is "good" is to follow some occupation which will bring good and not harm to others. No one has any sort of right to make money by doing that which will bring harm of any kind to others.

With other righteous purposes for following useful occupations (see 1 Thess. 4: 10-12; Tit. 3: 8, 14—margin; 2 Thess. 3: 10, 11), working in order to make something

to give to others is one. But how many church members work with their hands in order to have something to give to the poor or to help support the gospel? This would be working for the Lord indeed. Some talk now about "raising money for the church." This is the right and successful *way to* do it; but *this way* many shun. They are either unwilling to work or to give of what they have made. If all church members would follow these instructions of the Lord, they would have all the money and other means God desires them to give, for he does not require them to give more than they have or can make.

Many work to make money to spend upon their own lusts—vanity, pride, and the indulgences of fleshly appetites—or to hoard up; but few, to give it away.

When church members fail to make and to use money as God directs, Satan suggests some other way to get it, such as suppers, excursions, foot-and-ankle shows, mock marriages, and various other entertainments which gratify the appetites and lusts of the flesh. Such things, instead of being "sacrifices acceptable, well-pleasing to God" (Phil. 4: 18), are an abomination to him.

It should be added here that all contributions to the poor, to the spread of the gospel, and to the general good of men cannot go through the contribution made by the church on the first day of the week. Christians are to do good unto all men as they have opportunity. (Gal. 6: 10.) Individuals are to entertain strangers, feed the hungry, clothe the naked, visit the fatherless and widows in their afflictions, teach the ignorant, and do all such other personal work as God directs.

A SAD CONDITION OF AFFAIRS.

BY F. W. SMITH.

The disciples of Christ who were not *satisfied* with the New Testament order of things and who sought to improve upon the Lord's way of doing mission work, and also imagined they could improve upon the way the early Christians worshiped God, have fallen upon evil days.

They organized societies with human laws to control and guide them, and these organizations in the process of time assumed control of the churches, until the churches were considered to function in the evangelization of the world *only as money getters* to support these human organizations.

The independence of the local church was *bartered* for nothing more than the *empty* honor of membership in an organization that controlled its money and directed its missionary efforts. Of course naught but *spiritual paralysis*, and finally *spiritual death*, could result from such a departure from God's word.

We are not, therefore, surprised at the following from the Christian Standard:

> There is a story told of a son of Israel who was required to fill out a statistical blank for information as to his name, date of birth, and the nature of his business, which he did as follows, out of a full heart:
>
> 1. *Name?* Abraham Isaacs.
> 2. *Born?* Yes.
> 3. *Business?* Rotten.
>
> Ludicrous as the report may seem, it was honest and to the point in the eyes of the reporter, and it may not be out of place to put other things to the test and obtain an answer in the same spirit. Of how many of our congregations would it not be sadly true to report:
>
> *Name?* Church of Christ.
> *Born?* Yes.
> *Business?* Rotten.
>
> Closed houses, empty pulpits, Lord's table unstressed, negligent membership, tell only too truly that the history is complete in the one word "born," and that the state of the one business of redeeming the world is in a "rotten" condition.
>
> Such a state of things, no matter where it may be found, is a reproach to the name of Christ, and constitutes a challenge to all to bear a name as his followers. It ought not so to be, and it calls for prompt and resolute action to find and apply a remedy.

In more than a hundred years of innumerable and all but futile efforts to effect a cure through boards and committees and corporations, there has never been attempted the simple and common-sense way of schooling the churches to care for themselves, the only possible solution. In all these years no assembly has ever been called the sole object of which should be to teach the feeble church how to care for itself, how to use all its own resources for the redemption of its own community.

For the first time in all these years such a convocation is now called for this sole purpose, and for nothing else, where the anxious souls who are grieving over lost opportunities and seeming helplessness may find, in a great exchange of thought and experience, the inspiration in thought and methods that will convert apparent helplessness into dynamic power.

This challenge comes to every church, however weak or strong. To help or to be helped is the common incentive. In this common bond of sympathy, and in this alone, can our churches be infused with new life and be qualified to be in deed and in truth "the pillar and ground of the truth," each in its own environment.

This assembly, a great mass meeting of the earnest souls who make the prosperity of the church their first thought and their last, will be held in the great resort of Hot Springs, Ark., where every facility for work and recreation abounds on every hand, in early September next. We ask all to follow these pages from week to week for further information.

We fully agree with the Standard that "such a state of things, no matter where it may be found, is a reproach to the name of Christ," but we most emphatically *dissent* from the "remedy" proposed by the Standard.

In New Testament times the apostles and evangelists "schooled the churches to care for themselves" without calling an assembly or general convention of the different congregations for that purpose, as the Standard proposes. Has the Standard never read Paul's words to Barnabas, his fellow laborer on the first missionary journey? "And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare." (Acts 15: 36.)

Or has the Standard overlooked the evangelists that Paul sent to the churches to teach and school or train them how to care for themselves? Suppose the Standard, as a little pastime, read 1 Thess. 3: 1-10, which gives an account of how a church was "schooled to care for itself."

When churches transfer the work God has laid upon them to some organization unknown to the New Testament, "closed houses, empty pulpits, Lord's table unstressed," and "negligent membership" will sooner or later be the *inevitable result*. Churches need the individual and personal work that brings them in *direct* and *personal* contact with both the field and the evangelist, as we find in the New Testament. Witness the churches sending by their *own messengers* to evangelists in the field, and from whom they received an acknowledgment of their offerings: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need." (Phil. 4: 15, 16.) Again: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything." (1 Thess. 1: 8.)

In the independent and individual work of the church in Thessalonica in sounding out the word it became an *example* to all churches engaging in the same work." "So that ye became an ensample to all that believe in Macedonia and in Achaia." (1 Thess. 1: 7.)

The brethren of this "Restoration Movement" got it into their heads that they could greatly improve upon this divine example by plans and methods of their own devising, and the result has been *disastrous* to "*our plea*." The "organizers" of these better (?) and more effi-

cient (?) ways than the one revealed in the New Testament have fallen out among themselves, and the "war" between them has reached the point of *bitterness*, with all sorts of charges and countercharges.

While these dear brethren are "fussing" over a thing of their own creation that supplanted God's order, their pulpits are empty, church houses closed, the Lord's table unstressed, and the membership negligent.

Of course the editor of the Standard did not mean that such a state of affairs was universal among the "Disciples," but the situation is of such a magnitude as to be alarming, calling for a clear note of warning and the calling of a great "assembly" to seek a remedy for this spiritual disease. The organizing brethren are so *obsessed* with the idea of mass meetings or conventions to devise ways and means to help the Lord out of difficulties that they must now call a great "mass meeting" to devise some new method of "schooling the churches to care for themselves!"

Brethren, what have you done with the commission Christ gave to his apostles? Preachers are told to teach the baptized to "observe all things whatsoever I commanded you." (Matt. 28: 20.) Have the preachers among the "Disciples" neglected to thus "school the churches to care for themselves," while they *dingdonged* them for money three hundred and sixty-five days in the year to run the machinery they organized? With all the faults of those termed "antis," and who refused to become a party to this new denomination, their church houses are not, to any great extent, closed, and neither has the Lord's table gone "unstressed." Instead of calling a "mass meeting" to seek a remedy for the sad state of affairs among the "Disciples," they should abandon their unscriptural organizations, do away with their one-man pastor system that has supplanted and destroyed the work of scriptural elders, and teach the churches to be self-edifying.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

"Let all things be done decently and in order." (1 Cor. 14: 40.)

Far be it from me to criticize adversely any custom among my brethren, unless duty clearly demands it. But eleven days from to-day—July 10, 1925—I shall be eighty-two years old. Through sixty-one of those fourscore and two years I have been a soldier of the cross, on the firing line, with my face to the foe, having obeyed the gospel about noon of my twenty-first birthday, and Brother Campbell and others having put me to work immediately after I was born into the family of God. It may not be unreasonable, therefore, certainly not unpardonable, for me to submit a few suggestions.

A faithful, sturdy old Scotchman who took care of a church house and churchyard said (or at least is reputed to have said): "I have heard every sermon that has been preached in this house in the last forty years, and, thank God, I'm a Christian yet!" Likewise, regardless of the sermons we preach and hear and the mistakes we make and observe, we should never allow our faith to fail, falter, or waver—never.

Now, then, while I am neither a musician nor the son of a musician, I wish to say a few things about the sacred song service. I have sometimes been sorry to note the efforts of song leaders to be funny, to say amusing things in connection with the song service. I rejoice and am glad that our earnest, efficient song leader here, Brother William Estes, and those who fill his place when he is absent, are too much impressed with the importance of the sacred song service to make attempts to be funny and to "get off" jokes when conducting the song service in worship to God. It is perilous for any man to try to be humorous before an audience unless there is a vein of humor in his nature. Religious service is not supposed to be funny, anyhow.

Many have said much, and much has been said recently, about the relative importance of certain items of Christian service, especially of the Sunday-morning service, but I am still sure every scriptural part of our work and worship is of sufficient importance to merit care and respectful reverence, and, hence, to demand that it be performed without hurry or worry or abbreviation to save time. Better omit a song or a prayer than hurry through it to save time. Why sing "the first, third, and fifth stanzas" of a song instead of the song, and thus fail to get either the sense, sentiment, or spirit of the song? Presumably the saintly soul who wrote the song believed all the lines necessary to develop the sense, sentiment, and spirit intended to be developed by it. Why garble it? Better sing the whole of two songs than sing a part of three or four. If not, why not?

Solomon says: "To everything there is a season, and a time to every purpose under the heaven." There is, therefore, a time to announce "the next song;" and one of the few things I do know is that that time is never immediately before an audience is expected to engage in prayer—*never*. Let us see how that works. Just before the prayer the song leader announces: "The next song will be No. 17." The brother who is to lead the prayer begins: "Our Father, who art in heaven." What are the others doing? Many of them are hunting the song announced, so as to be ready to begin singing when the prayer ends. They may be on their knees, but their thoughts are on the number of the song announced. The brother who is leading in prayer is trying to pray properly; but others are turning the leaves of songbooks, trying to find the song announced, and, having found it, they must keep the place in some way, so as to readily locate the song as soon as the prayer ends. The result is almost a prayerless prayer.

It is really not desirable that the song immediately following prayer should begin the moment the prayer ends, for the reason that there are always some stir and consequent confusion immediately after a prayer, incident to the change of posture and the reseating of those who have knelt to pray. Unless time is given for this confusion to subside, the song begins unsatisfactorily, only a few being prepared to begin with the leader. Late churchgoers often reach the door while the prayer is in progress and enter when it is ended. Unless the song is then announced and time allowed for these late comers to find it, some of the people are singing, while many others are consulting the index or hurriedly turning the leaves of songbooks. Announcing the number of the song, clearly and distinctly, *twice*—and it should always be announced twice—gives time for all stir and confusion to subside and all be ready to begin the song with the leader.

It is customary, in some places, for announcements to be made in the following form: "After this song, Brother Blank will lead us in prayer." Embarrassing situations sometimes arise in connection with such announcements. Not many months ago, in one of my meetings in a little Tennessee town, it was announced: "After this song, Brother Black will lead us in prayer." The song was sung. Brother Black, a devout man, knelt and began to pray, many of the people also kneeling, when the song leader announced: "After prayer, we will sing No. 21." Leaves of songbooks began to rustle and rattle all over the house; but Brother Black, sincere soul that he is, prayed as fervently as he could under the circumstances. This mistake was a result of the impression that the next song must be announced before the prayer, which should certainly never be done.

Brethren, these things ought not so to be. Why not announce, clearly and distinctly, each item of the service as it is reached? That is, announce the number of the song to be sung—announce it, *clearly* and *distinctly, twice*, as

some may not understand it the first time; then the number of the next song when its time comes, and so on. When the time for the prayer arrives, announce it, having previously privately notified the brother who is to lead it After the prayer is ended, announce the song to be sung next, thus giving the audience time to be seated or reseated and to find the song, that all may begin singing together.

The only exception to this rule is the announcement of the invitation song before the sermon, and the reason for that is obvious. The invitation song should begin immediately after the close of the sermon, and its announcement before the sermon does not create confusion, because the people are all seated and can arrange to readily find the song when the time to sing it comes, as all are supposed to be in their places by that time—*are* in their places, if they are at all interested in Christ and his cause.

"Let all things be done decently and in order."

QUERY DEPARTMENT

BY H. LEO BOLES

(1) Is the Lord's Supper the main thing in the Sunday worship? (2) Must we express thanks for each emblem? Why? (3) Should this be done for each separately? Why? (4) Should the thanksgiving be after or before the "breaking" and the "pouring?" Why? (5) What posture should we take during the thanksgiving? Why? (6) Are individual communion cups permissible? Why? (7) Should the fruit of the vine be fermented or unfermented? (8) Should the bread be leavened or unleavened? Why? (9) Why do we usually stand during the thanksgiving? (10) Is it wrong to sit for this? Why? (11) To whom should the emblems be passed? (12) Should they be given to all, or only to baptized believers, or to those only identified formally with "us?" (13) Who should be excluded from partaking of the Supper? (14) Is open communion practiced in your congregation? Is it wrong? (15) Who should pass the emblems, and why? (16) Is this a deacon's work? Why? (17) May young men or boys serve here? (18) Is it right to serve the Supper Sunday night for those not present in the morning? (19) If a Christian is present at two communion services the same Lord's day, should he partake twice? Why? (20) May the Supper properly be taken oftener than the first day of the week, as on Sunday and also through the week? (21) Would it be a sin to have the Supper at prayer meeting? (22) Why serve the Supper every Lord's day? (23) How best deal with the subjects (persons) to participate? (24) Please write a suitable talk for the one who presides. (25) What is a suitable expression of thanksgiving for the bread? (26) For the cup? (27) What special benefit do you derive from the Supper? (28) Is willful neglect of the Supper disorderly conduct, calling for withdrawal of fellowship when persisted in? (29) Is the Supper well served in the average church to-day? (30) How can this service be made more helpful?—X.

1. No. It is one of "the main things."

2. Yes. (See Phil. 4: 6.)

3. The example of Jesus teaches us that thanks were offered for each separately. (See Matt. 26: 26, 27; Mark 14: 22, 23; Luke 22: 17-19; 1 Cor. 11: 23-25.

4. The only instruction we have on this point is the example of Christ. He "blessed" it and then "brake" it.

5. No certain "posture" is mentioned or described in the Scriptures. Any convenient, humble posture will be accepted of the Lord.

6. Yes. One large container with the small distributors or cups may be used, since the Scriptures do not command that only one cup be used.

7. There is no scripture that designates the condition of the wine that is to be used. It is spoken of as "the cup" or "the fruit of the vine." (Luke 22: 18.)

8. No scripture designates the kind of bread to be used. It is very probable that unleavened bread was used by the Savior, but there are no instructions in the New Testament telling the kind of bread to be used. We know that it would be safe in using unleavened bread, as the Savior probably used that kind.

9. I suppose it is merely following a custom.

10. See answer to No. 5 above.

11. "The Lord's Supper" is for all of the Lord's people who are present. "But let a man prove himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11: 28.)

12. See answer to No. 11.

13. See answer to No. 11.

14. As stated in answer No. 11, the Lord's Supper is only for the Lord's people. The New Testament teaches nothing on "open communion" or "close communion." All churches which follow the New Testament in this please the Lord; those which do not, displease him.

15. Any worthy, faithful disciple may do this. It is usually done by some of the male members.

16. Deacons may do this, as they would be included in the answer to No. 15.

17. Yes. See answer to No. 15.

18. The Lord's Supper may be eaten at any convenient hour on the Lord's day, or the first day of the week. An hour which suits the greatest number should be selected; but if some cannot meet at that hour, then they may eat it at any other convenient hour. The Scriptures do not state what hour on the first day of the week it should be eaten; hence, any hour of that day will please the Lord.

19. Eating the Lord's Supper once on the first day of the week meets all scriptural requirements; hence, when this is done, it is best not to go any further.

20. There is no scriptural example or instruction authorizing the eating of the Lord's Supper on any day except the first day of the week.

21. No, if the prayer meeting is on the first day of the week and those who are participating have not eaten the Supper at any previous hour of that day. If the prayer meeting is on some other day of the week, then the Lord's Supper should not be eaten.

22. Scriptural examples and teachings give instruction to eat the Supper on the first day of the week. Every week has its first day. There are no distinctions to be made between the different first days of the week. Each first day of the week brings its own obligations. (See Acts 20: 7; 1 Cor. 16: 1, 2.)

23. All should be taught the purpose of the Supper and encouraged to eat it with humility and reverence.

24. Read the Scriptures upon this subject.

25. Any clear and definite expression of thanksgiving for the bread may be used. The thanks should be full enough to include the bread; no long prayer should be offered for the bread; both extremes should be avoided. Thanks should not be too brief.

26. See answer to No. 25.

27. All the blessings which God intends that any one who eats the Supper in faith and humility should receive. The Supper should be eaten as the Lord directs in the New Testament, whether we can see any benefits or not. There are always blessings for those who obey the commandments of God.

28. Yes, if one willfully and neglectfully persists in ignoring the Lord's Supper, that one should be disciplined.

29. Yes, so far as the "serving" is concerned. It may be that many do not eat it "discerning the Lord's body."

30. By seeking earnestly and prayerfully to please the Lord in eating the Supper.

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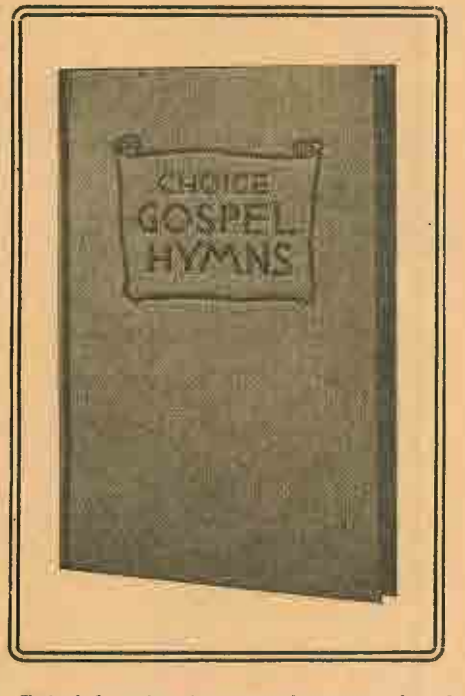

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BLIND LEADERS.

BY J. BARNES.

Talking over religious matters, we frequently hear folks say, "We all can't see alike," and in this way try to justify themselves in pursuing their religious teaching and practice in their religious worship of God. Any preacher that cannot see well enough to tell people just what to do to be saved, after it has been written down by inspired men, is surely blind indeed. It is wonderfully strange that the preachers of the different denominations can see so many grand and noble things to preach that cannot be found in the New Testament, but cannot see well enough to preach like the inspired apostles in telling inquiring people what to do to be saved, after it has been penned by Jehovah himself and made so plain by the teaching of the Holy Spirit "that the wayfaring men, though fools, shall not err therein."

The responsibility for erroneous teaching of God's word is great. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16: 17, 18.) If all good and great men that pretend to be preachers of the gospel would be satisfied to preach just what they are authorized to preach by the word of God, it would be a great blessing to themselves and to the world. It seems to me that any man who is not willing to preach just what the Holy Spirit commands to be preached for the salvation of the souls of dying men and women would better stay at home and raise peanuts than to try to preach at all.

EVOLUTION OR CHRIST?

Brother Morgan H. Carter sends us a copy of the following article which he sent to the Nashville Banner:

As a Tennesseean, born in Giles County, and largely educated there and in Nashville, and as a taxpayer of my native State, I am deeply interested in its welfare.

I wish to commend much of its legislation. Years ago, when I was a boy, prohibition was one of our great fights. I remember with interest the political battles that were carried on in the Volunteer State.

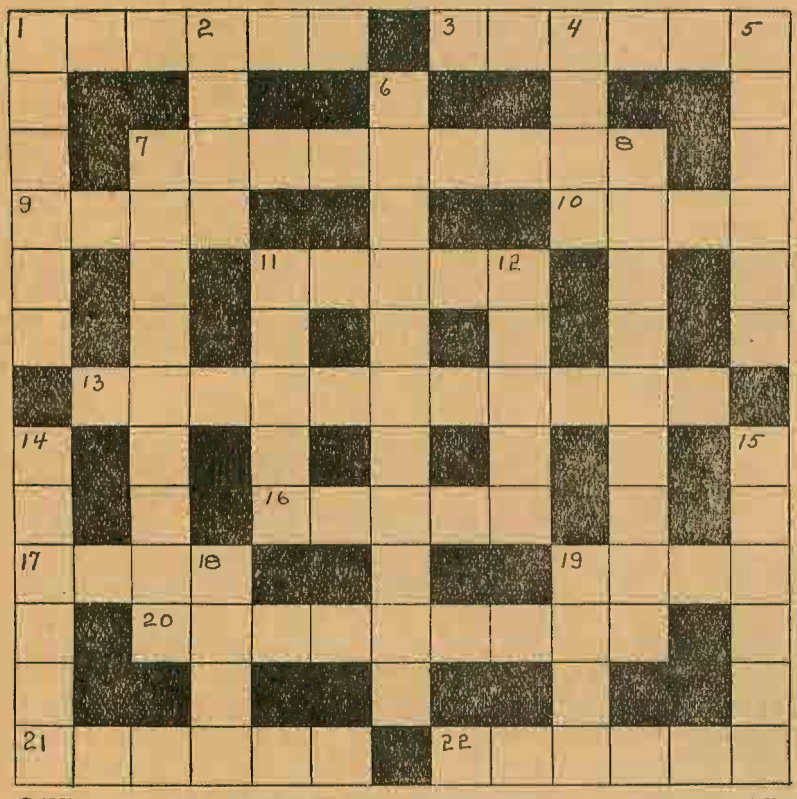
I am teaching in a college in the West, but I am still a Tennesseean.

Many are laughing about the Dayton trial and ridiculing our people for passing such a law. I am glad that Tennessee was the first State to take legal action in such an important matter.

Tennesseeans have a perfect right to say what shall be taught in their schools. This is not suppression of

BIBLE CROSS WORD PUZZLE

NOT so many words as some, but those that are listed are hard enough to suit any Biblical student, and just to make them harder, not so many references are given as is the case with other puzzles in the book. This is a veritable "shorter catechism" and will repay careful thought by yielding up some unusually interesting Bible



© 1925 THE J.C.W. CO. How to Solve a Cross Word Puzzle (18)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 18

HORIZONTAL.

1 Head of a house in the family of Gershon. (1 Chron. 23.)
3 A prophet who reproved David.
7 A sea monster.
9 A small body of water where the blind man bathed.
10 A king of the Midianites. (Num. 31.)
11 A city belonging to Hadadezer. (2 Sam. 8.)
13 Another form of the name of the king whom Esther married (found in the marginal reference of a chapter in the book of Ezra).
16 Ceremonial observances.
17 What Peter plunged from to meet Jesus walking on the water.
19 A hasty military excursion into an enemy country.
20 A New Testament character who denied the doctrine of the resurrection. (1 Tim. 1.)
21 A Christian at Rome, saluted by St. Paul. (Rom. 16.)
22 A descendant of Judah of the family of Hezron. (1 Chron. 2: 37.)

VERTICAL.

1 The last of the twelve stones in the high priest's breastplate.
2 The second son of Adam.
4 To rend.
5 King of the Ammonites. (1 Sam. 11: 1.)
6 Entrancing, delightful.
7 The name of the daughter of Hosea, the prophet. (Hos. 1.)
8 The daughter of Elnathan of Jerusalem (possessive). (2 Kings 24.)
11 A torrent bed in the south of Judah. (1 Sam. 30.)
12 A mount in Aijalon. (Judg. 1.)
14 A town in the low country of Judah. (Josh. 15: 40.)
15 A family which returned with Zerubbabel. (Ezra 2: 47.)
18 The city of which Hiram was king.
19 A Moabitish woman who gleaned in the field of a kinsman.

Solution of Puzzle in last issue

free speech. If Mr. Scopes and other evolutionists, many of whom are personal friends of mine, wish to express their opinion and teach their hypothesis, they have a perfect right to do so; but if the majority of the people of Tennessee object to the theory of evolution being taught to their children, they also have a right to make a law which prevents any man from forcing this theory upon their children while he is in their employment and their children are intrusted to his care.

Can we not object to, and pass a law against, Buddhism and Mohammedanism being presented to our seventh-grade boys and girls as a true religion? Yet could our objections to these things and our laws against them being taught in the public schools in any way prove that we are therefore opposing free speech? Certainly not, for one may be a Mohammedan, teach his religion upon the street, through his journals, and in his books, yet be denied by law the privilege of making it a part of the course presented to children whom he is employed to teach in the public schools, if the taxpayers of the State object.

Evolutionists may not be able to see why we should object. This is not the issue. We do object. Our objection shall be heard as long as the majority of Tennesseeans are opposed to their children's being taught that God's word is untrue. The privilege of opposing it cannot be justly denied them. This is plainly constitutional.

With many of us the issue rests on the personality and authority of Jesus. He was what he claimed to be, or he was deceived, or he was a deceiver. It can be proven that he was not deceived and was not a deceiver. Therefore, he was what he claimed to be. But he said he was the Son of God. There is abundant proof in his resurrection, his teaching, his works, his influence over men, his virgin birth, his personality, for accepting his claim.

I accept him as such, and upon his authority I accept the account of the creation in Genesis. To say that Genesis is a myth is to me the same as saying that Jesus is untrue and is not the Son of God. Science is classified knowledge. The theory of evolution is in the field of philosophy. The hypothesis of evolution is a guess. It is an attempt to explain causation, and is a denial of the Genesis account given by Jehovah and stamped by Christ with his approval.

To array all discovery and scientific progress under evolution is absurd. To say that all those who denounce the theory of evolution are fighting science is untrue. We do not object to science. We are benefited by science, we are students of science, and we honor science in its place. Mr. Bryan and others like him are not ignorant of science or its benefits. Many scientists oppose the theory of evolution. The battle is against the illegal action of men who in the name of science insist upon teaching our children during their tender and impressionable years that the word of God is false and that Christ, our Lord, is untrue. We must object. We have a constitutional right to object. We would be traitors to our conception of Christ if we did not object.

If the time ever comes when the majority of the people of our State

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prefer to think that they are descendants of beastly ancestors, then we who believe that we are made in the image of God, living souls, created exactly as the word of God describes, have a right to take our children from the schools which we are taxed to support and train them under our own roof or under teachers who we feel will not deny the word of God. This right has been upheld by the United States Supreme Court in the case of the Oregon school law. Americans still have the right to say what shall and shall not be taught to their children.

WONDERING AFTER THE BEAST.

BY H. C. FLEMING.

In this article I simply wish to call attention to some of the things recorded in the thirteenth, seventeenth, and twentieth chapters of Revelation—not that I claim any superior knowledge or that I am able to fully understand unfulfilled prophecy. All uninspired men who have attempted to make specific interpretations of these or any others have made failures. But there are some in these that seem to be drawing nearer day by day, and they are at least nearer now than when they were first written; but we do not know how nor when God will bring them to pass. That will be at his own time.

Now let us read in Rev. 13: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." (Verse 3.) "And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" (Verse 4.) "And he opened his mouth in blasphemy against God, to blaspheme his name." (Verse 6.) "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Verse 7.)

In reference to the foregoing I ask, why is the man of sin now seeking power, by cunning craftiness and deceitfulness, to control all the nations of the earth, and why is such a large percentage of people wondering after him? "Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." (Verse 18.)

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." (Rev. 17: 14.) We notice from this that there will be trials, tribulations, and persecutions of the saints, but that they will finally triumph over all through the power of the Lamb of God. But what of those who worshiped the beast and his image? "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Rev. 20: 9.)

All who wonder after the beast will be swallowed up in this great catastrophe; therefore, notwithstanding all now living may not remain until the completion of all these things, it behooves us to watch closely that we be not found in the number who will encompass the camp of the saints, and avoid all false teachings of men who lie in wait to deceive, strictly following the will of the Lord in all things pertaining to life and godliness.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8.)

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FREEDOM OF SPEECH.

BY BATSELL BAXTER.

In many of the States of our Union it is unlawful for a teacher to teach the Bible in the public schools. This is in spite of the fact that this is called a "Christian nation" and that the Bible is used in administering the oath of office to our Chief Executive. One State in the Union has recently made it unlawful to teach infidelity in the schools. This infidelity masks under the name "evolution."

Now, if some teacher should teach the Bible in some school in a State where this was against the law, his act would bring on him the penalty of the law, and little would be said about it. But now, when some one teaches evolution in a State where the people, through their lawmakers, have said that it shall not be taught in their schools, lo, the whole country is combed for the best lawyers to defend him, and a great array of legal and financial talent is rushed to his aid in the name of free speech.

Have the people a right to say that the Bible shall not be taught in their schools? No one has questioned that legal right, not even the advocates of "freedom of speech." These fellows are perfectly happy to have the Bible out of it. But when their theory which attempts to account for the origin of man and set the Bible story aside is ruled out of the schools, they rush like eagles from the four corners of the country to fight the law and nullify the will of the citizens of a sovereign State.

The people have a right to say what shall be taught in the schools which they have built and which they maintain by their taxes. They have as much right to legislate against teaching that destroys faith in the anchor of their religious life as they have to legislate against teaching which destroys faith in the Constitution, the anchor of our political faith.

The same influence that stopped freedom of speech in the classrooms on religious matters has brought in this teaching of evolution under the plea for freedom of speech. They are in favor of freedom of speech to teach their own theory, but against freedom of speech to teach the other side of the question.

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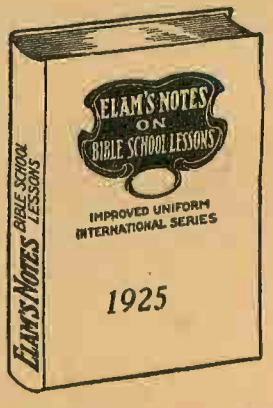

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Brethren, in my former reports I have tried to make it plain that our support for this year was running very low, and I believe the above is sufficient for every one to see that we are greatly in need of a better support. So I still urge that more congregations and individuals join us in our struggle to establish primitive Christianity in New York City. May the Lord bless you in attending to this matter at once. Send your contributions to George M. McKee, treasurer, 1991 Broadway, New York, N. Y. Any one coming to the city and desiring to reach me by telephone should call me at Wadsworth 6210, Apartment 29.

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SISTER NANNIE SWINDOLL LAWS.

BY D. P. CRAIG.

On June 8, 1925, Sister Nannie Swindoll Laws, after a brief illness, fell asleep in Christ. She was a member of the congregation at Hickory Flat, Miss., and was a true and consecrated Christian unto the end. I have never known a more faithful disciple nor one more zealous in advocating the ancient order of things and in keeping the traditions and institutions of the New Testament. She was indeed a bright and shining light in the community in which she lived, doing all things in the spirit of our Lord and Master.

The writer had the pleasure of visiting in her home, having been called by this esteemed sister to labor in word and doctrine in her community in opposition to the digressive element which had split and divided the congregation over things unauthorized by the word of God. Sister Laws lamented the tide of digressionism which has swept this part of the State, yet I never saw a finer example of Christian excellence than was exhibited in the daily walks of her life. It was beautiful to see how she rejected the doctrines and commandments of men and perfectly contented herself with what "is written." What her dear Lord had authorized and enjoined was sufficient. That was the end of the matter.

Sister Laws was the wife of G. T. Laws, whom she leaves to mourn her loss. She was born on March 3, 1846, and was married in December, 1866. She reared a large family, serving them during her long Christian life as only a true mother can, seeking to impress the image of Christ upon their hearts. Besides her husband, she is survived by six children, all of whom were present when the end came. A few days before her death a family reunion had been held, in which all the members of her family were present. She was a member of one of the oldest and best families of North Mississippi, which family was among the first converts to the Christian faith in that community.

On account of heavy rains and washouts, the writer failed to reach the Laws home in time to conduct funeral services, but an appropriate reading was made by Brother Dupee, an aged disciple, who had known the deceased for many years.

Sister Laws was always punctual to the Lord's appointments on the first day of the week; and when the congregation became divided by the introduction of human institutions, she took her stand with those who opposed them, choosing to commemorate the death and resurrection of the Lord without such additions as pub-

tractions. How comforting the thought that, after a life well spent in the Master's service, she has passed into that eternal rest, where there are no more disappointments, trials, sorrows, or death, and where God shall wipe all tears from her eyes!

She was laid to rest in the Hickory Flat cemetery, in the presence of a host of sorrowing relatives and friends. May the bereaved take courage at the noble example she has left them and press on in the name of the Master to great deeds of service and loyalty, even toward the prize of the high calling of God in Christ Jesus.

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FAITH IN GOD OR MAN?

BY O. H. TALLMAN.

A few years ago I bought a brick house, well situated and containing all modern conveniences. I soon added a beautiful veranda, upper balcony, and an attached garage. These improvements proved to the world that I was not satisfied with the original house and that I had faith in my own ability to improve upon the original plan.

A few centuries ago Jesus Christ built for us a spiritual house, the church, containing all spiritual blessings. Now, if I add to this house a Christian Endeavor Society, a Ladies' Aid Society, and a few missionary societies, have I not as plainly proved to God and the world that I am not satisfied with the church of Christ, but have faith in my own wisdom and ability to improve upon the divine plan?

A SAFE POSITION ON OLD TESTAMENT PROPHECIES.

BY J. B. NELSON.

There has been so much speculation on the prophecies found in the Old Testament that I have come to the opinion that no person should take a position upon a prophecy found in the Old Testament and ask others to accept his teaching of the same as vital to-day, unless he can find its quotation, fulfillment, or parallel in the New Testament. I believe if all will observe this we will remain upon safe ground.

Some one may be ready to ask what right have I to even suggest such a rule, or take such a position, or even infer that others should observe it. My answer is from the Bible. I believe I am in perfect harmony with the New Testament teaching. Let us hear from Jesus in his sermon to his disciples just before he was crucified: "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 25, 26.) "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." (John 16: 13.) You will please note that Jesus says the Holy Spirit "shall guide you into all the truth." Not "a truth" or "some of the truth," but "*all the truth.*" And "he shall teach you all things"—not "some things," but "*all things.*" Let us hear from Luke on these things: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment unto the apostles whom he had chosen." (Acts 1: 1, 2.) Let us hear from the inspired apostle Peter: "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." (2 Pet. 1: 3.) God in his divine power granted "all things" that pertain to life and godliness, and through the same apostles left to the generations to follow all he wanted them to believe and do concerning the things Christ taught and did while on earth. In the face of the above quotations, how can those who are speculating upon prophecies concerning the Jews' going back to Palestine and Christ's coming back to earth to sit upon David's throne continue their divisive teaching, when, if their life depended upon it, they could not find one scripture that even hints of such?

If our speculative brethren will spend more time telling sinners how to become Christians and how to live the Christian life, they will accomplish more good and cause less confusion in the church of Jesus Christ.

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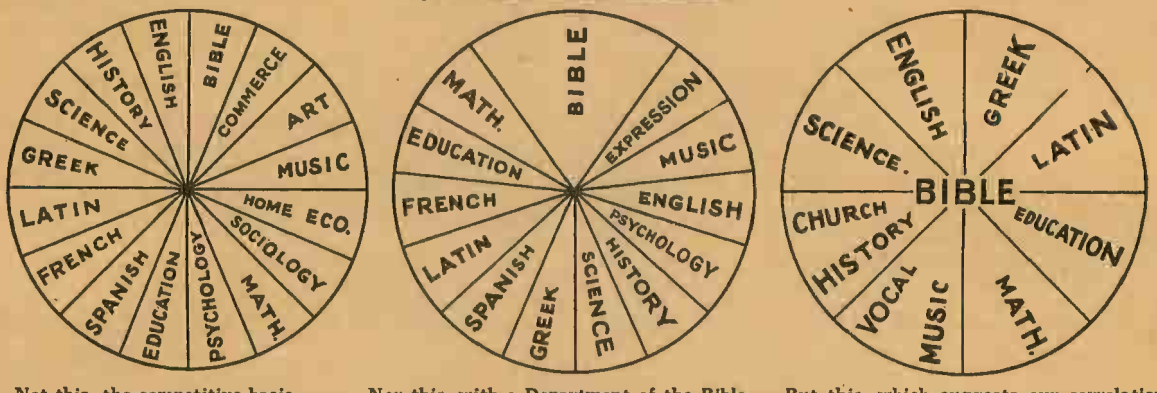

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FREE CATALOGUE BULLETIN

DAVID LIPSCOMB COLLEGE
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From the Brethren

Celina, Tenn., June 21.—My short visit to the Free Hill congregation on the third Lord's day in June meant much to me. The facts that I had learned during my travels concerning the welfare of my people were burning deeply into my heart and the sad stories which I had heard from individuals were beating through my soul; but, being received so graciously by those in Celina who have had similar experiences, I count this as a memory to be treasured. Brother George A. Johnson, of Cookeville, Tenn., was conducting a series of meetings at this place while I was there. A contribution was taken for the Nashville Christian Institute, and the Gospel Advocate found its way into some new homes.—Annie C. Tuggle.

Nashville, Tenn., July 10.—On the first Lord's day in June I began a meeting at Huntsville, Ala., which continued three weeks and resulted in ten baptisms. This meeting was attended well by white and colored. A Missionary Baptist preacher attacked the truth five nights, and the truth overcame, and to God be all the praise. The church here, a little over two years old, has bought a splendid lot and is aiming to build at once. Next I went to Florence, Ala., and began a meeting in our new meetinghouse given to the colored congregation by the white church on Poplar Street. These are fine, Christian white people. This meeting resulted in six baptisms and the little band greatly edified. All the meetings I have conducted this year have been so encouraging I have been called back next year. I am now (July 9) at Laguardo, Tenn., conducting a tent meeting. Interest is high, and we are prayerfully looking for great results. Brother R. V. Cawthon (white) arranged for this meeting.—M. Keeble.

THE TRUE WAY.

Work, my child, for in labor we grow strong,
When mind, heart, and strength overcome a wrong;
Give the best to thy God, who gives to thee;
Mount the steps that lead to fame.
In years to come, when thy race is run,
May honor be given thy name.

—M. C. Danwalder.

WE NEVER KNOW.

Preachers and teachers all are we—
Sowers of seeds unconsciously.
Our hearers are beyond our ken;
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.

—John Oxenham.

MAKES PUMPING UP TIRES UNNECESSARY.

Chicago, Ill.—W. S. Hughes, of 2512 Monroe, this city, has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes through rubber. One inflation lasts the life of a tire, and tire mileage is doubled. These caps retail for $1.25 for set of five. The inventor wants agents and will send proof and samples free. Write him to-day.

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CURRENT COMMENT

By JAMES A. ALLEN

E. F. Morgan, Boswell, Okla., sends us a clipping from the Literary Digest on "Dr. Fosdick's New Kind of Church," an extract of which says:

Forced out of the pulpit of the First Presbyterian Church, in which he was a special preacher, because he could not subscribe to the "Westminster Confession of Faith," Dr. Fosdick now returns to the fold in which he was baptized, and enters a pulpit to which he was invited by almost unanimous vote, on conditions laid down by himself. These conditions require that the word "Baptist" be left out of the title of the institution, though used in its subtitle; that the only indispensable requirement for admission be confession of faith, the rite of baptism by immersion being omitted whenever desired; that Dr. Fosdick be permitted to choose his assistant ministers without regard to their denomination; and that the congregation build a larger structure near Columbia University. Dr. Fosdick also stipulates that his salary shall not be in excess of five thousand dollars. Dr. Fosdick uses the phrase "inclusive membership" in describing what he wants; and Dr. Cornelius Woelfkin, the present pastor, whose resignation because of age takes effect next January, says that "inclusive membership" means receiving into membership persons from any Christian denomination upon presentation of letters, without insisting on the rite of immersion in cases where there is objection to it. "This," says Dr. Woelfkin, in a public announcement, is "evangelical and Christian. It is in harmony with our best Baptist traditions. Our genius is not an ordinance, but a spirit of religious liberty." Just one thing is central in Christianity, said Dr. Fosdick in his first sermon, as we quote it from press reports, and that is "discipleship to Jesus Christ—and that anybody who has that spiritual root of the matter sincerely in him ought to be welcome on equal terms with everybody else in the church of Christ." Declaring that Christianity in the beginning was a simple faith, without "elaborate sacraments" and without ritual, Dr. Fosdick goes on:

"What is Christianity? The Nicene Creed? That is a great creed, but it is not Christianity. What is Christianity? Is it the Catholic Church, or the Episcopalian Church, or the Baptist Church, or the Presbyterian Church? No. These are important; they have made great contributions; but they are secondary. They are not Christianity. What is Christianity? Is it baptism or the Lord's Supper? They are very beautiful to us who know them, but they are not Christianity.

"What is Christianity? Christianity is the spirit and quality of life that is breathed into people from fellowship with Jesus, and the people in whom it is you will find among all creeds and churches. Father Damien, the Catholic, going out to help the lepers because they are sons of God—that is Christianity. George Fox, the Quaker, proving the reality of the inner light that God had given him by the radiance of his living—that is Christianity. The Protestant missionary, murdered by the Boxers in China, sending back word to his ten-year-old son that when grown he should go out to China to tell the people who had killed his father about the love of God—that is Christianity.

"And, my friends, when you are all through discussing the things that are needed for the improvement of the church, this is what the church needs most of all: more real Christians, to whom Christianity is keeping fellowship with the Master and learning how to live."

Dr. Fosdick is not alone in being unable to subscribe to the "Westminster Confession of Faith." And yet the fact that he does not subscribe to the "Westminster Confession of Faith" does not furnish either reason or authority to deny some of the plainest statements in the Bible, as Dr. Fosdick has done.

This "new kind of church," which recognizes Dr. Fosdick as its leader, is to be "open to all confessing Christians, whether they have creed or none." The sensational "Doctor" fails to see that no "confessing Christian" could enter such "an opening," for the reason that for a man to "confess" himself to be a Christian is equivalent to confessing that he subscribes to the Christian creed. A man without a creed cannot be a Christian. The word of God is the creed of the Christian. "Faith cometh by hearing, and hearing by the word of God." (Rom. 1: 17.) "Without faith it is impossible to please him [God]." (Heb. 11: 6.)

This is what cuts off Dr. Fosdick and all who stand with him. As much as they pretend to abhor "creeds" and "complicating" doctrines, they have a creed of their own that is as inclusive and exclusive as any creed in existence, and their "doctrine" is far more "complicated" than any of the "complicated doctrines" they condemn. The trouble is, not that they have a creed, but that their creed is antagonistic to the word of God, even to the extent of directly denying the truthfulness of plain statements of the word of God. No man who denies the word of God is a Christian. He may be very religious, may even be a preacher, as Dr. Fosdick, but he is not a Christian.

No man can make a sincere "confession of faith" when he is teaching that "the rite of baptism by immersion" may be "omitted whenever desired." Jesus commands "every creature" that "believes" to be "immersed," and no man has faith, much less can he make a confession of it, who refuses to do and teach all that Jesus commands.

Dr. Fosdick is mistaken about what constitutes Christianity. We agree with him that neither the Catholic, Episcopalian, Baptist, nor Presbyterian churches are teaching Christianity. These churches teach parts of Christianity, repudiate other parts of Christianity, and teach other things that are not Christianity at all. "Father" Damien, the Catholic priest, did a good deed in going to

help the lepers, but many men help lepers who are not Christians and who do not believe in Christ. Doing good to men is a part of the life of a Christian; yet doing good to men, of itself, does not make a man a Christian. The *theory* of Christianity is the words of Jesus Christ, the *practice* of Christianity being an obedience to the words of Jesus Christ in daily life. Until a man is willing to believe, teach, and practice all that Jesus commands, he is not a Christian.

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OUR CONTRIBUTORS

THE FIGHT.

BY J. W. MADDOX.

"Brethren and fathers, hear ye the defense which I now make unto you." (Acts 22: 1.)

This is the beginning of Paul's speech, made to his own people, while standing upon the stairs of the castle in the city of Jerusalem, after he had been rescued from the Jews, his own people, who were about to kill him for defiling the temple by bringing into it, as they supposed, people that were Greeks; and they further claimed that he taught "all men everywhere against the people and the law," and against Jerusalem.

It is safe to say that at this time he had been a preacher of the gospel for about thirty years, perhaps more. He had experienced enough to know that his life was always in danger whenever the teaching of the Holy Spirit opposed the popular religion. He had once been stoned and left for dead, and at other times had fled for his life; but none of these things moved him. On every occasion, whether during prosperity or adversity, during commendation or persecution, he demonstrated his honesty and his faith in Christ by making an opportunity to to preach the gospel. Any coward can be brave when he has the world at his back, but it takes a hero like Paul to face a howling mob that would destroy him. He well knew the persecuting spirit of the Jewish people and the glee in which they would stone him for preaching Jesus, yet, while still suffering from the beating administered in the streets of Jerusalem, he asked permission from the chief captain, who had arrested him, to speak unto the people—the mob which wished to kill him. He is safe in the captain's hands and can without fear defy them; but this is not his purpose. This howling mob he speaks to as "brethren and fathers" and prays that they hear his defense.

It was a most convincing address, showing that he could not possibly be mistaken concerning "this Way" which he had once persecuted unto death, but that through unmistakable and miraculous manifestations of the Son of God he had been convinced of the absolute certainty of Christianity, and by the same Jesus who appeared to him in the way he had been sent to preach the gospel to the Gentiles. Not only was this masterly address a complete defense of the cause that Paul espoused, but it was abundantly sufficient to convince this mob of the truthfulness of the claims of the new religion if they had been willing to believe truth and had not been blinded by their traditions. But their prejudice was too great; and when told that the Gentiles had also been made recipients of the gospel, "they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live." He had spoken words contrary to their belief, and no difference if Christ *had* appeared to him, they wished to put him to death.

The history of the Jews shows that they always opposed and persecuted those who resisted their current belief and practice whether right or wrong. They refused all reformers of whatever nation or creed. Stephen, in his speech before the council, said: "As your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have become the betrayers and murderers." (Acts 7: 51, 52.) "Jehovah, the God of their fathers, sent unto them his messengers; . . . but they mocked the messengers of God, and despised his words, and scoffed at his prophets."

(2 Chron. 36: 15, 16.) Jesus said: "I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachia, whom ye slew between the sanctuary and the altar. . . . O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23: 34-37.) Paul was thoroughly acquainted with Jewish customs and had an exact and personal knowledge of their persecuting spirit. He, no doubt, was familiar with the prophecies above quoted relative to their rejection of the counsel of God. But he used every opportunity to convince them of their fault and turn them to Christ. Although they possessed this spirit of unwillingness to accept truth, they were always given opportunity to hear the truth. We, as Christians, have no right to turn from those who err until we have endeavored to show them the truth. After they refuse to hear the truth, we cannot consistently continue to worship with them. There must then be a separation. We cannot worship with those who will not take the New Covenant as their only rule of faith and practice.

On studying this speech of Paul, we wonder that they did not accept such conclusive proof. How could they listen and not be convinced? Yet we have people to-day who say they believe the New Testament, but they wish to follow their own ways and their traditions just as did the Jews to whom Paul spoke. We are constantly confronted with members of the church who insist upon following some unscriptural way of doing the Lord's work, and that against the plain examples recorded under the new covenant. The practices of some congregations are very different from others. Those who instruct should endeavor to correct the fault of erring congregations so that all congregations work and worship alike. No congregation of Christians should be condemned until an earnest effort has been made to lead it to New Testament practice.

These Jews to whom Paul was speaking were his own countrymen, and he wished them to know the truth. No man accepting the responsibility of teaching the word of God has any right to refrain from presenting the truth in its fullness for the sake of pleasing his friends. Paul did not. Had he done so, he would have become not only *their* enemy, but also the enemy of Christ. Our greatest friends are those who have loved us well enough to tell us the truth when we have been misdirected in our duty and in our service to God. Those who decline to set us aright for fear of hurting our feelings or wounding our pride are the enemies of the cross of Christ as well as our poor friends. Paul did not make friends with the world, and neither can those who contend for the plain, simple teaching of the New Covenant. Every effort to bring the simple practices of the apostles to light will be met with ridicule and persecution—sometimes even among members of the body of Christ.

We must expect opposition both from within and without. The popular religionists and faddists of the day will not suffer the New Covenant to survive if they can help it, even though Paul should stand up to proclaim it to them. It requires courage and determination to withstand the Evil One and suffer the loss of friends. The spirit of persecution is still in the world, and those whom we seek to benefit and save may be the loudest to condemn us. There is nothing more ungodly than the mean spirit of persecution and ridicule. There is only one way to correct error, and that is to teach the New Testament in the spirit of Christ. The world will never be made good until people accept the New Covenant as their only rule of faith and practice. It is a sad condition to see some who claim to be Christians persecuting Catholics. Those who were persecuted have turned persecutor.

In this country there is a body of people who claim to be Christians—nothing more and nothing less. They have no creed but the Bible. But, in spite of the fact that they ask no one to believe or practice what is not found in the Bible, the popular religions of all the country unite against them.

It is a matter of fact to be regretted that sometimes we find even those who have no creed but the Bible conforming to the opinions of men. Sad to say, we sometimes find them slow to give up a human practice for a divine example. Shall we, on this account, become discouraged and refrain from an attempt to correct error in the church of Christ? Paul did not. Even to those who would slay him he proclaimed Christ. Whenever he found the brethren adopting human ways, he was firm in his endeavor to correct their folly. He had much trouble with early Christians over their human practices, and we may also expect trouble. Unless we try to correct the erring, we are their enemies. While Paul was diligent in proclaiming Christ to the heathen, he was untiring and bold in his efforts to correct any departure from the divine plan. *He tells us to imitate him.* The fear of ridicule must not restrain us.

THE CHURCH.

BY J. LEE BLACK.

God promised to raise up a King over the Jews like unto David. (Jer. 23: 5.) When Jesus was conceived by the virgin Mary, the angel told her that "God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 32, 33.)

When Jesus was born in Bethlehem of Judea, the wise men from the east came, inquiring: "Where is he that is born King of the Jews?" (See Matt. 2: 1, 2.)

Now, the Jews failed to understand the nature of Christ's kingdom. As they had lost control of the political government and had to be subject to the Roman Government, they longed for a king to deliver them from the Roman authorities and rule in a political kingdom. As Herod expected this of the Christ, he attempted to put him to death, lest he lose his throne. (Matt. 2: 3-8, 16.)

After Christ was crucified, his disciples were despondent, saying: "But we hoped that it was he who should redeem Israel." (Luke 24: 21.) Then, when he rose from the dead, they took new courage and asked him: "Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1: 6.) Now, they were all this time laboring under a misconception of the spirit and power of Christ's kingdom.

When Jesus said to Peter, "I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven" (Matt. 16: 18, 19), he spoke of the kingdom he had come to establish. It was to be a kingdom which would rule by the law of love and kindness, not by force. To be a citizen of his kingdom, the church, we must have sufficient love and confidence in him as King to obey his laws. "To him shall you hearken in all things whatsoever he shall speak unto you." (Acts 3: 22.)

Now, there is nothing visible about his kingdom, the church, save the people who compose it. This body of subjects Paul calls the body of Christ. "Now ye are the body of Christ, and severally members thereof." (1 Cor. 12: 27.) In referring to Jesus as our King, Leader, or Lawgiver, Paul says: "He is the head of the body, the church." (Col. 1: 16.) Paul further states that he la-

bored and suffered "for his body's sake, which is the church." (Col. 1: 24.)

Then, as it is such a great favor conferred upon us to have the privilege of being the subjects of this righteous King, Paul exhorts us to "walk worthily of the calling, . . . forbearing one another in love; giving diligence to keep the unity of the Spirit in the bonds of peace. There is one body, and one Spirit, even also as ye were called in one hope of your calling." (Eph. 4: 1-4.) Then, to give him due honor as our Leader, we must bear his name. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4: 12.)

Many are still laboring under the same misconception of the church to-day that the Jews did in the personal ministry of Christ. They are looking for the church among human organizations. The church is composed of Christian people who are subject to Christ as their King, who honor him as their Head (Col. 1: 18), wear his name and none other (Acts 4: 12), and hearken to his words (Acts 3: 22) by being obedient to his law, striving to keep the unity of the Spirit among his followers (Eph. 4: 3). If you are saved, the Lord has added you to the church—the right one. (Acts 2: 47.) If you are not supporting anything that divides his body and are hearkening unto his words in all things whatsoever he saith unto you, you may be sure that you are abiding in his love, even as Christ kept his Father's commandments and abode in his love. (John 15: 16.) "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.)

There were religious organizations in the days of the personal ministry of Christ and the apostles, but they were not accepted as the church, neither did they affiliate with them. There were the Epicureans and Stoics, and Paul said they were very religious, but were worshiping in ignorance. (Acts 17: 18, 22, 23.) There were the Israelites, who had a "zeal for God, but not according to knowledge." (Rom. 10: 2.) There were the Pharisees, of whom Jesus said, "The Pharisees sit on Moses' seat;" but he warns us: "Do not ye after their works; for they say and do not." (Matt. 23: 3.) There were the Sadducees, but they deny the resurrection and say there are no angels or spirits. (Acts 23: 8.) Of such people as the obedient ones described above, who worship God in sincerity and in truth, none can doubt that they compose the "church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.)

ABRAHAMIC FAITH—WHAT IT IS, AND HOW WE MAY KNOW WE HAVE IT.

BY S. H. HALL.

In the articles gone before I feel sure we have learned that the expression, "Abraham believed God, and it was imputed unto him for righteousness," contains no difficulty. Believing God can mean nothing except the disposition we make of whatever he says to us. But it should be here said that just believing anything God says to us is not imputed unto us for righteousness. That is, there are many things that God had said to Abraham that he believed, but his belief of these things was not imputed unto him for righteousness. The same is true of us. God has said many things which, of course, we must believe and do, and which we can believe and do without having what is called "the faith of Abraham." For instance, we are told that in the beginning God created the heavens and the earth; and to believe God, we must believe this, for he said this; but this faith would not be imputed unto us for righteousness. We are taught to love our wives and be not bitter against them. This we can not only believe we should do, but can actually do it and delight in it, and at the same time not have what the Bible calls "the faith of Abraham."

Let us look again at the facts. The specific statement that Jehovah made to Abraham, which he believed without staggering with unbelief, was that God would give him a son when he was a hundred years old and his wife ninety and by nature barren. This circumstance Paul tells us is why it was imputed unto him for righteousness. Read it again in Rom. 4: 16-22. This statement Abraham could not believe without having faith that "against hope believed in hope." The promise looked hopeless and unreasonable from a human standpoint. The Bible declares that Abraham was fully aware of the fact that his own body was now dead, and so was Sarah's womb, so far as bringing forth children was concerned, but that, notwithstanding this fact, "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform. And therefore it was imputed unto him for righteousness.

But the question before us now is: Have others had just such faith? I think they have, and shall now proceed to prove it; and not only this, but that all who now obtain the promise of salvation must be "of the faith of Abraham," must "walk in the steps of that faith" that Abraham had.

I give some well-known examples and make but little comment. Turn to Num. 21: 4-9 and read it. The children of Israel had rebelled against God and Moses, and among them the fiery serpents came, and many were bitten, and many were dying. Penitently they came to Moses, saying: "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us." Moses went to God in their behalf, and the answer was for Moses to place a brazen serpent upon a pole, and say unto the people: "It shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

Now look that statement squarely in the face. What is it to believe God? Is it not to believe exactly what he says? Could those people believe God without believing what Jehovah here said to them? And when they did believe it, did they not have as much faith as Abraham had at the time his faith was imputed unto him for righteousness? Could they have believed the statement above without having a faith that "against hope believed in hope?" Does not looking at a brass snake to be healed of a snake bite and obtain the remission of their sins look as *dead* and *hopeless* to obtain the object promised as did Abraham's body at the age of one hundred years and that of Sarah's womb? In fact, here is a statement that no soul can take hold of, except by "*the faith of Abraham.*" They *exercised* this faith, and the promise was theirs to enjoy.

But let us look again. This time turn to Josh. 6: 1-5. Joshua is ordered to tear down the walls of Jericho and take the city. But how? Walk around the walls once for six days, and on the seventh go seven times, then blow the trumpets and shout, and the walls will fall flat before you. Here are the words of Jehovah: "And it shall come to pass, that when they make the long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat."

Again, may I ask: What is it to believe God? Is it not to believe what he says? Was it possible for Joshua and his associates to believe God and refuse to believe what God here said to them? But when they believed that declaration of Jehovah, they had as much faith as Abraham had. Look again at what God said to Abraham, then look at what God here says to these souls. He told Abraham that he would be blessed with a son when he was a hundred years old and his wife ninety and by nature

barren all of her life. Abraham believed it, and God imputed it unto him for righteousness. He tells these souls to walk around the walls thirteen times, or once each day for six days, then seven times on the seventh day, blow the trumpets and shout, and the wall will fall flat before them. Now, which requires the greater faith to believe? They could not possibly believe this without having that faith that "against hope believed in hope." They could not possibly take hold of this statement by faith without walking "in the steps of that faith" that Abraham had. Who is it that cannot see this?

But some one says: "Brother Hall, we are not required to have such faith to-day." Yes, we are; the promise to-day is to those "*who are of the faith of Abraham.*" But you want to know what God has said to us that we cannot believe without such faith. Turn to Mark 16: 15, 16, and let us read: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now, what is it to believe God? Is it not to believe what he says? Tell me how to believe God and not believe this. But the waters of baptism are as *barren* for the purpose intended, so far as human reason can see, as was Sarah's womb; hence, it demands *faith that against hope believes in hope.* In other words, here is a statement of our Lord that we cannot take hold of without that faith that Abraham had. Let us turn now to Gal. 3: 26-29 and let Paul tell us that here is where we exercise that faith that Abraham had: "For ye are all the children of God by faith in Christ Jesus." Now note how Paul says he knows they are: "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This settles it. This is how we know we have that faith that Abraham had. All of this debating and disputing over baptism is the most uncalled-for thing under the sun. Our Lord has promised to give us remission of sins, or impute our faith unto us for righteousness, when it becomes such faith as Abraham had, when we walk in the steps of that faith that he had. For this reason he throws before us is a statement that we cannot take hold of without exercising the kind of faith that Abraham had—viz., *a faith that against hope believes in hope;* a faith that will not stagger at his promise, but will give glory to God by saying that what God has promised, he is able to perform. Isaac, the promised son, came from a womb by nature dead and barren, hence looked hopeless to Abraham, in spite of which hopelessness he believed God. We, as children of God, have become such by a similar birth—viz., by a birth of water and the Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But our modern theologians consider the barrenness of the watery grave, and through unbelief they stagger and try to explain these scriptures away. But the man of the faith of Abraham, though it requires faith that against hope believes in hope, staggers not, but says: "Our Lord said it, and it *must* be so."

But enough for this time, and more later. Let me say again: There is nothing on earth that means so much to us as *believing God*—believing God just as Abraham did. I have had people to come to me with a finger on a certain statement of my Lord and say: "Brother Hall, what are you going to do with this scripture?" I have but one answer: *"Believe it with all the sense I have. What else can I afford to do with it?"*

It is very easy to pick up a bur and very hard to get rid of it, though it often makes itself very troublesome when you have it. The same is true of slang. There are many excellent words in the English language which are used so seldom that they are in danger of growing rusty. Better use these and leave slang alone.—Youth's Companion.

THE THINGS WE CAN'T AFFORD.

We can't afford to win the prize
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.

We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.

We can't afford the feast to-day
That means to-morrow's fast;
We can't afford the feud that comes
To tragedy at last.

We can't afford to play with fire
Or tempt a serpent's bite;
We can't afford to think that sin
Brings any true delight.

We can't afford with serious heed
To treat the cynic's sneer;
We can't afford to wise men's words
To turn a careless ear.

We can't afford for hate to give
Like hatred in return;
We can't afford to feed a flame
And make it fiercer burn.

We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.

But blind to good are we, apart
From Thee, all-seeing Lord,
O, grant us light, that we may know
The things we can't afford.

—William Allen.

T. W. Phillips, Jr., Shreveport, La., July 5: "I closed at Homer, La., with twelve added."

Price Billingsley, Cardwell, Mo., July 6: "The meeting at Tulia, Texas, with fine hearing throughout, resulted in about forty being added to the local congregation, many the last day, most of them restorations, though sixteen of the number were baptized. Exceptionally fine audiences and several additions already mark this Cardwell union tent meeting, and I am to remain another week, then must wend my way back Texasward for other meetings."

Dr. W. W. Stone, Palacios, Texas, June 29: "I closed a short but interesting meeting on June 25, on the banks of a beautiful stream, in which I baptized a most excellent young man and his wife. He is excellent material and desires to preach the word. Brethren having any of our doctrinal books, who desire to put them where they will bear fruit, could do no better than to send them to him, as he is not able to buy. Address Roy Thompson, Fordtran, Texas, Route 1. They will be highly appreciated."

M. W. Sanders, Tracy City, Tenn., July 6: "For the benefit of those with whom R. N. Gardner is soon to labor, I feel that it is but just to them and to him to say that few men are more competent to teach, and I know of none more faithful to God's word, not only in the pulpit, but especially in his daily life, which, after all, is the strongest sermon that can be preached. It affords me great pleasure to say that any community is fortunate, indeed, to have this man of God as a citizen. Let me say for his family, too, that it is just what you would expect of a God-fearing, Christian home."

F. B. Shepherd, Abilene, Texas, July 6: "I have been enjoying your first-page articles for some time. You write things that just seem to fit and hit the mark. You placed your finger on the issue in the Scopes case and many other things. God bless you in your effort to keep the pure, unadulterated truth before the people. We must stand for the old paths and the primitive gospel with all our might. I want to see our brethren stand steadfast for clean living also, and regret to see the tendency to soft-soaping and pussyfooting in the pulpits of some of our churches. It isn't popular to tell the churches of their lack or the members of their ungodliness; but they must be told, or we will lose our own souls as well as they."

ORGANIC EVOLUTION.

BY C. S. AUSTIN.

Perhaps the most-discussed question of to-day is the one of evolution. This is true locally, at least. Like all other popular discussions, there is a great deal of lost motion. There is a vast amount of smoke that beclouds the real issue.

A few statements, then, defining the issue will be in order. Evolution in a very general way means "development." Every one must know that we have development in abundance all about us. Different breeds of plants and animals may be developed from inferior stock; no one questions this. But the particular phase of evolution (organic evolution) that teaches that one species can change into another—that all living animals have come up from one common ancestor—this evolution is the thing that is being attacked now by those who are termed "fundamentalists." Understand, also, that this is not a battle between science and the Bible. With all thinking people, it is not a question of finding and exploiting contradictions between science and the Bible. They do not contradict. Real science is true. The Bible is true. Both come from God; and since both come from God and are both true, they agree. The trouble is that evolution is not science at all. Its fondest adherents and supporters do not claim it to be a system of facts, but simply claim that it is a reasonable *theory* of what might have been. Please remember that organic evolution is not a science. Of course, it is fair to say that the theory of evolution is held by a great many scientists. Not all the scientists, however, are on the side of evolution. A great number of real scholars, and, I believe, a great majority of "common folks," still believe in the Bible as the revealed will of God, and in good old-fashioned religion as practiced by our fathers.

Briefly, evolution is an effort to prove that man, together with all other living things, has come from the lowest form of life—all from one common ancestor. This development, according to the theory, has been quiet, steady, and so slow that millions of years have been required to show the present results. No miracle is allowed; no world catastrophe like the flood must come in. This gradual and upward change, they tell us, has come absolutely automatically. No higher intellect guided. The little bit of protoplasm, perhaps at the bottom of some ocean millions of years ago, *accidentally* had the beginning of life. Then, by the laws of variation, adaptation, struggle, and survival of the fittest, this cell has come up and up until we have man as the climax. So, according to this, man has not "come from the monkey," but from an ancestor thousands of generations beyond and lower than a monkey.

Now, with this human theory in mind, let us read the following from Moses: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (Gen. 1: 11, 12.) "And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind. . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 25-27.)

In the two paragraphs above we can surely see contradiction. One is evolution; the other is Bible. Evolution reduces the work of God in creation to an unnoticeable factor, if it does not entirely eliminate it. If evolution is true, God is not the creator of man. At best, he only created a little *jellylike protoplasm* which finally developed, *without God, into man.* If there were no other fault in the theory than that it outlaws God and makes blind chance responsible for the existence of man on the earth, this indictment would be abundant cause for its rejection by people who are not outspoken atheists. You cannot believe both evolution and the Bible. As well say that a thing is black and white at the same time.

Notice, again, that the Bible account says that every plant and animal brought forth "after his kind." According to evolution, things must have brought forth different and better than their kind. For example, take the hog. The system teaches that at one time this was perhaps the highest developed form. Now, this hog had to bring forth some animal that was not a hog—something higher than a hog. If this were possible—if the hog somewhere in history had been known to produce a sheep then evolution would have a real argument; but during all the world's history such a thing has not been known to have happened. God said that everything should bring forth after his kind. That fiat of Jehovah builds a wall around every species of living things that cannot be crossed. An animal can make wonderful development inside of this wall, but it cannot cross. Just as long as a frog cannot bring forth a snake, as long as a fish cannot beget a bird, and as long as a bear cannot bring forth an elephant, evolution is wrong.

Evolution teaches *unassisted* upward development. This is wrong again. All improvement of plants and animals is possible by intelligent breeding. There is always a superior intelligence that helps the animal to improve. This fact is common knowledge. Suppose you take a herd of fine dairy cattle—Jerseys; suppose you leave them entirely to themselves for twenty years. Would you expect improvement? No, you know that without selection of the best for breeders and without the culling out of inferior individuals, you would have no improvement. Not only this, but you would have a mongrel herd that had lost their good qualities. All improvement is possible only by association with superior intelligence. This explains why the nations that have the Bible are superior to those who do not have it. The influence of inspiration is uplifting to a nation. Verify this statement by your own observations of the peoples of the earth. When a nation, a species, or an individual is left to itself the law is that it goes backward and not forward. If evolution is true, man has had a continuous *upward* development. The Bible tells the story of the fall of man. If man has been all the time coming up, then he did not go down. If he never went down, he needs no redeemer; if he needs no redeemer, Christ, the God-man, is outlawed; and this very result, awful as it may seem, has come as the inevitable conclusion of evolution. The strange and unreasonable part of it is that some who claim to be disciples of the Christ pretend to believe evolution. Evolution, organic evolution, is just about as healthy to the faith of a Christian as water is to fire. The whole scheme of redemption rests on the Christ—his birth, his miracles, his death on the cross, and his ascension into heaven. When these facts are undermined, Christianity goes down. Any system that would destroy my faith in Jesus of Nazareth as the wonderful and immaculate Son of God is hostile to the religion dear to me. Evolution reduces our Lord to the plane of a mere man. Strangely, it honors him by saying that he was a good man and a great Teacher, but not inspired any more than Shakespeare. He cannot be this. He claimed to be more than a man. He was, or he was not. If he was not, then he was an impostor of the rankest type; if he was what he claimed, evolution cannot be true.

The time has come for us to go back to the Bible as the Guidebook of the nations. The church of the Lord has brought this book down through the ages, and it has been the chart and compass of man in the greatest storms of time. When our risen Lord went away, he commissioned men to carry the gospel to all nations, to every creature. Just as long as Christians remained true to this commission and preached and practiced only the teachings of

inspiration, the sophistries of infidels and the "babblings of science falsely so-called" could not still their voice When they abandoned these simple teachings, the world was plunged into the Dark Ages. The light of Christianity shone out again from the hands of Luther, Calvin, the Wesleys, the Campbells, and others, only because they returned to the teachings of the Man of Calvary. Now is the time. Great is the opportunity. The battle is on. What we need is faith, not doubt; gospel, not theory. All who go forward in this conflict on the side of God and his revealed word will surely one day have the coöperation of all true scientists and the approval of Him who "spake as never man spake."

SUFFICIENCY OF THE CHURCH.

BY R. O. KENLEY.

Some few weeks back, while in the eastern part of the State of Texas, I met up with a prominent member of the Baptist Church, who was also a personal and boyhood friend of mine. Among other things, I made inquiry as to what he was doing in his church. He replied that he was completely disgusted, as nearly all of the ministers of his denomination and the officers of almost every congregation of the Baptist Church had embraced Ku-Klux Klanism, and that a person who was not a member of the Ku-Klux Klan could not be a member, in good standing, in any of the congregations of the Baptist Church in Texas.

He further said that if he could learn of any denomination that was not dominated by some invisible or fraternal order, he would be glad to worship with it, though he did not agree with some of its articles of faith and practice. Upon first thought I felt that I could invite him to investigate the church of Christ, but upon second thought it occurred to me that many of the congregations of the church of Christ in Texas and elsewhere are dominated by the Masonic Order; therefore, I was not in a position to recommend to him any of the congregations of the church of Christ as being free from fraternal-order domination. From this standpoint the congregations of the church of Christ, in many places, are suffering with the same affliction as the Baptist congregations of which my friend made mention.

I can recall in my early childhood hearing the pioneer preachers of the church of Christ proclaim the sufficiency of the church of Christ as an organization for all things to be done and accomplished by Christians. I can well remember when my father and other members of the church of Christ, who had theretofore been prominent Masons, after growing in knowledge and understanding of the gospel of Christ, dropped Masonry, and claimed that all the good of the Masonic Order had been superseded by the better and greater things in the gospel of Christ. The Masonic Order, or any other fraternal order, is probably a good thing for people who are not members of the church of Christ; but for people who are members of the church of Christ and who claim to be Christians, the retention of their membership in the Masonic fraternity is a contradiction of their theory when they proclaim that the church is all-sufficient through which to accomplish all the good to be performed by Christian men and women. Wherever you find a church in which the elders or any of them are members of the Masonic fraternity, you will find a clique or klan which militates against those who are not members of said order; and such, of course, causes friction and final disruption of many congregations.

I can well remember when quite a boy that a congregation, numbering two hundred or two hundred and fifty members, was torn asunder, and ultimately destroyed, because of the attempt of some of the elders of the congregation to withdraw fellowship from a member who was a Mason, but who had two living wives, and from the first of whom he had not been scripturally divorced. It is my opinion that much of the trouble that arises in congregations has its origin in these invisible cliques composed of officers and preachers who are members of the Masonic fraternity.

I have had many invitations to join fraternal orders, and the only reason assigned as to why I should join is the personal benefit that I would receive therefrom, either socially or financially.

The object of a person's life after he becomes a Christian is to befriend and help mankind without regard to race, class, color, or distinction, and not members within a clique, and for which great benefits are ultimately promised. Is the proposition true that the church of Christ is all-sufficient as an organization for every need that man has while sojourning in this world? If so, why should we not demonstrate the truth of this proposition by practicing it?

WOE BECAUSE OF IMMORAL PREACHERS!

BY PRICE BILLINGSLEY.

Woe when we have preachers, some widely known, who are liars, cheats, and unchaste, whose sins are whitewashed and hushed up, allowed station and honor almost without a break, or their gross offenses not becoming known at all save through whispers, or, if for various rascalities they are withdrawn from at one place, they, through the collusion of silence, go elsewhere, unrepentant and abetted, to prey upon an innocent brotherhood! I say, woe! Our leaders and those who publish our papers, who are under special obligation, freely enough betimes speak out against this and that offender. But is the divine rule for public rebuke in these matters often invoked? See 1 Cor. 5: 5; Gal. 2: 11; 1 Tim. 1: 20; 5: 20; 2 Tim. 2: 17; Lev. 5: 1; 19: 17; Prov. 29: 24; Rom. 1: 32.

Do you say nothing can be done, however badly needed? But why not? Is it not being increasingly taken for granted that the divine order can be treated with impunity? Cheaters, liars, and apostates need to be shown; it is owed both to the world at large and to the church to be understood that nobody, least of all a gospel preacher, shall defy and flaunt the moral code and the proprieties, and lightly get off with it. When Israel's leaders fell into immoralities, God terribly rebuked and cursed them; and when some of our preachers grossly err and wantonly bring the Lord's cause into disgrace, and the outrages be hidden or winked at, the Lord will again terribly destroy. The guilty should be rebuked and humiliated by being published and their offenses named; the offense and the offender should be chastised in the open. Only so will the claims of justice be somewhat satisfied, the loose and unruly warned, and an outraged public sentiment vindicated.

The Lord's irrevocable decree is that sin must be paid for in full. Even divine pardon cannot save from many of its evil consequences. They that stand high have many blasts to shake them, and when they fall they are dashed to pieces. The church puts a man to the fore. But when he falls, he forfeits the right to honor and place bestowed upon him, nor can he rightly complain at severe measures of correction. He has made his bed, and lie on it he must; he must pay the penalty, even as a guard and warning to others. He has brought the church into deep odium, and many now suffer innocently on his account. Let him stoop down and kiss the rod that smites him, else Jehovah will utterly destroy him. He is a bird with a broken pinion, never to soar so high again, forever a wounded creature, often to be reminded of his shame, and only through long years of unwavering purity can he hope by so much as one jot to outlive and put down the ill fame

of his fall. But let him rejoice that in coming to God with all his soul he will be lifted up to pardon and some usefulness.

It is ever a mournful thing, working general havoc, when those who sit in high places fall into disgrace. Disaster overtakes the masses when their leaders lapse in conduct. Yet life for the many is surer made when public offenders are brought to count, exposed and denounced, let this be ever so painful and disturbing. Nothing could be more destructive of the public weal than that sins be let alone. Unrighted wrong dare not be hushed up and forgotten. God cancels sin when the full price of repentance is paid, else it eats the soul to eternal damnation. Then, in these days of falling away, let the rising tide of departure be stemmed or stayed by plain truth being spoken.

OUR MESSAGES

J. W. Brents, of Henderson, Tenn., closed a meeting recently at Summitville, Tenn.

J. L. Hines preached to two good-sized audiences at Franklin, Ky., last Lord's day.

W. L. Karnes preached at Jones Chapel, in Williamson County, Tenn., last Lord's day.

J. G. Allen preached for the Green Street church of Christ, this city, last Lord's day.

E. A. Elam preached at Chapel Avenue, this city, last Lord's day. There was one addition.

F. W. Smith delivered a splendid sermon on "Obedience, the Test of Love," at Franklin, Tenn., last Lord's day.

G. L. Cullum preached at the Rural Hill church of Christ last Sunday, morning and night, with one baptism.

J. Clifford Murphy, Unionville, Tenn., July 14: "E. P. Watson and I are in a meeting here, with one restored and one baptized to date."

R. P. Cuff preached at Eighth Avenue, North, this city, last Sunday, with one addition. Next Sunday he will preach at Boscobel Street.

H. Leo Boles closed at the water at Dibrell, Tenn., last Lord's day, with six baptisms. Brother Boles will begin at Thyatira, Miss., next Lord's day.

Hatton B. Gist, Kenedy, Texas, July 14: "A wonderful meeting at Simmons, Texas, July 5-12. There were eleven baptisms and a great interest stirred."

H. S. Lipscomb preached for the Twelfth Avenue congregation, this city, last Lord's-day morning. The evening services were conducted by George S. Davis.

J. A. Jenkins, Huntsville, Ala., July 11: "W. C. Phillips closed at West Huntsville with six baptisms and three restorations. We enjoy reading the Gospel Advocate."

Samson Lester preached two splendid sermons at Charlotte Avenue, this city, last Lord's day. William G. Klingman began a ten-days' song drill at Charlotte Avenue last Monday night.

George W. Miller, Chandler, Okla., July 15: "I go to New Hope Schoolhouse, near McLoud, Okla., to begin a meeting on July 18. I wish all our brethren would take the Gospel Advocate."

J. G. Allen says: "It looks to me like the Tennessee lawyers at the Scopes trial at Dayton threw a monkey wrench into the evolution machine, by the way Darrow and others are howling."

Married, at the residence of the groom's aunt, Mrs. Mary Bradford, Arthington Avenue, this city, Saturday, July 18, 1925, George L. Harding and Ida Belle Burnett Noel, H. S. Lipscomb officiating.

B. C. Goodpasture, Atlanta, Ga.: "I recently closed a tent meeting on the North Side, in which there were five confessions and two restorations. Since last report there have been four additions at West End Avenue."

Visitors and tourists going to Asheville, N. C., for the summer may get information as to the place of meeting for Lord's-day worship by writing Earle H. West, Salem Avenue, Route 1, Asheville, or telephoning 815-L2 or 2663-J.

Paul E. Gorbit, Stonewall, Okla., July 18: "I am at the close of a mission meeting here at Owl Creek Schoolhouse. Two were baptized yesterday. Fourteen reclaimed. The brethren agree to keep themselves in order by teaching and communing on the Lord's day and contributing for the furtherance of the gospel."

H. N. Mann, Riverside, Tenn., July 11: "Our meeting at Morrow's Valley, in Wayne County, July 5-10, resulted in five additions. I shall go to Lawrence County on the third Lord's day for a meeting at a schoolhouse near Park Grove."

James M. Neill, Huntsville, Ala., July 17: "Luther Browning, of this city, closed a week's meeting with the Big Cove congregation on Sunday night, with two additions by baptism. The writer led the singing. I always pass the Gospel Advocate on to others, for I know I do good in so doing."

J. C. Huckabee, Laurel, Miss., July 14: "You may say in the Gospel Advocate that Sister M. E. Hudson, of Laurel, Miss., lost her house and all that was in it by fire on July 13. There are a lot of the brethren who knew her, as her home has always been headquarters for brethren who come to Laurel to preach."

J. G. Allen says: "I know the monkey trial at Dayton will result in good, because all the evidence we have from the beginning tells us that every time that men have attacked the Bible they have gone down in defeat, and at the same time the influence of the Bible has increased and its friends have been drawn closer together."

J. G. Allen says: "I pray God to hasten the day when men will understand that for them to deny a part of the Bible places them on the enemy's side of the Bible. Yes, the Bible is a complete book and stands before men in such an attitude that to reject part includes all, to reject the Mosaic account of creation or the virgin birth nullifies all."

C. R. Nichol, Clifton, Texas, July 17: "The meeting with the church in Kaufman, Texas, resulted in forty-six additions to the congregation. The congregation recently built a splendid new house, well located, and is working as few congregations work. This is the home of R. R. Stirman, who has done much to stay the tide of digression."

B. D. Morehead and wife, en route to Japan, are located temporarily at 263 N Avenue 25 Los Angeles, Cal., for the purpose of studying the Japanese language, customs, and manners under Brother Ishiguro. Brother Morehead writes that Brother Ishiguro is a splendid teacher and that the people of the Pacific Coast are much interested in foreign missions.

T. H. Roberson, Russellville, Ala., July 18: "The tent meeting at Russellville, Ala., conducted by G. C. Brewer, began on July 5 and closed on the night of July 17. People attended from many miles away, coming from Florence, Mount Hope, Town Creek, Phil Campbell, Spruce Pine, and other points in Alabama, and from Booneville, Miss. Thirteen were added to the congregation and one was restored."

Samuel H. Austin, Munfordville, Ky., July 14: "I preached on Saturday night and on Sunday at 11 A.M. and 7:45 P.M. at Summit, Ky., and at Fairfield on Sunday afternoon. There is a small, but loyal and wide-awake, band at Summit. Fairfield is a mission point, with no members there. I go to Railton, another mission point, next Lord's day. They only pay my expenses. Does any brother or church want to help toward preaching at these mission points?"

J. G. Allen, Nashville, Tenn., July 17: "I began a meeting at Cloverdale Church, near Elbridge, Tenn., July 5, with two services daily, and closed it on Obion River at 7:30 A.M., July 16, with baptizing. D. B. Gwynn, of Minnick, Tenn., led the song service. We had splendid audiences after the first few days, regardless of some counter attractions in the way of an opposition meeting and a circus; but as the people's faces were turned our way, they kept coming. The church there has some splendid material in it. Brethren Huffstutter, Yater, Cunningham, and others are truly doing a good work. I had the pleasure of a short visit with John R. Williams at Hornbeak during my meeting. He is held in the highest esteem by the brotherhood wherever he is known."

The man who is least willing to practice finds the most fault with the preaching.

We must have good eyes to see good, and good hearts to comprehend it when we do see it.

Ben P. Hellums, Athens, Texas, July 12: "J. W. Dunn, of Tyler, Texas, will begin a mission meeting in Athens on August 16, under a big, new tent."

J. E. Bacigalupo preached at Russell Street church of Christ last Lord's-day evening, with one confession from the Baptist Church. S. H. Hall preached at the morning hour.

J. R. Endsley, Nashville, Tenn., July 17: "I closed a twelve-days' meeting at Bardwell, Ky., July 16, with two baptisms. Song services were conducted by Edwin Harwell."

John E. Winkler advises us that "Dr. J. S. Ward preached two excellent sermons for the Pilcher Avenue congregation last Lord's day, with one restoration at the evening service."

George W. Graves, Nashville, Tenn., July 13: "Yesterday I began a meeting with the Shiloh congregation, in Jackson County, Tenn. We had a good hearing. There was one baptism and two restored."

J. Leonard Jackson preached at Lindsley Avenue, this city, last Lord's day, with two baptisms and one reclamation. Brother Jackson formerly labored with this congregation, and his presence with them again was mutually enjoyable.

H. C. Hale, Belvidere, Tenn., July 11: "At this writing I am in the midst of a very interesting meeting at Liberty Hill, in Moore County. From here I shall go to Grant, in Smith County. Sam Tatum, of Lebanon, will assist me in this meeting."

O. C. Lambert, Waverly, Tenn., recently closed a six-days' meeting at Pleasantville, Tenn., with seventeen baptisms and one restoration. They began regular Lord's-day meeting. Brother Lambert is now near Johnsonville, Tenn., with two baptisms to date.

A. G. Williams, Winfield, Ala., July 12: "A. Smith Chambers, Florence, Ala., closed at Winfield on July 12, with twenty-six additions, all by baptism. The last night of the meeting the crowd was estimated at two thousand. A. A. Lambert, of Winfield, conducted the song service."

H. D. Jeffcoat, Ackerman, Miss., July 7: "Two were baptized at Kilmichael. Twelve were baptized at Nile by John P. Lewis and Homer Dudley. They are now at Clifton. Two were baptized at Sturgis by Brethren Hale and Vaughn. We are now in a good meeting here at home."

S. H. Biggerstaff, Mocksville, N. C., July 13: "I closed at Jericho, near this place, July 5, with two baptisms. M. C. Kurfees, of Louisville, Ky., is to preach there next Lord's day. I began a meeting at Beaver Dam, near Woodleaf, N. C., July 10. Two baptisms thus far. I go next to Kannapolis, N. C."

J. M. Gainer, Winchester, Tenn., July 14: "I am mighty glad to see you hitting the evolution question in the right spot. O, what a time for those who take the old Book literally to bring it to the attention of their associates! Command me when I can serve you or the Gospel Advocate."

J. M. Gainer and Elam Derryberry are to begin a mission meeting at Wilmington, N. C., next Lord's day. The church at Winchester is assisting in the support of Brother Gainer to do the preaching. Will not some congregation contribute to the support of Brother Derryberry? Address Gospel Advocate office.

Will E. Walker, Winchester, Tenn., July 17: "The High Street church of Christ sent J. M. Gainer to Wilmington, N. C., to hold a mission meeting for the small band of Christians there in January this year. The church here is sending him back to conduct another meeting at the same place, to begin on the fourth Sunday in this month. Elam Derryberry will lead the song service."

F. C. Sowell, Columbia, Tenn., July 18: "I closed at Sandy Hook, in Maury County, with twelve baptized and four reclaimed. I closed the meeting with a Bible drill with twenty-two of the Tennessee Orphan Home children. They made a wonderful impression on the large crowd that heard them. I shall begin a meeting at Hill's Chapel on the third Lord's day in July; after that I shall go to Garrett, Texas, beginning there on the first Lord's day in August."

L. H. Hudkins, Campbell, Mo., July 11: "Our meeting began on June 18 and closed on June 28, with nine baptisms."

W. R. Smith, Rice, Texas, July 17: "With Brother Brigance doing the preaching and Brother Bost, of Texas, doing the singing, the Corsicana church has just closed one of the most successful meetings in many respects that it has ever had. The gospel was certainly proclaimed to saint and sinner without compromise and with much power. There were no record-breaking crowds and but few baptisms, but it was a great meeting."

J. G. Allen says: "Many preachers are clapping their hands for the Bible at the monkey trial over at Dayton, but at the same time they 'can't see any harm in Bollism.' Truly some people are 'blind and can't see afar off.' Remember, brethren, that the devil deceives people; so 'anoint your eyes with eyesalve,' so that you can see that Bollism is more dangerous to mankind than monkeyism, because Bollism claims Bible for what they teach and monkeyism does not."

Walter I. Kline, 1307 West Adams Street, Chicago, Ill., July 15: "I cannot afford to do without the Gospel Advocate in this large, wicked city. I have been preaching for the Central church of Christ through the months of May and June to good congregations each Lord's day, composed of members mostly from Tennessee and Kentucky and some from other States. Our protracted meeting began on the first Lord's day in July, with F. L. Paisley, of Kentucky, doing the preaching."

C. Knowles, Huntsville, Ala.: "Our meeting at Mimosa closed to-day with thirty-three additions. The new congregation will meet in the high-school building till we can build a meetinghouse. My next mission meeting will be at Hazel Green, and we are praying God to help us plant a good congregation at that place. We always advise our new converts to begin meeting on the first day of the week to study the Scriptures. The Gospel Advocate has done me so much good that my faith, love, and good wishes extend to them and to all the brethren."

J. P. Holland, Belzoni, Miss., July 11, sends a year's subscription to the Gospel Advocate to two persons and says: "We feel that we can in no other way 'break the bread of life' to those out of Christ more effectively than by getting them to read the Gospel Advocate, especially the first-page writings. Wife and I send the paper as a gift to these." Brother Holland is setting a splendid example. We hope all of our readers will follow his good example. Eternity alone can tell the good that such an effort upon the part of every reader would do.

Hall L. Calhoun, Selmer, Tenn., July 14: "The meeting at Troy, Tenn., closed on Friday night, July 3. Eleven were baptized, four were restored, and nine placed membership, making twenty-four additions to the congregation in all. This was a most delightful meeting in every way. The attendance was large, the interest intense, the spirit hopeful. B. G. Swinney, of Henderson, Tenn., led the singing. He is an excellent song leader and a splendid, Christian young man. Any church securing his services will be fortunate. The brethren took excellent care of both singer and preacher."

W. M. Oakley, Cookeville, Tenn., July 16: "Our meeting at Roberts Switch, near Boma, this county, closed at the water to-day, with fourteen baptized, four of whom came from the Baptists. This was our third and best meeting at this place. Large crowds were in attendance both day and night. Interest and order fine from the first service to the close. This was a great meeting. One feature of the meeting out of the ordinary was that they were all grown people, most of them heads of families, and every confession was made at the day services. We are moving to Buffalo Valley, where we will begin on Lord's-day morning. Leonard Kirk is with me in charge of the song service."

Wanted.—Should any young brother who is a good song leader and who would like to come to Florida to live read this, who is clean in life and character, willing to work, and determined to make good at anything he undertakes, let him write me at 509 Leonard Street, Bradentown, Fla. The church here needs such a man and is willing to find some kind of work that he can do to make a living, and then we will expect him to make good on the job he undertakes. This part of the country is on the greatest boom in its history. There is no better place to live, we think. Write us the kind of work at which you can make good, and we will see if we can place you at once. Give reference also.—Robert E. Wright, 509 Leonard Street, Bradentown, Fla.

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Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Two and eighty years ago to-day—July 10, 1843—in rough, rugged, romantic East Tennessee, the homeland of W. G. Brownlow, Horace Maynard, Landon C. Haynes, and Bob Taylor, where brave men till the soil and faithful, fearless women keep clean homes and care for *swarms* of happy, healthy children, while the heavens caress the mountains and the mountains kiss the stars, I first saw the light of life, the light in which life flourishes here upon the earth, and I saw it in the shadow of that poverty in which I have lived and loved and labored through all the years that have come and gone since then.

Poverty, did I say? Then I must correct that. My brave little mother, who knew not the meaning of the feeling called "fear," was, to me, a treasure sublime and almost divine. She loved me as only a mother can love to the end of her pilgrimage here; and she lived in this beautiful, wonderful world nearly ninety years. Who can tell, with tongue or pen, the worth of that priceless treasure, a mother's love? I have no mother with me now; but if you could see all the telegrams, birthday messages, and mementos I've received, and appreciate them as I appreciate them, you might understand how rich I am. From north, from south, from east, from west, from all over the land they come, repeating the sweet old story of love. The sweetest thing a sincere soul can ever say is, *I love you.* But even that is not the crest of the climax of my riches; for, in Christ Jesus, I am trying to be a faithful follower of the Lamb, and "the Spirit itself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ."

Friends who have seen me and friends who have never seen me want to know how I am and how I am getting along. I am well, and am getting along "as well as might be expected." Of course, I cannot now, as I used to do, preach twice every day and three times each Sunday; but I preach twice every Sunday. Last Sunday I baptized, with as much ease as I have ever baptized anybody, so far as I know, a young man who had come one hundred and fifty miles for that purpose. His wife, a charming little Christian, came to Washington with him.

Nearly everybody has always been good to me. I think I could count the exceptions I can remember on the fingers of one hand and have some fingers left. If I have treated anybody badly, I herein and hereby make all amends I can. I know I have no grudge against anybody, and I am glad of that.

With a good wife—as good as the best—who tries to anticipate all my wants, and who always does what she believes to be best for me, I have a good home with the Barnes family—Paschal, Helena, Hilda, Laurie, and Louise—all of whom are as good to me as they would or could be if I were their own grandfather, I am sure. And, withal, we have the nicest kind of neighbors, and that's a blessing not easily overestimated.

My vim, vigor, and vitality are probably about as you would expect after I have lived so long and borne the burdens I have borne. But you are more interested in knowing "it is well with my soul," and it is. I am absolutely free from fear, so far as the eternal future is concerned. The saints and faithful whom I serve here deserve and have my love and best wishes all the time. I wish everybody well. I would curse nobody, but would bless everybody, if I could. Life is sweet, and it is good to be here; but I never forget, and I never regret, that "the time of my departure is at hand."

P.S.—July 11.—Last night some of our sweetest and best friends came into our home and made us happy as long as they stayed, and longer, for the memory of their pleasant visit lingers with us and makes us happy still. I hope and pray they may have the desires of their happy hearts forever.

SAM C. TIGERT'S EFFUSION.

BY F. W. SMITH.

The readers of the Nashville Tennessean of July 9 were treated to a lengthy dissertation by Mr. Tigert regarding a number of things in "general," but not much of anything in "particular." Regarding the present agitation of the subject of "evolution," Mr. Tigert said:

> It is more than probable that all this contest may result in the Bible being more closely studied and more fully interpreted in the light of science and reason. Bible students and religionists may come to realize, at last, that the Bible was written for primitive man, to be afterwards properly and harmoniously accepted or corrected and interpreted along with the natural laws, as the mind of man explores and researches and develops itself into a state of comprehensibility, without impairing real religious views.

The foregoing is a fair sample of the illuminating (?) processes Mr. Tigert employs to clear up the situation and set the world right and at peace on the disturbing question of the origin of things. But before noticing what is here said the reader's attention is directed to another statement by Mr. Tigert—viz.: "Therefore, back to the beautiful and allegorical Eden."

Of course the account of the garden of Eden is "allegorical," because Sam C. Tigert has said it, and the world must understand that he *knows* what he is talking about. But he should have been at least *generous* enough to inform his readers *how* he *learned* that the Bible account of Eden is "allegorical." Surely he will not let such wisdom perish with himself, but will, ere it is too late, bequeath it to his fellow man!

And "the Bible was written for primitive man," according to Mr. Tigert; but we are left to wonder what Mr. Tigert means by the words "primitive" and "Bible." Does he intend to convey the idea that the Bible was written all at *once*, and that it was so written in the days of Adam and his immediate posterity, or that any part of it was written before the days of Moses, who was born more

than two thousand years after the beginning of time and the creation of all things? But really, since Mr. Tigert *unequivocally* affirms that the Adam of Eden was "allegorical," what does he mean by "primitive" man, anyway? If Adam of Eden was not a *real* man, but a mere *allegory, when, where,* and *how* did the race of man start, and of *what* was "beautiful Eden" allegorical?

Does not Mr. Tigert know that the Bible was not all written at once, and that the New Testament was written *less than two thousand years ago?* He would have us believe that the Bible was written as a *primer* for "primitive" man until the race developed itself into a "comprehensibility" to grasp the larger and more perfect revelation of God through the works of nature! Such a theory is strangely *inconsistent* with the practice of Mr. Tigert, who, if I mistake not, belongs to the legal profession, for he goes into court and pleads his cases from laws based upon the Bible, his "primer" written for "primitive" man.

Mr. Tigert should inform himself about the Bible before he reads it out of court. He should know that Moses, under the direction of God, enacted sanitary laws while in the wilderness that all of the wisdom of the medical world has never improved upon; and, furthermore, that the greatest laws for the government of man in every relation of life are found in the Bible, Mr. Tigert's "primer" written for "primitive" man. There is not even a semicivilized nation but whose civilization is based upon the Bible; and if the Bible were destroyed, the nations would lapse into barbarism in the full light of nature, Mr. Tigert's fuller and more perfect (?) revelation of God.

And the Bible is, according to Mr. Tigert, to be "interpreted in the light of science and reason." The word "science" is, with many, a tremendously *big* word, but when stripped of its high-sounding title it will be found rather ordinary. Strictly speaking, science is classified knowledge; but very much of the so-called "science" is nothing more than classified *guesses* based upon absolute *false assumptions.* Mr. Tigert's "science" and "reason" by which he proposes to interpret the Bible—a "primer" written for "primitive" man—are nothing more than human guesses; and when it comes to "guesses," one man has as much right to his guess as another, and I am going to guess that Mr. Tigert's "science" and "reason" can never tell him *who* God is.

With his "science" and "reason," he would be as ignorant of God as were the Athenians, whose knowledge of science and whose reasoning were the equal, to say the least of it, with that of Mr. Tigert. We hardly think Mr. Tigert would class himself in point of learning with the men of Athens and Greece in the days of Paul, and yet *they knew not God.* The world, by its wisdom, its science, philosophy, and the great book of nature, knew not God in the days of the apostles, and neither does the world through such means know God to-day. Mr. Tigert and all of his way of thinking must give us *facts, demonstrable* facts, before we can exchange our faith in the Bible for their preachments.

The school of thought with which Mr. Tigert musters *rejects* the Bible because it does not *harmonize* with human reason, but on the very ground on which they reject the Bible Christians accept it. If the Bible did not rise *higher* than human reason and contain the *miraculous,* it would be no better than any book emanating from *uninspired* men.

The province of human reason in religion is not to guide man as to what he shall *believe* or what he shall *do,* but to enable man to learn what God has revealed in his written word. Christianity is a system of faith, and requires man to walk by faith (2 Cor. 5: 7); but Mr. Tigert desires a religion based upon *knowledge,* and yet he lives by faith in things pertaining to this world. Why does he eat and drink? Does he know all about the process of digestion and assimilation? He does numberless things by faith, but would deny the Christian the right to walk by faith. Hence, with him, it is, "Back to the beautiful and allegorical Eden!" But how—O, *how did he find out that Eden was allegorical?*

OBITUARIES AND FUNERAL SERMONS.

BY E. A. ELAM.

Besides paying proper tribute of respect to the dead, much good may be done in writing obituaries and preaching funeral sermons, if the truth is written and preached; otherwise harm is done. Extravagant declarations, and especially sensational ones, concerning either the righteous or the unrighteous, are out of place and untrue, and cannot change the condition of the dead. No man is the author of the truth or is another's judge. God will judge every man according as his life has been. To those who by patient continuance "in well-doing seek for glory and honor and incorruption" he will give "eternal life;" but those who are "factious, and obey not the truth, but obey unrighteousness," will suffer "wrath and indignation, tribulation and anguish: . . . for there is no respect of persons with God." (Rom. 2: 5-11.) God is both righteous and merciful, just and compassionate; and while we know the tree by its fruit, yet we are not to sit in judgment upon one another to condemn or to save; but we are to preach the truth, which embraces both the warnings and promises, the threatenings and hope of the gospel. Should we say a man has gone to heaven, such a declaration does not save him; should we say he has gone to perdition, that declaration does not place him there. We cannot be more merciful or more severe than God; neither are others saved or condemned according to our preached according as occasion requires.

I am very thankful, indeed, that I am no man's judge, and equally so that no man is my judge. Before our own Master we stand or fall.

But God makes very plain and full the conditions upon which, in mercy and grace, he will save people, and why people will be lost. These in all faith and love must be preached according as occasions requires.

Much is said in the Bible from the translation of Enoch to the declaration in the last chapter in Revelation that all who do the commandments of God have the unmerited, undeserved right to the tree of life and will be permitted to enter through the gates into the blessed city. God has fully instructed us concerning those who fall asleep in Jesus, the resurrection, and their eternal destiny. All this should be studied and taught, and in it all should rejoice. The bereaved should be comforted accordingly, Christians should be encouraged and filled with abiding hope, and sinners should be warned. This can all be done in tenderness and sympathy, love and faith, mercy and truth.

Two Good Men Gone.

One of these men is Brother W. P. Freeman, who died several weeks ago in his home in Gallatin, Tenn. He had been in poor health for several years.

Brother Freeman had been an industrious, active man in life's duties from his youth until he was forced to cease from such activities by failing health. To say he was a Christian is equal to saying he was honest and upright in all business affairs and in all relationships of life, because one cannot be a Christian without being honest and upright. For the same reason it is equal to saying he was truthful and dependable in all statements, engagements, and conduct; he was both economical and generous; he was a good neighbor and a quiet, law-abiding citizen; he was a loving and tender husband and father; and in these and other Christian characteristics he was a righteous example to his children. His light shone about him

through his good works, and he was found always on the right side of all moral questions and religious issues. He was not nominally "a church member," but was an earnest, active, and zealous servant of the Lord, going about doing good. He was attentive upon the public worship and active in all the private affairs of the church. He was one of the elders of the congregation at Gallatin and felt deeply his obligations as such.

Without honesty, uprightness, integrity, earnestness, purity of life, zeal, liberality, love of the truth, righteousness, and godliness, one may pass for "a church member," but cannot be a Christian. Christianity embraces living and loving service of both God and man.

Neither Brother Freeman nor any other faithful man would have me say he made no mistakes in all his trials and devout efforts to always please and honor God; but his one purpose was to do the will of the Lord, and those who knew him best know how well he succeeded. He loved the truth—the word of God—and was never ashamed of it at any time or place, but was always ready to defend it to the best of his ability. He was a great stay to the church in Gallatin, being thoughtful, considerate of its greatest good, firm in his convictions, steadfast in the faith, prayerful, and studious of the Bible.

Brother Freeman taught his children the everyday, practical duties of the Christian life and left them the rich inheritance of a good name.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. (Prov. 22: 1.)

There are some things in the Bible which some seem never to consider. One is that all who will live godly in Christ Jesus shall suffer persecution. No one can stand up always for the truth and "contend earnestly for the faith which was once for all delivered unto the saints" without incurring the displeasure of some. This is to be expected. So Brother Freeman had his trials; but these only made him more faithful and steadfast.

With his home congregation, I loved Brother Freeman for his work's sake. I sympathize with his bereaved family, shall always feel an abiding interest in their welfare, and pray God's blessings upon them. Exceeding great and precious are God's promises to the faithful, and we rejoice in the hope that Brother Freeman rests from his labors, while his works follow after him.

J. N. SULLIVAN.

Another good man was Brother John Sullivan, whose obituary, written by Brother Srygley, appeared in this paper, July 9. I knew Brother Sullivan and his family for more than forty years. Before I held a meeting for his home congregation, New Hermon, Bedford County, Tenn., I had met him both in Shelbyville and Lynchburg, and was impressed with his interest in the church and his zeal for its success. But during this meeting I was in his home and became better acquainted with him and was impressed with his thoroughness and energy in everything he undertook. Later he and his brother, Jim, visited my meeting at Lynchburg in order to try to induce me to remove to Shelbyville, and he said if I would agree to do so he would send me his individual check sufficient to pay all expenses of moving. In the last meeting I held at Shelbyville his house was my home.

Some months after being in his home at New Hermon I received a card stating that Pearl Elam Sullivan, a fine baby girl, had made her safe arrival in his home. This girl is now Mrs. Page Riley, of Birmingham, Ala. With much interest I have watched her physical and mental growth and spiritual development in the service of the Lord. Brother Sullivan's family as well as himself have always been my personal friends, and I feel an abiding interest in every one of them and most heartily appreciate such friendship and Christian love.

Brother Srygley has well stated the facts of Brother Sullivan's energy, business capacity, zeal for the cause of Christ, open-hearted hospitality, and liberality, also his ripe old age and the facts of his death. He passed with others through the trials and struggles of the church, but in conviction and faith, love and service, he was always on the side of the worship of God as written in the New Testament. All who prove faithful to the Lord unto the end must pass through the trials of their faith and courage tested by the doctrines and commandments of men. Many have neither the conviction nor courage to endure for Christ's sake the test. With the rest of us, Brother Sullivan would not want me to say that he made no mistakes. None of live without mistakes. If I had to live without faults and without making mistakes, I would at once surrender to Satan; but since Jesus ever lives to make intercession for us, and since, if we confess our faults, God is faithful and just to forgive us, I take courage and realize fully that by his grace I can fight the good fight of the faith to the victorious end. So, in the difficulties, struggles, and trials which beset us, we can press on up in blessed assurance toward the mark of the prize of the high calling of God in Christ Jesus our Lord!

Brother Sullivan's entire family know they have my sympathy and Christian love and prayers. May the blessings of God attend them all.

J. J. WALKER AND INTEGRITY.

BY F. B. SRYGLEY.

Integrity is a great thing, and without it no one can be a Christian. "Integrity" is given as a synonym of "honesty," "honor," "probity." "Honesty" is the general term for freedom from fraud. No nice man of the world would accuse a gentleman of lacking in integrity unless he was trying to pick a quarrel with him.

In a recent correspondence between Brother Will J. Cullum and J. J. Walker with reference to a debate at Livingston, Tenn., J. J. Walker intimates that S. H. Hall is lacking in integrity. This I consider a grave charge for one gentleman to bring against another, to say nothing of a professed Christian of the "sweet-spirited" type that can indorse almost anything in religion except the whole truth. Brother Cullum thought he had a prospect of a debate at Livingston; and as Brother Clubb, at the close of the debate at Columbia between Walker and Brewer, had proposed a debate in every county seat in the State, Brother Cullum felt justified in writing to J. J. Walker and asking that he and Brother Hall hold a debate on the music question in Livingston. Instead of Walker's acting perfectly fair and frank about the matter by telling Brother Cullum that his brethren did not wish a debate in Livingston, he tries to injure S. H. Hall by calling his integrity in question in the following language:

Dear Brother Cullum: Yours of yesterday in hand. I will be delighted to represent our people in the proposed discussion. However, would appreciate your choosing a representative of greater integrity than S. H. Hall. If it becomes necessary, I can tell you, with abundant proof, just what I mean. I tell you this is not for the purpose of creating any sensation, but to let you know of my lack of confidence in the man and to safeguard you from any embarrassment that may accrue should it become necessary to expose the thing publicly. Many of your own Shelbyville people can, if they will, give you the information to which I refer.

It seems from this quotation that Walker admits that Brother Hall has a little integrity, but it is not great enough for Walker. Walker is a great man in the estimation of at least one person, and he does not wish to deal with a man of only a limited amount of integrity. He wants one of greater integrity than S. H. Hall. When Walker tried to get out of debating with Brother Hall at Shelbyville, he said nothing about his lack of integrity, but he called his ability in question by claiming that he had already whipped him twice and he would not stay whipped. I do not suppose that I could help Walker by

a suggestion; but if I were allowed to make a suggestion, it would be to stick to the same thing all the time. When one changes his position so often, it convinces me either that he is not satisfied with his position or that he is not very sincere when he takes a position. Changing thus has too much of the appearance of looking for something for the present distress. It reminds me of the little boy's definition of a lie, of which he said: "It is an abomination in the sight of God, but a very present help in time of trouble."

It will be noted that Brother Walker says, "If it becomes necessary, I can tell you, with abundant proof, just what I mean;" but it can be stated that up to the present writing it has never become necessary, in Walker's judgment, though Brother Cullum has called on him repeatedly by letter to do so. It will be noted that he says in this first letter, "I can tell you;" but he afterwards decided that he could not tell Cullum, the man to whom he made the charge, but that he could tell others. Hear him on this point:

Dear Brother Cullum: Your long letter of April 2 in hand. Hall, in communication with me yesterday, promised to let me come before his board and there lay the proof of my claims on the table. My board will be present also, and likewise a stenographer to take down what is said. Cullum, you ought to have known before this that I do not talk just to hear myself, especially on matters of this nature.

Brother Hall was willing for Walker to prove his charge before any one; but this charge was made to Brother Cullum and about something which Walker says took place in Shelbyville and Montgomery, and, as it seems to me, to evade the issue, he wants to go before those who know nothing about the matter to introduce proof of a charge made to another. No one believes this charge who knows S. H. Hall, and but few who know Walker, and no one who knows the facts. The fact that Walker has made no further effort to lay his proof on the table is proof of insincerity on his part. No, I do not believe that Walker talks just to hear himself talk, but he talks for the other fellow to hear him talk, hoping to convince him of a thing which he does not believe himself.

It will be noted that Walker says: "Many of your own Shelbyville people can, if they will, give you the information to which I refer." I would call this a ruse behind which a tricky man was trying to hide himself until he could get away with something. Of course, to meet such a trick as that, Brother Cullum would have to write to the brethren at Shelbyville; and still, under the insinuation, he would not know to whom to write, as the statement is indefinite. It is also an insinuation that they might know of Sam Hall's lack of integrity and yet would not tell it. Besides, while Cullum was trying to run down this insinuation, Walker could enjoy the respite. Brother Cullum did the best he could to run the matter down, but, instead of finding what Walker charged, he found the opposite, as he got a statement from the elders and the preacher, in which they say: "We found Brother Hall to be a Christian gentleman, whose integrity and manner of conduct in a religious discussion could not be questioned. He is amply able to defend his side of the proposition, and you may rest assured that the debate will be conducted on a high plane in so far as Brother Hall is concerned." This document is signed by Eugene Hicks, J. F. Boyd, G. R. Revis, and E. P. Watson. I do not like to compare the integrity between men; but when it comes to telling the truth, these men can tell it, and they can stick to it.

In a letter Walker said this thing that Hall did, which was so bad, "was not done in a corner either at Nashville, Shelbyville, or Montgomery." Then it was done three times. Whatever it is, it was done when Walker and Hall debated at Nashville; still, Walker could debate with him at Montgomery; and whatever it was, Hall did it again, but Walker made no objection on that score when he met him the third time; but Hall did it again, and still Walker made no objection, but after that he agreed to meet him at Rockwood, if some one would give him a place to stay and something to eat; but when it comes to Livingston, Walker cannot meet him because he has done something three times. If any one believes that is Walker's reason for not meeting S. H. Hall at Livingston, let him hold up his hand.

Now, I really believe that some one is lacking in integrity, but I do not believe it is S. H. Hall. "Fare ye well, Brother Walker." You may convince some that you refused to debate with S. H. Hall because he is lacking in integrity, but not me.

NOTES FROM THE WEST.

BY F. B. SRYGLEY.

We had our usual three sermons at Clayton, New Mexico, yesterday—Sunday, July 12—with baptizing in the late afternoon. Two were baptized yesterday, making three in all to date. We had good audiences at all the services yesterday. There were several here from quite a distance, with a considerable sprinkling of our would-be "progressive" brethren. I failed not to declare "the whole counsel of God" on the subject of Christian worship, and took occasion to point out kindly the additions which they had made to the worship as it was taught and practiced by the apostles. As far as I could tell, it was received kindly and thoughtfully. These "transgressive" brethren have no preacher at the present, their pastor having left them several months ago. They had their Sunday school yesterday morning, and put off the Supper till the end of our first service and took the Supper with us. I attended their Sunday school and, by request, taught a class, but the class was made up mostly of our own brethren. Their Sunday school was small, with about sixty—mostly children—present. While they have had a large membership, yet, without a pastor, they seem to have nearly all quit. This, I believe, is a weakness of their system. When a church of this kind has a pastor, he usually organizes every kind of a society that he can think of; and when he leaves, these societies soon cease to function, and they call the church "dead" and quit going. The trouble is the one-man rule; for when he leaves he takes everything with him. One-man rule (and he a hired man) does not minister to the growth of anything permanent.

Crop failure for three or four years has discouraged the farmers, the merchants, and nearly every other interest in the country. They still have the high altitude, the healthful climate, a good appetite, and the best place to sleep in the world.

The meeting here will continue till Thursday night, and I am expected to go Friday night to Pueblo, Col., ready to begin there next Sunday (July 19).

I am expected to begin the meeting at Great Divide on the first Sunday in August.

THE OVERWORKED MOTHER.

It is a mother's constant temptation to serve her children in lesser deeds that rob her life of its most important property—to forget herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the sacrifices of the nursery. Some day they will need her companionship. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her. Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp, that to them her supreme gift may be a constant and increasing light!—Christian Century.

QUERY DEPARTMENT

BY H. LEO BOLES

Why is verse 37 in the eighth chapter of Acts of the Apostles put in the King James translation of the Bible and omitted in the American Revised Version?—WILLIAM M. MATTHEWS, Florence, Ala.

Verse 37 of the eighth chapter of Acts is called an interpolation. We do not know who was the interpolator. It is now generally understood that this verse was not found in the original manuscript. It is found in at least one manuscript in the latter half of the second century. Irenæus, who lived from the year 150 to 210, quoted this verse. This shows that it was a very ancient custom with the early Christians to require the confession as stated in this verse. The translators of the King James Version followed the manuscripts which contained this verse, but the translators of the Revised Version followed the more ancient manuscript, which did not contain this verse.

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(1) Is there any sin in the organ, or is it the wrong use of the organ that constitutes the sin? (2) If Rev. 22: 18 has only one meaning, and if a man indorses the use of the instrument, will he be condemned?—J. D. MCCUISTON, Buchanan, Tenn.

1. There is no sin in the mechanical instrument called "the organ." It is an inanimate thing, and inanimate things and irresponsible people do not sin. The sin is with the one who uses the organ.

2. Yes. The scripture referred to is as follows: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book." (Rev. 22: 18.) The use of instruments of music in the worship is an addition to God's will and is, therefore, a sin. Ignorance of God's law or will does not keep the violation of it from being a sin. Ignorance of the laws of the land do not excuse the violator of these laws; neither does the ignorance of God's will excuse any one for violating God's will.

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I am writing you for some advice in regard to the condition of the little band of Christians here. I want you to answer through the Query Department of the Gospel Advocate. Sometime ago a few of the members of the church of Christ established a small congregation here, organized a Bible school, and met every Lord's day in the courthouse. Shortly afterwards a piano was introduced into the worship over the protest of the few loyal Christians. We have gone on in a half-hearted way, not knowing just what to do, as the men of the congregation are digressive, and we are such a small band all together, with the entire town against us. Just what should we do? Would it be right for us to pull away from the ones who think it right to have instrumental music in the church? We are still having to use the courthouse as a place for worship.—X.

This sister presents a very pathetic case. I do not hesitate to encourage them to worship as the Lord directs. If a band of worshipers are worshiping as "it is written," the Lord will bless them. If some of the number vitiate the worship by introducing things not authorized, then those who are loyal to the Lord must seek to correct the wrong. These sisters should point out kindly and earnestly the error and call attention to the wrong that is being done and insist that it be corrected. If those who are committing the wrong will not cease, then there is nothing left for the others to do but to withdraw themselves from such worship. For one to engage in a worship that is erroneous or corrupted by the inventions of man is to encourage such worship. No true, faithful Christian can afford to do this. We become partakers of the sins of others when we encourage them in their sins. For the sake of truth, for the good of others, and for our own salvation, we must not encourage wrongdoing or false worship. Many are deluded just on this point. They know that the use of instrumental music is not authorized by the word of God; that there is no scriptural authority for it, and that it violates some of the plain and simple teaching of the New Testament; yet, for the sake of peace and union, they say, they continue to worship with those who have corrupted the worship of our Lord. This is a dangerous thing to do. Peace and unity are to be sought. We should always "give diligence to keep the unity of the Spirit in the bond of peace," but this must not be done at the sacrifice of God's truth and a violation of our own conscience. My advice to these sisters is that they seek another place of worship where they can worship in the way that "it is written;" that they start the nucleus of a church, or congregation, and work and worship as the New Testament directs, and the Lord will bless them and increase their influence for good. ☼ ☼ ☼

Please explain 1 Cor. 6: 18. If "every sin that a man doeth is without the body," what kind of sin would fornication be. Is there a difference between the two?—J. D. STONE.

The scripture referred to reads as follows: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Usually the temptation to sin comes from without and appeals to man through the senses. It is not said of fornication that it is not stimulated from without, but that it is peculiarly a sin against the body. It defiles the body, which is called "the temple of the Holy Spirit" and a "member of the body of Christ." Fornication separates the body from the union with Christ and unites it with a harlot. The great sin is the desecration of the body to such an unholy purpose. It is meant to be the dwelling place of the Holy Spirit and should not be polluted. Macknight paraphrases this verse as follows: "Flee whoredom for this reason also, that every other sin which a man committeth is committed without affecting the body, but he who committeth whoredom sinneth against his own body: he wasteth its strength, and introduceth into it deadly diseases." ☼ ☼ ☼

When elders take public authority over the other elders and the church and stand in open assembly and tell one of the elders that he told a lie and is dishonest and will not pay his debts, and the other elder calls another a liar and draws his knife on him, what should the church do in such a case? And if the church is so weak and afraid that lives will be taken, what ought the accused do? Would it be right for them to pass to themselves and worship in peace and harmony as the word of God directs?—X.

The above presents a most shameful and disgraceful condition of affairs. Even men of the world should be ashamed of such conduct as is described above, much less Christian men who pose as elders. Such a condition shows that there is a total lack of spirituality on the part of those claiming to be elders, and it shows an equally bad state of affairs with the church if it tolerates any such men as elders. From the description as given above I would conclude that none of the men are fit to be elders or even fit to compose decent society. If the churches of our Lord cannot have men who are scripturally qualified as elders, they cannot make much progress with spiritual things. No church can rise higher than its leadership in spirituality and in the Lord's work. The elders are to take the lead in this work, and they must be consecrated men or else the church will suffer. No one who is devoid of the scriptural qualifications should pose as an elder, and no congregation ought to honor men who are not scripturally qualified. It is a lack of respect for the teachings of our Lord that such men pose as elders; it is also a lack of respect for the word of God that a church should tolerate such men as elders. I would suggest that a general spiritual cleansing be had in that congregation with respect to both the elders and the others.

HOME READING

THE RIGHTEOUS NEVER FORSAKEN.

It was Saturday night, and the widow of the Pine Cottage sat by her blazing fagots, with her five tattered children at her side, endeavoring, by listening to the artlessness of their prattle, to dissipate the heavy gloom that pressed upon her mind. For a year her own feeble hand had provided for her helpless family, for she had no supporter; she thought of no friend in all the wide, unfriendly world around.

But that mysterious Providence the wisdom of whose ways is above human comprehension had visited her with wasting sickness, and her little means had become exhausted. It was now, too, midwinter, and the snow lay heavy and deep through all the surrounding forests, while storms still seemed gathering in the heavens, and the driving wind roared amid the neighboring pines and rocked her puny mansion.

The last herring smoked upon the coals before her. It was the only article of food she possessed; and no wonder her forlorn, desolate state brought up in her lone bosom all the anxieties of a mother when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart swellings of despair to rise, even though she knew that He, whose promise is to the widow and to the orphan, cannot forget his word.

Providence had, many years before, taken from her her eldest son, who went from his forest home to try his fortune on the high seas, since which she had heard no tidings of him; and, in her latter time, had, by the hand of death, deprived her of the companion and staff of her earthly pilgrimage in the person of her husband. Yet to this hour she had been upborne; she had not only been able to provide for her little flock, but had never lost an opportunity of ministering to the wants of the miserable and destitute.

The indolent may well bear with poverty while the ability to gain sustenance remains. The individual who has but his own wants to supply may suffer with fortitude the winter of want; his affections are not wounded, his heart not wrung. The most desolate in populous cities may hope, for Charity has not quite closed her hand and heart, and shut her eyes on misery.

But the industrious mother of helpless and depending children, far from the reach of human charity, has none of these to console her; and such a one was the widow of the Pine Cottage. But as she bent over the fire and took up the last scanty remnant of food to spread before her children, her spirits seemed to brighten up as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind:

> Judge not the Lord by feeble sense,
> But trust him for his grace;
> Behind a frowning providence
> He hides a smiling face.

The smoked herring was scarcely laid upon the table, when a gentle rap at the door and loud barking of a dog attracted the attention of the family. The children flew to open it, and a weary traveler, in tattered garments and apparently indifferent health, entered and begged a lodging and a mouthful of food. Said he: "It is now twenty-four hours since I tasted bread." The widow's heart bled anew as under a fresh complication of distresses, for her sympathies lingered not around her fireside. She hesitated not even now. Rest and a share of all she had she proffered to the stranger. "We shall not be forsaken," said she, "or suffer deeper for an act of charity."

The traveler drew near the board; but when he saw the scanty fare, he raised his eyes toward heaven with astonishment. "And is this all your store?" said he, "and a share of this do you offer to one you know not? Then never saw I *charity* before! But, madam," said he, continuing, "do you not wrong your children by giving a part of your last mouthful to a stranger?"

"Ah," said the poor widow, and the teardrops gushed into her eyes as she said it, "I have a boy, a darling son, somehere on the face of the wide world, unless Heaven has taken him away; and I only act toward you as I would that others should act toward him. God, who sent manna from heaven, can provide for us as he did for Israel; and how should I this night offend him, if my son should be a wanderer, destitute as you, and he should have provided for him a home, even poor as this, were I to turn you unrelieved away!"

The widow ended; and the stranger, springing from his seat, clasped her in his arms: "God indeed has provided your son a home, and has given him wealth to reward the goodness of his benefactress. My mother! O, my mother!" It was her long, lost son, returned to her bosom from the Indies. He had chosen that disguise that he might the more completely surprise his family. And never was surprise more perfect or followed by a sweeter cup of joy.

That humble residence in the forest was exchanged for one comfortable, and indeed beautiful, in the valley; and the widow lived long with her dutiful son, in the enjoyment of worldly plenty and in the delightful employments of virtue; and at this day the passer-by is pointed to the willow that spreads its branches above her grave.—Selected.

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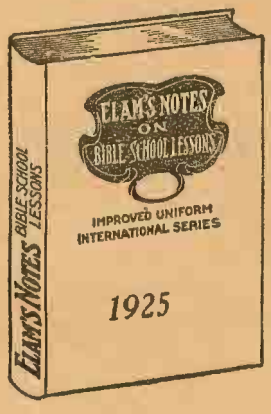

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OBITUARIES

SMITH.

Elizabeth Smith, wife of Simeon Smith for more than sixty years, departed this life on June 12, 1924, at the home of one of her daughters, surrounded by eight of her nine living children. In her going the writer lost one of his best friends; her children, a true mother; and the church of Christ, one of its best members. But our loss is her eternal gain. After over eighty-seven years' service to humanity and the church, she was perfectly prepared and ready to go. She blessed this world with a large number of children—thirteen in all. Two died in infancy and two after marriage. Nine were left to mourn their loss, all with good, faithful, Christian families. She was always in a good humor, took the world easy, and was one of the best in sickness and distress. Bless her sacred memory!

R. T. Sisco.

ROMINE.

Our beloved brother, A. B. Romine, who suffered much from cancer, has "gone home." He had cancer on the thigh, which was scattered by radium at a Nashville hospital. He thought he was doing fine, when he discovered that he had cancer of the stomach. He again went to Nashville, but to no avail. He suffered patiently for a few months, and passed away on January 18, 1925. He leaves a widow and four children, three of whom were at his bedside when the end came: Brother Ross Romine, of Murfreesboro, Tenn.; Brother George Romine, of Birmingham, Ala.; and Sister Emma Nunally, of Sheffield, Ala. Sister James Powers, of California, under existing circumstances, could not visit her father in his illness, which was a source of regret to him. He was born on August 17, 1864. On July 18, 1893, he became a member of the church of Christ. During the time that I had known him he was very prompt in attendance at the worship. The writer spoke words of comfort to a large gathering of sorrowing friends. May Heaven bless Sister Romine and her children.

W. M. Behel.

CLARK.

To-day (January 19) is my father's birthday. Had he lived, he would have been seventy-six years old; but he peacefully passed away on January 12, 1924, just one week before his seventy-fifth birthday. For several years he had been in such feeble health that it seemed as if it were only the goodness of God that spared him to us so long. Ten months before his death my dear mother had left us after only a few days' illness. In about a month (March 25, 1924) my devoted husband, W. B. Walker, Jr., was called to follow. Father was then so feeble he could scarcely be up. But he bore his suffering and sorrow with the patience and strength of character so true to his nature. It was not God's will that his only child should be with him to the end, but he was tenderly nursed by other near relatives. Father had been a Christian since early manhood, always interested in the work of the church. One of the last things he did was to urge that our house of worship at Fairfield be remodeled and repaired and to aid financially in doing so. The neatly finished house, with Sunday-school rooms added, stands as a monument to him, one of its charter members. May we all so live as to be reunited on that happy, golden shore.

Fruzie Clark Walker.

STOVER.

J. P. Stover was born on March 20, 1871, and departed this earthly life on February 1, 1925, leaving behind a wife, six children, one sister (Mrs. W. A. Edwards, of Hornbeak, Tenn.), and seven half brothers and half sisters, together with a host of relatives and friends, to mourn his going away. The deceased was a member of the church of Christ, having obeyed the gospel several years ago at Oak Ridge, in Obion County, later moving near Hornbeak and taking membership with the congregation here. The funeral was conducted at Hornbeak by Brother John R. Williams and the writer, after which the body was laid to rest in the Hornbeak cemetery to await the call from on high, when all the sleeping millions will come forth. It was my privilege to know Brother Stover and to be in his

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home. Just one week before his departure I was called upon to go to his home and conduct a short service, break bread with him, and pray with and for him. He was a man of many noble traits, honest and fair in his dealings, upright in character and life, leaving an example for his posterity worthy of their imitation. The wife has lost a companion; the children, their father; the sister, her loving brother. Let us ever live true to God and serve him faithfully until death, that we may all receive the reward he so freely offers to all.

W. A. FOSTER.

CULP.

James C. Culp died on January 28, 1925, at the home of his daughter, Mrs. John Fultz, in Eagle Mills, Ark. He was born in Alabama on July 20, 1837, and moved with his parents to Arkansas in 1840. He married Miss Jane Chambliss in February, 1861, and to this union two girls were born, one dying in infancy. He became obedient to the Lord in 1861, being baptized by a Methodist preacher. He was always satisfied with his obedidience to the gospel, and was a regular attendant at the Salem church of Christ, his wife, who died fifteen years ago, being a member of the Salem church. He sought membership with the Salem church, but refused to be reimmersed. He went through the Civil War and served his beloved Southland with honor. He was an honored member of the Masonic order. "Uncle Jim" Culp (as he was familiarly known) was honored and loved by all who knew him. He was eighty-eight years old at death. He died suddenly at night in his bed, apparently without a struggle. He leaves a daughter, five grandchildren, and eight great-grandchildren, with numerous other relatives and friends, to mourn his death. A Christian has entered into rest. His family lost a dear father, and I a true and beloved friend. The writer conducted the funeral, and the Masons buried his mortal body.

JOHN A. COOK.

BONE.

Succumbing to a heart attack on Sunday night, January 11, 1925, George S. Bone, of Bakerville, Tenn., quietly passed away. He had not been in perfect health for some time, yet his death came as a severe shock to all who knew him. There was not a more influential citizen in Humphreys County than Mr. Bone. He was a merchant for twenty-one years, and was a never-failing source of help to a large number of small farmers who went to him yearly for the necessities of life. He had a kindly disposition, and although his tenderheartedness may have been preyed upon by some, his generosity, coupled with fine business acumen, resulted in his accumulating a handsome fortune. It is not known that any person ever went to him for aid without receiving it. Business concerns in several cities, which valued him as a citizen and customer, sent beautiful floral tributes, attesting their high esteem for him. Mr. Bone was married to Miss Mai Matilda Daniel on October 5, 1880, on Blue Creek, near Cuba Landing, Tenn. To this union eight

(Continued on page 716.)

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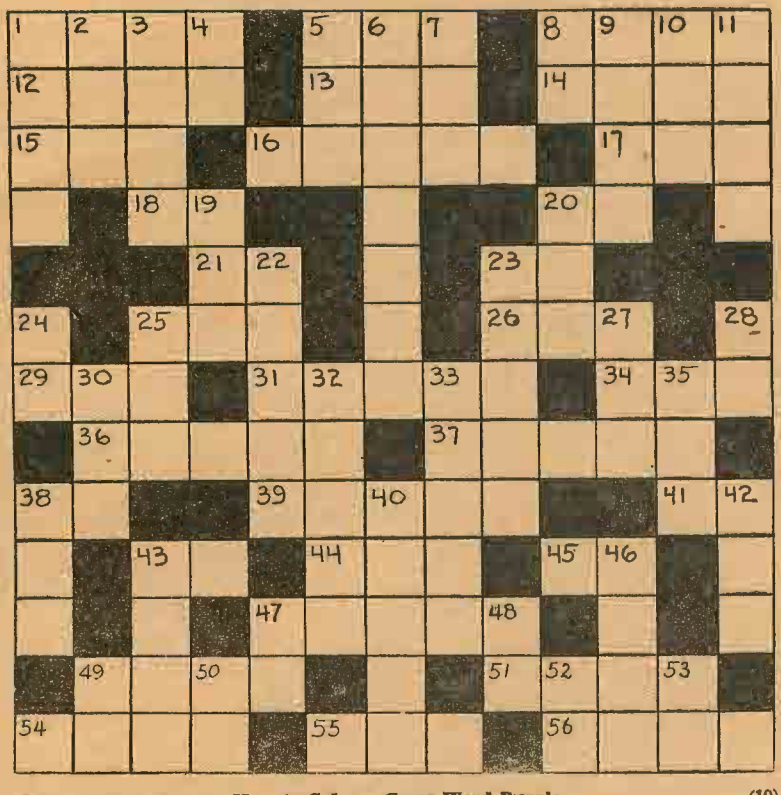

© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (19)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 19

HORIZONTAL

1 The beloved disciple.
5 A drawing of land, showing countries, cities, etc.
8 To rescue, to redeem. (Hos. 1: 7.)
12 The place of the slaughter of Midian. (Isa. 10: 26.)
13 An animal brought to Solomon in ships of Tarshish (mentioned only in 1 Kings 10: 22 and 2 Chron. 9: 21).
14 A large black bird like a raven.
15 The opposite of old. (Isa. 62: 2.)
16 Christ wore one made of thorns.
17 Deep respect and veneration. (Ps. 4: 4.)
18 Thus.
20 I exist.
21 The same as 20.
23 An animal not to be muzzled when treading out corn. (Deut. 25: 4.)
25 To make something do, to spread it out.
26 Color of the shores of the sea crossed in the Exodus.
29 An unsightly old woman.
31 To stand in awe of, to fear. (Isa. 8: 13.)
34 The first Roman emperor (abbr.).
36 A prophet in the days of King Jeroboam.
37 Methods. (Acts 4: 9.)
38 Egyptian god, worshiped in days of Pharaohs.
39 Weapon which pierced the side of Jesus. (John 19: 34.)
41 Edition (abbr.).
43 Therefore.
44 Possesses.
45 Before the birth of Christ (abbr.).
47 The mother of Ishmael. (Gen. 16.)
49 "Numbered"—first word of the inscription on the wall of Belshazzar's palace. (Dan. 5: 25.)
51 Conceited, useless. (Ps. 2: 1.)
54 Speechless. (Luke 1: 20.)
55 Barnyard fowl mentioned only twice in the Bible. (Matt. 23: 37.)
56 Congealed rain, symbol of whiteness. (Ps. 51: 7.)

VERTICAL

1 The father of Simon. (John 1: 42.)
2 Precious metal in crude state.
3 Cuts wood or minerals. (Jer. 2: 13.)
4 Nota bene, editor's note (abbr.).
5 To spoil, to change the appearance of. (Mark 2: 22.)
6 One of the twelve.
7 Row of seats in a church.
8 Abbreviation for "scilicet," namely.
9 Son of Kemuel. (Gen. 22: 21.)
10 A sacred oath. (Ps. 76: 11.)
11 A basin.
19 Tree bearing acorns. (Isa. 2: 13.)
20 Tool for cutting down trees, etc. (Matt. 3: 10.)
22 Nation associated with the Persians. (Dan. 5: 28.)
23 Regularity, necessary in churches. (1 Cor. 14: 40.)
24 Chapter (abbr.).
25 The personality—self.
27 The smallest of the twelve tribes.
28 King of Bashan. (Num. 21: 33.)
30 Equivalent to "hurrah." (Ps. 70: 3.)
32 Fifth son of Benjamin. (1 Chron. 8: 2.)
33 Captain of the hosts of Solomon. (2 Sam. 17: 25.)
35 To employ.
38 An animal used in sacrifices. (Gen. 15: 9.)
40 A swift bird which made its home in high cliffs. (Jer. 49: 16.)
42 A city on the Mediterranean. (Judg. 1: 27.)
43 Noah's son. (Gen. 9: 18.)
46 Abel's brother, who slew him.
47 Himself.
48 Revised Version (abbr.).
49 Greek letter, corresponding to M.
50 Take note (Latin abbr.).
52 Like.
53 Negation.

Solution of Puzzle in last issue

From the Brethren

Benton, Ky., July 8.—Meeting at the church of Christ at Benton closed yesterday with a record-breaking crowd. The preaching was done by I. A. Douthitt, of Sedalia, Ky. The visible results of the meeting were fifteen additions to the church, nine by baptism. The singing was in charge of B. L. Trevanthan.—A. N. Duke.

Mineral Wells, Texas, July 10.—On Friday evening, June 26, I preached at Ranger. Next day drove to Goldthwaite, a distance of one hundred miles or more, where I preached on Lord's-day morning; drove in the afternoon to San Saba to visit some old-time friends; returned to Goldthwaite and preached in the evening; then back to Ranger for Monday night, and home on Tuesday morning. This trip embraced about four hundred miles.—T. Park Burt.

Fullbright, Texas, July 9.—Since my last report I have assisted in two meetings. The first one, of eleven days' duration, was in Sheffield, Ala., and resulted in twenty-six additions, twenty-one of which were by baptism. This past Sunday I closed at Albuquerque, N. M. With both fasting and prayer the brethren began in an auditorium in the center of the town, seating three thousand people. The meeting resulted in twenty-two additions and the moving of the congregation from the country to town.—G. A. Dunn, Jr.

Dossville, Miss., June 25.—We are now in the middle of the State, at Nile, and preaching in a schoolhouse, with large crowds and good attention. Two baptized yesterday evening. There is no church within thirty-five or forty miles of this place; so far as I know, and there are several good-sized towns within this radius. Our next meeting will be held at a place where the only members are a man and his wife and daughter. We will have five or six meetings of this kind during the summer. At some of the places there is no church.—John P. Lewis.

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Yuma, Tenn., July 10.—For more than three years I have been preaching to the congregations near home, and during this time I have held one meeting and baptized one person. To be of further use to the great cause for which Christ died, I make charts during the week and preach on Lord's days. I would be glad to hold some meetings during the summer. I am twenty years of age, and began preaching at sixteen. I am a constant student of the Bible and a reader of the best books of the brotherhood. I want to preach because that is my purpose in life. I realize that the harvest is great, but the laborers are few, and I feel the urgent call which demands my service in the vineyard.—Joyce Hendrix.

Corpus Christi, Texas, July 6.—Sixteen identified, two restored, and six baptized in a two-weeks' meeting in this city. Congregation in excellent condition. I have accepted work in Shreveport, which gives me the opportunity of preaching in my old home State (Louisiana), the desire of my life. I pray my health may permit. Brother Phillips has been there several months and is loved very much. He is anxious to continue his school work. Brother Sewell, of Corpus Christi, is sponsoring the effort to support Sister Hettie Lee Ewing in the Japanese work. She is now in Los Angeles doing preparatory work. Brother Sewell hopes to arrange her support among four of the South Texas congregations without making a public appeal.—J. E. Wainwright.

Metropolis, Ill., July 11.—Brethren, let me speak of a man whom I esteem highly as a man, as a Christian, and as a gospel preacher. Owing to the financial strain all over the country and that awful tornado which passed through Missouri, Lllinois, and Indiana last March, Brother L. E. Jones has been made to lose a number of meetings he had booked for this year, and, as a result, he now has a lot of idle time. He is a man, to my certain knowledge, who ought to be kept busy all the time. He is a real teacher. Congregations that can call him for meetings will make no mistake in doing so. He is true to the Book and well worthy of all consideration of the churches of Christ. Address L. E. Jones, 417 East Fifth Street, Meropolis, Ill.—J. Oscar Paisley.

Austin, Texas, July 10.—On June 7 we began a meeting at Kerrville, Texas, which embraced three Sundays, closing on the third Sunday night. Six men and women were baptized into the one body, ten came over from the Christian Church to take a firm stand with the church of God on the Bible, and a congregation was set in order numbering forty-three. We set apart two elders and two deacons to conduct the work in the future. We also secured the old Union church house for the brethren to use until they can construct one of their own, which they will do in the near future. On June 28 I preached at both the morning and evening hours for the Hyde Park church of Christ. Three more brethren lined up with us with the promise to go to work and help to build up the cause of the Master in the Hyde Park addition to the city.—H. F. Oliver.

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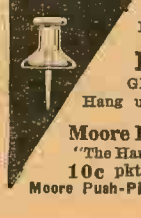

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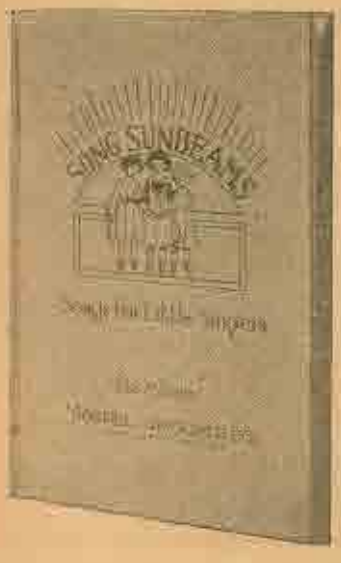

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OBITUARIES.

(Continued from page 712.)

children were born, seven boys and one girl, all of whom survive him but one son who died three years ago in his thirty-second year. Mr. Bone would have been sixty-five on January 25. George S. Bone became a Christian upon reaching the year of his manhood. He and his good wife struggled up from the hardships of poverty to moderate wealth, with Christian ideals to guide them. During his thirty years of residence at Bakerville he was an influential worker in the church, and for the past several years he had been the chief support of the cause here, always giving of his time and means to make the church stronger. His Sunday-school talks were very instructive, and his place in the church here will not easily be filled. O. C. Lambert, minister of the church of Christ at Waverly, Tenn., conducted the funeral services at the church of Christ here. Interment took place in the family cemetery on the Bone estate.

A FRIEND.

A DISTRESSING CASE.

BY J. W. GRANT.

Brother Oren L. Rowlett, of Riverland, Fla., is in dire need of financial aid and sympathy. He has had a terrible calamity, in which his dear wife lost her life instantly, his baby was badly burned, and his right leg was broken above the ankle. It happened on the night of June 21. In a letter just received from him he says:

Brother Grant, it seems like I am ruined. We had an awful wreck on Sunday night, June 21. We were coming home from church services that we had been holding in Lacoochee. I got delayed, and got only about halfway home when it got dark. You remember there is hardly any twilight here. I had no lights on my truck. Some boys met us, who were drinking some, I am told. They could hardly stay in the road. My car was on my side of the road, with the right wheels in the sand; but they hit me, and Lola [his wife] was killed almost instantly. Our baby was burned real bad, and my right leg was broken just above the ankle. Our two oldest children were with their grandmother, and not in the wreck.

My wife was twenty-three years old, and was born and reared at Riverland. In the summer of 1919 I baptized her and her school friend, Miss Ulma Hardin. My wife was the first person that I ever baptized, and is the first of those that I have baptized to pass to the great beyond. She always encouraged me in my Christian work, and was willing to stay alone, if necessary, with the children, while I was filling my appointments among the churches. It seems so hard to give up one who was so kind and true.

In another letter, written to a friend and forwarded to me, he says: "Lola never recovered from the wreck, but our little baby is getting along fine."

Brother Rowlett is in dire need, and he asks me to ask the Gospel Advocate readers and the churches to help

him with a donation. He is a good Christian, a preacher, and was working with a road-building crew to support his family. He has left three little girls, the oldest under six years old, and the baby "burned," but "doing fine." He has the broken leg, and thinks he will lose three months from work on that account. Can you help him? I have known him nearly four years, and believe him to be a good, pure man, and worthy. Send the funds to O. L. Rowlett, Richloam, Fla., as that is the name of the post office.

From the Brethren

Montgomery, Ala., July 10.—The four churches in Montgomery are at peace and doing good work. Brother D. E. Mason, of Fort Deposit, Ala., held a meeting in West Montgomery, with good interest and seven additions. Brother R. C. White, of Nashville, Tenn., is here in a meeting with the Chisholm church. Brother F. O. Howell held a good meeting in May in Prattville, in the courthouse, with five additions. Brother I. B. Bradley held a meeting in Elba, Ala. Brother Fred M. Little held a meeting from June 23 to July 1, in Samson. Brother D. E. Mason held a successful meeting at Cold Springs, in Elmore County, with seven additions. Brother W. T. Grider held a meeting in Enterprise, beginning on the fourth Lord's day in June. He is now in Luverne. Brother Fred M. Little is in Excel preaching the gospel to good audiences. Brother J. S. Moores stays busy preaching on Lord's days at different points. Brother L. L. Jones is doing a good work. Brother R. L. Huffman has regular appointments. Brother I. L. Boles is to hold meetings at Bradleyton, Ramer, and Strata. Brother Boles also labors regularly for the West Montgomery congregation. Brother J. H. Hines is on the firing line in different places. Other meetings are to be held at Shellhorn, Hamilton Crossroads, and Troy. The last-named place is where a handsome new church house is being erected. Brother Cooke, of Tennessee, is now in a series of meetings in Fort Deposit. Brother J. P. Watson, of Cookeville, Tenn., is holding two meetings in Geneva County. On the whole, very good work is being done. I am glad to say that most of the preachers in the field in this section this year are men of unquestioned good character. The congregations throughout South Alabama have been so many times hindered in their progress by encouraging men whose lives were such as to be stumblingblocks to the critical world. Also, it is encouraging to find that practically all the preachers in South Alabama encourage the teaching of the Bible to old and young in groups according to the ability to understand the lessons. Now and then one comes along who cannot understand that it is scriptural to teach the Bible by having the lessons written or printed on paper as well as to have the lesson outlines on a blackboard and all the congregation in one group. Of course, when one of that degree of inconsistency does attempt to preach, he does practically no good. One preacher insisted that the Bible said for "women to keep silent in the church," and then told the sisters to sing. They broke the silence when they sang. Only occasionally do we hear of any friction over untaught questions. We need more workers, however, and much more needs to be done. Soon the night will come, when no man can work.—Fred M. Little.

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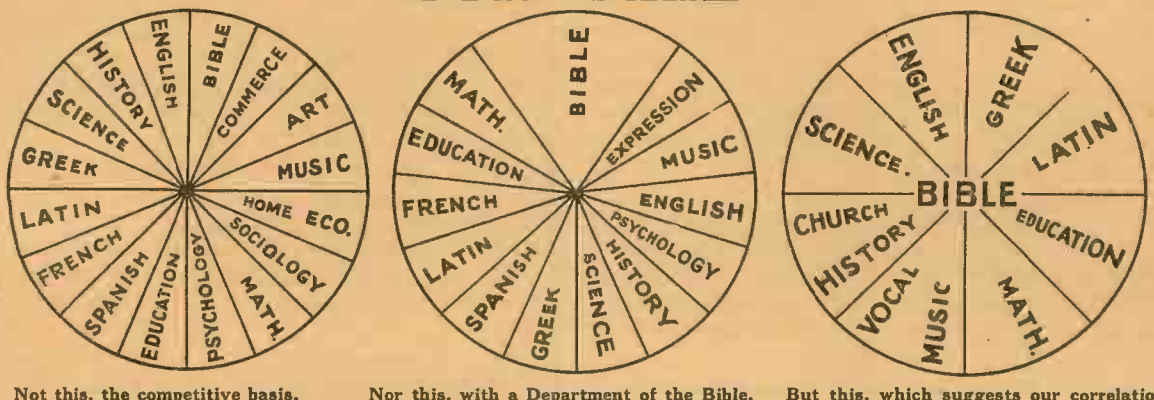

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From the Brethren

Nashville, Tenn., July 7.—Begining on the fourth Sunday in June, I spent a few days with the North Side congregation in Chattanooga, Tenn. Just about one year ago I went, in answer to a call from certain brethren, to hold a meeting in that part of the city, with a view to establishing a congregation. The old frame building in which they began their worship was burned a little later, and a nice, modern, commodious brick promptly took its place. The membership has more than trebled during its first year, and good work is being done. There were one hundred and thirty in the various classes on the Sunday I was there. The promptness with which the splendid new building was erected when they were burned out is an index to their faith and zeal. They are good people, and they mean business in the Lord's work.—W. H. Owen.

Chicago, Ill., July 6.—Our meeting in Toledo, Ohio, closed a week ago. Interest increased to the end. No one was baptized, but a Catholic and an Adventist conceded their error. The church in Toledo meets now in a good room in the Odd Fellows' building on Detroit Avenue, near Central Avenue. The meeting time is 10 A.M., fast time (nine o'clock, standard time). From the heart of the city take "Long Belt" car to Detroit Avenue. Reader, note this, for you might need it unexpectedly. The church in Toledo is growing, and we can help it by urging friends who go there to be faithful to duty. Several new members were located during the meeting. Coming here from Toledo, I had a nice visit in Detroit. W. S. Long (who baptized me) and Brother Claud F. Witty entertained me royally in their homes. Our central meeting began here yesterday in the Capitol Building, with the largest attendance the church has had, I was told. No doubt there are hundreds of Christians in this city, if we could only gather them. Norman Davidson, of Nashville, Tenn., who is in the city on business, is assisting us with his good singing talent. One couple saw our announcement in the Gospel Advocate and drove ninety miles to come to the meeting yesterday. Moral: Read the Gospel Advocate and keep informed as to the cause of truth.—F. L. Paisley.

Texarkana, Ark.-Tex., July 3.—I regard this as important. When a man has worn himself out in the Master's cause, preaching the gospel, and has always lived it, too; when he has spent all of his life in this work till he is an old man, and so much of it in destitute places, till he has nothing left for a living; and when he comes to this condition in life, and, added to it, becomes an invalid, or down and out from sickness, rheumatism, and other ailments, I feel that it is the duty of the churches to support that man while he is in that condition. I say this about Brother J. P. Nall, of Teague, Texas. To my knowledge, he is not able to preach, and he has nothing to fall back on but a life record in the Master's work. Now, brethren, he needs help, and he needs it now. So when you read this, lay your paper down and write him a check. He will appreciate it. Christ says: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Again: "Inasmuch as ye did it not unto one of these least, ye did it not unto me." Which shall it be in this case in judgment? He is a worthy brother. Send direct to Mrs. J. P. Nall, Teague, Texas.—J. W. Chism.

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CURRENT COMMENT

By JAMES A. ALLEN

An exchange of the Baptist persuasion says:

Founders of new sects, like Alexander Campbell and Joe Smith, the founders of Campbellism and Mormonism, give as an excuse for the existence of their young heretical sects, that the church Christ built had so apostatized that a "reformation" or "restitution" became necessary, and, therefore, these men who became the respective heads and founders of their own recent sects started denominations to suit their own depraved nature. If either Joe Smith or Alexander Campbell had really believed the Bible, the bending back of humanity would not now be burdened with Mormonism and Campbellism, for Christ said that the gates of hell shall not prevail against his church. Their infidelity plus their worldly ambition is the reason that they sold themselves to Satan for the purpose of promulgating his hellish, soul-destroying heresies.

The above weak and wicked slander from a man that should know better would not be dignified with a notice were it not for those upon whom such a man would practice such a deception. To mention the name of Alexander Campbell, a man whom the best and greatest men among his contemporaries regarded as without a peer, in the same breath with a degenerate impostor like Joe Smith is *prima facie* evidence that the man who so does is so fired by passion and blinded by prejudice as to be entirely outside the pale of candor, truth, or common honesty.

While it would be just as scriptural for Alexander Campbell to found a Campbellite Church as it was for John Smyth to found the Baptist Church or for John Wesley to found the Methodist Church, still Mr. Campbell positively disclaimed being the founder of any religious organization whatever and earnestly pleaded that the whole religious world ought to abandon everything founded by man and return to the church founded by Christ; and while it would be just as scriptural for a man to be a Campbellite as it would for him to be a Baptist, still, when a man refuses to preach or practice anything that was not preached or practiced by the apostles, no one can truthfully represent him as being anything but a Christian. If people "really believed the Bible," they would be satisfied to take it as their guide, be nothing but Christians, belong to no church except the church of Christ, and preach and practice nothing but what was preached and practiced by inspired men in New Testament times. Those who pursue such a course cannot be either Baptists or Campbellites.

✡ ✡ ✡

Under the heading, "Old-fashioned Methodism," the Methodist Advocate, Nashville, Tenn., quotes from John Wesley, as given in an exchange, as follows:

Two passages from the writings of John Wesley, though often reprinted, may well be brought to mind in a time when some among us are insisting on a strict uniformity of opinion that is foreign to the tradition and spirit of Methodism:

"A Methodist is one that has the love of God shed abroad in his heart, one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, malice, wrath, and every unkind affection. His one desire and the one design of his life is not to do his own will, but the will of Him that sent him. He does good to all men—unto neighbors, strangers, friends, and enemies. These are the principles and practices of our sect. These are the true marks of Methodism. By these alone do Methodists desire to be distinguished from other men."

"The Methodists do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees; let them be churchmen or dissenters, Presbyterians or independents—it is no obstacle. Let them choose one mode of baptism or another—it is no bar to their admission. The Presbyterian may be a Presbyterian still; so may the Quaker. O, that we may never make anything more or less the term of union with us, but having the mind that was in Christ, and then walking as he walked!"

The Bible insists "on a strict uniformity of" faith, not opinion. And as "faith cometh by hearing, and hearing by the word of God," the only way people can be united is for them to preach and practice the things that are authorized and required in the word of God. A man who "has the love of God shed abroad in his heart, one who loves the Lord his God with all his heart, and soul, and mind, and strength," will "fear God, and keep his commandments;" and as God commands no man to be a Methodist, a Presbyterian, or a Quaker, or to "choose one mode of baptism or another," all who love God to the extent of being willing to do what he commands will abandon these human theories and become united on the word of God.

It is sinful to do anything as service to God that God does not command us to do, or to be anything that God does not command us to be. "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.) The command "not to go beyond the things which are written" holds a man to what is authorized and commanded.

Jesus commands all penitent believers to be immersed. There are no "modes" of baptism, for the reason that there is only "one baptism." This "one baptism" is performed by going "down into the water" and being baptized, and then, after baptism, coming "up out of the water."

OUR CONTRIBUTORS

THE OTHER SIDE OF THE QUESTION.

BY K. C. MOSER.

It is said that every question has two sides. I suppose this is true. But when one takes a position and establishes himself upon it, he forgets, in many cases, that there is another side to the question. Thus many are kept by themselves in error, when an honest consideration of the other side of the question would show them their mistake.

The Pedobaptist imagines that sprinkling and pouring are baptism and that the "mode" is not significant. If he could be persuaded that there is another side to the question of the "mode" of baptism, he might be able at once to see his mistake.

There is another question, however, that concerns us more than does the above one; for we are agreed that immersion only is baptism. I refer to the matter of offending a brother, or rather to what is commonly thought to be an offense. Paul wrote: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." For example, the individual cup in the communion service is introduced, and some one objects. Now, he imagines that he is offended, and "while the world standeth" individual cups should not be used. Many demand that their opinions be respected, regardless of the offense their demands make. That is, they offend others that they themselves be not offended. I am certain that one cup is as offensive to many as the individual cup is to a few. According to the common interpretation of the above passage, one would have to "do evil that good may come."

Once in a meeting a brother objected to the singing of quartets, and served notice that unless the singing of quartets be discontinued he would quit the meeting. Not wishing, of course, that the meeting be a complete failure, the quartets were discontinued. The brother, as usual in such cases, took refuge behind a misinterpretation of 1 Cor. 8: 13. He supposed that everything that did not meet his approval should be discontinued at once.

But does not this question have another side? If doing something of which some one disapproves constitutes the offense of which Paul wrote, did not the brother who demanded that we sing no quartets offend me and others? He most certainly did, for I wanted them sung for the good that I thought they would do. So, then, I might have retorted: "It offends me for you to object to quartet singing; and I demand that you make no further objection thereto 'while the world standeth,' lest you offend me." Now, I submit that he has offended me quite as much as I have offended him. If singing of quartets continues, he is offended; and if they must stop, I am offended. According to a common interpretation of 1 Cor. 8: 13, there is but one remedy, and that is for the world to cease to stand. Then I suppose we could offend each other with impunity.

But I am certain that the Lord does not demand that I stop doing everything that does not meet the approval of every one. The Lord knew the endless peculiarities of some people would make such a course as impossible as it would be impracticable. It offends some church members for me to condemn dancing and mixed bathing. Must I stop preaching against sin? Others are offended when they are reproved for their lack of love, zeal, and activity. Must preachers and teachers cease to "reprove, rebuke, and exhort?" Doubtless Peter was offended when Paul "withstood him to the face." Did Paul do wrong? The disciples of Christ, seemingly afraid that Christ was making a mistake, once said to him: "Knowest thou that the Pharisees were offended, when they heard this saying?" Did Christ really make a mistake?

The complaint of causing offense has been a convenient club for everybody. It seems to work as well with one as with another. We have used it on the music folk, and, in turn, been mauled over the head with it by those who oppose the use of Bible helps, etc. But what did Paul really teach? What is it to cause a brother to offend?

Offending a brother in the scriptural sense is causing him to commit sin. The context of the passage referred to shows this. To eat meat in acknowledgment of an idol is a sin. This is the very thing that constituted the offense mentioned in the passage under consideration. "But some being used until now to the idol, eat as a thing sacrificed to an idol." That is, when one eats "to an idol," he simply becomes an idolater. Paul could eat meat "in an idol's temple" without sin, for he knew that there was but one true God. But if his eating meat led a brother into idolatry, he affirmed that he would eat meat no more.

Now, the offense consisted not in the brother's disapproval of Paul's conduct; for the offended brother ate of the meat, too, and was led to do so by Paul's example. Had he disapproved Paul's eating of meat, naturally he would not have followed Paul's example. The brother who opposed the singing of quartets did not ask to assist in singing them. He refused to listen to them. And here is another vital difference: If the brother who at first opposed quartet singing had been induced by the example of others to help in the singing of them, still he would have committed no sin unless he had violated his conscience. But not so with Paul's brother. However he might have felt about eating meat offered to an idol, still he would have committed sin in so eating.

Leading one, then, through my example, into sin, is offending that brother. And should I by my example cause others to sin, it would be my duty to change my practice. But if doing my duty meets the disapproval of some misguided brother, let me teach him "the way of the Lord more perfectly," provided he will be taught; but I must still obey God rather than to respect the whims of peculiar people.

THE CROSS.

BY JOHN ALLEN HUDSON.

The chief point of interest for me in the religion of the Lord Jesus Christ is not the little town of Bethlehem in which he was born, nor the manger in which he was placed at the time angels sang of good will, nor the murky waters of the sacred Jordan where he was baptized, but the "old rugged cross" upon which he died. He lived a righteous life, it is true, but he died for me in shame and ignominy and awful anguish upon that cross. And if Christianity has an emblem (in "baptism into death" and in "flesh and blood" in the Supper), it is in that center of the converging elements of the entire plan of redemption. All things before pointed to the cross. All things since have been based upon and derive their significance therefrom. It is the center of the world's hope, the Gordian knot that ties together God and humanity through the God-Man, the blessed Jesus. Heaven descended toward earth and earth was raised toward God on that memorable day some two millenniums ago when Jesus was impaled upon a Roman tree.

It was said by Rosseau that, if, when Socrates drank the cup of fatal hemlock, he died the death of a philosopher, Jesus, when he died upon the cross praying for his enemies, died the death of a God. He died as the immaculate Son of God.

The cross is the very heart and genius of Christianity. And it was a seeming incongruity! The birth of Christianity was not based upon a conspicuous deed enacted by

a mighty prince before an admiring world. The Cæsars paraded, after conquering great nations, before their subjects in the capital city of the world, displaying trophies of war. One Roman emperor led the beautiful Zenobia, Persia's captured queen, bound in chains of gold, behind his chariot through the streets of Rome. The Cæsars were great conquerors. Jesus, displayed as a malefactor, a "man of sorrows and acquainted with grief," in the shocking and piteous rôle of the weak and wronged, triumphed through the cross and has made it more glorious than the chariots of victory used by the Cæsars. "The meek shall inherit the earth."

The cross is a burden to be borne. Christ forsook heaven and the company of angels and suffered himself to be impressed under the weight of the cross. Weak and trembling, exhausted from lack of food, through loss of blood caused by scourging, and from constant wakefulness, his emasculated physical form staggered under the weight of the shaft of death as he toiled toward the hill of redemption. So piteous was the sight, so heart-wringing, that the women who followed along set up a weird, piteous, soul-rending lament. Jesus craned his head from his stooping shoulders and said for them not to weep for him, but to weep for themselves and for their children.

In the dragging journey to Calvary, the cross became too heavy for the exhausted Son of Mary to carry. The weight of it crushed him. God prepared a fresh man from the country who was made the burden bearer to the place of crucifixion.

Jesus not only bore the cross, but he bore the sins of us all. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." (1 Pet. 2: 24.) Responsibility in this world is commensurate with ability and place. No man may be free from it. To assume the proper amount of responsibility and to faithfully bear it is the work of a man or a woman. The heavy burden of the dark load of sins which the devil places upon the back of his servant is far harder to bear than the burden that Jesus places. While Jesus will place a burden to be borne, he will also remove a greater one. O, blessed Christ! And a man can select the best burden to bear. That is the cross. "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14: 27.)

If the cross becomes too heavy for you to bear, Jesus will assist you. That is his promise. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." As Simon, the Cyrenian, was impressed when Jesus could no longer bear the burden of the cross; so, when we are bowed to the point of being crushed, Jesus will throw himself in and help us to bear and to "carry on."

The cross is an emblem of self-denial. To come to the cross, to bear its weight—its too great weight—on a dusty road to Golgotha, to an ignominious and shameful death and seeming defeat, Jesus Christ, the Lord, had to deny himself of glories that excel the greatest dreams of finite minds. The phantasmagoria of the dreaming minds of poets cannot encompass the beauties of the celestial city which Jesus left. And he left so great glory for—what? But human experience knows what. The catalogue of crime is spread before our eyes. Miasma and filth everywhere abound; moral putrefaction ladens every breeze with the foul vapors of suffocation. The Lord Jesus Christ denied himself of divine glories and descended into this reeking dungeon of human life and bore the weight of the cross. What a denial! It required the self-abnegation of some one beyond this mundane sphere to accomplish that.

Since Jesus emptied himself of the glories of heaven and became identified with the interests of the human family, is he asking too much when he puts his religion first, and when the cross must be accepted as the first of all loves and be clung to with an undying loyalty? Jesus requires that we shall deny father and mother and wife and children and brother and sister and lands for him and his cross. If we do not, we cannot be his disciples.

The apostle Paul understood that he would have to deny himself of everything for Christ. He practiced the thought faultlessly. He said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2: 20.) "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3: 4-8.)

It was said by Lord Macaulay that John Bunyan, famous author of "Pilgrim's Progress," was at one time so obsessed with the idea that he, like Judas, had betrayed his Lord, he was almost insane. The idea drove him day and night. The apostle Paul was so obsessed with the idea of bearing the cross, of serving Jesus, that he was also driven day and night—driven into the wilds, among savages, among the humble, etc. He reasoned that he was not his own. "Christ works in me," he said. "I am determined to know nothing, save Jesus Christ, and him crucified," he said again. Such devotion carried the cross of the humble Nazarene to far-off heathen lands. If duplicated enough, it will bear it to all the world.

Let us deny ourselves of enough of the sordid things of time that we can a little exemplify the religion of the blessed Master. We must die, and we would die by it. Then let us live by it.

NOTES FROM THE WEST.

BY F. B. SRYGLEY.

The meeting at Clayton, New Mexico, closed on July 16, with three baptized. The audiences were very good at all the meetings. There is only a small band of disciples in Clayton who worship "as it is written." They meet in a hall and have the worship, but they have no Bible school or class work of any kind before or after the worship. There is one or two who object to thus studying the Bible, and, of course, as a result, the children are not interested in the study of the Bible. I tried to show them that it was their duty to encourage their children and all others to study the Bible on Sunday and every other day that they could. It is a pity that a few men can keep down such a good work. Usually this opposition comes from a man who thinks he is a preacher and that he can do great good by lecturing to all at the same time without any regard to age or development. These would-be leaders sometimes know but little about the Bible in a general way; and if they were confined to a lesson with such questions as will bring out the teaching of the Bible, they would not shine as great lights in the meetings.

Our would-be "progressive" brethren were very nice in allowing us the use of their house; and while the brethren intended to pay them something for the use of the house, they told the brethren they made no charge for it and felt that they should only pay for the extra lights used. In this they were more generous than one of our own churches which is opposed to the instrument in the worship. This church had a tent, and they were willing for these few brethren at Clayton to use it in a meeting, provided they would pay twenty-five dollars and freight

on the tent both ways. If I am not mistaken, this same church has been advertised as willing to do missionary work in foreign fields. They certainly did not know the needs of the faithful few in Clayton or they would have been anxious to lend them a helping hand. It is easy sometimes for us to overlook opportunities right at our doors in our anxiety to see something far away to do for the glory of God. We have several little bands of faithful brethren over New Mexico that feel themselves unable to even have one week's preaching. They have had three or four crop failures, and many of them will be compelled to abandon their homes and seek work in other places, and many of them will abandon their homes forever by the foreclosure of a mortgage; but they need the comforts of Christianity while they live and the prospects of "a home over there" after death. I am glad I did what I could for the cause of truth and for the faithful in Clayton.

I am now in a meeting in Pueblo, Col. There are about fifteen here who meet in a hall, but the preaching is being done in a Methodist church. They have turned their house over to us without any strings to it, and we are at liberty to preach whatever we want to preach and no fuss made about it. Several outsiders and some of other churches are attending the meetings, and we hope to do some good. There does not seem to be any religious prejudice in Pueblo, but only a lack of interest and general indifference in religious matters. This is the vacation season, when many leave the city for a vacation and a general good time. This reminds me that I am not sure whether I have ever taken a vacation or not. I have had many good days and as much pleasure in life, perhaps, as I deserve, even if I have never taken what the world calls a "vacation."

I will write more of the work in Pueblo when I have better acquainted myself with conditions.

THE CHURCH WORK IN CHICAGO.

BY RUSSELL S. KING.

Brother F. L. Paisley, of Paducah, Ky., has just closed a two-weeks' meeting for the Central church of Christ in Chicago. Several members of the church of Christ who have moved from various portions of the country to Chicago took membership with the congregation during this meeting. There were no additions, but the brethren were encouraged and bound together more closely in brotherly love. At the present time we are trying hard to raise enough money to get Brother Paisley or some other good preacher to work for us next year. The cause of Christ is very weak in Chicago. We have no house to worship in, and we meet in a downtown hall for which we have to pay very high rent; but it is better to meet downtown, as the members that attend are scattered for about twenty-five miles north and south, and some of them seven or eight miles west. There is good train and elevated service from these parts of the city downtown.

Our biggest problem at the present time is to get the members that have moved from other places to take active part in our work. It is supposed there are, perhaps, one thousand people in Chicago that at one time were identified with the church of Christ, but since moving here have become careless in their duty. What we want to do is to find these people, visit them, and try to get them to become active in the work. This letter is written primarily to get the churches of Christ from the South, as well as the East and West, to send us the names and addresses of each and every person you know of that has moved to Chicago, as we are planning to make a call upon these people and see that they become active in church work, if possible. Do not put this off and say you will write some other time, but sit down and write to Russell S. King, Room 511, People's Gas Building, Chicago, Ill., giving the name and address of each person you know that is a member of the church and that is interested in primitive Christianity.

I would also be glad to hear from any church or individual who would be willing to make a monthly contribution, beginning the first of October and continuing for twelve months, to support a preacher in this great field. At the present time there are about one hundred members who are attending our services; but the most of them are young men and women that are barely making enough money to live on, therefore cannot be of much assistance in financing the work we want to do.

In addition to sending us the names and addresses of members of the church, I would suggest that you sit down and write every friend you have, urging them to attend our services in Room 309, Capitol Building, which is situated at the corner of Randolph and State Streets. It is just three blocks from Randolph Street Station, I. C. Interurban train, and just one block from Randolph Street Station of the elevated line. The street cars coming downtown issue transfers to other cars that pass by the corner. There are also bus lines from almost every part of the city reaching this corner or within a few blocks of it.

This is an urgent matter and needs your immediate attention. Chicago is a big city, and it is going to take sacrifice on the part of Christians to put the church on the basis where it belongs; so we are calling upon all loyal members everywhere to give us their support. I hope to hear from a great many as soon as you have read this article.

It is strange that we should neglect the large cities. There are more people in Chicago than in the whole State of Tennessee. Good judgment and common sense would seem to indicate that evangelists should be sent to where the most people are. This does not indicate, by any means, that we think the country and rural districts should be overlooked. The apostles, while not overlooking the country and small towns, made great efforts to plant the cause in the cities. The cities are radiating centers.

The brethren in Chicago lack some of being able to support an evangelist to preach publicly and from house to house every day in that great city. There are many single congregations that could furnish what the Chicago brethren lack. At most, two or three congregations should take up this work in a regular way. Write to Brother King at the address given.

I am personally acquainted with many, if not most, of the brethren in Chicago and with conditions there. An immense work is before us. Several evangelists should be kept going the year around. Not less than a hundred congregations should be planted in Chicago in the near future. J. A. A.

EVOLUTION TRIAL AT DAYTON.

BY J. H. ARROWOOD.

The great evolution trial at Dayton, Tenn., is over, and we are still here doing business in the name of the Lord at the same old stand. So far as the disciples of Christ at Dayton are concerned, we do not feel any the worse for having had it; for it has not only shown up the evolution side of the theory, but has also shown up the weakness of denominationalism. It proved very clearly to my mind that sectarianism is the hotbed of infidelity.

The great plea of the defense in the trial was that the Bible is subject to different construction or interpretation; that every man has the right to interpret it to suit himself; and when he does that, it is right, so far as he is concerned. That has virtually been the claim of the denominations all the while. The preachers of the different churches (denominations) of the town here and else-

where seem to be nervous with fear that great harm will come to them as a result of the trial. But I have no fears for the disciples of Christ being affected by it, for we have been combating the evolution theory in religion since the beginning of the Restoration Movement—the same theory, plain and simple, the only difference being one in regard to the generation of man, and the other in regard to the regeneration of man. The whole get religion theory is an evolution theory, and to prove that fact I will recall to your minds an incident that happened years ago.

There was a very prominent preacher in Tennessee who, in order to make void (Acts 2: 38) the doctrine of baptism for (unto) remission of sins, cartooned a man down in the water with a goat in his arms. When he had dipped the goat into the water and brought him out, he was still a goat. And the denominations where I lived took that as the greatest argument put forth against what they called "Campbellism." (Acts 2: 38; Mark 16: 15, 16.) Now, I ask, what is in the theory in the cartoon? Just suppose the goat, after being dipped, had become a sheep? Would not that have been evolution from a lower to a higher class of animals? But the theory is that the goat is evolved into a sheep by some kind of divine touch of the Holy Ghost, and is then a fit subject for baptism. I am not able to see any difference between that and Darwinism.

I believe all the Bible is inspired of God, both the Old Testament and the New Testament, and I believe the record of the generation of man as given in the first and second chapters of Genesis is truth—God's truth. I also believe the record of the regeneration of man as given in the first and second chapters of Acts; and I think as much of the man who tries to make void the divine record as to the generation of man that is given in the first and second chapters of Genesis as I do of the man who tries to make void the divine record of the regeneration of man as given in the first and second chapters of Acts, for I am not able to see any difference.

I am not alarmed over the evolution trial nor the effect it may have on the disciples of Christ at Dayton, for we are not disturbed in the least about it. In all my preaching to the church here, I have admonished them to sit steady in the boat while the storm is raging and the waves rolling high, and not make the mistake Peter did when he left the ship to walk on the troubled waters of the Sea of Galilee, but abide in the ship—the church—and, above all, keep Jesus in the ship, and she will weather the gale and land us on the banks of sweet deliverance. So let us continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.)

Brother James A. Allen was with us during the week of the trial and preached for us each night. He did some fine preaching, and we feel edified by his preaching, for he imparted to us the gospel truth.

HONORABLE TITLES.

BY D. P. CRAIG.

Honorable titles and exalted positions among men go hand in hand. To many men, this is their exceeding great reward, notwithstanding the Messiah taught his disciples to call no man master, for they had only one leader and teacher, the Messiah, "and all ye are brethren." Many of the contemporaries of our Lord craved the uppermost seats in the synagogues and to be hailed by men, "Master, master." This I observe is a spirit which has been freely imbibed by the leaders of the popular forms of Christianity in modern times. They rather disown such titles by which the early disciples of the Master were known, and to be called "Doctor," "Reverend," "Right Reverend," "Father," etc., which are degrees conferred by old Doctor Antichrist. This because they love the praise of men more than the praise of God.

Occasionally some of my brethren have similar ambitions, and some things they practice are at least cousins-german to the above. Putting on expensive building campaigns and becoming settled pastors at handsome and luxurious salaries are quite common with a number of them. I thought they had learned that such things are the products of theological systems, born centuries ago in opposition to ancient and apostolic Christianity, when heathen philosophy, Judaism, and Christianity began to be compounded, after many of the institutions of Jesus were buried and forgotten. Yet men claiming to be gospel preachers will unearth these old popish skeletons and rear them in the midst of Christian tabernacles, in spite of the advice of the learned and judicious who have long since observed the fruit they bear. Since the old Doctor has persisted in conferring his degrees in an unbroken succession, and, like the bald-headed "Papa" at Rome, trembles for his reputation and ancient record, lest his perpetual chain should be broken or it should lose one of its precious lengths, it is very important that he safeguard his old distinctive marks—or the mark of the beast, shall we say?

Recently in a newspaper clipping I was called "Reverend." Supposing that I gloried in such titles and submitted to them as sectarians do, a brother wrote me and asked what I did to get to be "Reverend," and how it affects a man when it comes on.

In substance I answered that I was not responsible for the ignorance or spirit that prompts "digressives" or sectarians to confer such high-sounding titles on a simple preacher of the gospel (and I hope this is all I aspire to be.) Had I been preaching all these years in that respective community, instead of "Rev." —— and "Dr." ——, these people would have long since learned that reverends and doctors of divinity are exceedingly apposite to the Jewish order of things and to the pomp of paganism as exhibited in the ecclesiastical orders of the day. Neither have I read that "Dr." James or the "Right Reverend" Peter preached the funeral sermon of "Reverend" Stephen. Consequently I trust I have imbibed more of the spirit of my Master and less of the mystic doctors of the times.

I want no distinguished name or fame, even should I be smart enough or pious enough to merit them. And since I realize that I am a very common potato in the vineyard of the Lord, being known to only a few congregations or churches of Christ, I choose to be called "brother" as Christ commands me; or if a man disdains to pay me this honor, I shall be satisfied with being called by my name—nothing more, nothing less. But, frankly, I had just as soon be called "God" as "Reverend"—that is, if I were a big preacher, like some men.

Having never had the degree of "Reverend" conferred upon me, so much coveted after by modern divines, I know not what process one must undergo to obtain it, or under what spell or charm one is immersed into when, as the brother says, "it comes on." Why this sectarian scribe presumed to call me "Reverend," I presume not to say. Perhaps he had a sufficient reason, though he did it without any authority or encouragement from me. If I were to risk a guess, it would be because of a false education upon his part.

If a man wishes to find out the magic feeling of such an influence, he may learn by asking those who have long been under the magic of its charms, who delight in being thus called, who own it and would feign spit in your face if they failed to receive it; but for my part, I reject it, and with stronger emphasis than those who crave to wear it. Let those be honored by it who make it the end of all their toil and care, but I have not so learned Christ. The reader will pardon my frequent use of the personal pronoun. This being a little experience of my own, I pass it on because of the lesson it might give to some.

ABRAHAMIC FAITH—WHAT IT IS, AND HOW WE MAY KNOW WE HAVE IT.

BY S. H. HALL.

I trust that every reader has well fixed in mind what we have thus far learned on this important subject. We have learned that Abrahamic faith is a faith that *will believe anything God says, regardless of the circumstances under which he has to believe it,* and *will do anything God says do, regardless of how difficult it may be to undertake to carry out Jehovah's instructions.* Too, we have learned that the expression, "Abraham believed God," can mean nothing else than the disposition he made of a plain and simple statement God made to him, and that your and my believing God can mean nothing else than the disposition we make of a similar statement Christ has made to us. The specific statement that God made to Abraham was that he was to be blessed with a child when he was a hundred years old and his wife ninety. This was contrary to nature and looked unreasonable; hence, the only way Abraham could take hold of it was to have *"faith that against hope believed in hope."* In spite of this circumstance, he *staggered not at God's promise,* but was *strong* in faith, and *glorified* God by taking the decided stand that what God had promised he could and would perform, and *therefore it was imputed unto him for righteousness.* Go back to Gen. 15: 1-6 and read it. There can be no misunderstanding this if you halfway want the truth. Then turn to Rom. 4: 16-22 and read Paul's clear-cut explanation of this fact.

Now, I have some things I want to say that bring out one of the greatest sins of this age. Men are going all over this country preaching doctrines that forever forbid those who indorse and embrace them *believing God,* and thousands are led to believe that they are saved by "the faith of Abraham," when, in fact, instead of their having "the faith of Abraham," they have been led to *disbelieve God* instead of "believing God" as Abraham did. Are we not warned by our Lord against false prophets who come in sheep's clothing? (Matt. 7: 15.) The doctrine of "justification by faith only," taught by nearly all the man-made churches that exist and that millions of dollars are yearly spent to disseminate, instead of being "justification by faith," would be "justification in unbelief," and such a thing cannot be. It makes my soul sick when I think of the thousands deceived into the idea that they have the faith of Abraham, that they are justified by faith, when, instead of their having faith, they have the very opposite of what Abraham had. And sicker still do I become when I see those who know better make such a feeble effort to give the pure gospel to the nations of the earth. They that have the gospel and will not give it to the nations have just as poor a chance of heaven as they that have error and are giving it to the nations instead of the "truth of the gospel."

Now get this: The *very moment* Abraham believed God's own revelation as to how he would bless all nations in his seed, *not that very moment* did he obtain the promise. "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? . . . And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. . . . My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." (Gen. 17: 17-21.) If Abraham had believed that he must have the son "*right now,*" the *very moment* he believed Jehovah's declaration, he would not have been believing God, for God did not say that. To *believe God* is to *believe what God says.* Teaching people a doctrine that God does not teach and getting them to believe it is *not* leading them to believe God. Paul speaks of Abraham: "*After he had patiently endured, he obtained the promise.*" (See Heb. 6: 15.) God's promise to Abraham was that, in spite of his old age, a son should come from his own loins according to the law of procreation, and that the child would be born at *a set time* the following year. To take the how this son was to come and the time he was to come out of God's statement and try to make Abraham believe that he must expect the son *right now,* or by faith only, would have been to try to make Abraham cease to believe God and believe something God did not say. This you know.

But look at the others who believed God just as Abraham did, and you see the same fact. God told Moses to tell the children of Israel who had been bitten by fiery serpents that it would *certainly* come to pass that if those thus bitten would look at the serpent of brass Moses put on a pole, they would live. God said that, and those people could not have believed God without believing that. Now suppose some one had at once arisen and said to the Israelites: "You must not expect the healing to be done when you look; you must expect it to come by faith only; the very moment you believe God's statement, that moment you will be healed, then look because you are healed." And had the people believed that, would they have been believing God? Most certainly not, for God did not say that, and the last one of them would have died. God said the healing will come *when you look.* There was a set time for the healing, and to take this time out is to change the statement altogether.

And now look again and see how and when the walls of Jericho fell down. God said for them to walk around the walls once each day for six days, go around seven times on the seventh day, then blow the trumpets and shout, and the walls would fall flat before them. To *believe God* was to believe this, for he said this. But soppose some one had arisen and said to Joshua and his army: "You must expect the walls to fall by *faith only,* and the walking must come after they are down; or, in other words, the moment you believe what God has said to us, the walls will come down, then go around because they are down." But the very moment Joshua and his army were led to expect the walls to fall before they went around them as directions stated, that very moment would Joshua and his army have been led to disbelieve God, for God said no such a thing as that. There is a *time* fixed in the statement Jehovah made for the walls to fall; and when you take this out, you have changed God's statement, and believing the changed statement is not believing God. "By faith the walls of Jericho fell down, *after* they were compassed about seven days." (Heb. 11: 12.) To make souls expect the promise before obedience is rendered is to make them *disbelieve God.* Most certainly the blessing and promise cannot come in unbelief.

Now take our Lord's statement to aliens to-day. In Mark 16: 15, 16 he says to his apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." How can I believe Christ and refuse to believe this? And when preachers change it and teach the sinner to believe that "he that believeth and is saved may be baptized," and get souls to believe *this,* that soul is not believing Christ, for Christ said no such a thing. We showed beyond question, last week, that this statement of our Lord is the statement that we must believe in order to exercise "the faith of Abraham," or "walk in the steps of that faith" that Abraham had. Read it again in Gal. 3: 26-29, where Paul refers to the Galatians' being baptized into Christ as his reason for knowing that they were justified by faith and that this faith made them "Abraham's seed." Why will preachers and teachers strive so hard to change Jehovah's statement? It is just because it looks unreasonable to them that we should expect remission of sins in the act of baptism. But how much more unreasonable is this

than that Abraham should have a son when he was a hundred years old and his wife ninety? No, they want to walk by *human reason* rather than by faith. May God ever help me to walk by faith and, Abrahamlike, never *stagger* at anything my Lord says.

Is it not sad that the burden of practically all the preaching and teaching done by such large bodies as the Baptists, Methodists, and Presbyterians, as well as others, on Mark 16: 15, 16, is to try to make people disbelieve what our Lord, in fact, did say and believe, instead of their perversion of it? And such faith is *not* "the faith of Abraham." How sorely we need to arise, in the name of our Lord, and flood this country, by tongue and pen, with the pure word of God, that the doctrines of men may deceive the honest-hearted seeker no longer!

GOOD GENERALSHIP IN PREACHING.

BY PRICE BILLINGSLEY.

Wise and good gospel preachers are quick to take advantage of a pleasing and correct manner in presenting the truth. The word loses none of its force, but rather is enhanced, in being presented in a restrained and kindly way. It goes without saying that unmixed truth of the gospel must be spoken; this alone saves. But loyalty to truth is no right synonym of lovelessness; one does not prove himself true thereto by being graceless and insulting. A sword thrust delivered with a smile is far more disconcerting than when sent home with a frown. Even Satan, who insinuates himself into the heart to sinister ends, transforms himself into an angel of light, and we are commanded to be as wise as serpents and harmless as doves. An excellent spirit must animate the speaker, else it were infinitely better that he remain silent. A grievous disservice can be rendered the cause of the Master, even when the word is spoken, through its being delivered in a bad spirit. Silly manners and dogmatic or sarcastic spirit in the preacher can render the word of God of none effect. To speak in any spirit save that of meekness and fear and love, showing compassion for the sinner while hating the sin, is to err and invite the Lord's certain displeasure.

The following passages, though presenting only one side of this matter, no true man will disregard, though we sometimes see selfish men with good words and fair speeches deceiving the hearts of the simple: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." "Speaking the truth in love." "Restore such a one in the spirit of meekness, considering thyself." "Let your moderation be known unto all men." "Showing all meekness unto all men." "Beseech by the meekness and gentleness of Christ." "With all long-suffering and doctrine." "We persuade men." "Commending ourselves to every man's conscience in the sight of God." "The words of the pure are pleasant words." "Sweet to the soul and health to the bones." "By mercy and truth iniquity is purged." "A soft tongue breaketh the bone." "Words of the wise are heard in quiet more than the cry of him that ruleth among fools." "Reproof that shall not break the head."

Christ was the most adroit Teacher men ever knew. His gospel was revolutionary, upsetting the established order, forcing everybody who heard it either to accept or despise it, its mild-seeming precepts being high explosives. Yet he never unnecessarily aroused the opposition, but rather used every favoring circumstance and bent of the public mind to further his cause and plant his word in the heart. What an example for us to-day! We who preach that word must set the world by the ears and rudely disturb the peace; we have no choice else. Yet, if wise, we will not try to render it more offensive by a boorish manner, just as, if true, we will not, out of overtender regard for men, try to soften or break its force. In faithfully preaching it, it is the will of God that we study to present it as appealingly and winsomely and as little opposition-stirring as possible. Have I myself been unduly severe in preaching? It is a grave fault, which I would correct. I would be more winsome! Let me be kind to those in error! I am persuaded we should never attempt to set men free of wrong till first we have made them sure we love them. Proved love alone can make a reproof stick; thus we lead and save the lost. Let us never through unwisdom close hearts which we can hold open to the word of life, or by an uncouth or spiteful manner shut doors which with wisdom and compassion we may hold open.

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OUR MESSAGES

J. G. Allen began a meeting at Hurricane Mills, Tenn., last Lord's day.

James A. Allen began a meeting at Hendersonville, Tenn., last Lord's day.

C. C. Brown, Daytona, Fla., July 13: "One addition at the evening services yesterday."

A. B. Lipscomb preached at Charlotte Avenue, this city, last Lord's day. There was one restoration.

Allen Phy and C. M. Derryberry began a meeting at Cliff Creek, near Brownsville, Tenn., last Lord's day.

I. B. Bradley is in a meeting at Gassaway, Tenn., with large crowds and interest fine. J. J. Bedwell is leading the singing.

G. C. Brewer will begin a meeting at Smyrna, Tenn., next Lord's day. Brother Brewer will preach daily at 10:30 A.M and 8 P.M.

Alonzo Williams, Murray, Ky., July 18: "G. A. Dunn, Sr., and Leonidas T. Holland closed here with five additions to the one body."

Any one desiring a singer for protracted meetings will please write Paul Pullias, Bells, Tenn., as he has some time open this summer and fall.

L. B. Jones, Williamsport, Tenn., July 22: "I am now in a good meeting at Arkland, near Columbia, Tenn., with G. B. Derryberry leading the singing."

F. O. Howell, Jackson, Tenn.: "My meeting at Atlanta, Texas, closed with thirty-three additions to the congregation, after continuing over two Lord's days."

J. E. Acuff preached at Pilcher Avenue, this city, last Lord's-day morning, and P. L. Hovious preached at the night service. There was one confession at the night service.

Lacy H. Elrod, Nashville, Tenn., July 20: "G. C. Brewer will begin a series of meetings for the church of Christ at Smyrna, Tenn., on Sunday, August 2. Tom Nix will lead the singing."

Married, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, Nashville, Tenn., on Lord's day, July 26, D. Webster Johnston and Margaret Anston, James A. Allen officiating.

E. O. Coffman, Lexington, Ala., July 22: "I had a fine meeting last week with the church at Chestnut Ridge, in Lincoln County, Tenn. There were eight baptisms. I am now in a meeting here."

B. W. Davis closed a splendid meeting at Sycamore, near Ashland City, Tenn., Wednesday night, July 22. The church was greatly strengthened and much good was done. Brother Davis preached at Belmont Avenue, this city, last Lord's day.

T. E. Tatum, Jackson, Tenn., July 23: "The courthouse congregation is moving on nicely, with good interest and regular attendance. Our new church building is being pushed. The new congregation will be called the 'Central church of Christ' because of its central location."

Aruna Clark, East Lake, Tenn., July 20: "M. C. Kurfees, of Louisville, Ky., spent several hours in Chattanooga, Tenn., on Tuesday, July 14, as the guest of his nephew, P. W. Stonestreet, and, according to previous announcement, preached in the Ridgedale meetinghouse that night."

Allen Phy, Brownsville, Tenn., July 23: "Our meeting here closed last night. There were no additions, but the attendance was good and we regard it as a successful meeting. James A. Salmons had charge of the song service the first week, but was called home, and Paul Pullias led the singing the rest of the time."

C. J. Massey, San Antonio, Texas, July 16: "I closed at Thurber, Texas, with three baptized and one restored. I am now at home preaching for the Government Hill church of Christ, and I am also aiding in establishing another congregation in South San Antonio, making the sixth church here, two of which I am given credit for. I go next to Georgetown, Texas, on the first Lord's day in August."

W. B. West, Jr., Decherd, Tenn., July 16: "I closed today at Dixie, in Coffee County, with two baptisms and two restorations. I shall begin at Beech Grove next Lord's day, if the Lord is willing."

W. Silas Moody began a tent meeting for the Fifth Street congregation, this city, last Lord's day. The tent is located on Fifth Street near the meetinghouse. Services every night at a quarter to eight o'clock.

H. M. Phillips closed at Tyner, Tenn., July 24, with four baptisms and one from the Baptists claiming scriptural baptism. Brother Phillips began at Center Grove, near Estill Springs, Tenn., last Monday night.

J. W. Brents, Oneonta, Ala., July 23: "Brother Oliphant, of Dickson, Tenn., and I are in a splendid meeting at this place. Large crowds, and one confession to date. My next meeting will be at Baldwyn, Miss."

A. T. Hamiter, Gainesville, Fla., July 15: "I closed at Morriston, Fla., with twelve baptisms and three from the Baptists. My next meeting will be at Patmos, Ark., beginning on the fourth Lord's day in this month."

R. E. L. Taylor, Decherd, Tenn., July 15: "I closed at Rossville, Ga., with fifteen baptized, two to confess their wrongs, and six to take membership, making twenty-three additions in all. The song service was led by Grady Slaton."

W. A. Schultz changes his address from Kingsville, Texas, to 3929 Hueco Street, El Paso, Texas, and says: "I am now engaged in a meeting at Everman, Texas, near Fort Worth. We are having large crowds, good attention, and two confessions to date."

John C. Taylor, Culleoka, Tenn., July 16: "I closed at Crawford, one mile from Buckner, Ill., with ten baptisms and two restorations. I began last night at Bethel, seven miles from Culleoka. Correspondents will note that I have moved to Martin, Tenn."

R. C. White closed a fifteen-days' meeting on Sunday night, July 19, at Chisholm, a suburb of Montgomery, Ala., with two baptized, and three from the Baptists claiming scriptural baptism. Brother White began at Horse Mountain, near Shelbyville, Tenn., last Lord's day.

W. O. Norton, Hartselle, Ala., July 25: "On Sunday, July 19, I closed a meeting at Newark, Texas, that was well attended, and which resulted in nine additions to the congregation there. On July 21 I began a tent meeting near Hartselle. We are having large crowds and unusual attention."

N. B. Hardeman and Elam Derryberry will begin a protracted meeting in a big tent at Portland, Tenn., on Lord's day, August 30. The brethren at Portland invite all neighboring congregations to come and spend the day, with dinner on the ground. Brother Hardeman will lecture in the afternoon.

J. C. Hollis, Ardmore, Okla., July 25: "J. E. Thornberry, of Lawrenceburg, Tenn., closed at Bonham, Texas, recently, with forty-two additions to the local congregation. If I remember correctly, there were twenty-six baptisms, seven from the 'digressives,' one from the Baptists who claimed scriptural baptism, two restored, and six took membership."

Warren Hasty, Fayetteville, Tenn., July 25: "The eleven-days' meeting which has just closed at the church of Christ at Mimosa was a great success. Elder Noles, of Huntsville, Ala., conducted the services. Brother Groce and others conducted the song services. There were thirty-two converts. We pray that Brother Noles may have great success in all his meetings. He is doing much for the cause of Christ."

Dr. W. Boyd, Donelson, Tenn., July 23: "J. Pettey Ezell, of Cookeville, Tenn., closed an eleven-days' meeting at Donelson last night. He is earnest, clear, sound, and bold in his preaching. One remarkable thing in this meeting, from first to last, was the gradual increase of interest. The attendance every afternoon was better than the preceding one until it grew to about one hundred, which is very fine for this place. There were eight baptisms. Every one, save one, demanded baptism 'the same hour,' and that one was baptized the same day. One was restored. It was indeed a fine meeting, and we expect much good to follow. Brother Ezell is a strong preacher, a fine worker among the members, a great lover of children, and, in our judgment, well qualified in every way to do good and successful work wherever he may labor. He is excelled by few, if any. E. H. Ijams, of David Lipscomb College, will preach at Donelson on the first Lord's day in August, day and night."

T. B. Thompson and J. D. Derryberry began a meeting at Bolivar, Tenn., last Thursday night.

H. Clyde Hale is in a fine meeting at Grant, Tenn., with three baptisms and large crowds at last report.

R. B. Sanders, Trenton, Fla., July 20: "I am now in a meeting at Istachatta, with splendid interest so far."

J. Pettey Ezell will begin a meeting at Nolanville, Texas, on Friday night before the first Sunday in August.

Ed. Bacigalupo preached at Algood, Tenn., last Lord's-day morning, and at Netherland in the afternoon, with one baptism.

I. A. Douthitt, Centerville, Tenn., July 16: "I am here in a meeting. Everything points toward a good one. My next meeting is at Lynn Grove, Ky."

Leslie G. Thomas, Sparta, Tenn., July 20: "The meeting at Cherry Creek began yesterday. Good crowds and dinner on the ground. Otto Prater is leading the singing."

Coleman Overby, Wildersville, Tenn., July 21: "S. P. Pittman and A. J. Veteto have just closed a fine meeting at Lexington, Tenn. Two were added to the one body."

S. H. Hall reports two fine services at Russell Street Church, this city, last Lord's day. Two added by statement and two baptized from the Baptists since last report.

T. W. Smith, Little Dry Creek, Tenn., July 20: "O. C. Lambert, of Waverly, Tenn., on July 17, closed a five-days' meeting at the church of Christ here, with five additions."

We regret to advise that J. J. Horton died on Sunday afternoon, July 26. He was buried at Elora, Tenn., on Monday afternoon. Funeral services were conducted by S. H. Hall.

Morris M. Beard, Willisburg, Ky., July 20: "I am in a meeting at Fairview, with two baptized to date. House filled last night and many turned away. From here I go to High View."

Sister U. G. Wilkinson, Comanche, Okla., July 23: "I will still sell three of Brother Wilkinson's books for one dollar. You need the book, and I need the help. I will soon have his last song in print."

Telegram from A. Smith Chambers, Jackson, Tenn., July 20: "Closed meeting at Winfield, Ala., with twenty-six baptisms. Began at Bemis, Tenn., Wednesday night, with splendid audiences. I go from here to Chalybeate, Miss."

Dr. W. W. Stone, Palacios, Texas, July 16: "I closed at Sheridan on July 3, where I rallied some scattered brethren, with a promise to begin their regular Lord's-day assemblage. The gospel had not been preached at Sheridan before."

G. B. Derryberry, Columbia, Tenn., July 17: "I have placed myself in the field for the remainder of this season to do evangelistic singing, and my time is only filled for two weeks; so any one wanting a song leader may address me."

Charles L. Spier, Bogata, Texas, July 11: "This leaves me in a very good meeting at Bogata. Will go next to Bluffton, Ark. I have time for a meeting in August. Those interested may address me at 1713 O'Neal Street, Greenville, Texas."

H. A. Brown, Gainesboro, Tenn., July 20: "I have just closed an eight-days' meeting at Cub Creek, in Jackson County with thirty added to the church at that place. I will go to West Tennessee for several meetings, beginning at Alwood next Sunday."

George W. Graves, Nashville, Tenn., Route 12, July 20: "My meeting at Shiloh continued seven days. There were six baptized and two restored. At present I am in a meeting with the Union congregation. Both of these meetings in Jackson County, Tenn."

M. D. Baumer, Carthage, Tenn., July 12: "I preached in the Presbyterian church house at Gordonsville, Smith County, on Lord's-day afternoon. Seven members began regular meeting there. Four others will meet with them. I hope to be with them again on August 2."

Gardner S. Hall, Union City, Tenn., July 21: "I closed a week's meeting at Englewood, in Obion County, last Sunday night, with eleven baptisms and two restorations. I came to Freemont to begin last night, but was rained out, so will begin this afternoon. I am to go to Bethel, near Hornbeak, next Lord's day."

E. E. Shoulders, New York, N. Y., July 20: "The proper address of the church here is 226 West Fifty-eight Street—not 226 West One Hundred and Sixty-second Street. Yesterday was our fifth anniversary day of the New York church. We dispensed with the regular sermon and had talks by different ones, which were to the point of living a better and closer life with our blessed Lord. Do not forget the New York work."

J. M. Tucker, 1608 West North Avenue, Chicago, Ill., July 20: "F. L. Paisley, of Paducah, Ky., began a meeting for the church of Christ here, in Room 309, Capitol Building, State and Randolph Streets, July 5, and continued it until the evening of July 19. Five placed membership with the church. Two of these said they had been negligent and wished to renew their allegiance to the Lord. Brother Paisley did some fine preaching. He is a great admirer of the Gospel Advocate."

Will J. Cullum, Livingston, Tenn., July 25: "On the night of July 6 we began a meeting, with S. H. Hall doing the preaching. It has always been hard to get a hearing at Livingston, but from the beginning (with the exception of two nights) the tent was filled to overflowing; in fact, we were able to seat the immense crowds at night, and the day audiences averaged about one hundred and fifty. Visible results, four baptisms. I shall begin a tent meeting at Flat Creek to-morrow."

H. D. Jeffcoat, Ackerman, Miss., July 20: "The meeting at Tilden closed on Friday night, with a large crowd and much interest. We promised to go back for two weeks next July. We are now at old Spring Hill, in Benton County. Three services yesterday, with dinner on the ground. Large crowds. We go to Red Hill next Lord's day for a week, then to Ford's Well on the first Lord's day in August. Claud Williams, of Houston, Miss., our song leader, is doing his part well."

Harvey W. Riggs, Hardyville, Ky., Route 1, July 18: "We closed the tent meeting near Three Springs, Ky., on July 14, with three additions and one restored. We really hoped for more results to come from our efforts in the Master's service there. That little band, led by E. H. Smith, a plain, sincere, hard-working Christian and farmer, is truly faithful and loyal. Each man or boy will lead in public prayer. Here with the Fairview Church since July 15. We are having good audiences and interest. Yesterday two rural schools were present in charge of their teachers, and we had a splendid service. We want to make a good offering to-morrow for the China mission work."

R. A. Craig, Shelbyville, Ky., July 20: "The writer, with A. B. Barret, of Fayetteville, Tenn., assisting, plans to hold a revival in Frankfort, Ky., in August, to continue three weeks. Frankfort, the capital of Kentucky, is situated in the heart of the blue-grass region, being thirty miles from Lexington, thirty-six miles from Paris, and forty-six miles from Winchester. For a number of years I have given my time to this section of Kentucky, evangelizing in needy places; and having looked into the Frankfort situation, I feel that there is no field that needs the gospel more than does this one, there being no church there after the New Testament pattern. This part of Kentucky is the great battlefield where McGarvey, Lard, Smith, Rogers, Grubbs, Stone, Campbell, and others faithful to the cross wielded the sword of the Spirit; but—alas!—their work has almost sunk into oblivion. The great school at Lexington has been taken over by the higher critics; boys and girls are being robbed of their simple faith in the word of God; no longer is the Bible respected in this once great institution of learning. So we few Christians who are making a stand for the primitive order of things are going into the enemy camp to restore the ancient order of the church. To do this, we must have the coöperation of the churches that stand foursquare on the word. We must put on a campaign of advertising which will reach every home in Frankfort. This means that we must distribute circulars, placard windows, and stretch banners across the streets. Then, too, we must keep a good 'ad.' running daily in the papers. So we are asking the churches to assist us in this great campaign for the Lord by making a liberal donation to this meeting. We believe that there is every indication of the possibility of planting the cause in Frankfort, there being a number of brethren there who go to the country for worship, and there are others who have stated that they long to return to the truth. Please ponder seriously this appeal and send all donations to R. A. Craig, Shelbyville, Ky. Brother Barret and I recently conducted a successful meeting in Shelbyville, with three additions. We are now in a series of meetings at the Forks of Elkhorn, with three added to date."

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EDITORIAL

PHARISAISM.

BY E. A. ELAM.

We should heed the admonition of Jesus: "Beware ye of the leaven of the Pharisees, which is hypocrisy."

He said this to his disciples, and he said do this "first of all."

He further says: "But"—whether or not this admonition is heeded—"there is nothing covered up, that shall not be revealed; and hid, that shall not be known." (Luke 12: 1-3.)

Sooner or later every form of hypocrisy, by whomsoever practiced, will come to light; for God says: "And be sure your sins will find you out." (Num. 32: 33.)

The Lord solemnly warns against the deceitfulness of sin (Heb. 3: 12, 13), and hypocrisy is the very essence of deception. The New Testament shows that some who profess to serve God as Christians only are self-deceived and deceive others.

Then it is most necessary to obey Jesus in bewaring of "the leaven of the Pharisees."

The Pharisees were the most numerous and most "orthodox" religious sect among the Jews. They believed in angels, spirits, and the resurrection, and in this were opposed to the Sadducees, another religious sect. Paul was a Pharisee. (Acts 23: 6-8.) They were scrupulous and punctilious as to outward forms, but paid little regard to purity of heart and life. They with the Sadducees strongly opposed Christ. They tithed "mint and anise and cummin," and "left undone the weightier matters of the law, justice, and mercy, and faith." They should have done the former, but should not have neglected the latter. As it was, they were "blind guides." They strained out the gnat and swallowed the camel. (Matt. 23: 23, 24.) They were great critics, faultfinders, and exacting in telling others what to do; but they said, and did not. They presented a beautiful outward appearance, made long public prayers and great pretensions, but in heart were full of extortion, excess, and rottenness. They were filled with all uncleanness, corruption, iniquity, and hypocrisy. They split hairs over theories, liked chief seats in meetings, sought to be considered the greatest in the kingdom of heaven, and loved religious titles. With all this, they were zealous for their own righteousness, while living in disobedience to God. They were intensely missionary, compassing sea and land to make one convert, making him at the same time "twofold more a child of hell [Gehenna] than" themselves.

Study Jesus' exposition and denunciation of the hypocrisy and corruption of the Pharisees in Matt. 23.

A Lesson for the Church.

There is such a thing now as being church members nominally, or pretended Christians, and even professed guides of the blind, lights to those in darkness, teachers of babes, and instructors of the ignorant (Rom. 2: 17-23); and yet, with all these pretensions and professions, there is such a thing as being "lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God;" and while all this, "holding a form of godliness, but having denied the power thereof." These, says Paul, are "ever learning, and never able to come to the knowledge of the truth," "take captive silly women laden with sins, led away by divers lusts." (2 Tim. 3: 1-7.) What can be the difference between these and the Pharisees, except the Pharisees may have been more moral? One person cannot be all these bad things at once, but any one of them is bad enough in a pretended teacher and leader.

There can be nothing more pharisaical than to split hairs over various theories and to neglect justice and mercy and faith; than to make laws where God has made none, while disobeying some he has made; than to hold "a form of godliness," while denying the power thereof.

The "power of godliness" is the transformation it makes in one's own heart and life—godliness in one's own character; mercy, justice, uprightness, purity, truth, and love; also, hatred of evil and wrongdoing anywhere and in any one. Jesus loved righteousness and hated iniquity. (Heb. 11: 8, 9.)

One's "logical deductions" are far more binding on some than the teaching of the New Testament. The Pharisees by some process of logic had drawn the conclusion and had made the law that to "swear by the temple" is nothing, but to "swear by the gold of the temple" is binding. But Jesus says they were blind and fools.

Are not some theories and contentions to-day as foolish? Are not some who make such contentions as blind?

I cannot undertake and am not able to specify various instances of pharisaism. But saying, and doing not, is one; binding burdens upon others, while doing nothing to lighten them, is another; forever criticizing and finding fault, while not setting a proper example, is another; seeking religious titles of any sort is another; seeking prominence and boasting and self-exaltation is still another. A vast amount of pharisaism can be sifted out by studying and especially by practicing 2 Tim. 3: 1-7. Think a while on "lovers of self," "lovers of money," "boastful," "haughty," "railers," "slanderers," "no lovers of good," "without self-control," "silly women laden with sins," "lovers of pleasure rather than lovers of God;" and yet all these are pretending to learn and to teach the truth! In some places such teachers seem more popular than the humble, meek, modest, truly pure, and sincerely goodly ones. But the Lord knows all who are his.

In vain, it seems, one quotes that which Jesus so strongly teaches against wearing religious titles, seeking chief seats in the synagogues, being anxious for salutations in public places, and striving to be the greatest in the kingdom. It is easy enough to teach that in order to be great one must be a servant, or that the servant of all is the greatest of all, but it is not so easy to practice it. Teaching and practice are two different things.

"QUESTIONS FOR COOPER."

BY F. W. SMITH.

Under the above heading there appeared in the Nashville Banner, July 1, the following list of questions by Atha Hardy to Noah W. Cooper:

As the Hon. Noah W. Cooper is keeping the wires hot with questionnaires, perhaps it would not be amiss to ask him a few questions:

1. Paul, in Rom. 14: 5, says: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." And in Col. 2: 16 Paul says: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." As Mr. Cooper neither believes in nor practices the above portion of the word of God, could he tell us why?

2. The Bible says: "That which befalleth the sons of men befalleth beasts: as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no preeminence above a beast." (Eccles. 3: 19.) Does Mr. Cooper believe this? If so, he goes farther than those wicked scientists who say that man descended from a beast, but is not one now.

3. Does Mr. Cooper believe that the earth has four corners, as the word of God states? (Rev. 7: 1.) Or does he believe the earth to be round, as the wicked scientists say?

4. Solomon (Eccles. 9: 5), Isaiah (26: 14), and Job (7: 9) all state that there is no life after death. Do you believe this portion of God's word, Brother Cooper?

5. According to Gen. 1: 20, 21, the fowls of the air were made of water, but according to Gen. 2: 19 the fowls were made out of the ground. Could Brother Cooper tell us which is correct?

6. Gen. 7: 2, 3 states that the clean beasts went into the ark by sevens, but Gen. 7: 8, 9 says the clean beasts went into the ark by two and two. Now, Brother Cooper, did the clean beasts go into the ark by twos or by sevens? Of course, you know.

7. God's word says the sun goes around the earth. (Eccles. 1: 50.) Do you believe this?

8. The Scriptures say that the earth is stationary. (Ps. 93: 1; 96: 10; 104: 5). Now, Brother Cooper, do you believe the above portion of the word of God, or do you again side with those wicked scientists?

9. As there is so much of the Bible that you do not believe Brother Cooper, do you not consider yourself inconsistent to insist on all others believing literally all the Bible?

ATHA HARDY.

Asben Hill, Tenn., Route 2.

While the Gospel Advocate holds no brief for Mr. Cooper and does not wish to appear in the rôle of his defender, yet it will, because of the general interest in and the relation of Mr. Hardy's questions to the subject of religion, give them some notice.

Our friend evidently thought he was propounding to Mr. Cooper some "unanswerable" questions, and questions that would *knock* the Bible, as a divinely inspired book and an infallible guide in religion, into *smithereens*. It is painfully true, however, that, with Mr. Cooper's view of the Jewish Sabbath, he cannot sustain his position in the light of the quotations regarding the keeping of days submitted by Mr. Hardy; but with the proper division and application of the word of God, Mr. Hardy's question No. 1 presents no difficulty at all.

The Jewish Sabbath with its restrictions was abrogated in the death of Christ, a thing that Mr. Cooper seems never to have learned, and Paul was showing that while no one was *commanded* to keep any day "holy," yet any Christian is at liberty to so regard any day as such to himself. The disciples met together on the first day of the week to eat the Lord's Supper and perform other acts of worship (Acts 20: 7), but were never commanded to keep the first day of the week as the Jews kept Saturday (Acts 20: 7; 1 Cor. 16: 1, 2). Mr. Cooper or any one else can regard any day "holy" to himself, but he must not seek to bind such on another. However, the Lord's day should not be made a holiday, but a day of religious service.

In question No. 2, Mr. Hardy seems to think that the Bible classes man in his death with the beasts of the field. That is true regarding man's body and the breath of animal life, for in this respect the bodies of man and beast are both mortal and return to the dust whence they came. But Jesus Christ asked his disciples a question that shows the *preëminence* of man over the beast—viz.: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep!" (Matt. 12: 11, 12.) Again: "Fear not therefore: ye are of more value than many sparrows." (Matt. 10: 31.) In what *sense*, then, and *why*, is man of more value than the beasts of the field in both life and death? (1) Because of his creation. "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the birds of the heavens, and the fish of the sea, whatsoever passeth through the paths of the seas." (Ps. 8: 4-8.) In life man was given the lordship of the earth because of his superiority to all other created beings, because he was created in the "image" of God, possessing attributes akin to the infinite Father. (Gen. 1: 26-28.) Man *alone*, of all earth's inhabitants, has the power to *reason*, a thing that has been *demonstrated* over and over again. (2) Man is at least a *dual* being, possessing a body and a soul; and while his body, like that of the beast, returns to the dust, his "soul" will *continue to exist* through all eternity as a conscious entity. "And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25:46.)

In question No. 3, Mr. Hardy wishes to know if Mr. Cooper believes the earth has four corners. Of course, Mr. Cooper, Mr. Hardy, and Mr. Everybody Else believes that *in the sense* in which it is used in the Bible, for they are constantly using in their speech the four points of the compass—viz., north, south, east, and west.

Question No. 4 deals with life after death, and the answer is: No, there is no *animal* life of man after death any more than there is of the beast. But the *inner* man, the *soul*, continues to exist.

In question No. 5, Mr. Hardy betrays a lack of sober thought that is absolutely surprising. Gen. 1: 20, 21 *does not* state that the fowls were made of water, and our friend evidently *misread* the record, which is as follows: "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good." Now, what is there in these scriptures to sustain Mr. Hardy in his efforts to discredit the Bible? He should be more *particular* before rushing into print with his *lack of a knowledge of the plain statements* of the Bible. But in this he is like all the learned (?) scientists who discredit the Bible—viz., ignorant of the simple statements of holy writ.

Question No. 6 leaves Mr. Hardy in no better attitude toward a knowledge of the Bible than does his question No. 5. He "thinks" he sees a *contradiction* in the Bible narrative regarding the beasts entering the ark. Here is the record: "Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according unto all that Jehovah commanded him. And Noah was six hundred years old when

the flood of waters was upon the earth. And Noah went in, and his sons, and his wife and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of birds, and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah." Now, any one can see at a glance that in verses 2 and 3 God is giving Noah directions concerning the "number" and "kind" of animals to take into the ark, while the record of their "entering" the ark is not given until we reach verse 9. If Mr. Hardy will read and study the Bible instead of the writings of infidel scientists, he will keep himself out of the public prints with such a list of questions as he has propounded to Mr. Cooper. But I dare say his knowledge of the Bible is on a par with that of the *big* lawyers that defended Mr. Scopes.

In question No. 7, Mr. Hardy thinks he finds a contradiction of the revolutions of the earth around the sun, but no such contradiction exists. The Bible was not written to teach either geology or astronomy, and much of its language is accommodated to to the ideas and customs of the people. Why does Mr. Hardy himself say the sun "rises" and "sets?" Because to him it so appears, and he will so write and speak. But, in reality, does Eccles. 1: 5 sustain Mr. Hardy's charge? Adam Clarke, a most learned commentator and translator of the Bible, states that "all the versions agree in applying the first clause of the sixth verse to the *sun*, and not to the *wind*. Our version alone has mistaken the meaning." Commenting on Eccles. 1: 5, 6, Clarke says: "It is plain, from the clause which I have restored to the fifth verse, that the author refers to the approximations of the sun to the *northern* and *southern tropics*—viz., of Cancer and Capicorn. . . . His *annual course* through the twelve signs of the zodiac, when, from the equinoctial, he proceeds southward to the tropic of Capricorn; and thence turneth about toward the north, till he reaches the tropic of Cancer; and so on."

Mr. Hardy, in question No. 8, finds as he *supposes*, a statement that the earth is "stationary;" but, unfortunately for his hunt for contradictions in the Bible, the passages he submits *do not* sustain his contention. There is a vast difference between the word "established" in the passages cited and the word "stationary" used by Mr. Hardy. The Psalmist refers to the order of the world and the laws which control it when he says: "The world also is established, that it cannot be moved." God has so established or fixed the material world and its laws that naught can be disarranged by the power and wisdom of man. All that man can accomplish with his inventions must be done in harmony with some fixed law of God.

WHO THEN CAN BE SAVED?

BY F. B. SRYGLEY.

In the Apostolic Review of June 23 there appeared the following apology made by Brother L. E. Ketcherside:

Dear Brother Sommer: In reference to my statement in the Review of 9th inst., I think I owe the Review managers an apology, as well as the faithful disciples of Indianapolis. I should have given more attention to the Church Directory before writing the statement that I wrote. It was simply through neglect that I did not do so. I sincerely ask the forgiveness of the Review managers and publishers for any heartaches resulting from my article, and will try to be more careful hereafter.

The statement for which the brother so graciously apologizes to the managers and publishers of the Review was to the effect that there was only one congregation of disciples in Indianapolis, and for that statement the Review called the brother's attention to the fact that, according to the Church Directory furnished by the Review, there were two congregations in the city—one on the North Side and the other on the East Side. It was perfectly natural that Brother Ketcherside should feel like making this apology, since he had contradicted the Church Directory furnished by the only loyal Review. It would be too bad for Brother Ketcherside to get out of harmony with anything which this paper publishes, as it is the only paper that is entirely right all the time. According to the Review Directory, the brother was simply mistaken about the number of "faithful disciples" there are in the large city of Indianapolis, but I see no occasion for any great heartache over the matter. Of course, it is always better to be accurate, but even two congregations of faithful disciples in a city the size of Indianapolis is nothing to boast of, especially as it has been the home of the only loyal paper in the world, so far as I know. The Review has, no doubt, converted some people to its theory of withdrawing from every disciple as a "new digressive" who even believes that he might teach or be taught in a Bible school. It seems like it will take the Review some time to convert the world at its present progress. In the apology to the publishers and managers the brother further deposes as follows:

I sometimes wonder if I am too enthusiastic in my effort to urge the brotherhood to greater activity. But when I see the zeal of the enemies of the cross of Christ and the comparative unconcernedness of my own brethren, I cannot refrain from weeping. When I think of the zeal of our erring brethren of the South in contrast with our good brethren of the North, it is saddening to me indeed. My heart is indeed heavy for Israel.

No, brother, I do not think you are too zealous in urging "the brotherhood to greater activity;" but I think you are too inconsistent in opposing the teaching of the Bibe and other things through a Bible school founded by man and favoring the teaching of the Bible and other things through the Review, founded by Benjamin Franklin.

The brother says: "When I see the zeal of the enemies of the cross of Christ and the comparative unconcernedness of my own brethren, I cannot refrain from weeping." Dry your eyes, brother, and look the situation squarely in the face. May it not be your inconsistency above referred to that has dried up the zeal of those whom you call your "own brethren?" Does the brother mean that every one is an enemy of the cross of Christ who doe not bow to the inconsistency of the Review and its admiers? If so, there are many enemies, and "my own brcherhood" is a slim crowd without much zeal or anything else to commend them to these enemies of the cross of Crist.

The brother is very sad when he sees the zeal of his "erring brethren of the South in contrast with our good brethren of the North." Why does he think his brehren of the North are such *good* brethren, while his bretiren of the South are *erring* brethren? It cannot be that his brethren of the North are *good* because they are lackin in zeal; neither can his Southern brethren he *erriv* brethren because they do not preach the gospel, for many of them do. The brother may not be willing to give the real reason, but, as it seems to me from this distance, the reason is, these Southern brethren will not bow to the inconsistency of the Review and its admirers.

This apology made by Brother Kethcherside led Brother C. W. Sommer, the office editor of the Review, to follow the example of Brother Ketcherside and also make an apology in these words:

It is a rare thing that Brother Ketcherside has one, and we honor him for it. He has acknowledged a misake (and a mistake it was even though it was through nisinformation) without any attempt to justify himelf. Then we, in attempting to correct that mistake, mae a statement that's misleading, and we'll follow his exaple in acknowledging it. We said there were two congegations in the Church Directory, and that two other asemblies have sprung up of recent years, leaving the impression there were four loyal congregations. Well, ther are only two we count as loyal; the other two, however are the result of these other congregations' upholdin the New Testament church so strongly that these tw felt constrained to move to themselves where they couldhave

what they desired in the way of teachers and teaching. In the sense of separating "the sheep from the goats," we consider we've been at work; but we plead guilty to the charge that we've not done what we could have done.

It was very careless to make the impression that these assemblies that had sprung up of recent years are loyal, when they claimed the right to "have what they desired in the way of teachers." I think the brother has inadvertently given the thing away. These brethren would not allow the Review to select all the preachers for them, and, of course, they could not be loyal in Brother Sommer's estimation. Brother Sommer's statement agrees with the facts as stated by one who is familiar with the two assemblies that Brother Sommer says he does not count as loyal. This witness testifies as follows:

The "other two assemblies" did not pull off, but began the work, and because they would not bow to the rule of the Sommers and the Review they are "branded" as "unloyal" and "new digressives." These two congregations are as true to the New Testament as any congregations I know anything about.

It will be noted that this brother says "these two congregations are as true to the New Testament as any I know anything about." Therefore, they are not disloyal to the New Testament, but to the Review; and it seems that, in the estimation of C. W. Sommer, to be disloyal to the Review is to be disloyal indeed. But these two loyal congregations in Indianapolis have separated "the sheep from the goats." I suppose the brother here takes his figure from that eternal separation that will take place in the great judgment day. This almost sounds like the anathema of Rome to me. If a congregation in Indianapolis dares to select a teacher outside of what has been called the "Review family," he must stand on the left hand with the goats! There was no chance here for repentance, for the Judge had decided the question and made the eternal separation. This would really be amusing if it were not so serious. It is strange how far a man's prejudice will lead him. If this is a fair sample of the domination of the Review, I congratulate these brethren in their escape from it. The thing for these brethren to do is to go right on preaching the gospel and practicing its precepts and pay as little attention as possible to the anathemas of the Apostolic Review, as nearly everybody else is doing.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

The Library of Congress is next on our list of public buildings in Washington, it being the fourth and last of the buildings in the Capitol group. I hesitate to attempt to describe the Library, for I cannot appropriately picture in words the beauty of its interior. It surasses in that respect all other public buildings in the capital, and, it is said, no building in the world surpasses it in beauty. The decorations are all the work of American architects, painters, and sculptors; hence, we have especial reason for appreciating its marvelous beauty.

Its grounds adjoin the grounds of the Capitol, the Library being east of the southern extension of the Capitol and about five hundred yards from it. The building is not remarkable for its size in this city of big buildings, although it covers three and a half acres of space, set in the midst of ten acres of ground, is three stories in height, and has more than eight acres of floor space. Nor does it rival the Capitol in exterior beauty and impressiveness, although it is a handsome structure of white New Hampshire granite, its third story surmounted by a huge black copper dome, the panels of which are covered with gold leaf. It represents an outlay, including the grounds, of about seven million dollars.

The building consists of a great central rotunda, inclosed in a parallelogram of halls and galleries, with square pavilions, or towers, in the corners. Four open courts in the space inclosed furnish light and ventilation to the rotunda in the center and to the galleries and pavilions inclosing it. It is said to be the best-lighted library building in the world, having nearly two thousand windows.

The approaches and entrance to the building are on the western front, facing the Capitol, where a grand staircase on either side leads to a wide facade, or esplanade. Below this esplanade, on the street level, is a fountain, representing the Court of Neptune, its broad, semicircular basin containing the bronze figure of the fabled sea god, surrounded by Tritons, sea nymphs, and other denizens of the deep, jets of water from their horns or mouths catching the sunlight from every angle.

From this front esplanade, or open porch, a broad flight of steps leads to the three entrance arches of the front, the bronze doors of which deserve attention, embodying the development of recorded knowledge from its earliest dawn to the modern preservation of history, science, and truth by the art of printing.

Entering the corridor, or vestibule, along the west front, is like being ushered suddenly into a fairy land of the imagination—a bewildering vista of gleaming white marble piers and Corinthian columns, floors of beautifully colored mosaic, and ceilings richly ornamented in gold and harmonious colors. The building is peculiar in this respect: the walls, columns, and piers are nearly all of purest white, and the colors are shown in the mosaic floors and in the allegorical and historical figures on the ceilings and above the arches and doorways, done in exquisite coloring.

Arches lead from the vestibule to the central Stair Hall, which has been designated as "a vision in polished marble." Here great staircases of white marble on each side lead to the balcony above. The Hall rises seventy-two feet to the vaulted ceiling below the skylight, presenting an indescribable vision of shining white columns and richly ornamented arches and ceilings above the balconies that border the Hall.

A lobby leads from this central hall to the Reading Room—an octagon-shaped room one hundred feet in diameter and rising one hundred and twenty-five feet to the inner ceiling of the dome that crowns the building. In this room the white marble so much in evidence in other parts of the building gives place to soft shades of yellow, brown, and red, the columns being of red Numidian marble, resting on bases of brown Tennessee stone, the arches of Sienna marble. The room is fitted with two hundred desks and chairs for readers, arranged in a semicircle, and with rows of cases for cards containing the names of authors and titles of books. Space in the center of the room is occupied by the issue desk for the use of the attendants who bring from the book stacks in the adjoining galleries and corridors books requested by readers. Books can ordinarily be delivered to readers in about five minutes after the request has been handed in. Electric book carriers connect the issue desk with the north and south book stacks, and an electric book carrier runs through a tunnel twelve hundred feet long connecting the Capitol with the Library, the passage taking only three minutes.

No visitors are allowed on the Reading Room floor, it being for readers only, and one thousand can be accommodated in the various reading rooms and alcoves. Not less than three thousand, it is said, visit the Library daily. By ascending to the second gallery above, visitors can look down and have a good view of the reading room.

The Library of Congress is not a circulating library, but is what its name indicates—a working library for members of Congress, and also for others who go there to read or consult books on various subjects.

Opening on the corridor extending south from the central hall is a large reading room reserved for the use of

Representatives, and no room of the Library is more lavishly and sumptuously ornamented; and just beyond it, occupying the southwest pavilion, is the Senate reading room, also a handsomely ornamented room. These rooms are not open to visitors except as a special privilege.

The Periodical Room, or Public Reading Room, occupies a great hall extending along the south side of the building, and is entered from the south corridor. It contains newspapers from all parts of the United States and from many foreign countries, and also a great supply of weekly and monthly periodicals. The newspapers are conveniently arranged on racks, and readers can readily find the latest available edition of any newspaper on file, and attendants are at hand to procure publications that have been filed away. This room is fitted with two hundred desks and chairs for the convenience of readers.

In the various halls, corridors, and pavilions are so many objects of interest and beauty that weeks would be required to examine them all; but they are so systematically and carefully arranged that students can readily find books, music, papers, manuscripts, or other objects of special interest. However, as a visitor to the Library recently suggested, the building itself is so beautiful that nothing in it excites as much interest and admiration as the Library itself does.

The most beautiful single object there is perhaps the mosaic Minerva on the landing between the first balcony and the balcony of the reading room. This piece of mosaic, fifteen feet high and nine feet wide, formed of tiny pieces of mosaic no larger than my thumb nail, depicts Minerva as a chieftainess, whose armor has been partly laid aside and who is now interested in the arts of peace.

On the western side of the first balcony, within a semi-octagonal railed-off space, is a marble cabinet in which is set a case covered with gold leaf and provided with folding doors, and within this case, protected by glass, is the original Declaration of Independence, the writing now almost illegible from the effect of light and air, it not having been always so protected. On the stand below is a case containing the original copy of the Constitution of the United States, similarly protected. A custodian keeps watch and ward over these documents so prized by the people of the United States, and all possible care is taken to preserve the writing from further fading.

On the ground floor, which is entered from the driveway beneath the stairways of the front entrance, are the superintendent's offices, the copyright offices, the reading room for the blind, and many other offices. The service rendered to blind readers is country-wide, through loans by mail, post-free under special provision of law. On the top floor of the building an excellent cafeteria is conducted.

The Library now contains more than three million books; also a great collection of prints, maps, music, manuscript, etc. It is the largest collection of books in the United States and the third in size in the world, being surpassed by only the British Museum and the French National Library. The main collections are strongest in bibliography, history, political and social sciences, public law and legislation, the fine arts, American local history, biography, and genealogy.

Two copies of every book copyrighted in the United States are deposited in the Library; hence, the number of books there is constantly increasing from that source, as well as from other sources. An exact system of filing by cards is observed, and by consulting the cards in the cases in the reading room and thus ascertaining the library number of any book desired, it can be procured with little delay. There's more than a hundred miles of shelving in the book department, all accurately numbered and lettered, and the attendants can readily find any book in the library if its library number is known. Ordinarily within five minutes from the time a request is handed in the book desired is in the hands of the reader. The Library is absolutely free to all readers over sixteen years of age.

The books are catalogued and the printed catalogues are distributed to the various libraries of the country. Books needed in any part of the United States are furnished through local libraries. By means of interlibrary loans, special service is rendered to investigators engaged in research work in various part of the country. The purpose of the Library is the freest possible use of the books consistent with their proper care and the widest possible use consistent with the convenience of Congress, the primary purpose of the Library being for the use of our national lawmakers.

Appropriations are made annually by Congress for the maintenance of the Library, the total appropriation in 1922 being $711,745.99. The building is open from 9 A.M. to 10 P.M., except on Sundays and most holidays, when it is open from 2 to 10 P.M.

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QUERY DEPARTMENT

BY H. LEO BOLES

Please give me the Greek word for the word "prophesy" in 1 Cor. 14: 31.—X.

The Greek word for "prophesy" in 1 Cor. 14: 31 is "propheteuo," and means to teach, refute, reprove, admonish, comfort one another. So says Thayer.

✡ ✡ ✡

In Mark 14: 51, 52, we have the following: "And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked." Please advise who the "young man" was (give name) and who the "young men" were (give names).—P. D. HENDERSON, Smith's Grove, Ky.

We do not know who this "certain young man" was. It is evident that he was not one of the twelve. Some have supposed him to be Mark, who wrote this book; but this is only a conjecture. As the guards laid hold of him, he fled and left his garment, which was "a linen cloth cast about his naked body." He simply slipped out of his garment and escaped arrest. We are told that people in that Eastern country dressed then, and many do now, with very loosely fitting garments, and they could suddenly disengage themselves from the garment and elude arrest.

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Please answer these questions through the Gospel Advocate: (1) Since we are commanded to lay by in store upon the first day of the week as we are prospered, and we know that God commands us to give of our means, how much of our income should we give? (2) If a man is very poor and owes a debt, does that excuse him from giving? (3) Would it be safe to teach the people that God requires a tenth? (4) If a man gives freely, will he prosper?—E. T. BRAZZELL, Manila, Ark.

1. The Lord does not specify "how much of our income" we should give. We are taught that the Lord loves a cheerful giver, and that we should give as we are prospered, but no stated amount is required. Under the law of Moses they were required to give one-tenth in addition to the other sacrifices which they were to make, but under the law of Christ encouragement is given for liberality. No tax is levied upon God's people to-day. It is not the spirit of Christianity to force any one to do any service to God. All service must be voluntarily given. Surely Christians ought to do as much as was required of the Jews. All Christians should cultivate liberality and generosity in the Lord's work.

2. It does not excuse him from giving if he has anything to give. Some one has very aptly said that there are but two classes, the giver and the receiver. If one is not able to give anything, then he should be given to. Many make the excuse of poverty for not giving. They have not industriously labored to have something to give, and are to be condemned for such an idle life. Again, some are so extravagant that they have nothing to give on Lord's day. These also are to be condemned. We need not think that we can rob God by contracting a debt.

3. No. It is never safe to teach the people anything that God does not teach them. Nowhere in the New Testament Scriptures are we taught that God "requires a tenth" of his people. They should be encouraged toward liberality, but should not be taught that God requires any specified amount.

4. Yes, if he is faithful in living the Christian life. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, He hath scattered abroad, he hath given to the poor; his righteousness abideth forever. And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." (2 Cor. 9: 6-11.)

✡ ✡ ✡

(1) Please explain in full how far advanced a missionary has to be. (2) Should one decide early in life to be a missionary, would he have to go on and take a regular high-school and college course, or would he only have to take what he would need in that line of work? (3) Are there any requirements as to physical condition and age to be a missionary? (4) When one decides what country he wishes to go to, about how long does one have to study the language of that country? (5) Is there any hope of the church of Christ having missionaries in China soon? (6) Is this the only country where the church of Christ has no missionaries? (7) How many churches of Christ are there in the United States, and what is their membership? (8) Do you know of any State in the Union where there are no churches of Christ? (9) Can you study any language you wish to at David Lipscomb College? (10) What is the standing of the college? Is it a senior college? If not, is there any prospect of its being one in the near future?—NELLIE MAY FORREST, Niota, Tenn.

1. One should have as good an education as is possible under the circumstances. Of course, a knowledge of God's word, aptness to teach it, and a love for the salvation of souls are the essentials.

2. The regular high-school and college courses are not essentials, but they are splendid assets. A general or broad education is best before one begins to specialize.

3. There are no requirements "as to physical condition or age to be a missionary." If one goes to a foreign country, one should be in sound health and of sufficient age and experience to render the best service. Usually the one who does this kind of work is dependent upon the churches, and the churches are not willing to send and support one in a foreign country who is physically unable to do the work.

4. It would depend upon how apt one is to learn as to how long it would take one to learn the language of a country. Some languages are more difficult than others. Much would depend upon the previous training in high school and college.

5. Yes. There is hope of the church of Christ "having missionaries in China." There is now a call for some one to go to China. Write Brother Don Carlos Janes, Dearing Court, Louisville, Ky.

6. No. There are a number of countries where there is no faithful representative of the church of Christ.

7. I have no accurate statistics for the present time. The census for religious bodies for the year 1906 gives the following report: "The total number of communicants reported is 159,658; of these, as shown by the returns for 2,642 organizations, about forty-one per cent are males and fifty-nine per cent females.

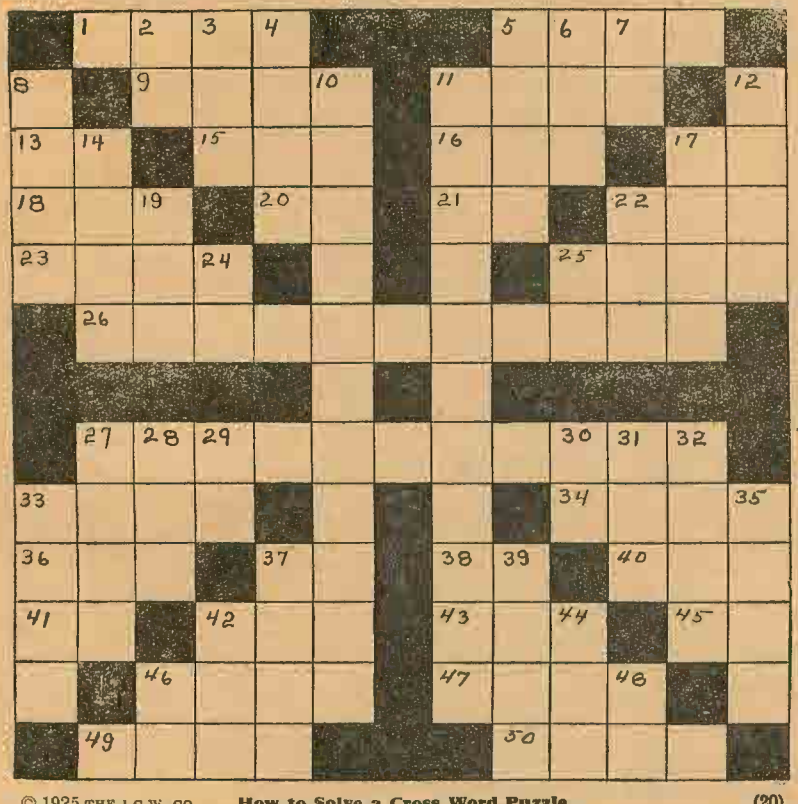
8. There are a number of States which have no church of Christ. Among these are Connecticut, Massachusetts, Rhode Island, and others.

9. At David Lipscomb College you can study the following languages: English, Latin, Greek, French, and Spanish. All these languages are taught by very efficient instructors.

10. David Lipscomb College is a member of the Tennessee College Association and the American Association of Junior Colleges. It is now offering the four-year college courses.

BIBLE CROSS WORD PUZZLE

THERE are four long words of quite unusual difficulty in this design, but all the others are unusually easy to fill in. You can guess at least two of the long ones without a reference book.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (20)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 20

HORIZONTAL

1 Rachel's older sister.
5 Not difficult.
9 A Benjamite. (1 Chron. 8: 15.)
11 Too.
13 Son of Jose. (Luke 3: 28, 29.)
15 Epoch.
16 To cut off the branch of a tree.
17 A college degree.
18 It is (poetical).
20 A Jewish month.
21 Hebrew prefix meaning to spring.
22 A stronghold of Moab. (Isa. 15: 1.)
23 A Gershonite Levite. (2 Chron. 29: 12.)
25 One who composes verse.
26 A believer in the strict observance of the Sabbath.
27 One of the greatest of the kings of Assyria (possessive).
33 Where the widow's son was raised from the dead. (Luke 7: 12.)
34 Shed in sorrow.
36 A king of Judah.
37 New Testament (abbr.).
38 That is (Latin abbr.).
40 To bind together.
41 That thing.
42 Seventh of the minor prophets (abbr.).
43 Yes.
45 Prefix meaning "down."
46 Belonging to her.
47 Close by.
49 A flock of cattle.
50 What the wise men saw in the east.

VERTICAL

2 Each (abbr.).
3 They exist.
4 A place mentioned in 1 Chron. 5: 26.
5 A judge of Israel. (Judg. 12: 11.)
6 A small venomous serpent.
7 Thus.
8 To measure.
10 Belonging to a town on the boundary of Zebulun. (Josh. 19: 11.)
11 Inhabitant of a large city of Egypt.
12 An arrow or pointed weapon.
14 Gets free from.
17 Appearance, countenance.
19 Large body of water.
22 A city in Babylon. (Ezek. 23: 23.)
24 Nota bene (abbr.).
25 Printer's type which is mixed up.
27 A direction of the compass.
28 A family which returned from captivity. (Neh. 7: 47.)
29 Indefinite article.
30 Old Testament (abbr.).
31 What the disciples used to catch fish.
32 Uttered.
33 What Jael used to kill Sisera.
35 A hollow grass from which papyrus was made.
37 A costly perfume.
39 Organs of vision.
42 Father of Kish. (1 Chron. 8: 33.)
44 To consume.
46 Himself.
48 Egyptian god.

Solution of Puzzle in last issue

J	O	H	N	■	M	A	P	■	S	A	V	E
O	R	E	B	■	A	P	E	■	C	R	O	W
N	E	W	■	C	R	O	W	N	■	A	W	E
A	■	S	O	■	■	S	■	■	A	M	■	R
■	■	■	A	M	■	T	■	O	X	■	■	■
C	■	E	K	E	■	L	■	R	E	D	■	O
H	A	G	■	D	R	E	A	D	■	A	U	G
■	H	O	S	E	A	■	M	E	A	N	S	■
R	A	■	■	S	P	E	A	R	■	■	E	D
A	■	S	O	■	H	A	S	■	B	C	■	O
M	■	H	■	H	A	G	A	R	■	A	■	R
■	M	E	N	E	■	L	■	V	A	I	N	■
D	U	M	B	■	H	E	N	■	S	N	O	W

OBITUARIES

McDONALD.

George W. McDonald was born eighty-seven years ago, in Lee County, Ga., and departed this life on February 1, 1925, at the home of his only son, W. W. McDonald, with whom he made his home. He is also survived by a small grandson, G. W. Howell. Brother McDonald was married fifty-five years ago to Miss Zilpha Melvin, who preceded him in death a few years. The community, the home, and the church will miss him. Brother McDonald had been a faithful and loyal member of the church of Jesus Christ at New Hope, near Albany, for a long number of years, being senior elder for that congregation. His life was an inspiration to all who knew him. His chief joy was in things pertaining to salvation and the promotion of the cause and kingdom Christ died to establish. Though he had passed threescore and ten, with eyesight too dim to read, he was cheerful, and would lift his feeble voice in song and praise and take an active part in the Bible lessons, answering and asking questions from the Scriptures. His life was one of righteous fruit bearing. His mission fulfilled, God called him up higher to his reward. "For to me to live is Christ, and to die is gain." "Blessed are the dead who die in the Lord."

A FRIEND.

HICKMAN.

Roy Madison Hickman was born on October 16, 1901, and died on March 7, 1925. It was my pleasure to know Roy for several years. His morals were good. He was a graduate of the Cullman County High School. He received an internal bruise in a game of ball that resulted in his death. It was my great pleasure to visit him during his sickness and talk to him about his spiritual welfare, to take his confession and baptize him. He did not live long after he obeyed the gospel, but we feel that his conversion was genuine. Roy was young in years, but he has left to those who survive him a memory that will prove a blessing and a bendiction. To know him was to love him. Honorable, truthful, clean in thought and life, tender as a child and gentle as a woman, he was an unusual combination. He made friends with all ages and classes. He was especially kind and thoughtful of old people. He leaves a precious mother, a devoted father, an affectionate sister, a loving brother, with other relatives and many friends. To all of them I would say: Look beyond to the crown unfading, the reward that awaits the faithful in Christ.

M. A. CREEL.

DUGGER.

Sister E. E. Dugger, aged sixty-seven years, died at the home of her daughter, Mrs. F. F. Locke, in Lawrenceburg, Tenn., Tuesday morning, February 10, 1925. Sister Dugger had been a great sufferer, but she bore it all with patience and Christian fortitude. The cause of her death was an attack of pneumonia. Sister

Dugger was a Miss Thurman before her marriage. Her husband died nineteen years ago and left her with the care of the children. She was a most estimable Christian mother. She lived to see all of her children in the church. This was a great consolation to her. She leaves seven children—four boys and three girls. They are: John Dugger, Ethridge, Tenn.; Mark and Andrew Dugger, Lawrenceburg, Tenn.; Charlie Dugger, Clovis, New Mexico; Mrs. W. R. McKissick, Columbia, Tenn.; Mrs. P. A. Hickman, Lynnville, Tenn.; and Mrs. F. F. Locke, Lawrenceburg. She also leaves three brothers and two sisters, as follows: William Thurman, Franklin, Tenn.; Robert Thurman, Nashville, Tenn.; James Thurman, Culleoka, Tenn.; Mrs. J. S. Green, Franklin, Tenn.; and Mrs. Fannie Dugger, Columbia, Tenn. Sister Dugger loved the church and the pure word of God. She will be missed in the town and the church. To the bereaved children I would say: Live for the good that you may do, as your dear mother lived, and all will be well.

THOMAS C. KING.

WALLACE-WALLACE DEBATE.

BY W. CLAUDE HALL.

At Ada, Okla., Foy E. Wallace, Jr., engaged H. W. Wallace (digressive) in a four-nights' discussion of the following subject: "Instrumental music, as an aid to singing in Christian worship, is scriptural." The debate began on June 30, and was held in the new convention hall, which will seat over fifteen hundred people. The writer was chosen as timekeeper for Brother Wallace. It is the first debate I have ever attended in which the speakers deported themselves in such a Christlike manner that neither had to be corrected or interfered with during any of their speeches.

H. W. Wallace had some questions propounded to Brother Foy Wallace, the answering of which resulted in a challenge from H. W. Wallace for this debate.

The "psallo" argument was used considerably. The "walking-cane" argument was used but once. Foy E. made it look so puerile that nothing else was said about it. H. W. tried to show that Ps. 87 was a prophetic vision of the church; he also had musical instruments in heaven.

I think that all the arguments were met as ably and convincingly as is possible. Foy E. debates for the benefit of the hearers assembled, and not to try to catch his opponent in little traps and quibbles.

Ada is a thriving little city of twelve thousand people. The Southeastern Teachers' College is located here, having twenty-five hundred students in attendance this summer. The Portland Cement Company has its largest plant here, which makes a daily shipment of from forty-five to fifty carloads. The church is a good one, and, so far as I could discern, is doing its duty.

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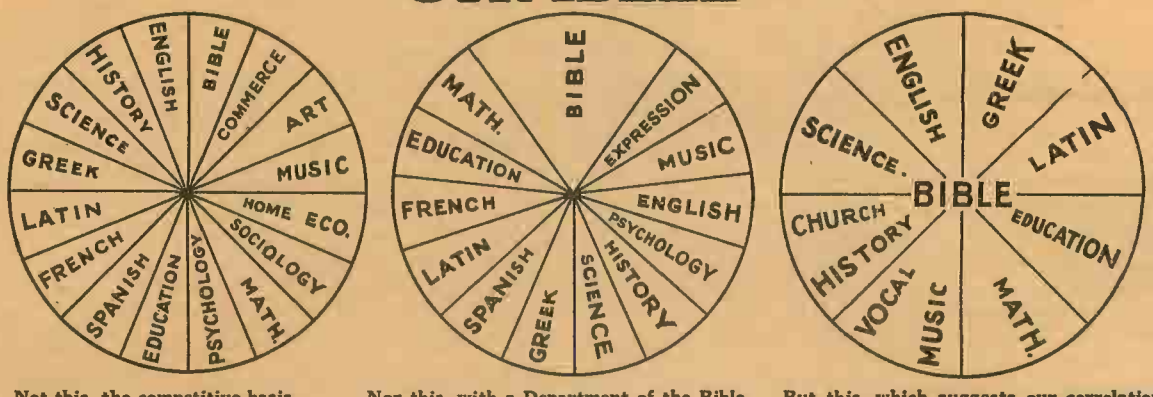

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FACTS REGARDING THE LAMINE CHURCH LAWSUIT.

BY J. G. MALPHURS.

Inasmuch as some of the daily papers, especially of Missouri, have had something to say regarding the lawsuit which the above-named church was forced into by the "digressives," and because these reports did not get the issue squarely before the public, it is but justice to both parties that the facts be stated as they are.

"Lamine Christian Church," as it has been known for practically sixty years, has an interesting history, which I shall not take time to explain now. It is a strong rural church a few miles from Blackwater, Mo. The "digressives" have tried to get this church under their control before, but all attempts have met with failure. The immediate trouble which brought about the lawsuit has for its leader Gus R. Schuster, who sometime past had been asked to prove himself for an elder. Over the protest of the church last fall he began seeking a register for a Christian Church who favored innovations in the worship. He was asked to resign as elder and cease his opposition to the church in creating a faction. (Rom. 16: 17.) He deliberately refused to do so, and the church withdrew from him. Quite a number of the members had been inactive in the church, some of these favoring instrumental music in the worship, some caring nothing for church of any kind. These he lined up, brought them to the church house on January 4, and organized, in a state of excitement, what he called a "Christian Church." He demanded possession of the house, which was refused. Then he brought a digressive preacher and attempted to take the pulpit from me at the very hour I was engaged to preach. Firmly, yet kindly, we stayed with our rights. Mr. Schuster and his followers sued for possession.

The trouble, then, is not, as might be gathered from the daily papers, between Brother Schuster and myself. The real issue is: Shall those who oppose innovations in the worship continue to control the property, or shall those who want innovations take over into another organization this property? The decisions of Missouri courts gave the property of similar cases to those adhering to original doctrine. Being confronted by these decisions, the "digressives" and their attorneys wished to make the impression on the judge that we are a new sect. To assist in this effort, they tried to prove that the church of Christ opposes voting in political elections and that we did not swear when taking the oath. These efforts were but quibblings and were ably refuted; and, on the other hand, abundant proof was offered that Lamine is now what it has always been, that Mr. Schuster and his followers are a new sect, not satisfied with the church as they found it when they were baptized.

The loyal side was ably defended by Brother J. H. Lawson, of Houston, Texas, and three Missouri lawyers. The trial coming at the end of court, the judge will not render his decision until the next term in October. Our attorneys, as well as we, feel sure that the decision will be in favor of the old church.

The above shows the spirit of the "digressives." They are filled with the spirit of the world and care nothing for the right or wrong of a question. If they wanted to do the right thing, they would build a house of their own.

We commend Brother Malphurs and those with him. The house is theirs by virtue of the fact that they

are standing on the original ground of the reformation. The apostles never used the organ. A. Campbell would not preach where one was used. Missouri courts have recognized our transgressive brethren as apostates from the original faith and have refused them any title to houses built by those opposing departures from the original faith. J. A. A.

SOME THINGS PREACHERS SHOULD KNOW.

BY FRED M. LITTLE.

The Gospel Advocate gave its readers the benefit of what I had to say concerning the above subject. A preacher brother in Northwest Alabama writes me as follows concerning what I said:

Dear Brother Little: I have finished reading the Gospel Advocate. Among the good things was your "Some Things Preachers Should Know." To my mind, this should have been said years ago and kept in almost every issue of every paper published by the brotherhood. I am truly thankful that you had the grit to say it. I know not to whom you refer, but I have more than one preacher in mind who needs the lesson. So say on, brother."

A brother who is principal of a public school in a South Alabama town took occasion to congratulate me for speaking concerning individuals and congregations being imposed upon by preachers who do not deport themselves in a way creditable to the calling and dignity of a minister of the gospel of Jesus Christ.

A sister who knew of one incident to which I referred in the article said: "Why didn't you say that to the preacher instead of writing it?" I replied: "There are so many who need the same lesson that I thought a little general discussion along the line would do good."

I would have all understand that I love my preacher brethren. I know by experience their hardships and the sacrifices they are called upon to make. I know we have good, worthy, competent ministers of the gospel who are not sufficiently remunerated to have many things that would add materially to their personal appearance as well as to their comfort. But, brethren, there is no excuse for any of us not being neat and clean when we presume to go before the public as public proclaimers of the word.

There is plenty of water and soap; so why should I mop my face with a badly soiled handkerchief? It is economy to have clean linen. It does not wear out so badly in the wash to have it laundered oftener. Shoes shined look better and last longer than to allow them to stay dusty or muddy. A comb, pocket size, used frequently will add much to the con-

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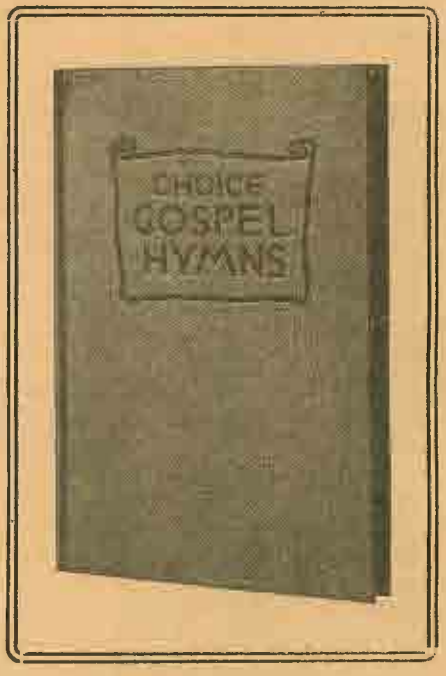

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tour of the most of our heads. Our good sisters with their snow-white pillowcases hate to have them needlessly soiled by heads that need shampooing. If we do not own a pocket-knife, almost any boy will lend us one to do the necessary manicuring to remove the filth-laden, ebony-edged nails. A visit to the dentist to have discolored teeth polished will be appreciated by people who have to look at us while we speak. Following the work done by the dentist by daily use of toothbrush will have a tendency to keep us healthy, as well as to give us a much-needed improved personal appearance. If we propose to shave, let us shave often enough to keep the stubble from being noticeably visible. If we do not shave, it will be in order to keep the beard and mustache brushed.

Our common-school facilities of today enable most people to obtain at least a grammar-school education. The preacher who does not observe the rules of the English language reasonably well will find his hearers questioning his ability to teach the Bible. It is natural for people to reason that if a preacher has not been student enough to learn to apply the very common rules that govern the correct use of the mother tongue, then he is hardly competent to be relied upon as being a dependable teacher of things divine. I am not saying that the conclusion thus reached is necessarily true, but it has its weight. None of us are too old to learn. If there are those who had not the advantages of literary schooling in their youth, they now should, to an extent, make up that deficiency by procuring a text on English and studying it as opportunity affords until they acquire the necessary information to be able to speak correctly. A close observer should be able to learn to speak correctly, grammatically, by hearing those who do speak correctly. Brother, you have no idea how much it detracts from the weight of your sermon for you to unscrupulously slaughter the English language.

Be it known by our brethren that they gain nothing by hurling insinuations and reflections at preachers who have college degrees. Education is necessary. It may be abused by the one who has it, but education rightly used is a blessing. We do well to encourage education. We need more and better-educated preachers.

The illiterate minister may be true to the old Book; the idiosyncrasies of the careless may be condoned; but the "tramp preacher" who roams at large over the country with no objective in view, uninvited by any congregation, who, as a rule, is not amenable to the discipline of any

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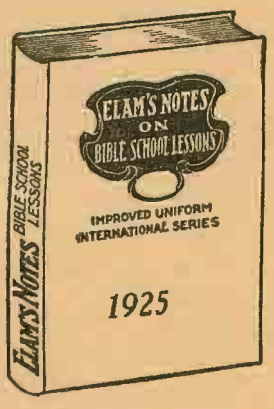

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church, needs to find out that the congregations of the church of Christ do not intend to be imposed upon by the self-imposed dictator. The congregations here in South Alabama have suffered untold injury by just such imposition. My observation has been that such preachers have only destructive sermons. They tear down everything and build up nothing. They stay at no one place long enough to construct anything. They build up a fire and leave it to go out. They defy, they dare, they criticize everybody and everything. They tell of the great things they have done. They set up men of straw and knock them over and then walk off and proclaim: "What a hero am I!" "But they preach the gospel," says one. Yes, but the good they do is evil spoken of; for no preacher is of permanent benefit unless backed up by humble, consecrated living. The life speaks louder than words. Preachers should know these things.

EARNEST WORK.

Life should be full of earnest work,
Our hearts unlashed by fortune's frown,
Let perseverance conquer fate
And merit seize the victor's crown.

The battle is not to the strong,
The race not always to the fleet,
And he who seeks to pluck the stars
Will lose the jewels at his feet.

—Cary.

SELECTED THOUGHTS.

To live by rule is often to miss the nobler mastery, the mental and moral developing of principle.

A noble deed is a step toward God
Lifting our feet from the common sod
To a purer air and a higher view.

I hold that it becomes no man to nurse despair, but in the teeth of clenched antogonisms to pursue the worthiest until he die.

I saw the lightning's gleaming rod
Reach forth and write upon the sky
The awful autograph of God.

Be just and generous with yourself. When you make a mistake, do not be mean enough to hug the failure until you faint.

Be thou like the bird perched upon some frail thing, who, although he feels the branch bending beneath him, yet loudly sings, knowing full well that he has wings.

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WILL WE KNOW EACH OTHER THERE?

BY G. F. MILLS.

This is a question that the pious of earth have brooded over for centuries. Some think that our departed loved ones are ever present with us, though unseen; that they are cognizant of all of our comings and goings. One writer, speaking of his departed companion, puts it thus: "I feel her gentle spirit touch upon my brow, and, comforted, I know that she is ever near." Then we frequently picture our gone-on loved ones as being in heaven enjoying all of the happiness of the celestial city, waiting and watching and longing for our coming.

When these vile bodies of ours shall be resurrected, transformed, made over, spiritualized, immortalized, we shall understand. These spirit bodies will be stripped of all fleshly ties, of all kindred affections and desires of the flesh. There will be neither male nor female, no marrying nor giving in marriage, but all one in Christ.

Peter, James, and John were allowed to see Christ in his glorified state on the mount of transfiguration, their eyes having been adapted to this vision, or miracle. Moses and Elijah appeared on that scene, and were recognized by this trio of apostles. They had never seen either of these patriarchs in the flesh; for Elijah had been translated to heaven in a flaming chariot centuries before, and Moses had also died long years before, for he died on Nebo's lonely mountain on this side of Jordan's wave, and God buried him in the valley in the land of Moab.

Another example of a man in the flesh seeing a supernatural vision is the apostle Paul when he was "caught up to the third heaven" and "heard unspeakable words, which it is not lawful for a man to utter." The beloved John, the Revelator, looking through the veil of intervening space while he was on the isle of Patmos in the Spirit on the Lord's day, saw an innumerable host that no man could number in the city of God.

I am confident, trustful, and satisfied that all who walk the straight and narrow path from earth to that "city which hath foundations," whose maker is God, will have happiness and joys full and complete in the city of our Father, the home of the soul.

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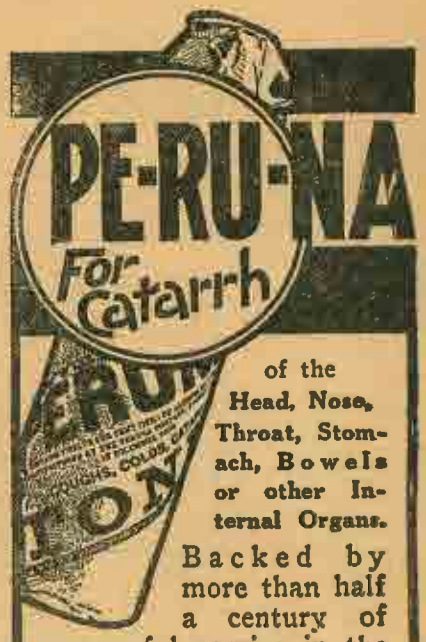

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

We believe the world is getting better. At the same time, we think this would be a difficult question to decide with any degree of certainty. While believers in the Lord have multiplied wonderfully in the last century, the wickedness of men has increased immensely in almost every sphere of human endeavor. Men have not trembled to make inroads even into the sacred precincts of the church of the living God. It is difficult to understand unfulfilled prophecy—if, indeed, it can be understood at all until fulfilled. And while Jesus Christ our Lord declared that "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations," he also asked the question: "When the Son of man cometh, shall he find faith on the earth?" It seems to have been a matter of doubt.

☼ ☼ ☼

The twentieth century, from present indications, would seem to be an age of improvement. In politics and religion, general intelligence among the people seems to be on the increase. But we fear the reaction of the people against the schemes of oppression and tyranny, politically and religiously, will go too far. Socialism is as far wrong upon one side as the combines are upon the other. The same thing must be guarded against in the opposition of the masses against the government of priests, in the rebellion of the many against the tyranny of the few. In repudiating the dogmas of human systems, many run to the extreme of denying the truth of all religion.

There are principles laid down in the Bible that apply with equal force to humanity in all ages. While the Mosaic code of laws long ago accomplished the purpose for which these laws were given, and so was taken away, to be superceded by a better, still much is to be learned from God's dealings with man in those ages. The underlying principles of things remain the same. All grow better or all grow worse. "Evil men and impostors shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13.) Good men, upon the other hand, grow better and better. The work of uplifting man has from the beginning gone forward in a series of revolutions and reformations. The relax of one age brings on the fervent ardor of the next. But the trouble is that corrupt leaders have held the government of the people longer than the influence exerted by some rising reformer.

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Some of the personal friends of Mr. Campbell have torn down much of what he labored all his life to accomplish. The followers of Luther and Calvin, instead of pressing on in the work of reform, retrograded into sects antagonistic to their life work. But such is the history of corrupt humanity. Under the old order the Jews were started in the right direction, but in a few years apostasy set in. When reformers arose among them and set them right again, it was only to be followed by another fall. After having left Egypt, crossed the Red Sea in a marvelous triumph, and seen the mighty wonders performed by God in behalf of them, in the absence of Moses the children of Israel went almost immediately into idolatry. "And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt." (Ex. 32: 7, 8.) I fear it is the case in too many of our churches now that if two or three of the older brethren were to pass off, the whole church could be easily carried into the wrong. It seems that this is the history of all churches; and an intelligent observer can see the same principle in the political affairs of the world.

It is an undisputed fact that the Christian profession was once upon true grounds. But it is a matter of doubt as to whether or not such has been the case since. They were started right, were placed upon the firm foundation of the inspired word as an all-sufficient rule of faith and government. But "there shall come a falling away," said Paul; "an apostasy" would develop among the people of God. This apostasy came and was consummated in the person of the "man of sin," or "son of perdition," who produced the Dark Ages of the Christian era by supplanting the Bible with the category of priests by edicts issued from Rome.

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Since the time of Luther intelligence has been on the increase among the people. Until recent years, however, the gospel had not been preached in its ancient fullness and simplicity, as it was in the beginning; and even yet it seems that there is something lacking in the manner of those who preach it that was fully exhibited to advantage by the first preachers. I believe that if preachers would get down on a level with the people, as inspired men did, and preach the gospel like they preached it, the people at large would make haste to obey it with as much readiness now as they once did.

There is but one body of people that occupy the original position advocated by the apostles; and although this body of people have always been the objects of hatred and

slander, even their bitterest enemies are compelled to acknowledge that they are safe. It cannot be denied that we have the vantage ground, for we teach nothing that cannot be expressed in the language of inspired teachers. Sects and parties are getting old, are turning gray with age, and the people are beginning to see that they have been hoodwinked. Fifty years ago many thought that Alexander Campbell originated the idea that man must "be baptized for the remission of sins." But as in the political world popular sentiment is growing against corporate trusts and combines, so in the religious world the mists are clearing and the people are beginning to learn that many things are retailed from the pulpit that are not any part of the religion of the New Testament. The people are beginning to see that Peter taught them to "be baptized" long before Mr. Campbell was born; and theologians, who think their "craft in danger," are unable to check the turn in the sentiment of the people.

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OUR CONTRIBUTORS

WHAT IS TO BE GAINED?

BY LEE JACKSON.

The short, but pertinent and suggestive, article of Brother Elam on "Unfulfilled Prophecy" in the Gospel Advocate of February 19 puts us to thinking, and thus serves as a prompting for the question which is at the head of what I am now writing.

As a distinctly separate class of Bible students and teachers, we propose to teach only the things for which we can give a positive "Thus saith the Lord;" and upon this, and this alone, do we propose to maintain and promote the "unity of the Spirit in the bond of peace." Upon the scriptural principle involved in this position, then, why is it that so many among us seek to bind the great body of brethren and teachers of our plea to the support of ideas and teachings for which no positive "Thus saith the Lord," either in precept or example, can be given? Men adopt these worthless notions, preach them in their sermons, and publish them in the columns of our papers—the same papers which we expect the public to read as a means of learning something of our plea for unity; and then, when we are confronted by an opponent with the statement that much of what we teach is unscriptural, we are forced either to be silent and make no reply to the charge, submissively taking our unpalatable dose of medicine, or try to make some sort of an apology by claiming that the majority of our leading and best-qualified teachers do not hold these speculative notions as matters of faith. And frequently it happens that we are not certain as to whether this hesitating apology is based upon fact or not, for upon some of these speculative issues we are in uncertainty as to where the majority of our leaders stand. By this it is not meant that we are in uncertainty as to where the most of our best-informed leaders stand on the essential matters of Scripture teaching, but we do not know where the majority of our would-be leaders stand; and at this present time these would-be leaders are far from being in the minority. At the present the trumpet appears to give so many varied and uncertain sounds that many may not know when or how to prepare for the battle. We are willing and ready to do battle in behalf of the grand old plea that the fathers battled so valiantly for in the beginning, but our warriors have become so much divided that we are afraid to shoot for fear that we may injure the cause for which we stand by hitting some self-constituted leader who has fallen out of line with those who stand upon the originally chosen battle ground.

By experience the writer of these lines knows what a furor among brethren in certain sections can be raised by a refusal to indorse a would-be leader who proposes to debate in defense of a proposition which is out of harmony with our plea for unity and which cannot be scripturally sustained. Through self-assertiveness these self-constituted leaders gain the confidence of unsuspecting brethren, and then woe be to the man who is bold enough to oppose them in their propagation of their fanciful notions and hobbies!

But let us get back to the question at the head of our article. For those who propose to give a "Thus saith the Lord" for what they teach, what practical benefit is to be gained by contending for these nonessential issues? The teaching of the New Testament as a system of religion is so eminently and sublimely practical in all of its essential features that no man or combination of men, in the exercise of their human wisdom, can improve upon it in its application to the necessities of human life. As a system

of religion, binding man to God in a responsible and justified relationship, there is nothing required of man except that which is taught in concrete and tangible form. That which is taught as *the* faith of the gospel is a force in the human heart which moves men to act in conformity to the will of God, and upon this doing of the will of God is suspended man's salvation in eternity, and also his highest and best interest while living on earth. And not only this; it is only the essentially practical things taught in the New Testament that can help mankind at large through the Christian's relation to his fellow men. Belief in speculative opinions as a means of differentiating one class of religious believers from another has never been of practical benefit to the world in mitigating the sufferings of mankind, and the holding of these opinions has nothing to do in preparing men for happiness in the life to come. The belief of these things as matters of opinion may serve the ambitious purposes of men in causing endless contentions and divisions, but, so far as helping humanity to rise to a higher and better life is concerned, they are lifeless. Faith in Christ, as existing in the human heart, is a living principle which moves men to do the things which Christ commands us to do, and it is the doing of these commands that puts man in right relationship to God, and also makes him useful in helpfulness to his fellow human beings. This faith in Christ as an active force in the life of man, or as the law of the heart, is the faith for which we should earnestly contend. The contending for abstract opinions as differentiating theories does the world no good.

In order to make the meaning a little clearer, let me speak of an occasion when I served as moderator while two differing preachers were engaged in debate. One of the propositions in dispute was the hereditary total depravity of man. The debater in the affirmative was able to show from the Scriptures that man is depraved, and the one in the negative would not deny this, but neither would claim the ability to measure the intensity or the degree of man's depravity; in other words, neither debater was able to define his meaning as to total depravity. As moderator, I arose before the audience and called for an expression on the part of the church members of the man in the affirmative, asking if they believed it necessary for a man to believe in the total depravity of man in order to prepare for heaven. The response to this was in the negative. The question then put before them was: "Do you believe that faith in Christ and a doing of the will of God as revealed in Christ are necessary to prepare you for heaven and eternal life?" The response to this was in the affirmative. It was then suggested that, as neither debatant was able to define himself on the subject of depravity so as to make the matter tangibly understood by the audience, the discussion of the proposition was only confusing and should be discontinued—*and it was discontinued.*

Among those to whom we are in the habit of referring as "our brethren" there exists a disposition to contend for points of teaching simply for the purpose of emphasizing lines of distinction between our "church," as we call it, and the sectarian denominations. In doing this, we have overlooked the fact that in principle we are making ourselves a denomination. This remains as true, whether we denominate our whole body of people as the "Christian Church" or as the "church of Christ." And we dominate all of those found on one side of the dividing fence as the "Christian Church" and those on the other side as the "church of Christ." We then have two distinctly separate denominations. The only way to restore the undenominational condition of the apostolic age is to so preach and teach that the faith of men will be in Christ and not in opinions as dividing lines, and thus establish churches as worshiping and working congregations which belong to Christ, as purchased by his own blood. Such congregations of believing and working men and women are "churches of Christ;" and this is true of them without marking out a distinguishing line around all of them as taken together and thus calling all of them as put together "the one church of Christ" in Mississippi, Tennessee, Kentucky, Missouri, or as constituting the one church of Christ wherever found. If the Lord had needed an organized body as a general church, with a dividing line drawn around it, he most certainly would have established such an institution in the apostolic age. The only dividing line established in the apostolic age was the line which divided believing, worshiping, and working congregations from the unbelieving world. If, upon the basis of our plea for a "Thus saith the Lord," we succeed in establishing such congregations of Christian workers, we will be sufficiently distinguished without contending for anything merely for the sake of being distinguished from others. In the beginning of our labors in behalf of unity we contended for the breaking down of denominational lines, teaching that Christians should not try to fence themselves off by using distinguishing creeds, but now some among us appear as trying to create and multiply these lines of distinction. Yet the differentiating opinions for which we are so zealously contending neither increase our faith in Christ nor promote our especial interest in Christian living. Nothing of interest to the cause of Christ is gained by pressing the distinguishing points for which brethren are contending. A positive "Thus saith the Lord" will help the cause of Christ, if given in precept or example.

BETTER GET ACHAN OUT OF YOUR CAMP.

BY H. J. PHILLIPS.

Joshua failed to take Ai with three thousand men because one man had committed a sin against the Lord. This man, Achan, had stolen a wedge of gold, a rich robe, and two hundred shekels of silver, which he hid in his tent and in the ground. For this sin the army that was sent to take the city of Ai was driven away in defeat. Joshua was like our leaders of to-day—gave up, fell on the ground, put dust on his head, and was ready to accuse the Lord of forsaking his people.

God spoke to Joshua and told him to get up from the earth, saying: "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff."

Now Joshua did the very thing that the Lord wanted done. He started out to get rid of the family that had caused the defeat of his army; and when he found the guilty man, he did not put up with his sins as we do in these days. But this man, Achan, with his sons and daughters, his oxen and asses and sheep, were brought into the valley of Achor, where they were stoned to death and burned with fire.

After Achan was put to death, then Joshua started out to take the city of Ai again. This time he had the Lord to help him fight the enemy. So with all ease the city was taken and burned.

Then Joshua built an altar to the Lord, and on it was written all the laws that God had given Moses on the mountain. The people came to hear Joshua read the law aloud, and they learned the law of Moses, even the women and the little children and the strangers who lived among them.

One great trouble to-day is that people do not read the word of the Lord enough, but depend too much on some one to tell them the old, old story; and often the preacher teaches people many things that are not taught in God's word. To know the truth will make one free.

I am of the opinion that the reason so many congregations cannot do much for the cause of Christ is because

they have in the church an Achan that the church needs to get rid of. We need not kill any one; but when people continue to sin, and at the same time try to stand high in the church of Christ, we need to get rid of them, after all has been done that the church can do to get this modern Achan to quit sin. God has no need of a man of sin in his camp, or church.

Some men stand well with the church because of their money, their many friends, or their learning. So far as the record shows, Achan stood as well as any other subject under Joshua until he committed this great sin. The same God that would not tolerate sin then in his camp will not tolerate it now. So let each congregation of God's children see if they have an Achan in it. If so, rid the church of them.

WHITHER ARE WE DRIFTING?

BY W. F. LEMMONS.

So far as I am personally concerned, I do not know but one way to please God in our work and worship, either on Lord's day or any other day. Our service in the worship of God must be patterned by the New Testament as our only creed and the work and worship of the New Testament church as our example. To find out how the Jerusalem church carried on, and to take that as an example, is safe. Mosheim, a great historian, affirms that all the Christian churches, during the first century, patterned after the Jerusalem church. If the first church of Christ established in the world is not a mold in which or by which every other church of Christ on earth is to be modeled, we would just as well shape churches after the Methodist creed, or the Baptist manual, or any other document originated by the wisdom of man.

Not only must the church be molded by the divine pattern, but it must carry on after the example set forth by those who were the legal ambassadors of Jesus Christ, to whom he delegated the authority to bind and loose. (Matt. 16: 19.) Paul says: "Be ye followers of me, even as I also am of Christ."

The New Testament churches were not each a republic, with authority to legislate and operate by majority vote. Quite to the contrary, each church constituted a kingdom, with Christ as supreme King over all, with the apostles as ambassadors and the church as an organized unit—a kingdom. "Ye are a kingdom of priests."

With Christ, the King, as "head over all things to the church," and not Peter as Pope, each member had to be governed by the King, as "head of the church." To depart from the divine pattern was to depart from the faith. Even the elders of the church were under the authority of Christ, and were made elders by his authority. (Acts 20: 28; 1 Tim. 3: 1-11; Tit. 1: 1-11; 1 Pet. 5: 1-5.) "And let these also first be proved; then let them use the office of a deacon, being found blameless." (1 Tim. 3: 10.) There is certainly no authority to reverse this God-ordained plan of the eldership and practice as some do—appoint men elders and deacons on trial, similar to the method of the Methodists, in former years, in receiving their members on "six months' probation." We cannot please God and thus "whip the devil around the stump" in the method of appointing elders and deacons. When men desire such office and have demonstrated that they possess the qualifications will be time enough for the matter of appointment.

The church had not reached beyond the middle of the second century of its history before loose methods and unscriptural theories were being practiced in the church. The eldership had practically been supplanted, and the one-man rule took its place. Within another one hundred years the eldership was abolished, and the government of the church simmered down to one man as Patriarch over all the Eastern (or Greek) churches, and the Pope as sole ruler over the Western (or Latin) churches; for the church had divided into the Eastern Church and the Western Church, and here it merged into the wilderness and lost its identity. However, these conditions did not come without a fight. There were faithful men from the apostolic days, among the Greek and Latin fathers, who had fought against the departures that brought on this apostasy.

Early in the history of the church the convention methods sprang up simultaneously with other departures from the pattern of the Jerusalem church. Organized efforts of one sort and another became prominent, and legislation followed inevitably, innocent as they may have felt about the matter at the time. "It is not in man that walketh to direct his steps." Every effort and religious act must be directed by the King—the head of the church. Soon baptism became corrupted, as well as the Lord's Supper. These departures, with many others, gave us the Pope, with headquarters at Rome, and the Patriarch, with headquarters at Constantinople.

The Restoration Movement, under Stone, the Campbells, Scott, and others, which was "the voice crying in the wilderness" for a return to Jerusalem and to pattern after the Jerusalem church and the early Christians, had not reached more than fifty years of its history until these departures from the New Testament order of things were taking form. The convention system, on a small scale, was taking form, chiefly among the younger set of preachers. The authority of the eldership was supplanted by the majority-vote system, borrowed from the Baptists. Instrumental music was introduced, and at these conventions, or "preachers' meetings," boards (State and national) were founded, societies were formed, missionary societies (home and foreign) came into being, with various other departures from the truth. These departures resulted in the division in the church.

During the past few years the church of Christ, which has so long condemned all these convention methods and things that smacked of human wisdom in church work, has fallen into the practice of calling "preachers' meetings," to which preachers from various sections of the country are invited, a program having been prepared, with certain favorite preachers to take the leading parts. Hundreds of preachers attend them. All leave, apparently, with well-filled stomachs and heads.

It seems to me that if our "preachers' meetings" are in harmony with the Scriptures (they are just conventions on a small scale), that the "digressives'" convention system on a larger scale is equally as scriptural. In both cases they are "preachers' meetings," with invitations for any member of the church to attend that wishes to attend. The work done at the digressive conventions may differ in some respects from the work done at our "preachers' meetings;" but with all that has happened to the church as a result of these meetings, it seems to me that we are taking "a leap in the dark." Human nature is not different now from human nature in the first centuries of the church, nor yet fifty or seventy-five years ago. We cannot evade the fact that "like cause produces like effect."

The first conventions, or preachers' meetings, called by the church were small affairs compared with our modern "preachers' meetings." They grew gradually into the larger methods of State and national conventions. Legislation followed.

I am not assuming the attitude of judge and jury. I have not been to any of our "preachers' meetings." I have always been too busy to attend when they were being pulled off. It is my opinion that if all the preachers that attend these meetings would take the money and use the time expended at these meetings, and each get out into some destitute field and hold a mission meeting, that God would get more glory from their work and many more souls would be saved. Think of the good that would come as a result of fifty preachers holding fifty mission meet-

ings at once. If it is a fact that "there is more rejoicing in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance," surely such a host of faithful men, breaking the bread of life to the starving multitudes in the wilderness, would set the angels to rejoicing in heaven. This would not be so pleasant for the preachers as associating with each other, being entertained by the strong churches, and assimilating the ideas and methods of others, but it would certainly fill the empty souls with the bread of life and bring rejoicing "unspeakable and full of comfort" to them. Apparently the largest per cent of preachers who attend these meetings are those that preach regularly for some church.

Really it seems to me that these meetings are just one way of "whipping the devil around the stump" and reaching the methods of the transgressives over another route or under another name.

In New Testament times we do not read about the Jerusalem church calling a "preachers' meeting," having made out a certain program to be acted out by certain preachers. It is quite true that certain questions were carried up to the apostles at Jerusalem for settlement; but the apostles have committed their authority to record, and we do not have to have any such called meetings for the settlement of questions. Everything can be settled by the Book.

Departures from the simplicity of the truth come unconsciously, and start on a small scale and with good intentions. I think it is perfectly safe to "go into the highways and hedges" and preach the unsearchable riches of Christ, and leave the conventions and the near-conventions to the transgressors, while we keep busy advancing the kingdom of Christ. Is that safe and sound or not? This article is not meant to condemn, but to suggest. We should have some scriptural reason for the things we do—either precept or example or circumstantial evidence. Let us labor and pray that the unity of the Spirit may be kept in the bond of peace, and that the peace of God may rule in our hearts.

DISTRIBUTION OF BIBLES.

BY DAVID LIPSCOMB, JR.

Brother S. F. Morrow and his wife have engaged in this most worthy enterprise, one that is especially fit and laudable in these restless days when it seems that men and women, old and young, are trying to put God and his Book out of their lives, trying to follow what they call "truth" as it is revealed, or supposed to be revealed, in rocks and mud flats and time of which there is no calendar. Indeed, to their view, a million years is but as yesterday. With mighty words—"azoic," "Eocene," "Triassic," "Tertiary," etc.—they confuse the simple and persuade those wishing to get the Ten Commandments out of their hearts and revert to brutish beasts. They set aside the plain tale and take up a theory that they cannot prove. The story Moses told is too simple for their mighty minds. They eschew the statement, "In the beginning God created the heaven and the earth," for a statement that some countless years ago God or some force created a one-celled creature, and *it* backed God off the boards and did the balance its own self. It just let God push the button, then exit God. If one could (and some claim to) swallow the nauseous, disgusting theories, where does it put you?

Are little boys really and truly made of slugs and snails and puppy-dog tails? Is the nursery rhyme to be accepted, rather than the sublime, uplifting idea that even the Greeks without direct revelation had—"We are the offspring of God?" Who does not love to think of his lineage of brave fathers and chaste mothers? And what better family tree could there be than that which goes, "which was the son of Adam, which was the son of God?" Let us all help in this good work.

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

The meeting at Mount Zion began on Lord's day, July 12, and closed on Thursday night, July 26. The attendance was above the average, the singing was excellent, and the people seemed to hear what was said. I do not know how much prejudice was created or removed. One thing I do know: I tried to preach the gospel of the Son of God, which is God's power unto salvation. Two married men, two young ladies, one young man, and one boy were baptized—six in all. The congregation called me to conduct another meeting in 1926. So I have one call for a meeting next year.

Yesterday (the fourth Lord's day in July) was a day long to be remembered by many. It was the opening of the new meetinghouse at Burrus Chapel, also the fortieth anniversary of Brother W. S. Robinson's birth into the kingdom of God's dear Son. Forty years ago I baptized him. Forty years ago I began preaching. Thirty years ago I held the first meeting in the meetinghouse at Burrus Chapel. The brethren took all good material of the old house and added new material enough to build a nice, comfortable, stucco meetinghouse, of which they are, and should be, very proud. There were brethren and sisters present from Arkansas, Kentucky, and Tennessee. Brother Joe Ratcliffe, who has faithfully and earnestly preached the gospel for forty-one years, together with his faithful wife, was present. Brother Lambert, who is engaged in a meeting at Ridgely, with his singer, Brother Spivey, was present.

Our brethren have four good meetinghouses in Lake County—Burrus Chapel, Jones Chapel, Ridgely, and Tiptonville. The one in Tiptonville, however, has not been transferred by deed yet—waiting for the Methodists to complete their new meetinghouse. Owing to the dry weather and almost a failure in crops, it will work a hardship on the brethren of Jones Chapel to meet the payments. In former "Notes from West Tennessee" I called attention to this and asked the brethren at other places to lend a helping hand. By their actions they have said, "Let her go;" but we do not intend to "let her go," as this is the first and only opportunity we have had of getting a meetinghouse in Tiptonville and a chance of establishing a congregation there. If you will help them, it will be appreciated very much by the brethren, and especially will it be well pleasing to the Lord.

Yesterday (July 26) Brother Gardner Hall began a meeting at Bethel. Next Lord's day Brother Eph Smith is to begin in Hornbeak. On the same day I am to begin my fifteenth meeting in succession at Jones Chapel.

Brethren, it is astonishing how the people are falling for the devil's monkey doctrine in West Tennessee. Yes, many of them would prefer to live and die the death of a monkey than to obey the gospel and be saved. These are certainly trying times on the church, especially the young members, who need to be taught their duty. Preachers seem to realize the danger of telling the members of their wrongs—danger of losing a job—and some of them will say nothing against the sins committed by church members. During the forty years that I have preached I have learned what it takes to make a preacher popular with the people, also I have learned what it takes to make a preacher popular with the Lord; and since I decided to try to be popular with the Lord, I am not popular with but few of my brethren and sisters. But I am still in the fight, and desire to remain on the firing line and fall in the hottest of the fight.

It is impossible to estimate the terrible consequences of sin. Pain, disease, and death are its offspring. Poverty, sorrow, and misery follow in its wake. How we should hate and fight sin!—Selected.

A BEAUTIFUL LIFE.

BY A. B. LIPSCOMB.

The purpose of this notice is to chronicle the beautiful life rather than the early death of one of the best young women who ever blessed the world with the radiance of her presence and good works.

Mrs. Effie Price Witt was born near Spring Hill, in Maury County, Tenn., August 29, 1899. Early in life she began reading and studying the Bible. For that reason she was prepared to obey, and did obey, the gospel at the tender age of thirteen years.

She was married on June 1, 1919, to Arthur A. Witt, at Franklin, Tenn. Their married life was exemplary in every respect, and the tender, unstinted devotion of each to the other was a matter of frequent comment among their friends.

Sister Witt's faith, courage, and patience were displayed through a long period of suffering which ended with her going away on May 5, 1925. To many her death seemed very untimely and they were reminded of these words:

> "Death lies upon her, like an untimely frost
> Upon the sweetest flower of all the field."

But God knows best. Life is not measured by the calendar, but by experience. We may live but a few years and yet experience much.

Sister Witt's few years on the earth were teeming with usefulness and permeated with the spirit of the Master. Her glorious life with the redeemed is just begun. This truth, along with many other precious promises from the Word, Brother J. C. Lawson and the writer pointed out at the funeral service, which was conducted at the Reid Avenue Church, in Nashville, of which Sister Witt was a faithful member. Her body was laid to rest in the family lot near Burwood, Tenn. But Brother Witt did not bury the memory of his darling wife. That may abide with him and with us in sweet fragrance forever.

WHAT IS THE CHURCH DOING FOR THE FOREIGNER IN AMERICA?

BY ROBERT S. KING.

Some one has said: "The greatest foreign mission land on the globe to-day is our own America. Here we do not go in search of the millions; the millions come to us. We are not obliged to conform to alien customs; they adopt ours. We are not a little group engulfed in hundreds of millions of alien faith; we are the majority. Our faith is ingrained in the very fiber of the government; those strangers are here, cut loose from their native government and religious customs."

Do you know that the number of people living in New York City is greater than the combined population of the six New England States? Do you know that within a distance of twenty miles there are twelve million people, or one-tenth of the population of the United States? Do you know that there is one small New Testament church there among this vast thronging multitude?

New York has a million pupils in her public schools and fifty thousand students in her two universities and ten colleges.

The Department of Commerce gives us some figures on the foreign population. The total figures credited to foreign white people in 1920 are 4,294,629 out of a total population of 5,620,000. The distribution of this total among the leading tongues is: Hebrew and Yiddish, 946,000; English and Celtic, 897,000; Italian, 803,000; German, 620,000; Russian, 221,000; and Polish, 161,000. The other fourteen per cent of users of foreign tongues speak more than thirty different languages, some of these colonies being large enough to make respectable cities. There are 60,000 Swedes, 40,000 Norwegians, 32,000 Spaniards, 26,000 Greeks, and 76,000 Magyars. The foreign white population of New York is greater than the combined population of Boston, Detroit, and Chicago.

There is one street—Jones Street—that is 445 feet long, and in a short walk of one hundred and twenty steps you will pass buildings that house 1,072 people, including 522 children, representing ten nationalities. You will hear these people speaking Italian, Russian, Polish, Greek, West Indian, Austrian, French, Spanish, Irish, and English.

The American Bible Society, which furnished this information, is doing a great work among these foreign-born of New York in the distribution of Bibles in fifty-three languages among these millions of people.

William Carey once said: "Expect great things from God; attempt great things for God."

There are nearly ten million foreign students in America now, and it is said that they return to their native land with less religion than when they came. Why?

The aggregate of foreigners and their children born in the United States totals 36,000,000, or almost a third of our entire population.

What is the church of Christ doing for these people? Did you know that there are seventy-four Buddhist temples right here in Christian America? Is it anything to you?

WORK AMONG THE ITALIANS.

The only Italian mission among our brethren is in Tampa, Fla., and is partly supported by the Nashville churches. Louis Dasaro is the evangelist, and he is making some converts. He is working under the direction of the Tampa church, and is assisted in the work by this church. Brother Dasaro is widely known in the churches, especially of the South, and is exceedingly zealous and courageous, fearlessly preaching the truth to his Catholic countrymen. Some are obeying the truth and much interest is manifested. They are just now completing a new house to be used by the church and the Italian mission at different hours.

The Tampa Italian mission is the only one of its kind among our brethren in America, and it is very poorly supported. What are you going to do about it?

WORK AMONG THE JAPANESE.

Some two and a half years ago, through the efforts of S. H. Hall and others, a mission among the Japanese was opened in Los Angeles, Cal.

Brother Ishiguro, the evangelist in this mission, was converted several years ago in Japan. He was then a student in Tokyo, but had been a student of the Bible for some years. When Brother Vincent came home, Ishiguro was left to care for the Otsuka church. Under his care this church grew to be the largest in the city of Tokyo, he having baptized more than a hundred of his fellow countrymen. Later he came to America to continue his studies, and graduated at Abilene Christian College in 1922. After finishing there, he came to Nashville and entered Vanderbilt University, which place he left to enter the work at Los Angeles, being joined by his wife and boy from Japan. By his untiring efforts he has succeeded in building up a church which meets in his own hired house.

More than fifty thousand Japanese live in Los Angeles, and many more thousands live in other cities of California. What a great opportunity to do foreign mission work at home! This work is being supported mainly by the churches at Nashville and the Central Church at Los Angeles.

WORK AMONG THE JEWS.

Did God cast off his people? I wonder how many of us were ever touched by Paul's great hope, "that if the casting away of them [Israel] be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Paul's prayer and heart's burden for Israel was that they might be saved. And I often think how severely we let them alone with their religion.

Somehow we feel that they will not accept Christ, but have we given them a trial?

Through the Peak and Main Streets Church, Dallas, Texas, and other faithful brethren, a Jewish mission has been started. Although the work is necessarily slow, yet some progress has been made and some have obeyed the truth; and this is no small act on the part of a Jew when you consider the intense persecution which thus becomes his lot. Many have been awakened by the earnestness and zeal of the missionary, Stephen D. Eckstein, who keeps his mission open day and night and never misses an opportunity to tell the story of Jesus, who died for them. It must be an inspiring sight to see these old fathers in Israel eagerly listening to the gospel story.

Much work has been done by this mission, and Hebrew literature has been sent out from this mission to Jews in twenty-two States. During 1924 New Testaments and tracts to the amount of three hundred and seventy-five pounds were placed in the hands of Jews through the efforts of friends who sent their names. The seed is being sown, and it is bound to bring forth fruit. Let us pray with Paul that Israel may be saved.

Other Mission Work.

Besides the work among the Japanese at Los Angeles, there is a small mission work at two other places on the Pacific coast.

There is a mission at Elmdale, Montana, among the American Indians. Brother J. O. Golphenee is the minister in charge of this work.

There is also a mission among the French Catholics in Louisiana and a Mexican mission in Abilene, Texas.

What is the Church Doing for Those in Our Prisons?

It is said on good authority that 500,000 men, women, boys, and girls pass through the 7,000 penal institutions of the United States and Canada each year, and eighty per cent of them are under twenty-five years of age. Think of it! Confined in cramped prison cells, away from home and loved ones and all that life holds dear, most of them begin to think soberly. This is the time to sow the seed of the gospel. Many religious bodies with less truth than we preach are on the job night and day. O, where is the church of Christ?

The Christian Intelligencer recently made this statement: "The Roman Catholic Church in this country has budgeted $5,000,000 for spreading Catholicism in America this year, with special reference to the Southern States.

Twelve thousand red Communists meeting in Madison Square Garden, New York, recently, pledged themselves to work for Leninism and oust Christianity in this country.

O, church of Christ, awake to the perils and powers that are working against the church! Remember, the fields that were neglected in the days of the early church were the fields that brought forth the greatest enemies of the Christian religion, and we are having these enemies to fight against even until this day. Mohammedanism and Buddhism were brought forth in neglected mission fields and have become a power in the world, and at times have almost had the best of the fight.

The gospel is the power of God unto salvation and will change all of this; but "how can they hear without a preacher," and "how can they preach except they be sent?"

Do you need any further call? God calls us; Jesus commands us. "Go ye therefore."

Stir me, O stir me, Lord, I care not how,
But stir my heart in compassion for the world.
Stir me to give, to go, but most to pray.
Stir till the blood-red banners be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Write us for our new catalogue of good books. It is yours for the asking.

THE PASSING OF WILLIAM JENNINGS BRYAN.

BY F. W. SMITH.

The writer has always had a great admiration for Mr. Bryan as a man of undoubted integrity and superior abilities. He was easily the greatest orator in the United States, and could command anywhere and at any time the largest audiences of any public speaker. No matter on what theme Mr. Bryan addressed the people, through the press or from the platform, he was always interesting and instructive. While he was a target for his political enemies, he seemed unruffled and undaunted and held tenaciously to what he believed was right and for the best interests of his country.

Whether Mr. Bryan's policies were best for the people, I presume not to say, because I know but little about politics, or the science of government. I am, however, fully persuaded that Mr. Bryan believed he was right, and that he was absolutely free from the tricks and corruption often found among political leaders.

The latter part of his life was devoted to a defense of the Bible against the attacks of its enemies, not only found in the rabble and riffraff element of the country, but also in the colleges, universities, pulpits, and religious papers. The greatest defense of the Bible against evolution and all forms of skepticism and infidelity I ever heard fell from the lips of Mr. Bryan.

I have frequently said publicly and privately that William Jennings Bryan was doing the greatest work against infidelity of any living man, and I, with perhaps millions of others, am made sad by his death.

In a private letter from M. C. Kurfees, which, by his permission, I here give, he says:

My soul is overwhelmed with grief and sorrow this morning. The sad news reached us here last night that Mr. Bryan died yesterday afternoon. In my humble judgment, no man could have been taken just now from the public life of the world who would have left a wider or sadder vacancy.

I have never taken any particular interest in Mr. Bryan's political career—at least, no more than I have taken in some others on that line; but I *have* taken a very particular and profound interest in his magnificent and unanswerable defense of the Bible against the onslaughts of infidelity. His fight against the insidious attacks of modern evolutionists was unequaled by that of any living man in America or Europe, and at this moment I know of no man, qualified in all respects, to take his place. I have not only read him, but have been with him face to face and have heard him. The average newspaper of the day has been marked by flings at him, but it may possibly be because most of the papers are either infidel or were afraid to meet him, or perhaps both. I pray God that his seemingly untimely death may be overruled for good. Let us join in such a prayer.

The speech that Mr. Bryan had prepared to deliver to the jury in the Scopes trial at Dayton, Tenn., will go down in history as one of the most powerful pleas for the Bible and exaltation of the word of God ever made by man. That wonderful appeal to the jury closes as follows:

Again force and love meet face to face, and the question, "What shall I do with Jesus?" must be answered. A bloody, brutal doctrine—evolution—demands, as the rabble did nineteen hundred years ago, that he be crucified. That cannot be the answer of this jury representing a Christian State and sworn to uphold the laws of Tennessee. Your answer will be heard throughout the world; it is eagerly awaited by a praying multitude. If the law is nullified, there will be rejoicing wherever God is repudiated, the Savior scoffed at, and the Bible ridiculed. Every unbeliever of every kind and degree will be happy. If, on the other hand, the law is upheld and the religion of the school children protected, millions of Christians will call you blessed and, with hearts full of gratitude to God, will sing again that grand old song of triumph:

"Faith of our fathers, living still,
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers—holy faith—
We will be true to thee till death."

OUR MESSAGES

He who will not when he can, cannot when he will.

Elbow grease holds down more jobs than soft soap.

L. L. Brigance began a meeting at Bellbuckle, Tenn., last Lord's day.

C. R. Nichol will begin a meeting in Lynn, Ark., on August 12.

Most homes are so little used nowadays that they are almost as good as new.

It is worse for an old man to grow sage than it is for a young one to sow wild oats.

The top rung of the ladder of life is the most dangerous, but it affords the best view.

L. R. Wilson, Melbourne, Ark., July 28: "I closed at Hickory Ridge, Ark., with eleven baptized."

Frank Baker, Pensacola, Fla., July 22: "I am with the Ferry Pass congregation in a good meeting."

C. E. Holt, Roby, Texas, July 10: "Our meeting at Roby is gaining in attendance, interest, and additions."

Jerome Myres, Oakman, Ala., July 31: "G. C. Brewer, of Sherman, Texas, closed here with eleven additions."

J. G. Allen closed a splendid meeting at Hurricane Mills, Tenn., last Lord's day, with two baptisms and one restoration.

A. S. Landis, Macon, Ga., July 31: "I closed at Gordon with seven baptisms and the members greatly strengthened."

Hatton B. Gist, Gorman, Texas, July 31: "Just closed a very successful meeting at New Hope, with twenty-five baptisms."

One way to do great good is to spend two dollars to send the Gospel Advocate to some of your friends who are not Christians.

Show your copy of the Gospel Advocate to your neighbor and tell him of the good it would do him if he would subscribe for it.

F. B. Srygley is now in a splendid meeting at Great Divide, Col. Brother Srygley is doing a great work in the West this year.

L. S. Thurmond, Steele, Mo., July 27: "I closed our first meeting in our new meetinghouse here last night, with thirty additions."

Gardner S. Hall closed at Fremont, Tenn., last Saturday night, with four baptisms. Brother Hall is now in a meeting with the Bethel congregation.

Harvey W. Riggs, Calhoun, Ky., July 29: "I closed at Fairview, in Hart County, Ky., with ten baptisms. I am to begin next at Locust Bayou, Ark."

Elvin Bost, Crandall, Texas, July 30: "Hugh Miller, of Lynnville, Tenn.. and I closed here last night, with fourteen additions. I go next to Bragg, Okla."

D. H. Murphy, song leader, and W. B. Webb, preacher, closed an eight-days' meeting at Beech Grove, in Warren County, Tenn., recently. Seven were baptized.

G. H. O'Neal, McMinnville, Tenn., July 25: "W. P. Willis, of Spencer, Tenn., closed at Mount Leo, near McMinnville, with one baptism and one restoration."

H. F. Oliver, Austin, Texas, July 28: "I closed at Concord, Texas, July 26, with five baptisms. I shall begin next Lord's day at Marquez, in Leon County, Texas."

John H. Allen, Fordsville, Ky., July 28: "I am in an interesting meeting at Friendship, near this town, with three baptisms to date, two of them from the Baptists."

Coleman Overby, Lexington, Tenn., July 29: "I have just closed a fine meeting at Wildersville, Tenn., with eleven baptized. I shall begin at Independence next Lord's day."

W. F. Lemmons, Casper, Wyo., July 18: "The meeting in the City Hall is now in progress. This ends my two months' mission work. I go next to Slim, Okla., to begin on August 1. I am to begin at Hagansport, Texas, on August 15."

Claud F. Witty, Detroit, Mich., July 22: "One added at West Side Central Church, Grand River and Fourteenth Avenues. Extra pews and chairs in aisles and on platforms."

Samuel H. Austin closed a meeting at Vester, Tenn., last Lord's-day night. Brother Austin reports a splendid meeting, with the congregation much strengthened and built up, but with no confessions.

B. H. Burnett, Duncan, Okla., July 27: "J. H. Bentley closed a two-weeks' meeting here, in which twenty-one were baptized and seven confessed and were restored. The whole church was greatly encouraged."

J. H. Hines, Montgomery, Ala., July 31: "I have just closed another great meeting at Coopertown, in Robertson County, Tenn. Twelve were baptized into Christ. Elmo Phillips led the singing, and did it well."

Chester Estes, Haleyville, Ala., July 28: "I have just closed a meeting with the Burleson School congregation, with one baptism and one restoration. I am now with the Laden Hill congregation, near Hamilton, Ala."

Charles C. Shockney closed at Liberty, in Williamson County, last Lord's day, with large crowds, good interest, and four additions. Brother Shockney begins at Cayce's Chapel, in Williamson County, next Lord's day.

B. D. Morehead preached for the brethren in Ontario, Cal., morning and evening, July 19. Subject at the morning worship, "Recruiting the Lord's Army;" evening, "Go," because the Savior said to "go" to all nations.

A. J. Veteto, Sedalia, Ky., July 24: "Owing to a change, I have most of August open. Address me at 196 North Main Street, Memphis, Tenn. Telephone 6-5566, care of Austin Piano Company." Brother Veteto is a splendid song leader.

O. C. Lambert closed near Johnsonville, Tenn., after six days, with five baptisms and fine interest. Three confessions and baptisms the last night. Brother Lambert is now in a meeting at Ridgely, Tenn., near Reelfoot Lake, with splendid crowds.

Wesley Brown of the Sixth Avenue and Buchanan Street congregation, this city, reports one addition last Lord's-day evening. Rassau Cullom did the preaching. Charles J. Helton is assisting in the Bible study and as song leader. Interest growing."

Joe L. Netherland, Cookeville, Tenn., August 1: "I closed at Antioch, in Jackson County, recently, with seventeen baptized and three restored. The meeting at Liberty closed to-day, with three baptized. I will begin tomorrow at Big Bottom, in Jackson County."

Joe Ratcliffe, Bardwell, Ky., July 29: "I was with the church at Keefe, Tenn., last Lord's day and heard John R. Williams preach two splendid sermons. He is in good health and is capable of doing much good yet. I will begin a meeting at Solo, near Covington, Tenn., next Sunday."

Indications are that brethren from far and near will attend the big camp meeting at Shiloh Military Park, beginning on August 16 and continuing about two weeks. The Park is situated on the west bank of Tennessee River, in Hardin County, Tenn., ten miles south of Savannah and twenty miles northeast of Corinth, Miss. N. B. Hardeman, president of Freed-Hardeman College, Henderson, Tenn., will do the preaching. Elam Derryberry will conduct the singing. Camping grounds free. Good lunch stand near the big tent. First-class, modern hotel just off the grounds. A wonderfully interesting place to visit. How could you spend your vacation more pleasantly or profitably? For further information, write A. E. Emmons, Pittsburg Landing, Tenn.

F. O. Howell, Haleyville, Ala., July 21: "Permit me to express my entire satisfaction in what you had to say last week about supporting the elders of a congregation in withdrawing from disorderly members of the church. You are right when you say that if a member of the church is right himself, that he will not permit the elders to withdraw from him, even though they be in the wrong; and certainly it is true that if a sister congregation desires to fellowship one who has been withdrawn from, they should first look into the case, taking it up with the elders who did the withdrawing. If these elders have made a mistake and will not correct it, they are unfit for the position they occupy. Looseness along this line has been the cause of many incurable ills among the churches throughout the land. I believe we need more teaching in our religious papers along this line. Our meeting here starts off with good interest."

No profession is crowded at the top.

Leslie G. Thomas began a meeting at Chapel Hill, Tenn., last Lord's day.

C. H. Woodroof began a meeting at Burnett's Chapel, near Lavergne, Tenn., last Lord's day.

W. C. Martin, of New Albany, Ind., preached at the Twelfth Avenue Church, this city, last Lord's day.

A. B. Lipscomb preached at Reid Avenue Church, this city, last Lord's day. There was one addition to the congregation.

R. E. L. Taylor, Decherd, Tenn., July 31: "I closed at Shady Grove, in Coffee County, Tenn., with twenty-one baptized."

G. C. Brewer began a meeting at Smyrna, Tenn., last Lord's day. Brother Brewer made a very pleasant visit to the Gospel Advocate office last week.

Married, on July 26, 1925, at the home of S. H. Hall, 820 Woodland Street, this city, William F. Jackson and Miss Lorell McCanless, S. H. Hall officiating.

W. R. Melton, Gassaway, Tenn., August 1: "I. B. Bradley closed here on Thursday evening, with seven additions by baptism. J. J. Bedwell led the singing."

W. C. Phillips began a meeting at Brownsboro, Ala., on August 3. Brother Phillips closed at Palmer's Chapel on August 2, with seven baptisms and one restoration.

R. B. Henry, Coxburg, Tenn., August 1: "I closed a meeting at Pavates last night, with one restoration and one baptism. I will begin at Beaver Dam to-morrow."

The Twelfth Avenue congregation, this city, had eight of their brethren filling various pulpits in Nashville last Lord's day. Every congregation should be a "preacher factory."

Alonzo Jones closed a splendid meeting at South Hill Street, this city, last Saturday, with nine baptisms. Brother Jones began a meeting at Richmond, Tenn., last Lord's day.

Married, on July 29, 1925, at the home of the bride's sister, Mrs. Bessie Riley, 725 Eighth Avenue, South, this city, Alfred E. Palk and Miss Amanda E. Gentry, S. H. Hall officiating.

Joe L. Netherland, Cookeville, Tenn., August 1: "The meeting at Liberty, in Jackson County, closed to-day, with three baptized. I will begin to-morrow at Big Bottom, in the same county."

Thornton Crews, Albany, Ala., August 1: "I closed a very fine meeting at Center Chapel, in Wilson County, Tenn., near Mount Juliet, last night, with one baptism and one restoration."

Mrs. F. M. Beaty, Eldridge, Ala., July 30: "J. F. Chambers, of Florence, Ala., closed a meeting here with the church of Christ last Lord's-day evening, with twenty-two additions to the congregation."

Fred W. Chunn, Kennett, Mo., August 1: "I closed an interesting meeting of twelve-days' duration at Wardell, Mo., on Thursday night, July 30, with ten baptisms. I will begin at Marmaduke, Ark., to-morrow."

R. B. Henry, Coxburg, Tenn., August 2: "I closed at little Dry Branch, in Benton County, recently, with three additions. I closed at Pervate last night, with one baptism and one restoration. I will begin at Beaver Dam to-morrow."

John R. Hovious closed a meeting at Knifley, Ky., last Friday night. He succeeded in getting the members to meet regularly. Brother Hovious began a meeting at Egypt, Ky., last Wednesday night. Edward Craddock is leading the singing.

J. M. Tucker, 1608 West North Avenue, Chicago, Ill., July 28: "A. N. Trice, of Nashville, Tenn., preached an excellent sermon for the Central church of Christ meeting at Room 309, Capitol Building, State and Randolph Streets, last Lord's day."

G. B. Derryberry, Columbia, Tenn., July 28: "L. B. Jones closed the meeting at Arkland, Tenn., last night, with no additions. R. A. Largen is to begin a meeting at Water Valley next Sunday, and I will conduct the song services for him in this meeting."

J. B. Nelson, Grandview, Texas, July 11: "I am in a meeting here, with three additions to date and interest all I could expect. I have agreed to begin preaching for the Pearl and Bryan Streets Church, in Dallas, Texas, the first Sunday in August."

F. W. Smith began a meeting at Millersburg, Tenn., last Lord's day.

E. D. Martin, McMinnville, Tenn., July 28: "The meeting at Hebron closed with good interest. There were eight confessions during the revival. I have conducted several meetings in and around my dear old home, but none were better attended than this one."

W. A. Record, Paducah, Ky., July 27: "I recently closed at Bluff Spring, Ky., with seven baptisms. Yesterday T. G. Curd and I closed at Poole, Ky., with two baptisms. I am to begin next Friday night at Hamburg, Ill., Success to the Gospel Advocate."

J. T. Harris, Mount Juliet, Tenn., July 27: "On last Friday night I closed a very interesting and well-attended meeting at Pruett's Chapel, in Humphreys County, with one baptized. I am now at Corinth, in Wilson County, preaching to large congregations."

P. D. Lawson, Walnut Ridge, Ark., July 20: "I began a meeting here yesterday. Good prospects for a good meeting. This is the home of John L. Fry, one of the best preachers and debaters of North Arkansas. May God bless the Gospel Advocate and its many readers."

George W. Graves, Nashville, Tenn., July 27: "My meeting with the Union brethren was well attended. Seventeen were baptized and two were reclaimed. At present I am with the church at Philadelphia in a meeting. Both of these places are in Jackson County, Tenn."

Emmett G. Creacy, Horse Cave, Ky., July 27: "Our meeting at Rock Springs, near Celina, Tenn., closed yesterday at the water. Twenty-three were baptized into Christ and ten were restored. I visited and preached at Willow Grove and Celina while on this trip."

I. B. Bradley, Gassaway, Tenn., July 30: "I will close here to-night. Four have been added to date, and we look for others—one of these an old lady close to seventy years of age, I judge. I go to Paris, Tenn., for a few sermons, beginning on the first Lord's day in August: thence to Antioch, near Murfreesboro, Tenn., for my ninth meeting."

Willie Hunter, Tompkinsville, Ky., July 30: "I closed a ten-days' meeting at Clemonsville, in Clay County, Tenn., yesterday, with fine interest and three baptized. After filling my appointment here Sunday, I shall go to Eminence, in Tennessee, for another meeting. G. C. Brewer will begin our meeting on August 16. We are advertising and planning for a great revival."

Alonzo Williams, Murray, Ky., July 18: "From July 5 to July 14 I was at Macedonia, Tenn., preaching twice each day. Three were baptized. Following this meeting, I heard J. D. Tant, near Dresden. He is doing some excellent preaching. Hall Calhoun and Leonidas Holland will begin a tent meeting in Dresden, July 19. I go next to Sharpe, Ky. Success to the Gospel Advocate."

Leslie G. Thomas, Nashville, Tenn., August 1: "Otto Prater and I closed the Cherry Creek meeting, near Sparta, Tenn., Thursday night, with about six hundred present. In all, there were twelve additions—five baptized and seven restored. Brother Prater is a splendid song leader. He expects to return to Nashville about the first of the year, and will be glad to answer calls both for singing and preaching."

One year ago last Monday, J. C. McQuiddy departed this life. He was editor and business manager of the Gospel Advocate for forty years. He was the greatest publisher in the church of Christ in his day and time. And in addition to the great work that he accomplished as a publisher, his work as a writer and as a preacher will live and bless mankind until time's knell shall sound. Honor to his memory! And his son is more than fulfilling the fondest hopes of his father by the manner in which he has assumed the burdens he laid down and by the ability and talent that he has shown in carrying them so successfully.

L. S. White, Tioga, Texas, July 28: "I recently conducted a meeting in a school building out from Wichita Falls. This work was started up and will be looked after by one of the elders of the church. There were four additions. On the second Sunday in July I began a meeting at Bardwell, Texas, and closed it on the fourth Sunday. Homer Ferguson led the singing. There were fourteen baptized. Two of these, a father and daughter, were Catholics. The Bardwell church is doing much to sound out the word of the Lord in destitute places near by. I began a meeting in Tioga last night. Willis Kreager preaches for this church, and is doing a fine work at his own expense. B. M. Taylor is leading the songs, and is doing good work. The meeting is starting well."

HOME READING

KEEP FAITH.

We pity the man who has no faith
In the common run of folks,
Who picks at the flaws in man and his laws
And believes that ideals are but jokes.

We pity the man who harbors doubt
And the man who scoffs at life.
It is easy to tear down the things most dear;
It is hard to keep faith in the strife.

We honor the man who seeks the truth
With an open heart the while;
For a question is fair, but doubt is a snare,
Which engulfs the poor soul with its guile.

We honor the men who trust in men,
Who believe that right will win,
Who are not the bad for the good to be had,
And who find more of love than of sin.

We honor the pilgrim's fearless heart
And his fearless flag unfurled,
For the light of the way to the perfect day
Is the man who keeps faith with the world.

Elliott Jenkins, in Exchange.

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PURSUIT OF KNOWLEDGE.

We have the testimony of the wisest men that have lived that knowledge is the price of toil. Sir Isaac Newton says that to patient industry he owes whatever of knowledge he had acquired; and the present wonder of our country, Elihu Burritt, the "learned blacksmith," who, at less than thirty years of age, has already learned, more or less perfectly, fifty languages, and studied various branches of science, says: "All that I have accomplished or expect or hope to accomplish has been and will be by that plodding, patient, persevering process of accretion which builds the ant heap—particle by particle, thought by thought, and fact by fact." The Rev. John Todd, in his Student's Manual, a work that every seeker of knowledge should read, very appropriately remarks: "Those islands which so beautifully adorn the Pacific and which but for sin would seem so many Edens were reared up from the bed of the ocean by the little coral insect, which deposits one grain of sand at a time till the whole of those piles are reared up. Just so with human exertions. The greatest results of the mind are produced by small, but continued, efforts. I have frequently thought of the motto of one of the most distinguished scholars in the country as peculiarly appropriate. As near as I remember, it is the picture of a mountain, with a man at its base, with his hat and coat lying beside him and a pickax in his hand, and as he digs, stroke by stroke, his patient look corresponds with his words, *'Peu et peu'*—'little by little.'

"He who expects that by waiting he will be able to rise by some bold stroke, will probably resemble at last the countryman who loitered on the river bank, hoping that the stream would exhaust its waters. But the young man who believes that knowledge is worth possessing, and is willing to apply his energies, has much to encourage him. He may point to some of the brightest ornaments of the nation and of the world, and tell of the time when they were poor and obscure. Roger Sherman was a shoemaker and was encumbered with the care of his widowed mother and helpless family; yet he became deeply skilled in mathematics, afterwards read law, was appointed a judge, and rose to eminence as a jurist and politician. It has been remarked of him that he never said a foolish thing in his life. General Greene, the favorite of Washington, was a blacksmith, and had only the elements of an English education given to him. 'But to him an education so limited was unsatisfactory. With such funds as he was able to raise, he purchased a small but well-selected library, and spent his evenings and all the time he could redeem from his father's business in regular study.' Benjamin Franklin, it need scarcely be said, was a practical printer, and emphatically the artificer of his own fortune. Rittenhouse, who was pronounced second to no astronomer living, was a farmer in early life, and it is said that when a boy the smooth rocks in the fields and the fences by the wayside were often covered with his arithmetical calculations. He became eminent as an astronomer and mathematician. Nathaniel Bowditch, the celebrated navigator and scholar, was poor, and enjoyed few opportunities in youth to acquire education. All his science and his fame were the fruits of persevering application. Who was Fulton, whose inventions in the application of steam power have added millions to the wealth of our country, and especially of the West? And who was Whitney, the inventor of the cotton gin, by which the wealth of the South was doubled?"

Let the industrious student read his country's history, and he will find that there are but very few of the number that have risen to eminence with the inheritance of fortune's favors; and among the living, he will find laborers and mechanics standing conspicuous in our deliberative assemblies. Youth should study, too, that they may make useful and respectable private citizens; for such as seek to store their minds with useful knowledge, and who train their reasoning powers to think efficiently, will rise, notwithstanding the frowns of fortune, if they are true to themselves and correct in their moral deportment. When we look around upon our substantial farmers, master mechanics, and prominent citizens, how large a portion were poor boys, while the worthless and dissolute are often those who commenced life under favorable auspices.

But there are difficulties in the way! Thousands would rejoice to be learned, were it not for the toil. They would gladly enjoy the gratification that wealth affords, but they are unwilling to labor for the prize. Think you that the men we have named rose to distinction without effort—or, rather, did they not climb the ascent step by step? Burritt, to whom we have already alluded, is not merely a blacksmith by profession, but a day laborer for eight hours at the anvil. William Cobbett was once a common soldier, and afterwards a member of the British Parliament. He says of himself: "I learned grammar when I was a private soldier on the pay of sixpence a day. The edge of my berth or my guard bed was my seat to study. In my knapsack was my bookcase, and a bit of board on my lap my writing table. I had no money to purchase candles or oil. In winter time it was rarely that I could get any light but that of the fire, and only my turn at that. To buy a pen or a sheet of paper, I was compelled to forego some portion of food, though in a state of starvation. I had no moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling, and bawling of at least half a score of the most thoughtless of men—and that, too, in the hours of freedom from all control. And I say, if I, under circumstances like these, could encounter and overcome the task, is there, can there be, in the whole world, a youth that can find an excuse for the nonperformance?"—Selected.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is selling fast. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, $1.50, postpaid, to any address. Send for your copy to-day.

QUERY DEPARTMENT

BY H. LEO BOLES

We have in the church of Christ at Huckabay, Texas, a man and his wife who have been members for several years. They have several children, some of them married. The man left his wife without the one scriptural cause, secured a divorce, and married another woman. He lived with her for six or eight months, secured a divorce from her, and married again his first wife. Are either or both of them now living in adultery? What is the duty of the church toward them? Please give any light that you may be able to give, through the Gospel Advocate.

J. H. CRABTREE.

There are two questions suggested here by the querist. (1) Are either or both of them now living in adultery? (2) What is the duty of the church toward them?

I do not think that either party as described above is now living in adultery. Of course, the husband, while separated from his lawful wife and living with the other woman, was living in adultery. But since he has left her and gone back to his legal and scriptural wife, he cannot be said to be living in adultery. He has quit his sin and should be penitent of it. If, indeed, he is penitent or has repented of it and asked God to forgive him, he has been forgiven, and, hence, is not guilty of the sin of adultery.

What is the duty of the church toward them? It is the duty of the church, if God has forgiven him, to forgive him. This will include helping and encouraging him in living the Christian life. It is the duty of the church, so far as it may be able, to strengthen him in the Christian life and shield him from temptations of like nature. It is the duty of the church, so far as it may be able, to forget and remove the shame of the sin of which he has been guilty. It is the duty of the church to commend him and his good wife in the course that they are now pursuing. They stand in need, as never before, of the help and encouragement of the church. So often brethren and sisters make mistakes in not encouraging those who are trying to live right. Many have been driven into deeper sin because those who claim to be spiritual have not come to the rescue of those who had fallen. The strongest test of one's spiritual life is shown just at this point.

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Please explain Luke 11: 24-26.—X.

The scripture referred to above is: "He that is not with me is against me; and he that gathereth not with me scatterth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back into my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first." (Luke 11: 23-26.) Christ is illustrating that one cannot remain neutral. "He that is not with me is against me." Evil spirits, or demons, dwelt in hearts which were congenial. Sometimes Jesus cast them out. The case of a demoniac who is cured and then allows himself to become repossessed is used to illustrate the case of a person who repents of his sins, but makes no effort to acquire holiness. Such a person proves the impossibility of being neutral. He attempts to turn from Satan without seeking Christ, and so falls more hopelessly into the power of Satan again.

In Matt. 12: 43-45 Jesus seems to apply this to the Jewish people. They were attempting to free themselves from idolatry and sin, but would not accept the Christ. They sought to obtain self-righteousness without accepting the Christ. Jesus shows them that it is impossible to be free from sin or possess righteousness without accepting him. There is no alternative or neutral ground to occupy. If they do not accept him and his teaching, they must accept Satan.

Some have thought that it has application to the reformation begun by John the Baptist. Many received his message at first with much favor, giving promise of a general and thorough reform; but very soon the people lapsed into their own habits and cherished the delusive hope that they would be saved because of their reformation, and therefore would not have to accept Jesus as a Savior. I think that the spirit of the teaching has its application to every one to-day. If one attempts to reform without accepting Christ, his case is hopeless.

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(1) In 2 Cor. 12: 2-5, who was it that was "caught up to the third heaven?" (2) Does Mark 9: 38-40 mean that there were different churches in Christ's time or not? (3) Is it right to rebuke them if we think they are wrong? (4) Please answer the foregoing questions in the next issue of the Gospel Advocate.—DAN G. KEITH, Charleston, Ark.

1. It was probably Paul. Paul seems to refer to an experience of his own, but does not use his own name, lest some might think that he was glorying in his own experiences.

2. The scripture referred to is as follows: "John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us." (Mark 9: 38-40.) It seems that the apostles were jealous. They did not want any one to exercise the authority of casting out demons but themselves. The man referred to was not an enemy of Christ, because he could not use the authority of Christ, or power, and be an enemy. No one could cast out demons in the name of Jesus except those whom Jesus had given the power, and he gave only his friends this power. It does not show that there were different churches during the life of Christ. There were different Jewish sects of religion, but there were no churches as we have them to-day. Christ built but one church, and that was his; and he gave no authority to any one to build or organize any other church.

3. Yes, it is always right to rebuke wrong and error in the spirit of Christ. Paul said: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." (2 Tim. 4: 2.) Again, he said: "Them that sin reprove in the sight of all, that the rest also may be in fear." (1 Tim. 5: 20.) No one can be loyal to the truth without opposing error. In opposing error, the truth should be taught. "Reprove, rebuke, exhort, with all long-suffering and teaching." One cannot rebuke error to any great profit without teaching the truth. No one can be loyal to the church of Christ without opposing denominationalism. This should be done in meekness and long-suffering, teaching those who are in error.

4. Frequently we get the request that is made by this brother to print the answer "in the next issue of the Gospel Advocate." This cannot be done. The paper is usually made up some weeks before it is printed. Again, there are other questions which have been asked and must be answered in their turn. It is an unreasonable request of any paper for any one to ask that an article or an answer to a query be published "in the next issue."

There are eight hundred texts in the Bible that encourage us to rejoice and be glad, but the average man manages to manufacture something like nine hundred reasons why he should not.—Exchange.

The humble faithful worker is sure to hear Christ's "Well done." Christ demands the best service with the warmest love of the heart.

OUR CONTRIBUTORS

ANOTHER GOOD MAN GONE.

BY S. H. HALL.

On Lord's-day evening, July 26, 1925, as the sun was hiding its face behind the hills in the golden west, Dr. J. J. Horton, of Elora, Tenn., closed his eyes in the long sleep of death, so far as his earthly body is concerned.

A very appropriate funeral service was conducted in the house of worship at Elora on Monday afternoon at three o'clock by T. C. Little, of Fayetteville, Tenn., and the writer, prayer being led by Brother Rozar, who was in a revival at Elora at the time, interment taking place near New Market, Ala., on Tuesday following at eleven o'clock.

We give this notice of the death of this good man because of the many who knew him and loved him. Dr. Horton labored with us in Atlanta, Ga., for one year as medical evangelist, preaching on Lord's days, holding meetings in and near the city, and doing gratis all of our medical service for the poor. This was one of the happiest years of my life, and one in which I felt we came more nearly meeting the demands of New Testament teaching in local church work. On account of his wife's health he had to give up this work and return to Elora, where he lived the most of the time until the end came.

Brother Horton practiced medicine for twenty-eight years, and was a great success in this line of work. During this time he was affiliated with the Baptist Church. Coming to know and understand the New Testament better, he ceased to affiliate with the Baptists and spent the last eighteen years of his life in the church of Christ. I have never seen one more eager to get others to see the truth than Brother Horton. He was a tireless worker, and when he died he left hundreds in Christ that are there because of his teaching. He never could get away, altogether, from the practice of medicine. He was too great a success along this line, and those who knew him best always sought his advice and prescriptions when they could do so.

Brother T. C. Little meant much to Brother Horton during his two stays in the hospital at Fayetteville. He not only visited him; but when there for about three weeks before the end came, Brother Little got the church to contribute fifty dollars to help meet the expenses. It was my pleasure to solicit the interest of others in Brother Horton's behalf during his last days here on earth, Russell Street making regular monthly offerings to help him after he became unable to continue his work as an evangelist. Chapel Avenue, here in Nashville, also helped.

By the special request of Sister Horton, I incorporate in this report her sincere thanks to all the churches and individuals who stood so nobly by her as she played so well her part as a nurse to her dying husband. No husband ever had a wife who served him more devotedly and untiringly than did our dear Sister Horton do for her husband. This is a sweet consciousness that will ever bless her along life's way.

Brother Horton had just passed his sixty-fourth birthday. He is survived by his wife, three sons, two daughters, three brothers, and three sisters, with a host of friends, to mourn their loss.

It is a great thing to be a child of the King, to be faithful and loyal to him while journeying here, then to lay our armor down and go home to live in peace forever. This our brother did, so far as human hearts can judge in the light of the teaching of our Lord and the record our brother made. The Lord ever be tender to Sister Horton, and may she continue faithful to her husband's Lord, is my prayer.

THE BIBLE AND TESTAMENT FUND.

Niota, Tenn., Box 89, July 16, 1925.—Mr. S. F. Morrow, Nashville, Tenn.—Dear Brother Morrow: I saw your article in the Gospel Advocate about the Bible and Testament fund. I wish I were able to make you a large donation, but am not. We are working to establish a congregation here. We have our building about three-fourths done, but have no furniture and owe one hundred and seventy-seven dollars on what we have done. No painting has been done yet. Any help you could give or secure for us would be appreciated. There are only eight members here, and only one man. None of us are able to help much, but we do what we can. East Tennessee certainly is a mission field for the church of Christ. Churches of Christ are few here. If we who claim to be true followers of Christ do not work harder, the infidels, denominations, and evolutionists will soon have East Tennessee, for they have a tight grip on her now.

Now, Brother Morrow, speaking of giving the Testaments away, I wish you could give us several. Just as many as you feel you can donate, our little congregation here will appreciate. Any help you could give us to interest and teach the people right certainly would be appreciated. I wish we were able to pay for fifty or a hundred Testaments to give to the needy here, but we are not. Whenever we have any to spare, we feel that it should go for the church building and to try to finish and furnish it.

Do you know of any congregation that is able to help another and that would help us? We are few in number and need help. I hope it will not be too great a sacrifice for you to donate us several Testaments, which I hope we may be able to give to the needy and lead them aright.

Your sister in Christ,
(Miss) NELLIE MAY FORREST.

I take the liberty to publish the above letter to let our readers know we are receiving many calls from little, struggling congregations for Bibles and Testaments. If the spirit which is manifested in this letter fails to touch the hearts of those who are able to give to such a fund, I feel that it is almost useless for me or any one else to write more. I am glad to say that some have already found it in their hearts to give to this fund. Mr. Jones, the bookkeeper for the Gospel Advocate Company, has notified me that he has received some money for this fund and has opened up a separate account for it. In sending contributions to this fund, mark on the envelope, "Bible and Testament Fund." This will make the work lighter on all. Remember, this is a free work on the part of all. I hope and pray that I will not have to come to you in person to beg money for such a noble cause. God in his Word says he loves a cheerful giver. This statement has always filled my heart with joy and gladness—that a poor, unworthy being, could do something to cause God to love me. What a glorious privilege it is to help the helpless! Food and raiment are very good and should always be given; but when it comes to the bread of life, the precious word of God, which lives and abides forever, Jesus says: "Heaven and earth shall pass away: but my words shall not pass away." Let us fill the world with the word of God, as the waters cover the sea.

To the sister whose letter appears above I would say, as soon as we receive our Bibles and Testaments, we will forward you some at once. I will say to all that it is almost impossible for me to answer all letters, only through the Gospel Advocate. All letters and orders are being filed, and all contributions, the bookkeeper, Mr. Jones, says, will be acknowledged through the Advocate, for which I am truly thankful. S. F. MORROW.

Saint Katharine, of Sienna, desiring to know the true and short way to perfection, was taught by God in these words: "Know that the well-being and perfection of my servants consists in this one thing, that they should do my will alone, and strive with utmost zeal to fulfill it. The more diligently they apply themselves thereto, the nearer they approach to perfection, because they cling the closer to me, who am the sun of all perfection."—Exchange.

GOSPEL ADVOCATE

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EDITORIAL

THE MALIGNING OF MR. BRYAN.

BY F. W. SMITH.

Because W. J. Bryan proved such a stumblingblock to the *infidels* who assembled at Dayton, Tenn., to defend a man for violating the law of the land, he has become the object of abuse, slander, and vilification by such men as Clarence Darrow, Malone, Hays, and others.

As a specimen of Darrow's "fling" at Mr. Bryan, we have the following:

Of course I cannot help having some pity for Mr. Bryan for being obliged to show his gross ignorance by simple and competent questions asked him on the witness stand. However, I am inclined to think the public would forget its center if he stopped reminding them about it.

I was led to believe that Mr. Bryan was perfectly willing to permit evidence as to the correct interpretation of Genesis, and likewise as to what evolution meant, by the fact that I was reliably informed by a dozen newspaper men of high standing and the announcement which was generally printed that he invited the fullest investigation of evolution and religion.

Any lawyer of even ordinary ability can load himself up on technical terms and a smattering knowledge of medical science, go into court, and seemingly expose the "ignorance" of learned physicians. This is what Darrow did in his questioning of Mr. Bryan, who made no pretense either from press or platform of being a scientist, familiar with all the technical terms and writings of "scientific investigators." But Mr. Bryan, as *thousands* of others who believe the Bible, had read enough of the *foolish guesses* of scientific evolutionists to see the *absurdity* of their claims.

Mr. Darrow, by some of his questions, exposed his own ignorance regarding what the Bible teaches and what Christians believe. Mr. Bryan was at Dayton to defend the Bible against the attacks of infidels, and the Christian world is satisfied with his work. It was perfectly clear that Darrow had no respect for the Bible when he termed Bryan's faith "fool religion;" and since such a characterization of the Christian religion by this defender of infidelity, he has gone even lower in the estimation of believers in the word of God.

Mr. Darrow, according to his own admission, is an agnostic, rejecting a belief in God and repudiating the Bible as a revelation from an All-wise Being. He is what is correctly termed an "atheistic" evolutionist, one who believes that man and all things else happened by *chance* without any prearranged order whatever.

And yet this man, who can *believe* that this material world, with its wonderful system and order, unity and harmony, means so perfectly and completely adapted to certain ends, came into existence by "chance," has the *brazen effrontery* to characterize Mr. Bryan's faith in God and in the Bible as a divine revelation as "a fool religion!" If Mr. Bryan's religion is "a fool religion," what must be the character of the religion of an "atheistic" evolutionist such as Clarence Darrow?

I speak "advisedly" in referring to Mr. Darrow's religion; for despite his *boasted* and *egotistical* espousal of agnosticism, he is as certainly a *believer in* and *worshiper of* some god as that he breathes, lives, and has his being. He is not such because *he* wills it so, but because he cannot help from being so. The God who made Clarence Darrow placed within him a "soul sense," or a worshiping faculty, that will as naturally express itself in the worship of some object as it is for him to breathe the air about him. He refuses to worship the true God, and, like Robert G. Ingersoll, he creates a god of his own, before which he bows and offers the homage of his soul. Ingersoll created out of the genius of Shakespeare his god, enthroned it in the affections of his heart, and held it up to the world as the model for all men and for all time.

Darrow has created out of human "intellect" and human "reason" a god after his own liking and enthroned it in his heart, notwithstanding his avowal of agnosticism to the contrary; and because Mr. Bryan would not fall down and worship Darrow's god, his religion is termed "a fool religion!"

Mr. Malone, who, in the beginning of the trial, proclaimed himself as much of a Christian and believer in the Bible as Mr. Bryan, deceived no one but himself. He has, however, shown his true colors in his unqualified indorsement of Clarence Darrow as a superior man to W. J. Bryan. Note Malone's fulsome eulogy of Darrow:

The life, the sacrifice, the great spirit of charity and tolerance, the years of service to the downtrodden which Clarence Darrow has given to his fellow men will stand contrast with the arrogant assumption of William Jennings Bryan that he is the predestined representative in the United States of all Christians. Bryan has not dared to face the issues in a court of law where he would be responsible for his conduct and his answers, and the people know to-day that there is more of a philosophy and love of Jesus Christ in Clarence Darrow than there is in the pretensions of William Jennings Bryan.

In the foregoing Malone *palpably misrepresented* Mr. Bryan as assuming to be the "predestined representative in the United States of all Christians." Mr. Bryan was simply exercising his right at Dayton and throughout the land, as a believer in the Bible and Christianity, to lift his voice against the efforts of infidels to discredit our holy religion. It is enough to cause a blush of shame to tinge the cheeks of an iron man to hear Malone speak of a man who proclaims himself an agnostic and a ridiculer of the Bible as rendering "service to the downtrodden."

If Darrow were to spend a thousand lifetimes defending criminals and defeating the ends of justice, giving all such service free, he could not compensate for the injury wrought to one soul by his infidel teachings. Neither Darrow, Malone, nor any other defense lawyer at Dayton wanted the true issues of the case tried, but, as Mr. Bryan very correctly charged, they sought an opportunity to belittle the Bible and defend the infidel theories of evolution. Because they could not accomplish their purpose in these respects as successfully as they had hoped, they must give vent to the pent-up hatred cherished for Bryan ere the trial began.

How there can be the "love of Jesus Christ" in a man who boldly repudiates him and his word, Mr. Malone will have a hard time proving to those who believe the Bible. When it comes to drawing a contrast between Darrow, Malone, Hays, and others who defended Scopes, and the matchless Bryan, regarding their worth to the world, the very suggestion appears ludicrous.

A few celebrated criminal cases in which Darrow figured and a government position accorded Malone are the sources of the public's acquaintance with them. Of course the Dayton trial will perpetuate their names, not because of any helpful service to their fellow men, but because of the nature of the trial.

When Clarence Darrow and Dudley Field Malone's names shall have faded from the memory of man, William Jennings Bryan's name will shine on as a man who dared to stand up before the infidels of the world in defense of the Bible.

No matter how much one may have differed from Mr. Bryan regarding some things he believed and practiced in religion, all must admire the purity of his life, his lofty ideals, and his courageous defense of the Bible in the hostile camp of the infidels.

Since writing the above Mr. Bryan has passed away, and the writer joins in sympathy and sadness with the millions who appreciate his defense of the Bible.

BROTHER D. J. POYNTER'S LETTER.

BY F. B. SRYGLEY.

I am in receipt of the following letter from a brother in Nebraska, whom I never saw or heard of till I saw his name in the Christian Standard a short time ago:

Albion, Neb., June 30, 1925.—Dear Brother Srygley: A friend of mine, with whom I exchange reading matter, handed me a copy of the Gospel Advocate in which you review Brother Lappin's reply to a query of mine. In conclusion you said (or words to that effect) if I was satisfied with the reply, I was easy. I imagine I am about as well satisfied as you are, judging by your review. I thought at the time it was an unfair, insinuating reply. I asked a young woman, who does not read church papers, a high-school graduate with one year in the university, to read it and tell me what it meant to her. She said: "He calls you a stubborn old crank." I asked another high-school girl to read it and tell me what she thought of it, and she said just what the other girl said. So I concluded it wasn't prejudice that made me conclude what I did about it. By your article I see I have more company. That's the trouble with all on that side of the question. I have never seen a fair one among them. I can stand it if they can, but it makes me feel sad. Why can't they be honest and fair? Fraternally,

D. J. POYNTER.

Brother Poynter asked Brother Lappin what course he should pursue if the congregation where he worshiped should introduce an instrument into the worship contrary to his judgment and conscience. The brother stated that he had no prejudice against instrumental music of itself, but that he believed it was unauthorized by the Bible and that his conscience would not allow him to try to sing in the praise of God where an instrument was used. Brother Lappin answered the brother's question without giving one single quotation from the word of God, but told a story about an old brother whom he called "Uncle Billie" that had the same kind of a conscience that Brother Poynter seemed to have, and that his "gracious brethren" would dispense with the instrument on days when "Uncle Billie" came to church, and the rest of the time they used it. Brother Lappin wondered how "Uncle Billie" felt when fifty people were so gracious as to give up their right just for the sake of "Uncle Billie's" conscience. Well, from Brother Lappin's standpoint, these "gracious brethren" gave up no command of God. Then why should Brother Lappin compliment them so highly and intimate that "Uncle Billy" was so stubborn that he could not give up his conscientious convictions for the sake of the liberty of these "gracious brethren?" I told Brother Lappin if his answer satisfied Brother Poynter, then he was easily satisfied. From Brother Poynter's letter it will be seen that Lappin's answer was no more satisfactory to Brother Poynter than it was to me, and that it made the same impression on those disinterested parties that it did upon us. I know Brother Lappin is a strong man and a most pleasing writer, but this shows how weak a strong man can be when he tries to defend an unscriptural practice.

It will be noted that the weak effort of Brother Lappin to dodge the issue and not try to meet it fairly has made the impression on Brother Poynter that none of them are fair and honest in the defense of their unscriptural practice. There is no occasion for Brother Lappin's making that impression upon his readers, and my advice to him is to apologize to Brother Poynter for his ugly insinuations and try to prove his practice in the use of an instrument in worship by the word of God; and if he cannot do that, let him show by the Bible that it is right for Brother Poynter to worship God contrary to his conscience.

I am anxious to know what disposition Brother Lappin will make of this; and if I see anything further from him on the subject, I will most gladly report the same to the readers of the Advocate.

HUNTING FOR THINGS TO CRITICIZE.

BY E. A. ELAM.

When otherwise good men set their hearts on finding heresy or something to criticize, or something to which to object, they will certainly succeed, if they have to manufacture something. Some things are so palpably false that no attention should be paid to them, except to show what some brethren will do in their prejudices and partisan spirit. If they were simply ignorant, one would have patience and manifest continued perseverance in trying to instruct them. But with all explanations and instructions on teaching the Bible in schools, for instance, and on writing comments on Bible lessons, some brethren persist in misrepresenting both these good works.

The following letter, just received, is an instance of this:

Dear Brother Elam: Some of the congregation here are at strife over the use of your Bible "Notes." The opposing ones, led by pretty strong men, raise up all the objections that can be thought of, one of which is a rumor that your work has to, or does, go before the International Sunday School Board ("of sectarians") to be censored and passed upon by said board.

I wish you would write me just what relation you have, in your work, with that board.

There is much discussion about it, and none of us are sure so as to answer those objections, only to tell them that it does not hurt the "Notes." And write me any other advice or suggestion you see proper. Please write me at once. Yours in Christ, X.

A little previous to this one, another letter from another State was received asking about a similar misrepresentation, stating in substance that "The International Sunday-school Lesson Committee" furnishes *the comments on the lessons* of my "Notes."

Nothing can be further from the truth or more palpably false than these two letters. The "sectarianism" complained of is found in its rankest form in these letters. It is a shame for the veriest sectarians to complain of sectarianism. These statements show the profoundest ignorance of "The International Sunday-school Lessons." This committee does not know me, has never heard that I prepare comments on the lessons, and certainly has nothing to say in regard to what I write—not a thing more than the Methodist Conference, or Presbyterian Assembly, or General Convention of the Christian Church, or the Catholics or the Mormons.

Speaking ironically, of course, those who are so ignorant and so sectarian as to make the above declarations are in

justice and honesty (!) the most competent ones to teach the Bible either privately or publicly.

"The International Sunday-school Lesson Committee" is composed of men of different denominations. It selects only the "Lesson Texts"—that is, the scriptures to be studied in the lesson—and furnishes only this to any one who is disposed to write comments on the lesson or to preach a sermon on this text. It is no more than some member of some denomination, or some one of no denomination at all, asking me to preach a sermon or to write an article on "The New Birth," or "The Work of the Holy Spirit," or "What Must I Do to Be Saved?" or "The Elders," or any other subject. If a sinner should ask me to preach on any Bible subject, should I do it? *Yes.* But my sermon, or article I might write, on the subject would be no more subject to the sinner's approval than are my comments on the lesson to this International Committee.

"The International Sunday-school Lessons," for the purpose used, furnish the best uniform series for a complete study of the whole Bible—that is, from Genesis to Revelation—known to me.

Following this course of study and reading the intervening chapters, pupils will be carried through the whole Bible in six or eight years. Every one who desires to know or to teach the will of God in its fullness will study and teach the whole Bible.

Beginning with 1926, this committee furnishes a new series of lessons of six years, beginning with Genesis and ending with Revelation. It says:

It will be noted that during the six years the entire Old Testament is to be studied in chronological order, with a quarter devoted to Genesis alone. Four important and interesting topical courses are offered: "Studies in the Christian Life," "Some Great Christian Doctrines," "Some Social Teachings of the Bible," and "Some Great Men and Women of the Bible." Each of the four Gospels is studied in its entirety, three months being given to John, six months to Mark, six months to Matthew, and six months to Luke. Besides, the course of three months on "The Life and Letters of Peter" will furnish a rapid survey of the Gospels. The Acts and the Epistles are studied three times, once in the three months on "The Life and Letters of Peter," once in the six months on "The Life and Letters of Paul," and again in the six months on "The Spread of Christianity," which includes the Revelation. It will be noted further that this cycle of studies is not allowed at any time to get far from the central theme of all our Bible study, the life of the world's Redeemer and its extension in the history of the early church.

For our further information this committee says:

This six-year cycle, subject to such modification as may be thought best in the progress of the work of lesson making, is as follows:

January-March, 1926—The Message of the Gospel According to John.

April-June, 1926—Messages from Genesis.

July-December, 1926—Early Leaders of Israel: From Moses to Samuel.

January-March, 1927—Studies in the Christian Life.

April-June, 1927—The Life and Letters of Peter.

July-December, 1927—Early Kings and Prophets of Israel: From Samuel to Isaiah.

January-June, 1928—The Gospel of the Son of God: Studies in Mark.

July-December, 1928—The Life and Letters of Paul.

January-March, 1929—Some Great Christian Doctrines.

April-September, 1929—Later Leaders of Judah: From Isaiah to Nehemiah.

October-December, 1929—Some Social Teachings of the Bible.

January-June, 1930—The Gospel of the Kingdom: Studies in Matthew.

July-December, 1930—Some Great Men and Women of the Bible.

January-June, 1931—Jesus the World's Savior: Studies in Luke.

July-December, 1931—The Spread of Christianity: Studies in Acts, the Epistles, and the Revelation.

This shows what the lessons will be for the next six years. This, with the lesson text, is all the committee furnishes. We do not have to use this if we choose not to. I sometimes change the subject and add something in the Scriptures to the lesson text.

This is a good uniform series of Bible studies, which we can use or not as we choose. It is far better than the haphazard way of no system at all.

One advantage of this to all congregations using this series of lessons is all study the same lesson at the same time; and when one goes from one congregation to another or from one State to another, one finds the same lesson. Besides, all denominations studying the same lesson at the same time may have a tendency to cause all to more nearly think and speak the same thing.

Let it be stated and fully understood that these series of lessons furnish only one way or method of studying and teaching the Bible. There are other methods and no methods at all. It is wrong to attempt to force a congregation to give up one way of studying and teaching the Bible for some other way not so good or for no way at all. Still, if one objects to the use of this series of lessons and the comments upon them and prefers simply to read from the Bible, a congregation should not be disturbed and divided over it; but he who objects to this series of lessons and comments thereon should himself never make a comment on any line in the Bible, or tell where a place is located, or the time when any event occurred, etc.; for an oral comment is no more scriptural than a written one, and less apt to be correct.

What is meant by "just taking the Bible?" It certainly *does not mean* to take anything any man, learned or ignorant, wise in his own conceits, presumptuous, who does not really study the Bible, or who never read the New Testament through one time in his life, may say *about* the Bible, or any teaching of the Bible, or any theory of his own, as the veritable word of God; it means to really study the Bible on "all things that pertain unto life and godliness"—ALL, not a *few*—"the whole counsel of God"—in order to learn the will of God, that IT—not anything else—with nothing added thereto and nothing subtracted therefrom—may be accepted, and in order to obey it day by day *in all affairs of life.* It does not mean for some man, learned or ignorant, to stand before a class or an audience, although with Bible in hand, and tell *what he thinks* a passage means, especially when *what he thinks* is as far from the truth as the two letters above show that some are. To "just take the Bible" means "putting away falsehood" and speaking "truth each one with his neighbor" (Eph. 4: 25); that slander, fraud, deception, self-conceit, drunkenness, fornication, dishonesty, idleness, etc., are disobedience to God and lead to perdition. There are thousands of church members, to our distress, who do not "just take the Bible" on many subjects of everyday life or of public service—for example, home building and home-keeping, modest apparel, carnal warfare and bloodshed, loving one's neighbor as oneself, loving one's enemies, doing good for evil, paying debts and meeting all other obligations, caring for widows and orphans, honoring father and mother, helping the needy, the qualifications and work of elders, covetousness, laying by one in store according to the prosperity of God, the everyday life of the church, and many other duties and blessings. Many young preachers now, scarcely out of their swaddling clothes, who are "*located*" with some church as "the minister," having charge of affairs, etc., are not "just taking the Bible," neither are the elders of such church or the church itself. So here they go "just taking the Bible." "Speaking where the Bible speaks and being silent where it is silent," or "just taking the Bible," has become with many only a partisan doctrine. It means with all such only to do as they please in daily life, to teach their own notions and vain conceits, and to ignore much of what the Bible does teach.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

The Arlington National Cemetery is on the Virginia hills opposite the Lincoln Memorial, and from many points in Washington City the white-pillared Arlington mansion and the Memorial Amphitheater are plainly seen, crowning the green slopes of the hills across the Potomac.

Long ago, in colonial days, Arlington was the property of the Custis family, literally one of "the first families of Virginia," the head of the family, John Custis, having bought the tract of eleven hundred and sixty acres early in the eighteenth century. The property descended to his son, Daniel Parke Custis, who, at his death, left a beautiful young widow and two children. The widow married a young officer in the Colonial Army, George Washington by name, and the family went to live at Mount Vernon, Washington's estate, fifteen miles down the river. Arlington was cared for and kept up by the Washingtons till John Parke Custis was of age. The property had been entailed to him by his father. The daughter of Mrs. Washington died early, but the son lived, married, and served upon the staff of his stepfather during the latter part of the Revolutionary War. He died in 1781, leaving an infant son and daughter, who were adopted and deeply loved by George Washington.

The children retained the Custis name, however. The daughter was the Nelly Custis whose name is seen so often among the historic mementos at Mount Vernon. The son, George Washington Parke Curtis, inherited and took possession of Arlington and erected the mansion that stands there now, completing it in 1803.

The Custis family lived at Arlington, beautifying and improving the estate and dispensing a generous hospitality, till the death of Mrs. Custis in 1853 and the death of her husband in 1857, when the estate fell to their only surviving child, a daughter who had married a young army officer, Robert E. Lee, and Arlington became the home of the Lees.

When the Civil War came on, Colonel Lee, though personally opposed to secession, deemed it his duty to follow his State out of the Union; hence, he resigned his commission in the United States Army and, April 22, 1861, rode away from Arlington to cast his fortunes with the Southern Confederacy, and, it is said, never saw the place again. The furniture in the house was not taken away when the family left, and when, almost immediately after Lee's departure, Federals took possession of the premises, everything of historic value, including many Washington mementos and memorials, was seized by the government, and much of it is now to be seen in the National Museum here and at Mount Vernon.

The estate could not be confiscated, because of its being entailed; but it was sold for nonpayment of taxes, and the government bought it for twenty-six thousand one hundred dollars. A camp and a hospital were established there, and, as the war went on and battles were fought, the Washington cemeteries became crowded and the slopes of Arlington began to be used for a military cemetery. Strange to say, the first grave made there was for a Confederate soldier who died in the hospital. In 1877, George Washington Custis Lee, son of Gen. Robert E. Lee, and heir to the estate under the will of his grandfather Custis, entered suit against the government for the property, attacking the validity of the tax sale, and finally won his suit in the Supreme Court of the United States. He at once transferred his restored rights to the government for one hundred and fifty thousand dollars, which was paid him in 1884.

That decision is cited as an instance of the absolute freedom of the Supreme Court from sectional prejudice. A former Confederate soldier, son of the commander in chief of the Confederate forces, was suing the government, against which he had so recently fought, for the restoration of property seized during the war and then used for a military burying ground. But the Supreme Court, unbiased by these facts, decided the suit in his favor and restored to him the title to the property.

So much for the history of Arlington. The mansion is on the brow of a hill overlooking the Potomac, two hundred feet below and half a mile distant. The house is a fine example of the architecture of that day, with its large rooms, wide halls, and long front portico with immense white pillars. The view from that portico is one of unexcelled beauty, and has been so considered since the days when Lafayette enjoyed the hospitality of the Custis home. From no other place have I been so impressed with a view of the capital city as from the heights of Arlington. Immediately below is the stately Potomac, and across its placid waters are Georgetown and Washington, while far to the north are the white towers of the Soldiers' Home, and the spires of Alexandria to the south. The Capital and the National Cemetery are now closely connected, and when the great memorial bridge which is now under construction shall cross the Potomac from the Lincoln Memorial to the slopes of Arlington, they will be even more closely connected, and the bridge will be what its name indicates—a great memorial commemorating the union of the North and the South.

The grounds at Arlington are beautifully kept and adorned, with shrubs and flowers in graceful profusion; but nature has done much more than art to make it a beautiful spot, with its green slopes and ravines and hillsides crowned with forest growth.

Arlington House contains little that is of interest. The rooms to the right of the entrance are used by the superintendent of the grounds. In the room to the left, formerly the main drawing-room, is kept a register where visitors are requested to record their names. On the walls are plans of the cemetery and framed copies of addresses and orations, among them Lincoln's famous speech at Gettysburg. It has been suggested that as much as possible of the furniture formerly in the mansion be collected there again and other furniture of that period added, until the house shall present something of its former appearance.

Immediately in front of the house is a flagstaff from which "Old Glory" floats from sunrise each day till the sunset gun at Fort Myer, near by, echoes from shore to shore of the river. South of the house is an open circular colonnade surmounted by a low domed roof, on the cornice of which appear the names of Washington, Lincoln, Grant, and Farragut, and on the columns are inscribed the names of Thomas, Meade, McPherson, Sedgewick, Reynolds, Humphreys, Garfield, and Mansfield. At various points in the grounds are bronze tablets inscribed with stanzas from Col. Theodore O'Hara's poem, "The Bivouac of the Dead."

Charles L'Enfant, the French architect who laid out the city of Washington, is buried immediately in front of Arlington House. The space east of the house is devoted to the graves of officers, and many stately monuments are there; but more impressive than even these are the Fields of the Dead, where the graves of the soldiers of the Civil War, each marked with a plain headstone, whereon is inscribed the name of the soldier, his State, and the number by which he is enrolled on the roster kept by the War Department, stretch away in seemingly endless lines, row after row—sixteen thousand graves of men who wore the blue in our great war we call the "Civil War."

Another section of the cemetery holds the graves of Confederate dead, the tall monument of which was provided by the women of the South, through the Daughters of the Confederacy. The presence of such a monument there speaks very eloquently of the reunion of those once opposing hosts into one people, citizens of a common country, living under one flag. When this monument was

erected in June, 1914, the Grand Army of the Republic and the United Confederate Veterans united in the dedication ceremonies.

The dead of other wars than the Civil War sleep at Arlington. Eleven Revolutionary officers are buried there, and many soldiers of the War with Spain and of the World War. The victims of the destruction of the battleship Maine, in Havana harbor, and several hundred soldiers who lost their lives in Cuba and Porto Rico during the Spanish-American War are buried in the southern part of the cemetery. Their monument is a group consisting of the mast, the anchor, and a cannon from the ill-fated battleship.

In 1923 the dead buried in Arlington Cemetery numbered thirty-three thousand two hundred and twenty-five, but the number is constantly increasing, of course. In accordance with a privilege granted to wives and daughters of soldiers buried there, many women are buried in Arlington beside husband or father.

The Memorial Amphitheater, dedicated in 1920, was erected mainly through the efforts of the Grand Army of the Republic, as a memorial to the soldiers of all our wars, and also to provide an assembly place for the many who visit Arlington on Decoration Day. It is a white marble, open-air structure, similar to the Roman amphitheaters, covers a space of thirty-four thousand square feet, and seats five thousand, there being room for several thousand more in the colonnades, and the stage will accommodate several hundred persons. The eastern side of the amphitheater looks toward Washington, and just across the roadway from the eastern front is the tomb of the Unknown Soldier, a plain square sarcophagus of white marble, absolutely unmarked. But hundreds of people visit that tomb every day, and I have never seen it when there were not wreaths of flowers on and about it, all—high and low, rich and poor, home-born and foreigners—being seemingly desirous of bestowing honor upon the unknown sleeper there and the thousands of unknown dead he represents.

All cemeteries are places of sadness, but Arlington National Cemetery is especially so because a vast majority of the bodies buried there died in the bloom of youth or in the strength of mature young manhood. The aged must die. The time of their departure is always at hand. The young may die, but we naturally expect them to live. When war marshals its hosts, however, and marches them to battle, that order is reversed. Then the physically strongest, fittest, and best young men send each other to the grave. May the Lord hasten the day when war shall cease to be.

The body of William Jennings Bryan, our great national advocate of peace, who has just passed away, will rest on the summit of the highest hill in Arlington, near the graves of thousands of American youths who lost their lives in the World War. In the midst of our sorrow at his passing, we rejoice that the peace he so earnestly desired crowns our country to-day.

Christ's commandments are not harsh, hard laws, but the revealing to us of Christ's character.—L. K. Smith.

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

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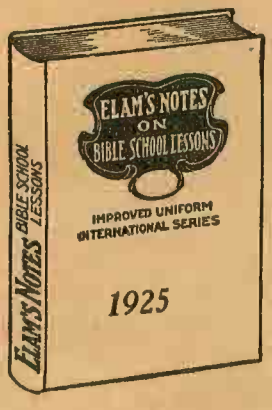

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From the Brethren

Woodlawn, Tenn., July 24.—Brother F. P. Taylor and I closed a meeting at Taylor's Grove on July 10. There were four baptized and one took membership. Interest was good. Brother C. H. Baker conducted a meeting at Mount Zion, this (Montgomery) county, July 12-20, with fourteen baptized, three from other religious bodies, and two restored. I assisted in part of the meeting. I go next for a meeting at Dog Creek, in Cheatham County.—J. J. Reynolds.

Water Valley, Ky., July 21.—My mission meeting at Wager, Ark., is history. The crowds met under the brush arbor in great numbers, estimated at five hundred. Four were baptized. I will return to them next year, the Lord willing. I am in Kentucky for two meetings—at Water Valley and Pilot Oak; then to Tennessee for two—at Knob Creek and Pleasant View; and from there to Arkansas for two—at Cave Springs and Rogers. I have calls for more work, but cannot do it.—W. T. Hines.

Cleveland, Tenn., July 25.—I closed a week's meeting with the congregation at Dalton, Ga., Sunday, July 19, with fourteen baptisms and two restorations. I began at Palmer's Chapel, in Sumner County, Thursday evening, July 23. I will be here over Sunday, August 2. From here I go to Brownsboro, Ala., where I am to begin on August 3. I am always delighted wherever I stop to find that the Gospel Advocate is a regular visitor in that home. I wish its pages were being read weekly by every member of the body of Christ.—W. S. Phillips.

Columbus, Miss., July 20.—On July 6 I began a meeting at Steens, Miss., and closed it on Saturday following. The house was full every night to the close, with fair day audiences. One reclaimed and one by membership. On July 12 I began another meeting at Bankston, Ala., closing on the following Friday night. The attendance and interest increased to the close. There were at least four hundred people at the closing service. There were no visible results. A. M. Plyler, of Jasper, Ala., came on Monday and led the songs. He is a splendid song leader and an able young preacher. It is hoped that much good may yet come of this meeting.—J. W. Howell.

Lake City, Fla., July 25.—The meeting conducted at Cherry Sink by the writer, beginning on July 4, closed on July 19, with two sermons and dinner on the ground. We had a good average attendance, considering that we labored under very unfavorable conditions, and God blessed our labors with some visible results. The church was set in order by the appointing of two elders and two deacons, and the midweek prayer meeting and song practice was revived. Two young men made the good confession and were baptized. Judging by expressions from the members, my work was pleasing to them. Many asked me to return at some future time, which it will be my pleasure to do. The home of Brother and Sister J. C. Blitch was my home while there, and a good one it proved to be.—J. O. Barnes.

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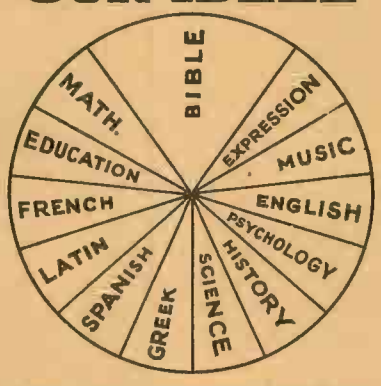

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THIRTY-FIFTH YEAR BEGINS SEPTEMBER 16

FREE CATALOGUE BULLETIN

DAVID LIPSCOMB COLLEGE
NASHVILLE, TENNESSEE

Hildreth, Fla., July 14.—Brother Frank Baker, of Berry, Ala., began a meeting with the church of Christ at Burlington, Fla., on June 26, and continued it twelve days, with good crowds and good attention, but no visible results. Brother Baker then moved to Santa Fé, three miles from this place, and held a five-days' meeting, with five additions by baptism. The little congregation was left in a much better condition spiritually. Brother Baker was a stranger here at his coming, but he leaves here with the love and best wishes of the best people. Brother Baker goes from here to Pensacola. We hope to have him with us again.—W. L. Fuller.

Celina, Tenn., July 24.—I will make a short report of the work here and some work I have done in Jackson County, Tenn. Brother Marion Harris baptized one here at Celina last week. Brother Will J. Cullum preached here last Sunday night. All seemed pleased with the sermon. The Knight brothers are in a meeting at Cave Spring, near here, with fair audiences. Emmett Creacy is in a good meeting at Rock Springs, in this county. There have been quite a number of additions. I preached six times at Cave Spring the last of June and baptized one. I began a meeting at Big Branch, in Jackson County, which resulted in five baptisms and three restorations. One of these had been a Methodist since childhood; another was the first to leave the Methodist ranks of her father's family. Both were married ladies. On the second Lord's day in July I began a meeting at the Forks of Finn's Creek, in Jackson County, which resulted in four baptisms and eight restorations. This was the third meeting for me at that place in the last four years. I will begin a meeting at Arcot Schoolhouse to-morrow night. This is a large, new schoolhouse near Celina.—L. L. Yeagley.

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Ludlow, Ky., July 26.—About four years ago twelve members established a congregation of the church of Christ in Covington, Ky., in the Moose Temple, on the third floor. We have struggled hard, trying to have the gospel preached in its purity and simplicity in this wicked city, surrounded by many denominations, among which are a number of Catholics. We have been blessed, have reached a goodly number of people, and, with the help of the Southern churches, have bought a nice lot in a good location. But we are not financially able to build. We could accomplish so much more if we were on the first floor, as it is very hard to reach the people where we are. I am writing a number of preachers, asking them to help us in this great work. Any donation sent will be appreciated. Address me at 207 Park Avenue, Ludlow, Ky.—Bessie Corman.

GOOD NEWS ABOUT

FREED-HARDEMAN COLLEGE

OUTLOOK BRIGHT

"Day by day in every way" the prospect for next session grows brighter. As the summer advances and the opening date approaches the interest grows greater. "Well, you are looking for a great school next year at Henderson, I suppose," and "I am sure the school at Henderson is going to be great next year" are common expressions wherever members of the faculty go. The writer of this has heard them in Florida, Michigan, and Texas. The interest and confidence in the future success of the school seems to be general.

WHY NOT?

Why should it not succeed? There is every reason why Freed-Hardeman College should enter upon a new and greater era of usefulness. It is founded upon the right principles and stands for the right things. While surrendering none of its educational ideals, it has met all requirements for recognition. It has been approved by the State Department of Education and it has been admitted into the Tennessee Association of Colleges. Its faculty, buildings, equipment, and curriculum meet every test and requirement.

IMPROVEMENTS

Several thousand dollars are being spent this summer on improvements. The buildings are all being gone over and painted afresh both within and without, new furnaces are being installed, more classrooms are being added, the blackboards are being resurfaced, the girls' dormitory is being renovated from basement to garret, and new furnishings added; in short, the whole plant is being made fresh, clean, and attractive for the opening.

THE FACULTY

The most important factor in any school is its faculty. They mold and shape its character and carry out its ideals. Just think of the men at the head of Freed-Hardeman College—*Hardeman* and *Calhoun!* Where will you go to find their superiors? Among the great teachers and preachers, who will surpass them? Among all the brethren, where is there a *greater scholar than Calhoun?* Younger and less widely known, but one of the best school men in the State, is C. P. Roland, dean of the College. Other members of the faculty are graduates of standard colleges and universities. Men and women of Christian character, scholarship, ability, and experience make up the faculty. They are specialists in their lines of work.

THE BIBLE PRE-EMINENT

While the work in every line and in all departments is thoroughly and conscientiously done and is as good as the best, yet it is in the *teaching of the Bible* and the *training of young men to preach the gospel* that Freed-Hardeman College stands out preëminent and par excellent. Here are teachers that have every qualification—love for the truth, knowledge of the Book, soundness in the faith, experience, scholarship, etc. Three of the Bible teachers have traveled and studied in Egypt and the Holy Land. Two of them have spent more than twenty years teaching the Word in the schoolroom, and they stand in the front rank of all the great preachers of the ancient gospel. So where could any one go to get better instruction in the word of God or better preparation for preaching it? It is our honest opinion that no school offers a more thorough, scholarly, or finished course of instruction in the Bible than Freed-Hardeman College. It stands for the Bible, and the Bible alone, in all matters of faith and practice, work and worship, with no hobbies or cranky notions of any kind.

The new catalogue, covering all the work of the school, expenses, etc., will be mailed at once upon request.

SCHOOL OPENS

SEPTEMBER 15, 1925

FREED-HARDEMAN COLLEGE

HENDERSON, TENNESSEE

OBITUARIES

McLAIN.

Sister Lake McLain died at the home of her mother, Mrs. J. E. McLain, Lawrenceburg, Tenn., on February 5, 1925. She had been in very poor health for some time, and her death was not unexpected. Funeral services were held at the church of Christ in Lawrenceburg, where she delighted so much to go, by the writer, followed by interment in Mimosa Cemetery. Lake was a sweet, Christian girl, and loved by all who knew her. She had just blossomed into young womanhood when she was stricken with a fatal disease. She became obedient to the faith early in life and remained true to her calling until death. Her last days were filled with hope and love. She kept her Bible on the bed with her. It was her daily companion as long as she was able to read. It is good to know and associate with such kindred spirits. She surely was in possession of that love that can suffer long and be kind. A beautiful life with a happy ending. We offer sympathy to the bereaved ones. THOMAS C. KING.

GEERS.

Mrs. Sarah Cleveland Geers was born on February 13, 1869, and died on January 1, 1925. She was the only daughter of Sister Nancy Cleveland, who, with three brothers, survives. She was married, about twenty-five years ago, to J. B. Geers, who preceded her to the grave about one year. Sister Geers obeyed the gospel at the age of fourteen years, and for about thirty-five years was a member of the Foster Street congregation, of Nashville, Tenn. It was my privilege to live a neighbor to Sister Geers and worship in the same congregation for a number of years, and she was always willing and ready to do her part in every good work. The aged mother, who is now very sick, has lost a devoted daughter, who so lovingly cared for her, and the three brothers have lost a loving sister. May God bless them, and may they ever live true, Christian lives, as we feel sure Sister Geers lived, that when they are called upon to leave this home they may be able to say: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4: 7, 8.) MRS. L. L. YEAGLEY.

DICKSON.

Some thirty-seven years ago, near Troy, Tenn., a little daughter, Elsie, was born into the family of Brother George Tucker and wife. With an obedient disposition worthy of emulation this little girl grew into young womanhood. When Brother John R. Williams aided some half dozen brethren in establishing a congregation near by, known as "Mount Zion," Miss Elsie Tucker soon became "obedient unto the faith," being

"born again" into the family of our Heavenly Father. In this family she was content to abide till death, early in the morning of December 18, 1924. With Brother J. E. Acuff assisting in prayer, the writer conducted services at the home in Nashville, Tenn., and also at the home of her parents in Obion County, after which her mortal remains were laid to rest in the family burying ground. Some fifteen years ago Sister Elsie was married to one of our noble teacher-preacher brethren, Brother James W. Dickson. Two children (Trice and Bettie Meade), a husband, father, mother, two sisters, and a brother, besides relatives and friends, were left to mourn their loss. Brother and Sister Dickson lived in the house with Mrs. White and me soon after their marriage, and Brother Dickson taught with me the last school I ever taught. I know she was a "worthy woman," a loving mother, a devoted wife, a helpful friend and neighbor, a consecrated Christian. She bore her sufferings for more than two years with unusual patience, always greeting her many friends with a smile. She was anxious that her husband give himself more and more to preaching the glorious gospel. What a blessed thought in this age of perversion of woman's sphere and work as ordained by the Lord!

R. C. WHITE.

CHURCH HOUSE NEEDED.

BY W. M. OAKLEY.

One year ago we succeeded in getting a few Christians to covenant themselves together at Buffalo Valley, Tenn., to keep house for the Lord. They have been faithful to meet in the loft of an old storehouse the past year. We are now making a great effort to build a nice (but modest) house in which to worship. A lot has been secured, paid for, and the little band (though poor in this world's goods, but "rich in faith") have gone about to build before winter. They have subscribed in work and money something over one thousand dollars. They are not able to complete their house without help from congregations and individuals round about. Somebody helped you; won't you help us? Time, money, and preaching have been wasted here for twenty years because of no place to meet. Will not all who read this send a contribution to this worthy cause? The cause of our dear Lord demands it. Send direct to Dr. S. Denton, chairman of the building committee, Buffalo Valley, Tenn. Restrictive clause is in the deed. We would also like to be put in touch with some secondhand seats. Anything you may do will be greatly appreciated. And may the Lord bless you.

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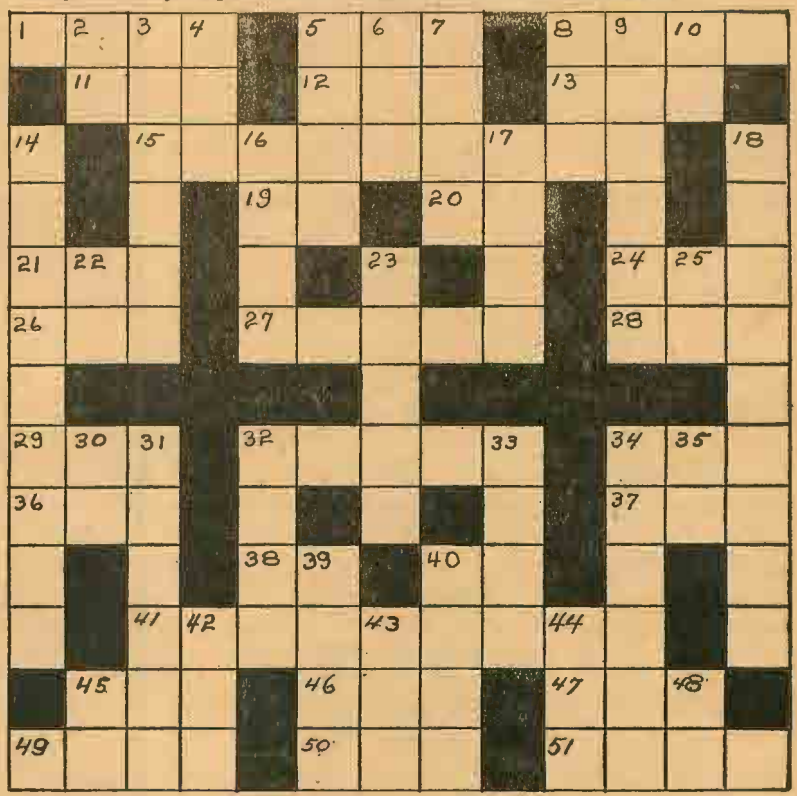

© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (21)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 21

HORIZONTAL

1 Central portion of a church.
5 Suffix denoting race or nationality.
8 A place named in Kings. (2 Kings 8: 21.)
11 A flying creature found in caves. (Lev. 11: 19.)
12 Latin word for "road."
13 Where there was no room for the Holy Family.
15 The good neighbor of the parable.
19 Exclamation.
20 Egyptian sun god.
21 Decay.
24 Beast of burden.
26 Son of Bela. (1 Chron. 7: 7.)
27 Where a famous tower was built. (Gen. 11: 4.)
28 Something thrown to decide doubtful questions.
29 Definite article.
32 A contemporary of David. (1 Chron. 21: 15.)
34 Upper limb.
36 Those who compose the army.
37 Behold.
38 Egyptian god.
40 Old Testament (abbr.).
41 Mother of John the Baptist.
45 Type of verse.
46 Female sheep.
47 Jew who married a foreign wife. (Ezra 10: 34.)
49 To grind the teeth together.
50 A color used in vestments.
51 What the winds do.

VERTICAL

2 Fifth Jewish month.
3 Queen whom Esther replaced.
4 Letter of Greek alphabet.
5 Place meaning "ruins." (2 Kings 18: 34.)
6 Title of respect.
7 What Absalom was hanged by.
8 A Gadite. (1 Chron. 5: 13.)
9 Yearly.
10 Within.
14 Birthday of Christ.
16 Son of Lot's elder daughter. (Ruth 1: 1.)
17 Caudal appendage.
18 Name of two divisions of the Bible.
22 Alternative.
23 A river of Damascus. (2 Kings 5: 12.)
25 Thus.
30 Himself.
31 A town in the wilderness. (Josh. 15: 62.)
32 A king who had civil war to wage. (1 Kings 16: 21.)
33 Take notice.
34 David's nephew, famous for fleetness of foot. (2 Sam. 2: 18.)
35 Prefix meaning "again."
39 Another spelling of Asher.
40 The son of Ruth. (Ruth 4: 17.)
42 Permit.
43 Respect, reverence.
44 A round receptacle.
45 Alternative with "either."
48 Behold.

Solution of Puzzle in last issue

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From the Brethren

Muskogee, Okla., July 24.—We had Brother Al Hopkins, of Henryetta, Okla., with us on July 19, and enjoyed his two discourses very much. Last night Brother G. W. O'Neal, of Clarita, Okla., stopped over with us while passing through Muskogee. Our regular order of services was dispensed with and he delivered a very fine sermon. Brother Allen is away in meetings at this time, but our work is going on nicely, and the attendance is encouraging. All are getting ready for the meeting Brother McClung is to hold for us in October. We meet each Sunday morning and evening and Thursday night, and welcome any brethren passing through Muskogee to meet with us. The church is located at the corner of C and Kankakee Streets.—C. Maynard.

Tupelo, Miss., July 24.—The meeting here has made good progress this week. The little band of loyal brethren here have just finished a comfortable, attractive meetinghouse. An article appeared a few weeks back telling of their past treatment and how much they had sacrificed. They have used economy and good judgment in building their house, but will have to raise a considerable amount of money before paying out of debt. Although they have been meeting in the courthouse for a number of years and have had this building in view for some time, they have responded readily to calls for assistance from other places. I ask the readers of this article to retrospect. Perhaps some of you have had assistance in a time of need. If so, you will be moved to mail a check to Brother T. D. Long, Tupelo, Miss., to assist in a like cause. We have had one addition to date, and interest is growing.—C. P. Roland.

Moore Haven, Fla., July 22.—We are trying to establish a congregation on the New Testament plan at this place. I am now living here, and shall spare no means I have to establish a church. Moore Haven is a new town in a new country, the county seat of a new county (Glades). Everything is booming. Land is selling every day. Three-fourths of the men and half the women are in the real estate business. Seven of the denominations have established congregations, none over seven years old. In the midst of all this rush it is no easy problem to get people to stop and think of the simple plan of saving men and women from sin and ruin. I have bought a meetinghouse for one thousand dollars. I paid two hundred and fifty dollars on this building and lot and gave my personal note for the balance. I believe the brethren of the church of Christ will help me pay this. I shall write no personal letters or appeals for help, but will write each giver a personal letter of thanks about November 1. I shall be busy all the summer and fall. I have two debates planned with Adventists for September or October.—John B. Peden.

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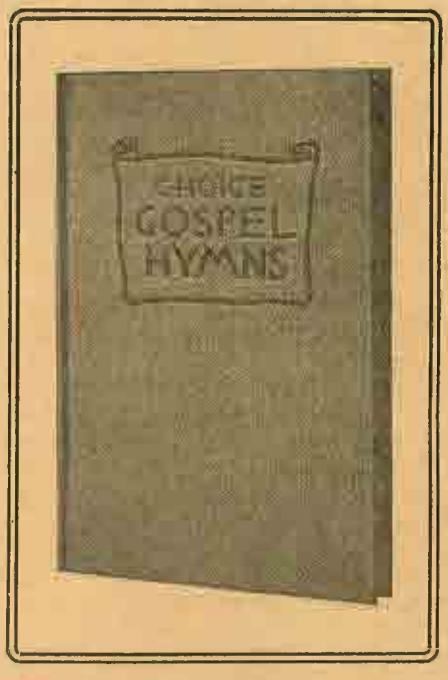

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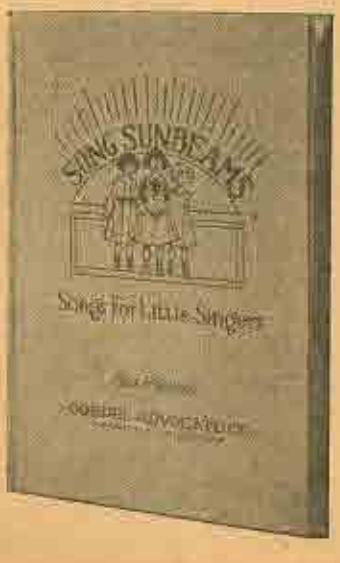

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

The present is a unique, a remarkable age. Unsettled conditions, a general state of unrest, seem to prevail in all countries. It may be that the same conditions, upon a smaller scale and in different ages and nations, have existed before; but so stupendous an unrest, tending toward revolutionary upheaval, seems to be a peculiar distinction of the present time. "Many are running to and fro;" old foundations are crumbling; the fetters and chains of the past are being broken; and, certainly, "knowledge is on the increase." While such a condition is painful, who can say that it is harmful? Feudalism, landed proprietorship, "the divine right of kings," were swept away by a general unrest of the masses, culminating in a general upheaval. Under the oppressive yoke of tyrants the volcano simmered for centuries, and then came the eruption.

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The storm first broke in France. The suppressed murmurings of a downtrodden people burst into frenzied violence in the French Revolution. Though the operation was exceedingly painful, though the streets of Paris were crimsoned with rivers of blood, did not the revolution, sweeping away tyranny and oppression, improve the condition of the people? Though it was a "reign of terror," did not the storm clear the atmoshere? Agitation is what purifies the waters of the ocean and prevents stagnation; and if it were not for the storms that rock it, the ocean would have a scum upon it, so filling the breeze with disease as to render life upon the land extinct.

But good and evil are intricately commingled. The same revolution that swept away the tyranny and feudalism of France also deified the "goddess of reason." Extremes beget extremes; and the world, like the pendulum of a clock, swings from one extreme to the other. The ability to preserve an equilibrium, to adhere to the rational mean, is a rare gift and is not the common property of the masses. This may be ascribed as one reason why truth and right are always with a small minority instead of being with the great majority.

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No true man, who has at heart the good of the cause of Christ, which is the cause of humanity, can be a disinterested spectator in the crisis toward which things are tending. The two great forces of good and evil are struggling for the mastery. The servants of Christ and the servants of the devil are maneuvering for the vantage ground. The armies of truth are struggling to put to flight the armies of the father of lies, who is endeavoring to fasten the chains of delusion and error, and its consequent misery and sin, upon the mind of an incredulous public. Every man must choose his side and take his place. There are no white feathers, there is no quashing of the indictment. Neutrality does not exist and no one can sit on the fence. "He that is not with me is against me," says the great Captain of our salvation; "and he that gathereth not with me scattereth."

We cannot, in this place, for obvious reasons, enumerate the many errors that are now so enthusiastically advocated. Some of them are so artfully insinuated as to deceive, "if possible, the elect." Most of the colleges are filled with various forms of skepticism; many imaginary reformers are busily circulating numerous heresies; and a very general wave of unrighteousness and crime seems to have visited the entire world. Some, squinting at prophecies that cannot yet be interpreted, imagine that the devil has been let loose; others, viewing the many manifestations of human depravity, think that conditions would not indicate that he had ever yet been confined.

We can only regret to notice that some of our brethren are now engaged in a very earnest struggle to inculcate a sentiment for denominational federation. The whole effort to do so is monstrously evil. We are very frank to admit that the signs of the times would seem to indicate it as a possibility of the future; but if it ever comes to pass, it will entail indescribable suffering and woe. The confusion of languages upon the plains of Shinar, when the ancient world was leagued to build the infamous tower of Babel, forever stamps God's disapproval upon a united league of the forces of the world. In union there is strength; and a union of organizations not of divine origin would present such a tyranny of evil as could not but result in consequences beyond human power to tell. Besides, no sane man can imagine a federation of churches to be Christian union. No similarity could exist between such a league and the union for which the Savior prayed. To establish a central melting pot; to take a skimming of the creeds, Protestant and Catholic, Jewish, Turkish, and Pagan; and to blue-pencil such parts of the Bible as would make it more palatable to infidels, would produce such a broth as would create one of the greatest persecutions of all time in an effort to force it to the lips of Christ's true people. As desirable as Christian union is, and without which Christians are disobeying a plain command of God, there can be no Christian union except upon the union grounds that are given in the New Testament.

The church needs men—"faithful men." It needs men who are true to God's word, and who are neither afraid nor ashamed to stand where the apostles stood. It needs men whose ears do not itch and in whose hearts the god of this world can find no place. And that such men may rise and buckle on the armor of light and be valiant in the fight is the fervent prayer of Christ's true people, and the earnest desire of the innumerable hosts in the heavens.

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Those who seek a federation of the denominations refuse to embrace the teachings of inspired men or to recognize the oneness of the church of the New Testament. Popular "pastors," members of the "Ministers' Alliance," refuse to preach what inspired men preached, or to tell sinners what the Holy Spirit, speaking through inspired men, commands them to do to be saved. Christians cannot wink at such a situation. They must arise in the strength of Israel's God and cry aloud.

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On the day of Pentecost, at the conclusion of the first gospel sermon delivered under the great commission given by Christ to his apostles, the audience, laboring under an intense conviction, "said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2:37.)

The answer to that question is of superlative interest to every responsible subject to the gospel call. No sane man, unbiased by passion or prejudice, desires to die in his sins or to appear before God, in the judgment, without a well-grounded hope of meeting God in peace. The plainness, clearness, and simplicity of the gospel is conspicuously exhibited in the simple and easy answer given by inspired men to this question. "God is love," says an inspired oracle; and the very fact, therefore, that God commands a thing to be done shows that it can be done. God, who is the Creator of man, understands man's abilities and capacities far better than any conference, synod, or general council ever assembled. Inspired men spoke "as the Spirit gave them utterance;" "men spake from God, being moved by the Holy Spirit;" and the Holy Spirit, who is the Advocate of Christ and the Author of the gift of tongues, is supremely more competent to address human intelligence than any manual, discipline, or creed in existence.

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That the gospel was intended for popular consumption may be observed from the writings of the prophets before the dawn of the Christian era. Seven hundred years before Christ, Isaiah said: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein." Many have erred and do now err because they are *thereout;* but the illiterate and unlearned, and those of limited intellectual abilities, if they come to the Holy Scriptures, and to them alone, as their only source of information, "shall not err therein." Habakkuk writes: "And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it." Anything that is so simple and plain "that he may run that readeth it" seems easily within the mental grasp of all, except infants and idiots, and readily adapted to universal consumption by the public.

No human vocabulary contains plainer terms than those used by Christ in commanding his apostles to evangelize the world. "Go ye therefore," said Christ, "and teach all nations." No one not utterly blinded by bias and prejudice could possibly misunderstand it. "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." Who, in his right mind, could misunderstand it, if he really desired to understand it? John baptized in Ænon near to Salim, because there was much water there." (John 3:23.) "Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 5, 6.) Jesus made and baptized "more disciples than John (although Jesus himself baptized not, but his disciples)." (John 4:1, 2.) The language used by Christ could not be plainer: "Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (See Matt. 28:19, 20.)

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Is it possible for language to be plainer or simpler? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (See Mark 16: 15, 16.)

Any man not blinded by bias or prejudice who cannot understand such language is not responsible enough to be a subject of the gospel call.

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OUR CONTRIBUTORS

THE EVOLUTION OF THE BIBLE.

BY CHARLES M. CAMPBELL, JR.

What is man, that he should try
To question the wisdom of God on high,
Other than to study his holy Word,
And to teach it to those who have not heard?

Of how God sent his Son to die,
Then lifted him up into the sky
To reign in heaven at God's right hand,
And how angels bow at his command.

Of how Christ kept the Mosaic law,
Kept it without one single flaw.
And prayed to God at Gethsemane
To die at his will for you and me.

So that Jesus kept his Father's command
Is why he sits at his right hand;
And we must obey without a sigh,
To reign with Jesus and the angels on high.

For when God devised our soul's salvation,
He extended, through Jesus, an invitation
To live the life or die the death,
For God made Adam and gave him breath.

But the evolutionists or infidels,
In seeking souls to burn in hell,
Are denying the death, burial, and resurrection
By a scheme of monkey-man perfection.

But forget the evolutionists' sinful scheme
And allow the Savior your soul to redeem.
Repent, believe, and be baptized;
For in God's word we are thus advised.

It is not a mere question
Of human science or direction,
But the Savior's holy command.
So obey it to-day; there is no other way
To sit at the Savior's right hand.

WILL THE CHURCH OF CHRIST EVER AWAKE?

BY ROBERT S. KING.

It is said that three out of every four in this world do not know that Christ died for them, or that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

How could they know unless some one told them? Paul said: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10: 13-15.)

Can you answer these questions without going or sending? In view of the fact that God is not willing that any should perish, but that all should come to the knowledge of the truth, and in view of the fact that he commissioned the church to take the gospel to the whole creation, and realizing that he has no tongues but our tongues to tell men about him, what should the church of Christ be doing?

Where Christ has not gone there are no churches, no schools, no hospitals, no orphan homes or old people's homes, no charitable institutions of any kind, no doctors to minister to the sick, no natural affection for each other, and scarcely any sanctity in its womanhood or sense of refinement. There are no glad songs of redemption, but their songs are a wail. Little blind girls are unwanted; so they put them in the river or fatten them up for sale to brothels. A she devil has been known to take a string of these unfortunates and some sort of musical instrument and go through the streets at night, renting them out to sons of Belial, to be taken up again next morning after a night of lust.

Girls are sold into a life of vice and shame for a small amount of money, sometimes as little as twenty cents, and marriage is arranged by parents and go-betweens without the consent of the girl, thus compelling her to live with and be a slave for a man she never saw or loved. Often a girl of twelve years or less is married to a man forty-five; and should he die, the young wife becomes the slave of his family, doing all the drudgery, being misused, kicked, and beaten. In India it was the custom, until forbidden by British law, to bind the wife to the corpse of her husband, to be taken to the burning ground, where both bodies were placed on the funeral pile. After the ceremony, the eldest son of the nearest relative, with his back to the pile, would set fire to it and leave without once turning around, as that would mean the greatest misfortune. Slowly the fire would light up, and the unfortunate woman, feeling the fire approaching, would set up an awful outcry. To drown this, men with tomtoms sit near; and the louder her cries, the louder they beat the drums until she is slowly burned to death.

Another custom which has been forbidden by British law was for the mother to cast her baby into the River Ganges to please the gods. But to-day babies are cast into the jungles and left for wild animals to devour, if they are sick and the mother knows not what to do for them. There is no sympathy or affection for the sick, and often they are carried out at night and left for the hyenas to devour.

Another picture of cruelty among those without Christ is to see the Turkish soldiers go through the Armenian villages, and each soldier thrust his bayonet through a baby, and thus they parade the streets as long as there is life or kick or cry in them. When they are dead, they are flopped off like rats for the village dogs to eat.

In South America large numbers of children are killed by witch doctors allegedly under the instruction of the evil spirit. If the child is allowed to be born naturally, the witch doctor puts the palm of his hand over the little mouth, and with the thumb and finger he presses the nose until life is extinct. These people, when asked by the missionaries why they did this, said: "We have done this in our ignorance. We did not know it was wrong. We had no one to teach us. When will you come back?"

We shudder as we think of the cannibals who eat human flesh and bury human beings alive. A missionary once said his first duty on arriving on a certain cannibal island was to bury the skulls and the hands and feet of a recent cannibal feast; but he lived to see the day these same people were gathered around the Lord's table.

The gospel of Jesus Christ changes all of this. Where Christ has gone, all of these evil practices have been stopped. The same teaching that Paul and Barnabas gave the church at Antioch, if taught to the churches of America, would change all of this, and every church would become a radiating center to sound out the gospel to those who know it not. Arthur Mitchell wrote of a journey of only twenty-four hours from Hangchow to Shanghai: "I was absolutely awestruck and dumb as I steamed past city after city, great and populous, one of which was a walled city of three hundred thousand souls, without one missionary of any Christian denomination whatever and without so much as a native Christian helper or teacher of any kind. That silent moonlight night, as I passed unnoticed by those long, dark battlements, shutting in their pagan multitudes, was one of the most solemn of my life; and the hours of daylight, when other cities still larger than many of our own great populations were continually coming in anew, and the teeming populations of the canals and rivers, villages, fields, and roads, were before my eyes, kept adding to the burden of the night."

These people for whom Christ died cannot redeem them-

selves. Nothing but the blood of Christ can cleanse them. There are a thousand million human beings in the world without Christ, and eight hundred million are absolutely untouched by missionary effort of any kind. One of these poor wretches, without God and without hope, dies every second, sixty each minute, thirty-six hundred each hour, eighty-six thousand each day. Is it anything to you? Do you care? How can they hear without a preacher? How can they preach, except they be sent? Can you hear them calling?

The Turk-tortured Armenians, the demon-tortured Africans, the child widows of India, the neglected children of China, the neglected tribes of South America, all are calling—calling *you*.

Not many years ago a newly appointed Chinese official invited all the lepers in his district to a feast. The day was set, and the hungry lepers came, rejoicing over such unexpected good fortune. When all had assembled, soldiers drove them into a pit, poured oil upon them, and then started the blaze. The leper problem for that district was thus quickly solved. This is only one of the many instances that might be cited of heathen treatment of helpless victims. There are said to be more than a million of these (lepers) Christless, helpless, suffering humans in China alone, or one to each four hundred population.

We perhaps can't do much for these sin-cursed people, but we can take their children and train them and make useful men and women of them.

O, church of Christ, awake to your duty and obligation! God will not hold you blameless if you fail to take the gospel to all nations and peoples.

> "For God so loved the world, not just a few—
> The wise and great, the noble and the true,
> Or those of favored class or race or hue—
> God so loved the world. Do you?"

WE REJOICE.

BY S. H. HALL.

Beginning on Lord's day, July 19, and continuing eleven days, a series of meetings was conducted at Grant, Smith County, Tenn., by Brother H. C. Hale, the song service being led by Brother Sam Tatum. Twelve souls were baptized into Christ and the membership was greatly encouraged and strengthened. On the second Lord's day of the meeting the Baptists started a revival, but it did not cause Brother Hale to have smaller audiences. The truth had been preached in its purity and simplicity, and it had been done in the spirit of our Lord, and the people were too well impressed by it to be pulled away.

Grant has been considered a very hard place to conduct a successful meeting. This was considered one of the best we have had at that place, and we rejoice not only because of the good done, but because Brother Hale is our boy. It is just three years and a few months since he was baptized into Christ. We saw in him the making of a great preacher, and joined Brother N. B. Hardeman in giving him one year's work in Freed-Hardeman College, and since then two years in David Lipscomb College. His literary attainments were very meager to begin with, but no young man has studied harder than he has, and his growth has been phenomenal.

Brother S. P. Lowry, who preaches for the congregation at Grant once a month, dropped in for the last two days of the meeting and contributed much to the interest.

Brother J. E. Bacigalupo was off on his vacation, and decided to take his vacation by spending the time with Brother Hale in the meeting at Grant and with the writer at Livingston, Tenn. His presence was very much enjoyed by the members at both places. He was with us at Livingston two days and was with Brother Hale four days, and did the baptizing for Brother Hale. The last night of our meeting at Livingston an emergency call came for some one to preach at Algood in the forenoon of the fourth Lord's day in July and go to Netherland in the afternoon and preach and baptize a mother who had expressed a desire to be baptized. Brother Joe Jones preaches at these places monthly, but was in a series of meetings at another place and could not be there. Brother Bacigalupo was asked to do this work, and he cheerfully did so, to the satisfaction of the brethren at both places. From this work he hurried on to Grant and did much in the way of personal work to make the meeting at Grant a glorious success. Brother Bacigalupo has been in the church but little more than three years. When we found him in our work at Russell Street, he was a very prejudiced Methodist. After coming to see the church of our Lord as indeed it is, he eagerly embraced the gospel in its fullness and preaches day and night as he mingles with the people. He established the Merchants' Feed Company, in Nashville, and has proven a success in this business; but since his conversion, like the scattered disciples of "the Jerusalem church," he has been "preaching the word" along with his business. May God help all of our congregations in their efforts to make preachers and teachers of the word out of every soul they baptize into Christ, is my prayer.

PLACES IN WHICH BAPTISM WAS PERFORMED INDICATE IMMERSION.

(David Lipscomb, in the Gospel Advocate of November 3, 1910.)

Two weeks ago we gave the meaning of the word "baptism," and at the request of a number of brethren we give more on the same subject.

The places it was performed indicate immersion. They "were baptized of him in Jordan, confessing their sins." (Matt. 3: 6.) "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Verse 16.) "And there went out unto him all the land of Judea, and they of Jerusalem, and all were baptized of him in the river of Jordan, confessing their sins." (Mark 1: 5.) "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." (Verse 9.) "And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized." (John 3: 23.) "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? . . . And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8: 36-39.) "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (Acts 16: 13-15.)

Paul and Silas were brought out of the jail by the jailer, who "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16: 33, 34.) They went out of the

jail and out of his house to find water sufficient to wash their stripes and for his baptism. Saul was in the house in Damascus believing and sorrowing over his sins when Ananias said to him: "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) He had to arise that he might be baptized. This would not have been necessary to have water poured or sprinkled upon him, but was necessary in order to be immersed. Then his baptism was a washing; neither sprinkling nor pouring could be regarded as a washing. Immersion must be a washing or a bathing. Inasmuch as immersion is the act of faith in which God forgives sins, and it is a washing, it is called a "washing away of sins." The facts all make immersion sure. Then Paul says: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 4, 5.)

These show that not only the circumstances connected with the places of baptism indicate immersion, but that the terms used as equivalents of baptism show it was immersion. Paul and those Roman Christians were buried in their baptism and raised again; were planted in the likeness of Christ's death and then arose in the likeness of his resurrection. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) To be "born of water" is to come forth from it after having been enveloped in it. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12.) Then the Israelites "were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10: 2.) Jesus said to his disciples: "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." (Matt. 20: 22, 23.) This baptism of suffering that Jesus endured was not a mere sprinkling, but an overwhelming of suffering that pressed his soul down to death. The baptism of the Holy Spirit was a complete overwhelming of them with the power of God. All the facts and circumstances connected with baptism, all the figures used to illustrate it, forbid the idea of anything save the immersion, the overwhelming, the burial of the person baptized. It seems to me nothing could be plainer. What is more reasonable than that when one is dead to sin he should be buried out of the body of sin and raised in Christ Jesus?

The founders of all the churches say that baptism, as taught in the Scriptures, was immersion. Luther says: "The term 'baptism' is a Greek word; it may be rendered into Latin by 'mersio;' when we immerse anything in water that it may be entirely covered with it. . . . It were proper those should be deeply immersed who are baptized." John Calvin, the founder of the Presbyterian Church, says: "It is evident that the term 'baptize' means to immerse, and that this was the form used by the ancient church." ("Institutes," Book IV., Chapter 15, Section 19.) Zwingle, the leader of the Swiss reformers, says: "When ye were immersed into the water of baptism, ye were ingrafted into the death of Christ." ("Commentary"—Rom. 6: 3.) John Wesley says: "'We were buried with him'—alluding to the ancient manner of baptizing by immersion." ("Notes on New Testament" Rom. 6: 4.) Mr. Wesley so wrote and published, but this sentence has been dropped out of some editions by the Methodist publishers. Mr. Wesley was asked to baptize a child of Mr. Parker, in Savannah, Ga., on May 5, 1736. He refused to do it, because they would not certify it was sickly. They indicted him before the grand jury. He was tried and found guilty for refusing to sprinkle a baby; he believed it ought to be immersed.

There is not a respectable scholar in the world that does not admit baptism is immersion, and was so practiced in apostolic times.

However, many say that any way will do; yet it is both a folly and a sin to do anything else than be immersed. All persons acknowledge immersion is baptism; many believe sprinkling or pouring is not. The first is certain and safe; the latter is doubtful. It is only a foolish man that will risk the uncertain and doubtful while he can have the certain and safe way, especially in a matter of so great moment as obedience to God and the salvation of the soul, and in which a wrong course cannot be corrected after we reach the judgment.

Again, it is a sin to divide the church and people of God. All can unite on immersion, since all believe it acceptable baptism; all cannot unite on affusion, since some believe it sets aside the law of God. None believe it essential to baptism. To divide the people of God on a nonessential is sinful; hence, to insist on affusion is sinful. No excuse exists from any standpoint for advocating affusion, save to sustain a practice received from Rome in the Dark Ages to sustain a party. To make and keep up parties and divisions in the church is the highest crime against God and man.

OUR MESSAGES

Wanted—A Christian woman qualified for office work and interested in welfare work for the betterment of dependent children. Address P. O. Box 235, Columbia, Tenn.

John Hayes, Athens, Ala., August 3: "The mission meeting already reported is entering the second week. Four have been baptized, two of them Methodists. The interest is good, and we look for more."

A. O. Colley, Greenville, Texas, August 5: "L. L. Hanks has just closed a meeting at the Boles Orphan Home, with five of the children of the Home and some others of the community baptized."

G. B. Derryberry, Columbia, Tenn., August 6: "R. A. Largen and I closed a meeting at Water Valley, Tenn., July 31, with four additions by baptism. Brother Largen went back to his home county to hold a tent meeting."

Robert E. Henson, Benton, Ky., July 31: "On July 28 I closed a good meeting at Nelta, Texas, with thirty-four additions—twenty-five baptized and nine reclaimed." Brother Henson sends his renewal to the Gospel Advocate.

L. D. Cummins, Durham, Okla., August 4: "I am here in a meeting, with good attendance and excellent attention. If our brethren were all united and would cease making laws where God has made none, we would be a power in this country."

Mrs. W. T. Kidwill, Dallas, Texas, August 3: "I most surely enjoy your writings on the first page of the Gospel Advocate, and feel that I must tell you so. I have never enjoyed any person's writings more. May you live long to carry on the good work."

Chester Estes, Booneville, Miss., August 6: "I closed a meeting with the Laden Hill congregation, Hackleburg, Ala., Route 3, August 1, with large audiences, good interest, and two baptisms. I am now in a meeting four miles north of Booneville, Miss."

R. T. Farrar, Florence, Ala., August 3: "On the third Lord's day in this month I am to begin a meeting for the church of Christ at Flat Creek, in Bedford County, Tenn. This is one of the oldest congregations in the State. David Lipscomb, Jesse Sewell, and others of sainted memory labored faithfully and fruitfully there. This is the home of my childhood, and I esteem it a great honor and happy privilege to return to the scenes of youth and preach the simple gospel story to relatives, playmates, and friends of bygone days."

GOSPEL TREASURE IN EARTHEN VESSELS.

BY H. W. JONES.

Let us examine this important subject by answering three questions relative thereto—viz.: (1) *What is the gospel?* (2) *Why is it called "treasure?"* (3) *Where found then and now?*

The word "gospel" means good news, glad tidings. Religiously, it is the sweet story or message divine that Christ died to save poor, sinful man. It is called "the gospel of God," because it came originally from God, the Father. It is called "the gospel of Christ," as Christ is the immediate Author, the central figure or Person, and the subject-matter of it. It is called "the gospel of the grace of God" (Acts 20:24), because it manifests God's favor, mercy, and love to poor, fallen man, and is the means whereby his grace is bestowed.

In the gospel are three central, fundamental facts which all responsible human beings must believe—viz.; (1) "That Christ died for our sins according to the scriptures," (2) "that he was buried," and (3) "that he was raised [for our justification] according to the scriptures." (1 Cor. 15:1-8; Rom. 4:25.) Conforming to these three grand facts of the gospel are three divine, God-given commands through Christ, which all responsible human beings must obey—namely (1) Believe wholeheartedly that Jesus Christ is the Son of the living God; (2) repent—turn away (in *heart* and *life*) from all sin; and (3) be immersed on Christ's authority—yes, buried and raised with him in baptism (Col. 2:12)—so we might walk "in newness of life" (Rom. 6:4). Conditioned upon our whole-hearted obedience to these three leading primary commands of the gospel are many "precious and exceeding great promises" which induce obedience, inspire hope, cause us to "rejoice in the Lord" and press on unto eternal life in the world to come. Among these "great promises" are "enter the kingdom of God," "shall be saved," "remission of sins," "into Christ," "into his death," "put on Christ," a "good conscience," "gift of the Holy Spirit," "eternal life," and happiness, peace, and joy in heaven. Now, for any man to single out and unduly emphasize one of our Lord's promises, to the exclusion of other promises or blessings equally as great, is to make and mount a hobby, "causing divisions," etc., which is sin. Note that, all ye *special* faith-in-design-of-baptism theorists! There is but one faith essential to valid baptism, and that centers in a divine Person, the Christ of God. Nothing is more clearly revealed in the gospel than that. (Read Matt. 16:15-18; John 20:30, 31; Acts 2:36-38; Acts 8:36-38.)

So we have gospel facts to believe, commands to obey, blessings and promises to hope for, enjoy, and inspire us to love, obedience, faithfulness, and final perseverance. Love is the highest motive to obedience. (John 14:15; 1 John 5:3.) Fear is also a motive (2 Cor. 5:10); but "perfect love casteth out fear" (1 John 4:18). So "faith working through love" obeys without our knowing specifically the rewards or blessings we shall receive "for" our obedience. (Heb. 11:8.) Now try this: (1) Commands, not promises, are obeyed; (2) Christ saves all who obey him; (3) therefore, commands (not promises) are conditions of our salvation.

2. The word "treasure" means precious metals, money, jewels; riches accumulated or possessed; hence, a stock or store of anything valuable; something very precious. Then, because the gospel is a storehouse of things "valuable" to our spiritual being and "very precious" to our souls, it is referred to by Paul, in 2 Cor. 4, as "this treasure." Hence, Christ gave us the parables of the "hidden treasure" and "the pearl of great price." (Read Matt. 13:44-46.) The gospel is a "treasure" because it is "the gospel of our salvation" (Eph. 1:13); "the gospel of peace" (Eph. 6:15); "the faith of the gospel" (Phil. 1:27); "the hope of the gospel" (Col. 1:25). God's love to man is revealed in the gospel; it is "the glorious gospel" (2 Cor. 4:4); "the everlasting gospel" (Rev. 14:6); it is a "treasure," very precious, because there is but one gospel (Gal. 1:6-9). The gospel of Christ is a spiritual "treasure" because "it is the power of God unto salvation to every one that believeth" (Rom. 1:16)—not *a* power, *some* of the power, nor *part* of the power unto salvation, but it [the gospel] is THE power—*the only power*—of God unto salvation. And, mark you, it does not say that some kind of mysterious power of God (better felt than told or explained) is the gospel, as I've heard Calvinists transpose it. No such "twist" could have been made had no false theory of conversion been invented. Not a soul has ever been converted to Christ before the gospel of Christ was preached to that soul. All conversions in heathen lands demonstrate the truth of that statement. So all must "hear the word of the gospel and believe" (Acts 15:7); and this belief which comes by hearing God's word (Rom. 10:17) being "unto righteousness" and "justification," then that "mysterious power" (so-called) is imagination and delusion; while the plain gospel contains "the riches of his goodness, mercy, forbearance, and long-suffering." Precious "treasure," gospel divine!

3. Where was the gospel in the beginning? Paul says: "We have this treasure [the gospel of Christ] in earthen vessels [mortal bodies]." Yes, they had the divine, heavenly truth, so precious, in weak, mortal bodies, that it might be evident to all that it is from God. What a splendid, precious treasure placed in so cheap, so fragile, earthen vessels! But God committed the ministry of the gospel of life, the treasure of the knowledge of Christ, to poor, frail (but faithful) human beings, "that the exceeding greatness of the power may be of God, and not from ourselves," says Paul. This comports exactly with what Christ said to the twelve "while he was yet with them—viz.: "I go away, and will send you another Comforter (Helper), even the Spirit of truth, the Holy Spirit," and he (the Holy Spirit) "shall teach you all things," "guide you into all the truth," "and bring to your remembrance all that I said unto you," "and declare unto you the things that are to come." Christ was crucified, buried, resurrected from the dead, ascended to heaven, and sent the Holy Spirit on Pentecost day (Acts 2); the apostles were inspired thereby and went everywhere preaching the gospel message, "the Lord working with them, and confirming the word by signs, wonders, and manifold powers that followed."

Christ, in his last commission, which was world-wide and age-lasting, said to his apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Thus the gospel was preached by the Spirit-guided apostles "in the beginning;" and Christ was "with them" then, and is "with them" now, and will continue "with them" in the same message "unto the end of the world;" but he is not with any modern "apostles," so-called.

This message divine, as found recorded by the pen of inspiration on the sacred pages of Holy Writ, is committed "to faithful men, who shall be able to teach others also." (2 Tim. 2.) Therefore, the theory of an immediate, abstract operation of the Holy Spirit, separate and apart from God's holy word, is a deception, a fraud, a hallucination. The truth is: God, Christ, and the Holy Spirit, all three, operate together "through the word of the truth of the gospel," which is "the power of God unto salvation." This gospel word was committed unto the apostles as "ambassadors for Christ." (2 Cor. 5:18-20.) We have

these inspired words to-day, kept intact through the ages, and they will be here till the end. The Holy Spirit now dwells in God's faithful children (1 Cor. 6:19), who use "the word of God" as "the sword of the Spirit" (Eph. 6:17). Brethren, what are we, as "churches of Christ," doing with these "words of eternal life" committed to us? Are we zealously "holding forth the word of life, that we may have whereof to glory in the day of Christ?"

THE CONGREGATION ONLY.

BY LEE JACKSON.

This is written only for the purpose of commending Brother Srygley's review of Brother S. S. Lappin's article in the Christian Standard, entitled, "The Congregation is All that We Have." I want first to thank Brother Lappin for having written his article, and then to thank Brother Srygley for giving his strictures in the manner that leads us to understand that there are yet leading brethren among us who are willing to teach that the local congregation is the only working institution known as a church of Christ, or church of God, in the New Testament Scriptures. When so many on the one side of the issue are trying to bind all our congregations together under the management of official "boards," and on the opposing side so many are contending for just one general church of Christ, and many of these claiming that "we as a people" are that one general church of Christ, it is refreshing to read after brethren who write as Brethren Lappin and Srygley have written. In the days of Alexander Campbell and Walter Scott, of Moses E. Lard and Robert Richardson, and of Tolbert Fanning and David Lipscomb, it was not difficult to understand that those pleading for New Testament purity in teaching and practice stood only for the local congregation as the only institution ordained of God for the salvation of the world and the propagation of the cause of righteousness.

Since the beginning of our plea many men among us have come to the front possessed of a yearning desire to become noted as leaders and debaters, and in spite of our motto, to give a positive "Thus saith the Lord" for what we teach and practice, and to make no contention for anything not essentially vital to righteous living and the salvation of souls, these overambitious men have devoted themselves to contending for things as marks of distinction that are no part of the gospel, and for which no positive "Thus saith the Lord," either in precept or example, can be given. The contention for such issues simply for the purpose of augmenting lines of distinction has greatly hindered the cause of Christ and has been a very great stumblingblock in the way of our plea for unity. The local congregation is the only thing named in our English New Testament to which such names as "church of God," "church of Christ," or "church of saints" can be scripturally applied. As Brethren Srygley and Lappin so scripturally contend, we have only the local congregation as a body of Christian worshipers and workers for which we can scripturally contend in our plea for the unity of God's people in the world. To bind together a class of congregations under a convention board and call the whole group either "Christian Church" or the "church of Christ" is unscriptural and sectarian, and the teaching that all of the loyal congregations constitute the one "church of Christ" in the State and nation, or that such an aggregation is the one "church of Christ" in the world, is equally unscriptural and denominational. It was this unscriptural misconception that led to the formation of the Church of Rome. Let me again commend a considerate reading of Brother Srygley's comments on Brother Lappin's article, and let us all endeavor to avoid the sectarian denominationalism toward which so many among us are inevitably drifting.

NOTES FROM THE WEST.

BY F. B. SRYGLEY.

I expect to close here to-night. This meeting has not accomplished what it should, but some of us have done all that we could. The audiences have never been large, but those who have attended the meetings have been regular. There are a few as fine people here as one can find anywhere. They are faithful in their attendance, and they love the truth and are willing to endure persecution or social ostracism in order to live up to what they believe the Bible teaches. There are little more than a dozen who thus stand for their faith. There are many who go to some of the "digressive" churches, who claim that they do not believe in their innovations, but they have not the courage or the disposition to stand out against the things that are untaught in the Bible. Three took their stand with us last night, and we are expecting a few more to do the same thing to-night. This will increase the strength of the little band some; but there are many others that should do the same thing.

There are enough people in Pueblo who know the truth, if they loved it as they should, to make a large congregation. They have no house, only a hall in which they can meet on Sunday, but no place in which to hold a protracted meeting. True, we have used a Methodist church in which to hold this meeting; but it is in a different part of the city, some distance from their hall, and it would take a month to get the people to understand what we stand for and what we are doing in a Methodist church. If we had a little house among the laboring people, we could perhaps get a start and accomplish more in a permanent way. Some steps have already been taken to secure something permanent in Pueblo. I am doing all I can to encourage this, and I shall not forget the work here after I am gone.

I shall leave in the morning for Great Divide, Col., and expect to begin the meeting there on Sunday, August 2. When through there, I expect to return to Denver, where I hope to meet Mrs. Srygley, and she will go with me to Los Angeles, Cal. I have kept busy every day since leaving Nashville on June 25.

There is nothing better than laboring for the advancement of the cause of truth; and while I may strike some things which are a little hard, I do not have to hold to them very long, as I am on the go all the time. I am missing the association of my former friends the present summer, but I am happy in the consciousness that I am trying to do good. I thank the brethren and sisters all over the country who made this trip possible for me, but I have done no more than I should.

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OUR MESSAGES

C. E. Holt, Petersburg, Tenn., August 7: "Our meeting with the old Richmond Church is fine. Four baptisms to date and fine interest."

D. F. Draper is going to be in Tennessee this fall and can answer calls for meetings. Write him at Crow, Texas, where he is now in a meeting.

E. M. Borden, of Oklahoma City, Okla., has just closed a meeting at Remmel, Ark. Ten were baptized and two restored. Brother Borden began a meeting at Thorp Spring, Texas, August 2.

J. V. Armstrong Traylor, Louisville, Ky., August 6: "I closed the meeting at Oil Valley, Ky., last night. It continued eleven days and resulted in four additions, one of them a man sixty-three years old."

John C. Taylor, Martin, Tenn., August 5: "I closed at Pottsville, Ky., last night. There were twenty-six additions—twenty-four baptisms and two restorations. I will begin at Scott's Hill, Tenn., Friday night."

Lucas North, Ethridge, Tenn., August 5: "J. Leonard Jackson has just closed here with seven additions, five of them by immersion. H. N. Mann closed at Flatwoods Schoolhouse, four miles north of Lawrenceburg, Tenn., with four immersions."

A. H. Smith, Rogers Spring, Tenn., August 8: "I am in the midst of a great meeting at this place. Five were baptized yesterday; seven to be baptized this afternoon. I am to begin at Pine Bluff, near Toccopola, Miss., on the third Lord's day in August."

A. T. Hamiter, Gainesville, Fla., August 6: "The meeting at Patmos, Ark., closed on August 6, with twenty-one baptized. I baptized one on his sixtieth birthday. The attendance ranged from three hundred to seven hundred. I am to begin another meeting on August 9, near Newton, Ala."

C. C. McQuiddy, Alma, Ark., July 28: "As an aftermath of the meeting, there were two additions here Sunday night (one by baptism and one by relation), making a total of twenty-eight added. I shall begin at Mulberry to-night, a mission meeting conducted by the Alma congregation."

W. T. Beasley, Franklin, Tenn., July 27: "I closed at Brown's Chapel, in Maury County, with no visible results. I closed at Christian Chapel, in Carroll County, on the fourth Sunday in July, with five baptized and two restored. I will do some mission work this week at Scott's Schoolhouse."

J. D. Jones, Monterey, Tenn., August 3: "Have just closed a splendid meeting at Stewart Chapel, in Warren County, Tenn. Seven were baptized. I have baptized four persons at Monterey since my last report. Brethren, do not forget that we are struggling hard to build a house of worship at Crossville and need your help."

Ben West, Sinton, Texas, August 3: "One was baptized last week and a man and his wife were baptized the previous week. I am to begin at Rockport on August 18. Mayor J. E. Holbrook, one of the ablest elders I have ever known, has had charge of the Wednesday-night teaching lesson here in Sinton. We have five good song directors."

H. C. Denson, Mount Juliet, Tenn., August 6: "The church at Greenbrier wishes to announce that W. W. Heflin, preacher, and C. E. Coleman, singer, will begin a tent meeting in Greenbrier on the evening of August 13. All Christians in reach of Greenbrier are urged to attend. I closed a meeting at Antioch, near Hartsville, on July 27. We had good attendance and three baptisms."

H. D. Jeffcoat, Ackerman, Miss., August 4: "The meeting at Red Hill closed at the water on Saturday morning, with five baptisms. Three confessions at the water. I am now at Ford's Well. They were ready for the meeting. One baptism and three confessions last night. A. Y. Howell, of Water Valley, preaches for this church and is with us this week. Claud Williams is in charge of the singing. We are to begin at Beech Hill on the third Lord's day."

J. W. Brents, Baldwyn, Miss., August 3: "I closed just recently one of the most interesting meetings of the year at Oneonta, Ala., with ten additions (eight baptized) and the church very much strengthened. These brethren are letting their light shine. A. B. Oliphant, of Dickson, Tenn., conducted the song service. I am now in an interesting meeting at Baldwyn. My next meeting will be at Stayton, Tenn., beginning on the third Sunday in August."

J. T. Harris, Hermitage, Tenn., August 3: "On last Saturday afternoon, at the water, I closed a week's meeting for the Corinth congregation, in Wilson County, resulting in nine baptized, one restored, and one from the Baptists who claimed that she had been scripturally baptized. I began yesterday at Philippi, in Davidson County."

Price Billingsley, Hamilton, Texas, August 6: "I am in a very fine meeting in Hamilton, my old home, with great crowds and fine interest and sixteen baptized to date fourteen of them at one time yesterday, my daughter, Roberta, in the number. From here I go to Nugent, further west, and thence to Abilene, my old home, for the final meeting before recrossing the Mississippi. I will begin the Charlotte Avenue (Nashville) meeting on the first Lord's day in October, the Lord willing."

W. T. Hines, Knob Creek, Tenn., August 5: "My meeting at Water Valley, Ky., was a failure, so far as I can see. We had large crowds and good interest, but no harmony exists among the members. Too many of our 'transgressive' brethren among them. H. C. Hollie, of Fulton, Ky., led the song service. I am now in a great meeting at Knob Creek, with crowds estimated from six hundred to one thousand, interest good, and one added to the one body. The meeting will continue this week and next."

W. F. Lemmons, Slim, Okla., August 3: "The meeting at Casper, Wyoming, closed on July 26. There were no additions, but the home forces were encouraged and strengthened. This completed my two months' mission work in Montana and Wyoming, which was very profitable to the church. I am now in a meeting at this place, with throngs of people attending and great interest. The meeting will close next Lord's day. I shall then go to Hagansport, Texas, for a meeting, and can do some work after that."

J. R. Endsley, Pulaski, Tenn., August 5: "On July 17 I closed a twelve-days' meeting at Bardwell, Ky., with two baptisms. Edwin Harwell, of Iuka, Miss., led the singing. While there I had the pleasure of being with Joe Ratcliffe, one of the oldest preachers of Western Kentucky. This is his home. On July 31 I closed a thirteen-days' meeting at Minor Hill, Tenn., with twenty-eight baptized and one restored. Six of them were Methodists and one a Baptist. I am now in a meeting at Greenwood, twelve miles from Pulaski."

J. V. Armstrong Traylor, Louisville, Ky., August 1: "I preached several times in Indianapolis recently. I was with the East Side church of Christ three times and at South Side twice. These two congregations are moving along nicely. E. G. Creacy recently held a good meeting for the East Side Church, resulting in thirty-six additions. These two congregations have been persecuted much by the Review and its followers. Brother Srygley should keep on writing those good articles. I am grateful for such men. Many of the East Side and South Side members are readers of the Gospel Advocate."

A. C. Traylor, Pikeville, Tenn., July 22: "I closed my year's work with the churches in Florida, in Manatee and Sarasota counties, on Sunday, July 12. Our last service at Sarasota was a glorious one for the church there. Seven confessed their faith in Christ and were buried with him in baptism. My work during the year resulted in eleven baptisms and three restorations and much good accomplished otherwise. I am now open for meetings or local work. Address me at Pikeville, Tenn., and it will be forwarded to the proper address. Success to the Gospel Advocate and those connected with the great work that you are carrying on."

Charles P. Poole, David Lipscomb College, Nashville, Tenn., August 3: "I want some brother to locate with the church in Cambridge, Mass. There are about twenty members who meet in Phillips Brooks House, Harvard University. This church was organized about four years ago, and progress has been noticeable since the beginning. This would be a great opportunity for some one who really loves the truth and also desires to take advantage of this opportunity to attend Harvard. If there is any one who feels that he would like to take up this work, let him write me at the above address, and I shall do what I can for him financially."

Clyde Gleaves is in a meeting at Rucker, Tenn.

Charlie Taylor is in a meeting at Christiana, Tenn.

R. L. High, of Green Hill, Tenn., was among our visitors last week.

A. B. Lipscomb will preach in Chattanooga, Tenn., next Lord's day.

T. C. King will begin a meeting next Lord's day at Knob Creek, Tenn.

James A. Allen recently closed at Hendersonville, Tenn., with four confessions.

L. L. Brigance will begin a meeting at Trinity Lane, this city, next Lord's day.

J. T. Harris is in a fine meeting at Philippi, in Davidson County, with three confessions to date.

T. W. Phillips, Jr., Tenaha, Texas, August 5: "Two baptized and one restored. Expect others."

Claud F. Witty, Detroit, Mich., August 5: "Two added at the West Side Central Church on Sunday."

J. D. Ford, Bradford, Tenn., July 29: "R. L. Colley closed a ten-days' tent meeting here last night. No visible results."

Morgan H. Carter, of the Abilene Christian College, Abilene, Texas, began a meeting at Bethlehem Church, near Lebanon, Tenn., last Lord's day.

H. H. Adamson, Woodsfield, Ohio, August 3: "Hubert Dixon and I closed an eight-days' meeting last night at Petersburg, Tenn., with seven baptized."

M. S. Mason, Springfield, Mo., August 1: "I closed at Braggadocio, Mo., on July 27, with eight additions. I am now in a good meeting at Boone's Chapel."

C. Knowles, Huntsville, Ala., August 3: "I closed at Hazel Green, Ala., to-day, with forty-eight additions. I will begin next Lord's day at Harvest, Ala."

T. B. Larimore preached at Charlotte Avenue Church, this city, last Lord's day. Many of Brother Larimore's Nashville friends were rejoiced to hear him again.

Married, at the Twelfth Avenue church of Christ, this city, Tuesday, August 4, 1925, John Holmes Farris and Burnette Eldred Pendleton, A. B. Lipscomb officiating.

George W. Graves, Bloomington Springs, Tenn., August 3: "I closed at Philadelphia with eleven baptized and thirteen restored. I am now at Bloomington Springs."

T. C. Wilcox, Murray, Ky., August 3: "I closed at Fairview, Tenn., Sunday, August 2, at the water's edge, with twenty-one additions. Five of these came from the Baptists."

O. H. Tallman, Springfield, Tenn., August 3: "I closed on Saturday night, at the water's edge, at Bethel, twelve miles south of here, with thirteen baptized and two restored."

C. H. Woodroof closed at Burnett's Chapel, in Rutherford County, Tenn., last Monday night, with six baptisms. Brother Woodroof will begin at Pekin, Ind., next Lord's day.

W. S. Moody closed a splendid tent meeting for the Fifth Street congregation, this city, last Monday night, with seven baptisms, four restorations, and one from the "digressives."

J. B. Nelson, Dallas, Texas, August 3: "One baptism and one restored at Pearl and Bryan. Permit me to compliment you on your most excellent work on the Gospel Advocate of late."

M. G. McAlister advises us that J. C. Hutchison preached at Pilcher Avenue, this city, last Lord's day, and baptized one that had made the good confession on the previous Wednesday night.

Alonzo Jones closed a splendid meeting at Richmond, Tenn., last Friday night, with fourteen baptized and one restored. Brother Jones began a meeting at Morrison, Tenn., last Lord's day.

F. W. Smith closed a week's meeting at Millersburg, Tenn., last Lord's day, with splendid attendance and two baptisms. Brother Smith will begin at Rock Springs, Tenn., next Lord's-day night.

O. C. Lambert has just closed a meeting at Ridgely, Tenn., with nineteen baptisms and two restorations. V. M. Spivey rendered valuable assistance as song director. They are now at Plant, Tenn.

C. J. Helton, Nashville, Tenn., August 3: "The Sixth Avenue and Buchanan Street congregation wishes to report two good sermons by R. A. Owens, of the Lischey Avenue congregation, this city."

James J. Reynolds, Woodlawn, Tenn., August 5: "Last night I closed a ten-days' meeting at Dog Creek, in Cheatham County, with three baptized and one restored. I go next to Rankin, in Eastern Kentucky."

H. Leo Boles has just closed a very fine meeting at Thyatira, Miss., with thirty-three additions. He reports that the church was ready for the meeting. Brother Boles preached at Twelfth Avenue, this city, last Lord's day.

V. M. Spivey, a splendid song leader, has from the fourth Sunday in August to the third Sunday in September open for leading the singing for protracted meetings. Write Brother Spivey direct at 602 North Second Street, Nashville, Tenn.

Emmett G. Creacy, Wynnburg, Tenn., August 7: "Our meeting at Burrus Chapel, near Reelfoot Lake, began last night. J. M. Isenberg is leading the singing. I heard James A. Allen preach a wonderful sermon at Hendersonville, Tenn., Wednesday night."

F. C. Sowell, Garrett, Texas, August 8: "I closed at Hill's Chapel, in Davidson County, Tenn., with five baptized and two reclaimed. I am now in a fine meeting at Garrett. I will begin at Earlyville, in Warren County, Tenn., the fourth Lord's day in August."

Died, Thursday evening, August 6, 1925, at eight o'clock, at her residence, corner of East Main and Spring Streets, Murfreesboro, Tenn., Miss Rebecca A. Mosby. Funeral from her late residence as above last Saturday afternoon at three o'clock. Services by James A. Allen and George K. McMackin.

R. T. Sisco, Farmersville, Texas, August 7: "On August 18 a four-days' debate will begin at Clinton, Texas, between Brother Record and Elder Beckam. Brother Record will begin a meeting in Nevada, Texas, September 1. No church there. Bring your songbooks. Preaching under a large cotton shed."

W. N. Ridge closed a meeting at Dunn's Chapel, near Cumberland Furnace, Tenn., last Thursday night, with fourteen baptized, also one from the Methodists and one from the Nazarenes who claimed that they had been scripturally baptized. Brother Ridge recently closed at Salmon's Branch, in Wilson County, Tenn., with three baptisms.

J. C. Mosley, Moore, S. C., August 8: "I closed at Moore with fifteen baptized and a few sleeping members awakened. I am now in a tent meeting at Stone Station. G. F. Gibbs will preach at Union one Lord's day. T. H. Burton at Moore, and Stone and the writer at Greenville. This field needs thousands of good tracts for Baptists, Presbyterians, and Methodists."

Willie Hunter, Tompkinsville, Ky., August 3: "I held a five-days' meeting at Holly Springs, in Overton County, Tenn., the first of July, with eight additions. J. M. Dennis and I closed a ten-days' meeting at Germany, six miles from Tompkinsville, with five baptized and one reclaimed. Brother Dennis began a meeting yesterday at Spivy, Ky. I am to begin at Eminence, in Clay County, Tenn., to-night."

J. T. Clark, Athens, Ala., August 3: "I recently closed a meeting held in the school building at Bethel, in Giles County, Tenn. One lady who had formerly been a Baptist was baptized. On the third Lord's day in July I began at Lynn, Ala., and continued ten days, with twelve baptisms. Yesterday I began at Tanner, Ala. We are using a large tent. Howard Sanders, of Tracy City, Tenn., is leading the song service."

G. C. Brewer is in a splendid meeting at Smyrna, Tenn. Seven had been baptized at last report. Brother Brewer gave a lecture on "Evolution" last Lord's-day afternoon in the Smyrna High School auditorium. T. F. Moser, one of the elders of the Lindsley Avenue congregation, this city, who went to Smyrna to hear it, says that Brother Brewer spoke for two hours and that he never heard anything to excel it.

F. B. Srygley has just closed a splendid meeting at Pueblo, Col. Ed. F. Rizer writes: "I am glad to say we had a gloriously good meeting, and all of us fell very much in love with Brother Srygley. The church has been strengthened very materially, and we are renewing our efforts to build a house of worship on a lot which we purchased at an expense of seven hundred dollars. We held our meeting in the Southern Methodist church house, for which they only accepted our thanks."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

THE PUEBLO CHIEFTAIN AND EVOLUTION.

BY F. B. SRYGLEY.

The following editorial appeared in the Pueblo Chieftain, of Pueblo, Col. When this appeared in the paper, a brother asked the editor if he would publish a reply to the same, and he said he would be glad to do so, and I immediately prepared a reply; but after keeping it two days, the editor declined to publish it. He made some such excuses as that it was too long and that it misrepresented him, etc. I here give the editorial and my reply to the same, to allow the readers to form their own conclusion as to why the editor did not publish it:

EDUCATION, RELIGION, AND SCIENCE.

Nobody can reasonably find any fault with the jury that brought in a verdict against Scopes in the evolution case. It was not for the jury to pass upon the wisdom of the law, and there was no room for doubt, either as to the meaning of the law or as to its willful violation by the person against whom the indictment had been found.

It is not probable that the makers of the law appreciated the full significance of that law or the effect that it would be likely to have upon the educational system of that State. Evolution is something more than a theory of the origin and the development of the human animal. It is rather a great principle whose application is to be found in every avenue of progress and development throughout the universe.

In barring the schools of Tennessee to evolution the Legislature of that State has excluded from the schools every honest and qualified teacher of geology, biology, ethnology, and all other sciences that are in any way related to the development of vegetable or animal life upon the earth, and this prohibition applies not less to mental and moral traits than to physical features and powers.

No honest and self-respecting teacher in any branch of scientific knowledge, in which life and progress are concerned, can henceforward hold a place in the schools of Tennessee. He cannot teach his pupils what he knows to be truth, for the law of Tennessee says that that truth shall not be taught, and the law further says that truth is in conflict with the Bible.

REPLY.

To the Pueblo Chieftain: I see in your good paper of July 22 an editorial on "Education, Religion, and Science," which does the lawmakers of Tennessee an injustice. This, of course, was not intentional on the part of the editor. He is too broad-minded to desire to misrepresent any one, much less the majority of the people of a great State.

The editor says: "It is not probable that the makers of the law appreciated the full significance of the law or the effect it would likely have upon the educational system of the State." This is likely true, as it is not probable that any one understands the full significance of hardly any act he may perform; but from my knowledge of the law itself as it stands upon the statutes of the State of Tennessee, they perhaps came as near understanding the full significance of the law as the editor of the Chieftain does, provided this editorial fairly represents his knowledge of the law.

The editor further says: "Evolution is something more than a theory of the origin and the development of the human animal." Certainly so, and what right has the good editor to assume that the lawmakers of the State of Tennessee did not know this fact?

Again, he says: "In barring the schools of Tennessee to evolution the Legislature of that State has excluded from the schools every honest and qualified teacher of geology, biology, ethnology, and all other sciences that are in any way related to the development of vegetable or animal life." If I have read the law correctly, evolution is not barred from the schools of Tennessee, but only that unproved guess of the scientists that sets aside the Bible teaching on the origin of man. The editor has here stated, perhaps unintentionally, that no teacher of biology is honest unless he contradicts the Bible account of the creation of man and teaches that man was evolved from a lower order of animal life. As far as progressive evolution is concerned, every intelligent preacher in the country believes it. They all believe that the animal and vegetable kingdoms have been improved by the effort and care of man over these things, and that man himself, under the teaching of God, has been improved both physically and mentally; but this is far from believing that man sprang from some lower form of animal life. With a superior mind over the animal, he can be improved and developed; but let man turn the animal loose with no superior mind over him, and he will degenerate to his original state. Man, under the teaching of his Creator, can develop and has developed to his present position; but turn the race loose with no God over it and no Bible to instruct man, and he will go back to heathenism.

Our good editor has not, perhaps, seen the full significance of his editorial any better than the lawmakers saw the full significance of their act. The Governor of Tennessee said recently that it seemed that the State would have to give up their Bible or their public schools one, but the people of Tennessee had decided to keep both. I have no doubt that there are many people in Colorado that would give up the public schools before they would give up their Bibles. The law of Tennessee does not oppose the teaching of any kind of evolution, but it only opposes the teaching of that kind of evolution that sets aside the Bible account of the creation of man in schools supported either in part or in whole by the money of the State. If Mr. Scopes and the editor of the Chieftain want to teach that evolution that sets aside the Bible, they are at liberty to teach it in their own schools and receive their pay for so doing from men who do not believe the Bible; but when they undertake to teach that kind of evolution in State-supported schools, they are barred from so doing. The wrong is in their trying to slip their unbelief of the Bible as the word of God into our State and church schools. Let them build their own schools as the churches have done and teach their false doctrine to their heart's content. They now have one teacher in the person of Mr. Scopes who has rendered himself unfit for a public school-teacher in the State of Tennessee by willfully breaking the law. He will now make a most excellent man to teach in a school that denies the Bible, as he has proven himself a first-class lawbreaker.

The editor further says: "No honest and self-respecting teacher in any branch of scientific knowledge, in which life and progress are concerned, can henceforward hold a place in the schools of Tennessee. He cannot teach his pupils what he knows to be truth, for the law of Tennessee says that that truth shall not be taught." Why did the editor not quote the law and thus allow his readers to

see whether it says that or not. What the editor means here must be that the law means "that that truth shall not be taught," for, if I have read it correctly, it does not say that in the words the editor uses. There is a vast difference between a theory or a hypothesis of the origin of human life and teaching the truth on that subject. If the scientist will teach what is known to be truth and not theorize about it in a way to set aside the Bible, there will be no objection to their teaching. We should distinguish between a theory and a fact.

[Signed] F. B. SRYGLEY.

A weekly paper of Pueblo, called the "Public Opinion," agreed to publish the above reply to the Chieftain, and it appeared in that paper of July 30.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

So far as my limited information impresses me, there seems to be but one topic of conversation in Washington to-day, and that is the death of the great Commoner, William Jennings Bryan, coupled, of course, with thoughts and themes and things suggested thereby. Nobody has mentioned to me my health, my plans, or even my opinion of the weather. This morning I stepped into a barber shop, where three or four good barbers serve the public, and, without passing the usual compliments of the morning, one of them said: "Well, we've lost our friend." Our neighbor, a retired lawyer and judge of high reputation, said, in passing: "Well, Bryan is gone. I am very sorry. He was a great and a good man, and will be sadly missed." High and low, rich and poor, learned and ignorant, all seem to suffer a sense of personal loss in the passing of William Jennings Bryan.

I deem it perfectly safe to say Bryan was a great and good man, a friend of the toiling millions of suffering humanity, honest, conscientious, and sincere, and I am glad the civilized world was shocked and saddened when his strangely and startlingly sudden departure was announced —such a sudden departure, without the privilege of even saying good-by to his faithful and now weeping wife. He died a peaceful, painless death, while his wife waited near him. As he was seen and known and loved and trusted here, he shall be known on earth no more forever.

On earth long ago there was a Commoner Divine who loved and sympathized with the poor and oppressed, and who, to save them from the burdens they bore, said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

To come unto him now is to abandon sin and Satan and accept Jesus as our Savior. To take his yoke upon us is to submit to his government, to render the obedience Divinity demands. To learn of him is to learn the things taught by Divinity. Now, in this age, under the present dispensation, to do all these things is to hear the gospel, to believe the gospel, to repent of our sins, to confess our faith in Christ, to be buried with him by baptism into death, to be raised up with him, and to thereafter walk in newness of life as Divinity directs.

Divinity directs Christians to be Christians—"only this and nothing more," glorifying God in this name: "If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 14-16, A.R.V.) Divinity directs Christians to commune and contribute on the first day of the week, as did Christians in the earlier days of the church, when they were under the personal supervision of inspired men: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20: 7.) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 2.)

Divinity directs Christians to love one another with a pure heart fervently: "Seeing ye have purified your souls by obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Pet. 1: 22.)

Christians are commanded to study the word of God: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15.)

We are directed to bear one another's burdens—"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6: 12)—to pray, to preach, to sing, and do whatsoever else the New Testament teaches us to do, neither adding to nor taking from the things prescribed for us.

Jesus died for us—died that we might live; that we, through him, might have everlasting life. His death was painful in the extreme. Nailed to the cross, he hung there in indescribable agony till he died. How many of us are willing to bear burdens, to endure privations and hardships for Christ and his cause? "Must Jesus bear the cross alone?" He is our Friend divine, and we should gladly become and be his friends. He says: "Ye are my friends, if ye do whatsoever I command you." (John 15: 14.)

HONORING FATHER AND MOTHER.

BY E. A. ELAM.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." (Ex. 20: 12.)

That God made this one of the Ten Commandments, written with his own finger (Ex. 31: 18) upon "the tables of stone," called "the two tables of testimony," "the words of the covenant;" sealed them by the blood of animal sacrifices; and placed them in "the ark of the covenant" Ex. 24: 12; 32: 15, 16; 34: 27, 28), makes this a most serious and solemn duty. God gave this commandment, thus written and preserved, to Moses, that he might "*teach*" it to the children of Israel. It is oft repeated in the Old Testament.

Stubbornness and rebellion in sons were sins punished by death.

If a man have a stubborn and rebellious son, that will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him to death with stones: so shalt thou put away the evil from the midst of thee; and all Israel shall hear and fear. (Deut. 21: 18-21.)

This most fearful punishment sent by God upon such a son shows the enormity of such sins. Also, it shows to what extent parents, the elders of the place, and all others should go in order to correct such sins.

This should most deeply impress both parents and children and the whole church now.

This commandment is repeated in the New Testament, or "New Covenant," which has been sealed by the blood of Jesus. (Heb. 8: 8-13; 9: 11-28.)

Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first

commandment with promise), that it may be well with thee, and thou mayest live long upon the earth." (Eph. 6: 1-3.)

The promise attached to this command in the Old Testament is: "That thy days may be long in the land which Jehovah thy God giveth thee."

This is the first commandment that children are called upon to obey, and the first to which the promise is attached.

All should study and know, and all preachers and elders should teach, what it is to honor father and mother.

It is to respect, love, and obey them; but it is more. Children are commanded both *to obey* and *to honor* parents. Jesus shows how the Pharisees and others, by disobedience to this commandment, had made void God's commandments by their traditions.

Why do ye also transgress the commandments of God because of your traditions? For God said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death [be stoned to death]. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father. And ye have made void the word of God because of your tradition." (Matt. 15: 3-6.)

Mark (7: 12) says:

Ye no longer suffer him to do aught for his father or his mother.

Jesus shows first, then, that to speak evil of father or mother, or to curse them, is to dishonor them. (Ex. 21: 17; Lev. 20: 9). "Cursed be he that setteth light by his father or mother." (Deut. 27: 16.)

Jesus next shows that to honor father and mother is to look after their temporal comfort, welfare, and happiness, and to support them in affliction, decrepitude, and old age.

The Pharisees taught that children were released from all obligations to help and support their parents if they should say what they had was given to God.

We also learn from this that we cannot serve God with our money or give it to him, except by using it as he directs. To withhold money or help and support, due to parents, and then to offer that money to God in some other way, is dishonoring both God and parents.

He, then, who, in the name of Christ, opens his own home to his father and mother, or makes their home comfortable, and gives his time and money in making their last days pleasant, honors God and his parents with his time and means. He who tires of his parents and casts them off in old age or affliction cannot be a Christian. He should repent and show by proper treatment of his parents that he has repented. When Paul says, "Honor widows that are widows indeed" (1 Tim. 5: 3), he means to support and care for these widows; so to honor parents is to do the same for them when necessary. Therefore, Paul further says:

But if any widow hath children or grandchildren, let them [these children and grandchildren] learn first to show piety toward their own family, and to requite their parents: for this is acceptable in the sight of God. (1 Tim. 5: 4.)

To show piety at home, then, is to care for and to serve parents and grandparents. There is such a thing as being Christians at home. If we are not Christians at home, we cannot be Christians away from home.

To requite parents is to repay them for what they do for children when children are babes and young and cannot help themselves. Children can never do enough to repay their parents for the sacrifices, anxieties, tears, prayers, and untiring work parents have made, suffered, and done for them. Think of the suffering a mother undergoes when children come into the world, the agony she experiences when one is seriously sick, and more so when one sins and proves prodigal, or passes away without proper preparation for eternal life! Think of what a father endures to properly educate, train, and prepare his children for a useful and Christian life, and the pangs of grief he feels when they fail! How can such parents be requited?

On the other hand, what service can be more beautiful and fuller of blessings than that of properly and lovingly caring for the aged, and especially parents? There have always been such dutiful sons and loving daughters, who rise up and call their parents blessed. Such are a crown of honor and glory to their aged parents and fill their last days on earth with comfort and peace, joy and hope. No enjoyment of empty society or selfish accumulation of wealth can bring to children such supreme happiness.

God, both in the Old and New Testaments, promises to bless children who obey him in honoring their parents. It will be well with them, and they have the promise of long life. It is well with them in many ways; it fits them for obedience to the civil law and to the law of God, and brings to them the respect and love of all good people.

Disobedience at home leads to disobedience to our civil laws and to God; disobedience at home starts children on the downward road to perdition. As we have seen, a drunken, gluttonous, and rebellious son was to be stoned to death, and Paul (2 Tim. 3: 1-5) says disobedience to parents is one sign of "grievous times."

Among the grievous sins and widespread evils of the present generation, disobedience to parents and disregard for them in every way are some of the greatest.

Parents themselves, in a large measure; next, schoolteachers in general; and also almost all preachers are responsible for this sad and woeful condition. If these sins are ever checked and the hearts of the young again turned in the right direction, this great work will have to be emphasized with power in repeated sermons by every preacher in the land, taught their pupils by every teacher in every schoolroom, and instilled daily into the hearts of their children by all parents in all homes in existence.

A most lamentable truth is, homes are passing out, and parents, teachers, and preachers have failed to teach the will of God in regard to home building and home duties, as well as other vital things of life. Until parents, teachers, and preachers become aroused to this most solemn work, nothing more can be expected from the majority of children than to go from bad to worse. It is farcical and pharisaical to claim to be preachers of the gospel and at the same time to neglect and avoid teaching parents their duty to their children, children their duty to parents, and all teachers of all schools their duties to all their pupils in regard to these and all other duties of life. Without these duties, children are being taught and trained, as intellectual animals, to seek pleasure, to make money, to plunder, to engage in military service, to shed blood, to make widows and orphans, and to devastate homes and countries of others.

A QUESTION ANSWERED.

BY F. W. SMITH.

I am perfectly satisfied that there is no question regarding the proper teachers of the Christian religion, and as to what men should "believe" and "do" in order to please God, but finds a ready and correct answer within the Holy Volume. Uninspired men may not always find that answer, but the solution is, nevertheless, in the word of God. Because of "preconceived" ideas and "false" teaching one may be unable to discover what otherwise would be perfectly clear to the most ordinary mind, and for this reason we should all strive to *divest* ourselves of every hindrance to a correct understanding of God's word.

With these preliminaries, the following question will be considered:

Ethridge, Tenn., July 3, 1925.—My Dear Brother Smith: In the reading of your quotation from "An Illuminating Professor," in the Gospel Advocate of July 2, I was reminded of the first verses of Eph. 2, and I want to ask you a question, to be answered in the Gospel Advocate if you think proper. Is not such designing, artful, insidious, misleading teaching the work of "the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience?" Your brother in Christ, LUCAS NORTH.

The passages in question are these: "And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." (Eph. 2: 1, 2.)

THE FORMER CONDITION OF THESE SAINTS.

1. They were "dead," not literally, but spiritually; and as the word "death" means separation, the truth here presented is that those addressed were at one time separated from the *spiritual life* that flows from God. But while they were *dead* in this respect, they were very much alive in another and a very different respect—viz., alive to the world and its sinful ways.

2. The passage tells us very plainly *how* they became dead spiritually—viz., "through your trespasses and sins." It was not, then, as the most popular teachers of religion in "creed" and pulpit utterances boldly declare, due to "Adamic, inbred, transmitted, or inherited" sin. In other words, they were not "born" sinners, as is almost universally preached from press and pulpit, but became dead spiritually *through their own trespasses and sins.*

To quote Eph. 2: 3, "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest," as proof of "inherited" sin, is to *misuse* and *abuse* the word of God.

The word "nature" in this passage has the meaning of custom, or practice—the same as it does in 1 Cor. 11: 14: "Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him?"

Commenting on Eph. 2: 3, the great Presbyterian, James Macknight, in his "Commentary" on the Epistles, says: "In the passage under consideration, *nature* is that second corrupt dead nature, which men form in themselves by habitually indulging vicious inclinations; for the apostle speaks of men's being 'by nature children of wrath' as the effect of having their conversation [manner of life] in the lusts of the flesh."

It is confidently submitted that not a statement of the Bible is more clearly presented than the above, and yet, through *false* teaching of men regarding sin, "infant baptism" and the *immediate* operation of the Holy Spirit became the most popular doctrine in the religious world. The fact that the word of God teaches baptism for (or unto) the remission of sin is so clearly and forcefully presented upon the sacred page (Acts 2: 38; 22: 16) that the *human doctrine* of infants born in sin demanded "infant baptism" for the remission of the infant's sin.

The Roman Catholic Church teaches that "Adam's transgression was not confined to himself, but was transmitted, with its long train of dire consequences, to all his posterity. It is called *original* sin because it is derived from our original progenitor." ("The Faith of the Fathers," pages 304, 305.) The same author, Cardinal Gibbons, speaking of Christ, says: "Now he tells us in his gospel that baptism is the essential means established for washing away the stain of original sin, and the door by which we find admittance into his church, which may be called the second Eden." (Page 307.)

The Protestants, who came out of the bosom of the Roman Church, adopted this *false* doctrine, and hence we have in the Methodist "Discipline" this: "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,' I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same."

Here is distinctly attributed, as it is by the Roman Church, a *cleansing virtue* to the water of their so-called "baptism" that *washes away* "Adamic, transmitted, or inherited" sin. In the case of infants dying without baptism the doctrine of the *immediate* operation of the Holy Spirit was invented as a "substitute" for the cleansing power of water from "original" sin as the infant passed away.

It was but a short step from this *false conception* of the Holy Spirit's mission and manner of work to the almost universally false doctrine of the "direct" or "immediate" operation of the Holy Spirit in the conversion of sinners.

3. Every false doctrine or precept of men is the work of the "prince of the powers of the air, of the spirit that now worketh in the sons of disobedience," *whether so intended or not.*

Even good men, sincere men, and men who desire to honor God, are frequently used of Satan for the accomplishment of his purposes. As proof of this statement, two characters are introduced, one from the Old Testament and one from the New Testament. "And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of Jehovah was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God." (1 Chron. 13: 9, 10.) Uzza was a good man, and no doubt his action in this matter was prompted by the desire to protect the ark of God from injury, but it was *disobedience* to God's law. Even those who were ordained to bear the ark were forbidden to touch the ark; they could only bear it by the staves on either side. "And when Aaron and his sons have made an end of covering the sanctuary, and all the furniture of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the tent of meeting." (Num. 4: 15.) Saul of Tarsus, who became Paul the apostle, is a notable example of sincere and honest men being used of Satan. He was at one time a bitter and persistent persecutor of Jesus Christ and his church. "For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and made havoc of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." (Gal. 1: 13, 14.) But while doing this, he was *sincere,* desiring to honor God, for he declared: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26: 9.) As to whether he was honest in so thinking, he leaves us in no doubt, for he declared he always had a good conscience: "And Paul, looking steadfastly on the council, said, Brethren, I have lived before God in all good conscience until this day." (Acts 23: 1.) But what was he doing in persecuting Jesus and his church, if not the work of Satan, the "prince of the powers of the air, the spirit that now worketh in the sons of disobedience?" That we may be in no doubt, let Paul inform us on this point: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long-suffering, for an ensample of them that should thereafter believe

on him unto eternal life." (1 Tim. 1: 15, 16.) Paul was "sinning," and sinning is the work of Satan, though ignorantly done as in his case.

THE CONCLUSION.

I believe that, in the light of the clear teaching of the holy Scriptures, Brother North is right in the position that the teaching of the "illuminating professor," as well as all scientists and religionists who teach doctrine contrary to the word of God, is the work of Satan. Some are the willing servants of Satan, while others are deluded with the impression that they are serving God. Therefore, it behooves us all not only to heed the admonition, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (1 John 4: 1), but to look well to our own teaching, lest we become false teachers and lead souls away from God.

OUR CONTRIBUTORS

PEARLS.

BY DAVID LIPSCOMB, JR.

"Neither cast ye your pearls before swine." This admonition is somewhat difficult to heed when we consider the number of swine. But the pearls are to be had, and they are ours. The chiefest one, the goodly one, the one to be sought for the world over, for which the greatest price should be paid, is the Sermon on the Mount, the Savior's best gift to the world, the safe and sane code of morals, beside which the best utterances of Socrates and other great teachers are but feeble counsel. It is Christ's message to the world. If all else were lost, it would be a correct guide for human conduct. There is no phase of intercourse between a man and his fellow man, filial, parental, fraternal, marital, that is not touched upon and adorned. From the "blesseds" to the "foolish man" there is wisdom which is from above.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The counsel is good and wholesome. It means (1) that we should avoid the company of hogs—hogs that walk like men; (2) that should we, through force of circumstances, be unable to altogether avoid such company, we should be discreet in speech, and give no opportunity to said hogs for blaspheming the name of our beloved Master. Remember the words of the wise man: "There is a time for everything." While we should never be ashamed of Jesus or our faith, we should use some serpentine wisdom. Some of the early reformers, followers of John Wycliffe, by their overzeal and indiscretion, gained to themselves the epithet of "babblers." They were too enthusiastic, and chose neither their time nor audience. Paul on Mars' Hill quickly sensed that he was wasting his time and pearl of speech before the idle populace of Athens, a populace that had become so dogmatic that it spent its time only in telling or hearing some new thing. The great virtue of the age of Pericles and Cimon were gone, and there was only idle curiosity and gossip. They were hogs, but lazy hogs.

The hogs are still with us, and by their acts we may know them. We meet them in many places. We cannot tell them by their garb, but we can by their grunts and greed, and by their dispositions to wallow in the mire of filthy jest and anecdote. Sometimes they wear clergyman's black, sometimes they move among the smart set; but scratch them a bit, and the hog comes out in coarseness and vulgarity. A certain lady said to me once that certain preachers seem to find much enjoyment in telling broad jokes and laughing immoderately over them. A fountain cannot send forth sweet waters a certain period, and at other times bitter, filthy stuff. Let us, with David, pray: "Create within me a clean heart, O God; and renew a right spirit within me."

There was once a modest country girl who, to assist her mother, waited upon the table at a country hotel. There came in some well-dressed but rude men. After the manner of their kind, they began to talk to the girl, inquiring her name, etc. She said her name was "Pearl." "O," said one, a biblical wit, "you are the pearl of great price." "No," she said, demurely, "I am the pearl that was cast before swine." There was a silence deep and loud.

The pearls in our Book are numberless. They lie thick sown as the islands in the Aegean Sea. We can, if we but will, gather on every hand. The teachings of our Savior in the Sermon on the Mount, the parables illustrative of the kingdom, his farewell talks to his disciples around the passover table, his prayer for his disciples, his prayer for himself in the garden, his tender solicitude for his mother, his plea even in his agony for his murderers—all these are pearls of wondrous beauty. In the writings and speeches of his disciples we can find pearls of surpassing luster—the Twelfth of Romans, Thirteenth of First Corinthians, Second Peter, all of James, the Twenty-second of Revelation. Besides these and uncounted others which lie on the surface, by delving deeper we may discover "full many a gem of purest ray serene."

Our Old Testament is full of pearls of thought from Moses to Malachi. On the road, camp for a long time with Isaiah and learn from him of things said about the Lion of the tribe of Judah, who was to come up "as a root out of dry ground." All these pearls are to us a precious heritage to be kept sacredly from contact with swine.

As for ourselves, we should collect these as more precious than gold or rubies, remembering always the beautiful words of Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

NEWS FROM SARAH ANDREWS.

BY ROBERT S. KING.

Sister Andrews is now comfortably located on one of the islands in the northern part of Japan where she can avoid the two months' rainy season, and is using every available means to get well that she may get back to her work. The work at Shizuoka and Okitsu is still going on, and the expense money comes from her personal allowance. There is nothing we can do that is too good for this sacrificing servant of God. We should not spare any expense, that she may be well taken care of. I know none of you feel that she is a burden on the church, but, on the other hand, it is a pleasure for us to make her as comfortable and happy as her circumstances will admit. I rejoice to know that she is improving, and pray that her hopes may be realized. Remember her in your prayers, that, if God wills, she may be spared to the work she loves so well. Here follows her interesting letter:

Dear Brother and Sister King: Your last two letters—one dated May 18 and the other June 11—were forwarded

to me here, and, as usual, I was so glad and thankful to hear from you. Thanks for the liberal inclosure which came in the last one. Oh how I wish I could write the donors each time! I have just re-read your letter written in May, and find it contained a check, too, which I will acknowledge here with heartfelt thanks. I was thinking that check came in the letter before these two. I wanted to write you sooner, but until a few days ago we were living in a house without a chair or table or much of anything else, and it seemed hard to write down on my all fours; so I kept putting it off until we really got settled.

As I remember, I wrote you shortly before leaving Okitsu and made mention that as soon as Brother Fujimori made his monthly preaching trip we would leave for the north. He, with his daughter, came on the first Saturday in June, she to stay during our absence to help in the work, and he to be there over Sunday to preach. Before he came we walked the full length of the town giving out invitations, but the attendance was not good, after all. We took courage, however, believing we had done all we could. Two young people were baptized, and how happy they seem! Wish I had time to tell you the history of one of them. Brother Fujimori left on Monday and we the following morning. The friends at Okitsu gave us quite a send-off and we had a pleasant trip, arriving here a little after ten o'clock Friday night, having stopped off one night in Tokyo and one at Brother and Sister Fox's place about six hours from Tokyo. By the time we got here Oiki San especially felt that we were a long way from home. The bigness and broadness of things made us feel that we were in a different country altogether. The population is not so great on this island, so the space is quite a joy as well as a tonic. This particular city is laid off in blocks and the streets are wide, reminding one of home. The big State University here is one of the main attractions, with its wonderful grounds and a farm in connection; also a botanical garden. It is at the farm we get our milk, about a half gallon a day, and I never drank richer, better milk anywhere. The "eats" are all grand here, and I am going to get fat.

We went to a hotel and spent the first three days on our arrival. The lodging there being high, especially when one has to pay for two, as soon as we found a place that would do at all we moved to it and stayed twenty days. We found this place and expected to move the first day of July, but Oiki San got up that morning with a sore throat and high fever; so we were delayed again. We have two rooms here—one foreign style, with table and chairs and a little bed that a foreign friend loaned me for the summer, and one Japanese room where Oiki San sleeps. Both rooms are large, with plenty of light and high ceilings. There is a lovely big yard where I get my sun baths. There are two long lounging chairs here, and I have one of them on the porch where the sun comes in until about eleven o'clock, and usually lie there until that time and then resort to the grass. I first got blistered, but am past that now. Another reason for this delay is that I wanted to see a doctor before writing, so went to the University hospital after moving down here. A doctor had not seen me since the middle of April, and I was wondering how I was getting on myself. Up until Oiki San had her spell and I had everything to do, together with the anxiety, and then the move, with the lifting, etc., I had been feeling fine and going as though nothing were the matter with me, but after that I didn't feel so gay. I had been walking eight blocks or more every day for milk, and had walked, walked, walked, searching for a house; had taken a boat ride on one of the park lakes, doing part of the rowing. Also we have had a trip to the wonderful sheep ranch. Well, they made the examination at the hospital, and then asked that I let them look at my lungs through an X-ray, and insisted so that I finally consented. It showed that my trouble has not gone deep at all and I can get well. I know you will rejoice with me. Of course I must be careful for awhile yet not to overdo in order to keep my fever down; but with this wonderful air, sunshine, and good "eats," and generally pleasant situation, I expect to get fit and fine for the work I love. I don't want to impose on the church, and know that I owe something to my friends and loved ones, as well as to my body, but it would be hard to give up this work entirely. Nobody knows just what it would mean, except those who have had a similar experience. Folks in the homeland talk about giving up all and coming being a sacrifice! To me, having to leave would be the real sacrifice. Of course I must act with discretion in this matter, but can't feel yet that I will have to give up, God helping me. It was not for that reason that I wrote those letters to you after hearing the diagnosis of my case in March. Of course I may have to go, and will if it seems best later on, though, as far as my own wishes are concerned, I would like to go to heaven from Japan. I am trying to submit all things wholly unto the Lord, and in this I find true peace and joy.

I was so glad to hear that the Moreheads are coming and that our force would be increased with such good prospective workers. May the Lord bless and lead them.

Three years ago I was with dear Sister Lipscomb at this time. O how I enjoyed it! Remember me especially to her.

Christian love and good wishes to you both and to all the friends there.

Yours ever gratefully,
SARAH ANDREWS.

On the card for Little Bible Lesson Pictures, the lesson for December 3, 1922, on the subject, "Jesus Sends Out Seventy Helpers," the question is asked: "Whom did Jesus choose besides his disciples to help him?" The answer given on the card is: "Seventy men and women." Is it true that Jesus sent out "men and women" when he sent out the seventy?—X.

No. It was a mistake for the editor of the picture card to state that women were sent out with the seventy. There is no scriptural authority for such a statement. Jesus did have women helpers, or women who ministered unto him, but he did not send them out with the seventy. The picture cards are not edited by the Gospel Advocate Company. Sometimes error gets into the lessons, as they are edited by sectarians. The Gospel Advocate watches very closely these lessons and corrects many errors, but sometimes an error is overlooked.

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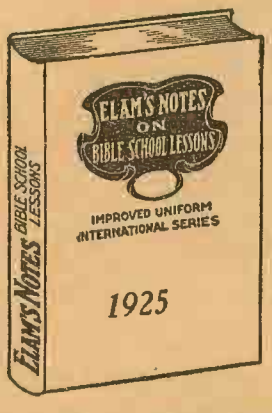

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From the Brethren

Cordova, Ala., July 31.—I have just closed at Shiloh, with twenty-two baptized, several restored, and some bad trouble settled among the members.—Gus Nichols.

Chandler, Okla., July 29.—I closed at New Hope last Sunday night, with a large crowd and good interest. I go next to Apache, Okla.—George W. Miller.

Holt's Corner, Tenn., July 27.—E. P. Watson and I closed a two-weeks' meeting at Unionville, Tenn., with one reclaimed and one baptized. We are now at Riggs Crossroads in a good meeting.—J. Clifford Murphy.

Dunmor, Ky., July 29.—During July I preached at Cherry Grove, Dunmor, Shiloh, and Sugar Grove. I also held a nine-days' meeting at Hadley, Ky., closing last night, with two baptisms and one restoration.—C. W. De Armond.

Nashville, Tenn., July 31.—I assisted the church at Seymour, Texas, in a meeting, July 1-15. Eighteen were baptized and four were restored to fellowship. I closed a ten-days' meeting with the church at Haydenburg, Tenn., on July 29, with thirteen baptized and two restored.—W. E. Morgan.

Moore, Okla., July 30.—I have just closed an excellent meeting at Thornton, Texas. From eight to twelve hundred heard the preaching every night. Lloyd O. Sanderson, of Harding College, led the singing. There were eighteen baptized and six restored. I am now in Moore, ready to begin, but have been rained out twice.—Wilbur H. White.

Nashville, Tenn., July 27.—I closed at Pleasant View Church, near White Bluff, Tenn., with nineteen additions. I closed a meeting at White Bluff with three additions. The congregations at both of these places are in a splendid condition and doing a good work in the vineyard of the Master. I will begin a revival at Mount Carmel, Ala., next Sunday.—L. H. Fergueson.

Athens, Ala., July 28.—I began a mission meeting, Sunday, in a schoolhouse ten miles from here. The house is full and interest is splendid. We hope to see a church of Christ set in order in this place as a result of our efforts. On August 9 I am to meet a disciple of Charles T. Russell in a public debate. Then I am to hold another mission meeting.—John Hayes.

Buffalo Valley, Tenn., July 30.—Our third and best meeting in point of interest and attendance, of twelve days' duration, closed here last night, with seven baptized, two of whom came from the Methodists and two from the Presbyterians, and with much prejudice removed and the church more determined than ever to go on. We are moving the tent to Martin's Creek, Bloomington Spring, Route 1, where we are to begin next Lord's day. Brother Leonard Kirk is in charge of the song service.—W. M. Oakley.

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Jackson, Tenn., July 31.—I closed at Haleyville, Ala., with fine interest and nineteen added. Brother Shaffer led the singing.—F. O. Howell.

Alton, Park, Tenn., July 30.—Brother Tom Little closed at Estelle, Ga., with thirty-six baptisms. C. C. Foster led the singing.—T. J. Foster.

Lawrenceburg, Tenn., July 26.—I closed a meeting of eight days' duration at Salem Church, near Lawrenceburg, to-night, with two baptisms and two by membership.—R. D. Smith.

Lawrenceburg, Tenn., July 31.—I closed at Sherrod Schoolhouse, in Alabama, at the water, this morning, with thirteen baptisms, five restorations, and one from the Methodists who claimed scriptural baptism.—John F. Crews.

Madisonville, Texas, July 23.—I closed at Weldon, Texas, at the water, this morning. The immediate results were twelve baptisms and seven restorations. It is my aim to begin at Teneha, Texas, August 1.—W. P. Skaggs.

Salisbury, N. C., July 20.—On July 17 I closed a meeting with the Warner Chapel congregation, near Winston-Salem, with seventeen baptisms. J. W. Butler led the song service. I also secured a list of subscribers to the Gospel Advocate. I am now in a meeting at this place.—John C. Graham.

Water Valley, Ky., July 28.—All the trouble my Lord had while on earth was with religious people, and those nearest to him—the Pharisees—gave him the most trouble. The same rule stands to-day. Our "transgressive" brethren give us the most trouble. I find them working harder against the truth here in Water Valley than Mr. Duncan Pigue, the Methodist preacher and debater. Brother, open your eyes to this fact and press into the battle.—W. T. Hines.

Rankin, Okla., July 29.—I preached nine sermons at Montrose schoolhouse recently. I did all the preaching and praying and led all the songs. I baptized four grown persons, one of them eighty-three years old. I am eighty myself. Don Hockaday, of Granite, Okla., preached thirteen sermons to our home congregation, resulting in eighteen baptisms, three restorations, and one Baptist being converted who claimed scriptural baptism.—George F. Martin.

Dallas, Texas, July 30.—F. M. Scott, of McKinney, and I conducted two meetings during July. First we were at Sylvanna ten days, with three baptized; next, at Rogers, in Bell County, with six baptized and one from the "Christian Church." I am to begin at Bolivar, Denton County, Saturday night, August 1. Next I go to Sand Flat, in Van Zandt County, to begin on August 15. I am to begin at Paducah, Texas, August 27. After the meeting at Paducah, I shall go to Franklin County, Tenn., for three meetings—at Hatchetts, near Maxwell; Little Mountain, near Winchester; and Huntland. Then I expect to go to Oakwood, near Clarksville, and then to Alabama for meetings at Vernon and Gorgas. I expect to be back in Texas about December 1, and hope to be able to arrange for some work to keep me busy as usual through the winter and spring months.—C. E. Wooldridge.

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Boaz, Ky., July 28.—L. E. Jones, of Metropolis, Ill., closed at Folsomdale, Ky., with no additions. The singing was led by Edd Virgin.—W. E. Pryor.

Clay, Miss., July 20.—I closed at the water, near Vernon, Ala., yesterday afternoon, with eight noble men and women baptized. The Gospel Advocate is just fine.—Charley Nichols.

Cookeville, Tenn., July 25.—I closed a two-weeks' meeting at Samaria, six miles from town, last night. Two baptized and five restored.—J. C. Pendergrass.

Charlie, Texas, July 30.—I closed at Fulbright, Texas, with sixteen additions. I closed at Killeen with twenty additions in all. W. G. Aldridge, of Glen Allen, Ala., led the singing in both meetings. The meeting here began last evening with their largest opening attendance—a crowded house, I go next to Ostella, Tenn.—G. A. Dunn, Jr.

Era, Texas, July 31.—On the second Lord's day in this month J. G. Hufstedler, of Idalou, Texas, and I closed a fine meeting at Las Cruces, N. M., with eight baptisms, six restorations, and two by transfer. Good church of about seventy members there, and they are building a good meetinghouse. I closed a thirteen-days' meeting with the saints at Lexington, Okla., on Wednesday, with six baptisms. Brethren there have just completed a good house. W. G. Aldridge, of Glen Allen, Ala., and I began here Sunday.—O. M. Reynolds.

Wilmington, N. C., July 27.—Began meeting here yesterday with fine interest. Faithful membership betokens good meeting. Elam Derryberry is leading in the song service. Daily papers giving us fine publicity. Congregation meeting in good church building, centrally located on best street in city. Opportunity seems good for getting plea of New Testament to people here.—J. M. Gainer.

Sinton, Texas, July 30.—Wife and I have just returned from Blanco, Texas, the home of my childhood. I spoke three times to overflow crowds, baptizing one. The home team held a revival in Sinton far-reaching in results. Baptized some the church has long worked for. I have recently filled speaking engagements in Port Arthur and McKinney, Texas. The cause is growing all over the country. —Ben West.

Corpus Christi, Texas, July 20.—The Gospel Advocate continues to ring true to the book during the present conflict. Three baptized and three identified at Kingsville. Tent overtaxed last few nights; hundreds heard from without. A strong congregation prospering there now. Brother Bezona, aged seventy-four, is an excellent elder-preacher. Brother Freiley acted the baptist and assisted otherwise. He is a promising young preacher. I am in a mission meeting near Corpus Christi now. Expect to start a congregation of fifty members or more. Will begin at Kosse, Texas, August 14; at Newport, Ark., in October. Will move to Shreveport by September 1.—J. E. Wainwright.

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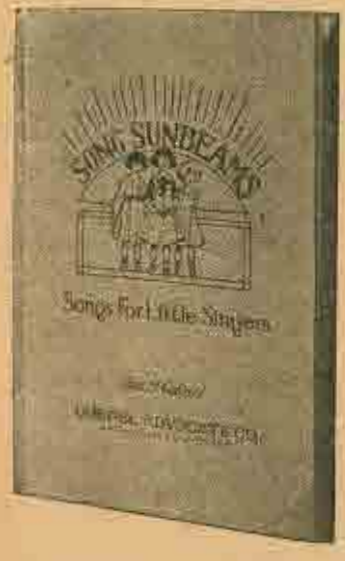

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From the Brethren

Union, S. C., July 24.—With our three preachers located in the State, we think that we are moving along fairly well this year. We are at this time in a good meeting at Moore, with seven baptized and some things righted. I have done most of the preaching, with Brother Gibbs and Brother Mosley using the other time. We will close this meeting on Sunday morning and begin a tent meeting at Stone Station. The brethren at Stone Station seem to be determined to press on. Some have the courage and faith that accomplishes something in the work. We have call after call for meetings in new fields. People will come for miles to hear, and insist that we go to their town or neighborhood and hold a meeting. Most of this we have to turn down. We find that there is no use to start the work and then turn them loose by themselves. What we need is workers. We could get the workers if we only had support for them. We owe one thousand dollars on our house. This costs us eighty dollars interest per year. Can't some good brother lend us this amount, to be paid back at twenty-five dollars per month without interest? I believe that would be using your money well. We can give good notes that will make it safe.—Thomas H. Burton.

Clovis, New Mexico, July 25.—I held a few-days' meeting at Melrose, some twenty-seven miles west of here, beginning on the third Sunday in June and closing on the fourth Sunday afternoon. This place is indeed a hard place to get people out to hear the truth; and yet, while we had no additions, the meeting did much good in other ways. We have but very few brethren here, and they are a little slow. Last Sunday I preached for the Clovis congregation both morning and evening, and in the afternoon I baptized a young lady who had been sick for several months. The ladies of the church had been visiting her from time to time, and I had visited her often, and at last I taught her the truth, and she confessed her faith in Christ and expressed a desire to be baptized. On account of her condition (suffering from tuberculosis) the young lady was not able to get out of bed and go to the church; so we arranged to take her in an ambulance to the church, and four men let her down slowly, and I baptized her by the assistance of these brethren. The girl was happy, and next morning felt better than she did the morning before. Her mother, who had been a member of the church, but out of duty, came up and confessed her wrongs and took membership with the church here. Brethren, I am doing my very best in this country. I am to begin a mission meeting at Floyd, some eighteen miles west of Portales, on July 20. Brother and Sister Frasa, of Dayton, Tenn., sent me three dollars and seventy-five cents to help me in this gospel work. Others wishing fellowship in this meeting may send to me or to Brother A. J. Hunt, Floyd, New Mexico. I am anxious to hold other meetings where they are crying, "Come over and help us;"

but, brethren, if you do not help me in this work, I cannot do it. The church at Clovis is a good one and is doing all it can, but we need help in this field. On the first Sunday in August I am to begin a meeting at Portales, and I am anxious to hold a meeting at a schoolhouse some eight miles north of Endee. Will you help me?—D. S. Ligon.

THE ONE HUNDREDTH ANNIVERSARY OF ROAN CREEK CHURCH.

BY J. B. BRECHEEN.

Roan Creek Church was organized in Carroll County, ten miles south of Huntingdon, in the year 1825. This is perhaps the oldest church in the State, and one of the oldest among the brethren in America. It was organized with Kitty Guest and wife, Billy Holmes and wife, Polly Holmes, and Levi McWherter as charter members. From that time until now there has been a strong, loyal congregation continually worshiping at this place.

For many years there was a camp meeting each year, to which many people came from all over West Tennessee and camped during the revival meeting. Nearly all the old preachers preached there, among whom were Jim Holmes, Allan Kendrick, Carroll Kendrick, Brother Van Dyke, Brother Stalling, John Neely, McGee, David Lipscomb, E. G. Sewell, J. A. Carter, Elihu Scott, Briney, Roulhac, Moses E. Lard, Crumb, Cook, and too many others to mention.

From this congregation many other congregations have sprung, among which are Williams Chapel, Wildersville, Hickory Plains, Obion Chapel, Trezevant, Huntingdon, Christian Chapel, Clarksburg, Lexington, and Hare's Mill.

The brethren now worshiping there have decided to celebrate the one hundredth anniversary with an old-fashioned meeting, in which the old story will be told, old songs will be sung—in fact, the gospel will be preached as near as possible like it was preached in Jerusalem nineteen hundred years ago.

ITEMS OF INTEREST.

BY A. A. BUNNER.

Judge Raulston knew how to handle the Scopes case. Tennessee had a man in the person of Judge Raulston who knew the merits of the case that he was to try—that is, he knew that neither the Bible nor the theory of evolution was on trial in his court, but it was Mr. Scopes who was on trial for the violation of a law of Tennessee; and for the violation of this law, and not for believing the theory of evolution nor disbelieving the Bible, Mr. Scopes was convicted and fined. The country needs just such judges at every bar of this land. But the various theories of evolution, both *theistic* and *atheistic*, will finally fall asleep, while the Bible will continue to live. Over fifty years ago it was more talked of than it is to-day—that is, the Darwinian theory of evolution. While I was then young and just starting out as a preacher, I met with many young men on the trains and boats who argued with me and tried to make me believe that they could trace their ancestry back to the monkey, and some of them did not have to trace their ancestry very far back to convince me of *their low origin*. But the man who wants to claim the monkey for his granddaddy and the moneron for his great-granddaddy, just let him enjoy his claim. But I have met up with a few specimens of so-called humanity of this kind in the last few years that have made me think that the poor monkey, if he were a mind to do so, could find good grounds for a suit of slander against Messrs. Darwin, Haeckel, and others.

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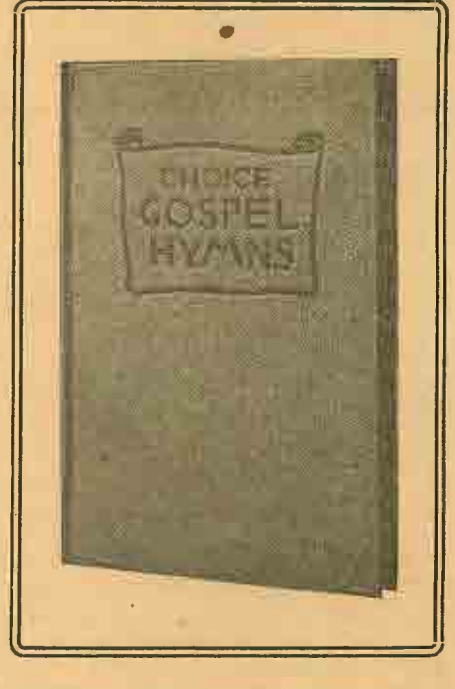

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GOOD NEWS ABOUT

FREED-HARDEMAN COLLEGE

OUTLOOK BRIGHT

"Day by day in every way" the prospect for next session grows brighter. As the summer advances and the opening date approaches the interest grows greater. "Well, you are looking for a great school next year at Henderson, I suppose," and "I am sure the school at Henderson is going to be great next year" are common expressions wherever members of the faculty go. The writer of this has heard them in Florida, Michigan, and Texas. The interest and confidence in the future success of the school seems to be general.

WHY NOT?

Why should it not succeed? There is every reason why Freed-Hardeman College should enter upon a new and greater era of usefulness. It is founded upon the right principles and stands for the right things. While surrendering none of its educational ideals, it has met all requirements for recognition. It has been approved by the State Department of Education and it has been admitted into the Tennessee Association of Colleges. Its faculty, buildings, equipment, and curriculum meet every test and requirement.

IMPROVEMENTS

Several thousand dollars are being spent this summer on improvements. The buildings are all being gone over and painted afresh both within and without, new furnaces are being installed, more classrooms are being added, the blackboards are being resurfaced, the girls' dormitory is being renovated from basement to garret, and new furnishings added; in short, the whole plant is being made fresh, clean, and attractive for the opening.

THE FACULTY

The most important factor in any school is its faculty. They mold and shape its character and carry out its ideals. Just think of the men at the head of Freed-Hardeman College—*Hardeman* and *Calhoun!* Where will you go to find their superiors? Among the great teachers and preachers, who will surpass them? Among all the brethren, where is there a *greater scholar than Calhoun?* Younger and less widely known, but one of the best school men in the State, is C. P. Roland, dean of the College. Other members of the faculty are graduates of standard colleges and universities. Men and women of Christian character, scholarship, ability, and experience make up the faculty. They are specialists in their lines of work.

THE BIBLE PRE-EMINENT

While the work in every line and in all departments is thoroughly and conscientiously done and is as good as the best, yet it is in the *teaching of the Bible* and the *training of young men to preach the gospel* that Freed-Hardeman College stands out preëminent and par excellent. Here are teachers that have every qualification—love for the truth, knowledge of the Book, soundness in the faith, experience, scholarship, etc. Three of the Bible teachers have traveled and studied in Egypt and the Holy Land. Two of them have spent more than twenty years teaching the Word in the schoolroom, and they stand in the front rank of all the great preachers of the ancient gospel. So where could any one go to get better instruction in the word of God or better preparation for preaching it? It is our honest opinion that no school offers a more thorough, scholarly, or finished course of instruction in the Bible than Freed-Hardeman College. It stands for the Bible, and the Bible alone, in all matters of faith and practice, work and worship, with no hobbies or cranky notions of any kind.

The new catalogue, covering all the work of the school, expenses, etc., will be mailed at once upon request.

SCHOOL OPENS

SEPTEMBER 15, 1925

FREED-HARDEMAN COLLEGE

HENDERSON, TENNESSEE

THE IMPOSSIBLE HAS BEEN DONE.

BY ANDY T. RITCHIE.

Only a few years ago the task of establishing a congregation of Christians in McEwen, Tenn., seemed impossible, and a number of brethren acquainted with religious conditions felt that it could not be done, but a visit to that town will convince all that their predictions did not come true; and while it is by no means a Jerusalem of religious deportment, we have a nice church building and a regular meeting of Christians working and worshiping after the scriptural order, and some as faithful, sacrificing brethren and sisters as can be found anywhere. These brethren are in debt on their house, which is in an unfinished condition. Though comfortable, it needs plastering on the inside and must be seated. I know of no better place for brethren to do a little real mission work, with promise and prospect of its paying a return, than to send them a contribution.

Our recent meeting there was well attended both afternoon and night. Good interest was manifested and kindly feeling prevailed, and the plea of the Bible was placed before many who had heretofore given it but little thought. Two persons were baptized and much general good accomplished.

From McEwen we went to Only, in Hickman County, to labor with another one of our young congregations. The meeting there was well attended and much good accomplished. Seven obeyed the Lord in baptism and others were more favorably impressed with the truth.

Closing at Only on Saturday night, I came to Jackson's Temple, in Dickson County, and began on Sunday morning. Andy T. Ritchie, Jr., went on home for a few days' rest. Our meeting at the Temple was well attended and the interest promised results. There was one baptism and the members were made stronger.

We began at Eureka, in Warren County, last Sunday (July 26), and the prospects at this time are not very encouraging. Brother Dan Gunn is in a meeting only a short distance from here, and, of course, takes some who would otherwise be with us. Then the Methodists, who are largely in the majority in this neighborhood, began a meeting in opposition to ours and are working might and main to keep people from hearing the truth, and so far have succeeded admirably; but, with the few members here, we labor on, and will leave the results with the people and with God, who will overrule all to his glory and the good of the finally faithful.

We go next to Williamson County, and then to Arkansas.

INDIANAPOLIS NOTES.

BY J. C. HAZEL.

The evangelistic services recently conducted by the East Side church of Christ, with Brother E. G. Creacy, of Horse Cave, Ky., doing the preaching, and Brother V. M. Spivey, of Nashville, Tenn., leading the song service, were, we believe, the greatest gospel services ever conducted in our city. We had a large tent, and most of the time the tent was reasonably full, and much of the time the seats were all taken. During the meeting thirteen made the confession and twenty-three took membership—thirty-six in all.

Brother Creacy presented the gospel in its purity and simplicity in a very eloquent manner, and it was well received by the people who came out to hear him. Many of them stated that they never heard the gospel preached as Brother Creacy preached it. We believe that the reason his sermons were so well received by the audience from time to time was because there were no sensational themes or stories presented, only the gospel as taught by Christ and his disciples. Many people living in this community had never heard of the church of Christ until recently, and were inclined to look upon us as being a peculiar people, teaching some form of doctrine that was hard to understand; but before this meeting closed they were taught by Brother Creacy that the church of Christ in East Indianapolis was made up of people who speak where the Bible speaks and are silent where it is silent. We truly believe that they have a different understanding, not only of what the church of Christ stands for, but what the Bible teaches.

We are very grateful to neighboring congregations of the church of Christ for the interest they manifested in this meeting, and for the contributions they made to help support the work in this community. We had visiting brethren from Pekin, Bedford, Bloomington, Crawfordsville, Ladoga, Newcastle, Muncie, and Covington, Ind.; Danville, Bismarck, and Champaign, Ill.; Cincinnati, Ohio.

Quite a number of the brethren from the South Side church of Christ and West Indianapolis and some from North Indianapolis attended the services and coöperated with us to the fullest extent.

We are endeavoring to secure a lot upon which we hope to erect a permanent home. We have almost outgrown the hall where we have been worshiping and are now looking for larger quarters.

As we have had a request to state briefly the history connected with the establishment of the cause in East Indianapolis, we desire to make the following statements: On April 6, 1924, some twelve or fifteen members of the church of Christ in various localities met for the purpose of discussing the possibility of establishing the cause in East Indianapolis. At the first meeting financial support was pledged by the ones in attendance to carry on the expenses for the first six months. On the following Lord's day we held our first worship in the hall where we are now meeting, with an attendance of approximately twenty-five or thirty persons. To-day our attendance is from seventy-five to a hundred, and as a result of the meeting recently held we are confident that our attendance will be increased to at least one hundred and fifty each Lord's day.

We trust at some future time that Brother Creacy and Brother Spivey will return and be able to carry on the great work that they have started.

We invite all visiting brethren that may be in Indianapolis on Lord's day to worship with us, and we especially invite an interest in the prayers of Christian people. The church meets in the Red Men's Hall, 3851 East New York Street.

POWER OF UNITED PRAYER.

There is great virtue, great might, in united Christian prayers, such as we offer when we are come together in Christ's name. There is a sort of violence in them, holy violence, taking the kingdom of heaven by force.—Selected.

Reform those things in yourself which you blame in others.—Proverb.

DON'T PROCRASTINATE.

A naughty little weed one day
Poked up its tiny head.
"To-morrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing till,
When next I passed that way,
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
To-morrow, you will find!"
But once again I put it off,
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed!

So, boys and girls, heed what I say
And learn it with your sums:
Don't put off till to-morrow, for
To-morrow never comes.
To-day pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves,
And some day master you!

—Selected.

UNAVAILING SORROW.

And be you sure that sorrow without resolute effort at amendment is one of the most contemptible of all human frailties, deserving to be despised by men, and certain to be rejected by God.—Temple.

The roots of the future are in the past. Christian progress is toward an ideal already revealed. We "grow in Christ."—Selected.

Inquisitive people are the funnels of conversation. They do not take in anything for their own use, but merely to pass it to another.—Steele.

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HIGH STANDARDS

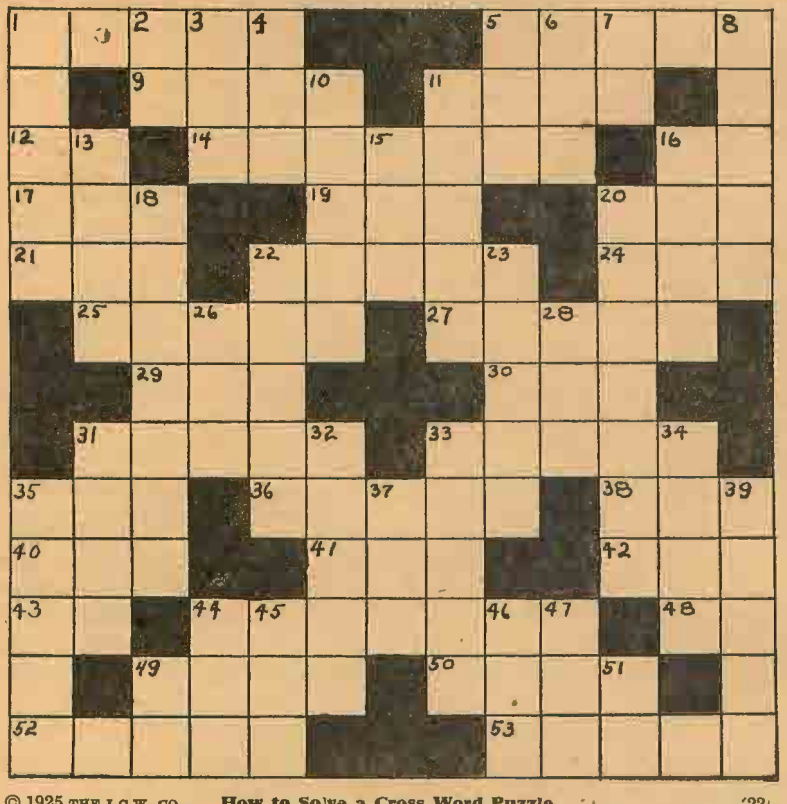
of conduct, the same moral emphasis, the same reverence for Truth, and the same spiritual earnestness still prevail.

MAY WE SEND YOU A CATALOGUE?

HARDING COLLEGE, Morrillton, Ark.

BIBLE CROSS WORD PUZZLE

SOME very odd names are worked into this puzzle, which has a decidedly *well-balanced design*. There are four seven-letter words, Numbers 14, 18, 20 and 44, and we advise you to get them first. No. 44 is certainly easy, and so for that matter is 14. Consult your Bible for the references to difficult proper names.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (22)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 22

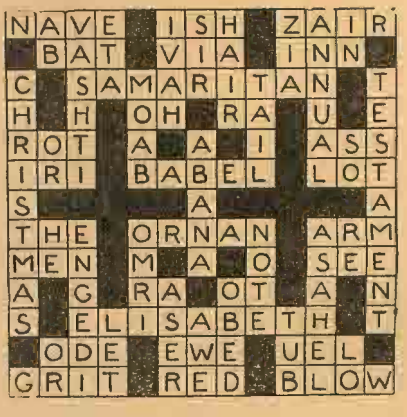
HORIZONTAL

1 Cereal used for bread. (Gen. 30: 14.)
5 Caudal appendages.
9 He sold his birthright for a mess of pottage. (Gen. 26.)
11 Brought into the world. (Matt. 2: 1-12.)
12 Command of action. (Matt. 28: 9.)
14 David's favorite son. (2 Sam. 15: 1.)
16 Alternative preposition.
17 Metal in crude state.
19 To employ.
20 A gate on which a watch was set. (2 Kings 11: 26.)
21 Used to catch fish. (Hab. 1: 15.)
22 A city of Syria. (Jer. 49: 23.)
24 To attempt.
25 Fruit of small bushes.
27 What Jesus shed over Jerusalem.
29 To move very swiftly. (Ps. 19: 5.)
30 To bind together.
31 High priest before whom Jesus appeared. (John 18: 13.)
33 Fourth son of Joktan. (1 Chron. 1: 20.)
35 A place in Assyria, meaning "ruin." (2 Kings 17: 24.)
36 Abraham's grandfather. (Gen. 11: 22.)
38 With whom God will dwell. (2 Chron. 6: 18.)
40 Hebrew prefix meaning "hill." (Ezek. 3: 15.)
41 Number of the Commandments.
42 Body of water crossed during exodus. (Ex. 14: 23.)
43 Upon.
44 Title of native kings of Egypt. (Gen. 12: 15.)
48 Execute. (Luke 22: 19.)
49 A city of the tribe of Judah. (1 Sam. 23: 24.)
50 A measure of length. (Ex. 28: 16.)
52 Country of the Pharaohs.
53 Where the Israelites were victorious over the Amorites. (Josh. 12: 4.)

VERTICAL

1 What Joseph sent his father to bring him to Egypt. (Gen. 45: 21.)
2 Early English (initials used to denote translation).
3 Third king of Judah. (2 Chron. 15: 8.)
4 A border or long piece of material on a robe.
5 Also.
6 Limb, used as a symbol of strength. (John 12: 38.)
7 Within.
8 Regretful.
10 Forbidden practice of extorting interest. (Lev. 25: 36.)
11 Noise made by sheep.
13 The raven's craig. (Judg. 7: 25.)
15 Small poisonous serpent. (Isa. 11: 8.)
16 Belonging to us.
18 Ever-living. (Rom. 6: 23.)
20 Small rivers by which flocks were watered.
22 Mentioned in the genealogy of Zerubbabel. (1 Chron. 3: 21.)
23 To prevent.
26 To go quickly. (Song of Sol. 1: 4.)
28 Element in which birds move. (Matt. 8: 20.)
31 A plain mentioned by Amos. (Amos 1: 5.)
32 Personification of evil. (Matt. 16: 23.)
33 Father of Peter. (John 21: 15.)
34 To listen attentively. (Ps. 119: 9.)
35 To expiate.
37 Pronoun, feminine.
39 Ruth's mother-in-law. (Ruth 2: 1.)
44 Old English for "breast." (Rev. 1: 13.)
45 Very warm. (Prov. 6: 28.)
46 To open.
47 Owned.
49 Belonging to me.
51 New Revision (abbr.).

Solution of Puzzle in last issue



OBITUARIES

KIMBRO.

Ben L. Kimbro was born on July 25, 1868, in Bedford County, Tenn., and departed this life on May 13, 1925. He was born into the family of God when about fifteen years of age. He was married to Alice Alexander on October 13, 1895. To this union were born four children. One died in infancy. He leaves, to mourn their loss, his wife, one son, two daughters, one brother, one sister, three grandchildren, several nephews and nieces, together with a host of friends. We do not weep as those who have no hope, for "blessed are the dead who die in the Lord." Brother Kimbro was for many years a deacon in the church, and performed his duties as deacon and treasurer faithfully. He was highly respected by all who knew him for his honesty and faithfulness as a Christian. Through over three years of intense suffering he did not murmur or complain of his condition, but endured the pain with much patience. Although not able to perform any manual labor whereby to sustain the physical body, he did not forsake the assembly, but labored to sustain the spiritual body to the end. When he was no longer able to leave his sick room, the "Lord's table" was spread before him. He had no fear of death, but expressed his willingness and readiness to go. "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

J. O. YINGLING.

KARRAKER.

On Saturday morning, January 31, 1925, the spirit of Randolph Karraker bade farewell to earth and earthly things and entered into the spirit realm, there to await the resurrection of the just. Randolph Karraker was one of the best men I ever knew, and was loved and respected by all who knew him. He

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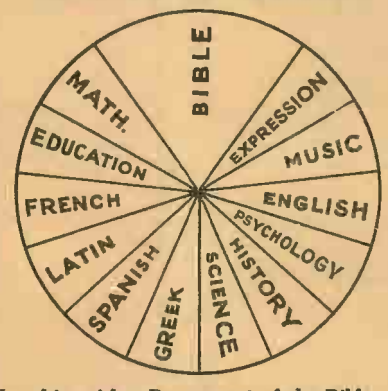

Nor this, with a Department of the Bible.

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DAVID LIPSCOMB COLLEGE
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obeyed the gospel in early life, and became identified with the Christian Chapel congregation, near Dongola, Ill., where he served as deacon and then as elder of the church. He was one of the pillars of the church at that place. Few were the times that the church assembled, while in health, that he was not there, and even during his last illness, which continued about a year and a half, when circumstances would permit, he was found in his place at worship, which was always on the front seat, singing with the spirit and with the understanding. He was a splendid singer. On Sunday, January 4, the writer preached at the church, and though Brother Karraker was very feeble, he was at his place. This was the last service he was able to attend. Had he lived until May 30, he would have been sixty years old. In 1884 he was married to Mary L. Lingle, who survives him. To this union eight children were born. One died in infancy, and another in 1915 at the age of twenty years. The six living ones are married, and a finer set of children it would be hard to find. He also leaves seventeen grandchildren, three brothers, and one sister, together with his widow, besides a great number of other friends, to mourn his departure. The funeral was conducted by the writer. L. E. JONES.

In answering advertisers, please mention the Gospel Advocate.

REPORT OF MEETINGS.

BY J. D. TANT.

I have just closed a fine tent meeting three miles east of Dresden, Tenn., with three baptized. I held a tent meeting there last year as a mission, and baptized several and put them to work. Later I went back and met John R. Clark (Baptist) in debate, and now the brethren are meeting regularly for Bible study and worship. I hope to see a strong congregation there soon. During this tent meeting I had the noted Calhoun, who was preaching at Dresden, to come out and preach one time for us. Many heard him, and all rejoiced to find him a humble, devoted, God-fearing, gospel preacher. His many years' wandering from his Father's house in "digressive" pastures has not caused him to lose respect for the word of God. I am glad he has come back home, and there is no reason why he and Hardeman should not make the Freed-Hardeman school one of the greatest in the South.

I am now in a fine meeting at Berea, four miles east of Rives. This church was built up by Brother John R. Williams. I find many brethren in this part who count Freed, Hardeman, G. Dallas Smith, Hoskins, Colley, and Hassell among the able preachers who have worked in West Tennessee. They seem to love them all, and generally wind up by telling what John R. Williams has done, and the many relatives of theirs he has baptized, and conclude by saying: "For a gospel preacher, I would not turn him down for any of them."

I am glad to read Srygley's reports of his work in the West. I am sure he is learning things of our anti-Sunday-school brethren in the West that Tennessee preachers know nothing about. The last one of their tribe I met in debate was Noah Cowen, who seems to be their only big man and debates for all of them; yet they are divided into six different classes, and each class thinks they are the only loyal brethren and the door of heaven is locked against all the rest.

I go to Stop, Ky., for my next meeting.

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CURRENT COMMENT

By JAMES A. ALLEN

Concerning the recent visit of Clarence Darrow, famous Chicago criminal lawyer, to Gregory Bald, in the great Smoky Mountains, a "special to the Tennessean" said:

When the lawyer, self-confessed agnostic, stood upon the summit of Gregory Bald and cast his vision down the deep valleys below, through which flowed the silvery streams dashing to foam against the boulders, and as he looked away across the panorama of mountains whose heads were raised against the skies, and whose giant forms were covered with the most wonderful foliage and flowers, he is said to have exclaimed: "There must have been a God to have created all this."

Noting the above report, the editor of the Tennessean says:

The newspaper story of Clarence Darrow's exclamation as he viewed the Great Smokies in all their majestic grandeur, "There must have been a God to have created all this," may be but a figment of some reporter's imagination, but it is by no means incredible. The poet has said: "There is no unbelief, whoever plants a seed beneath the sod and waits to see it push away the clod, trusts he in God." Some one else has said that nobody but a fool could be an atheist—and Darrow is no fool.

We copy the following from Abbott's "Life of Napoleon Bonaparte," Volume I., pages 245, 246:

One evening a group of officers were conversing together upon the quarter-deck respecting the existence of God. Many of them believed not in his being. It was a calm, cloudless, brilliant night. The heavens, the work of God's fingers, canopied them gloriously. The moon and the stars, which God had ordained, beamed down upon them with serene luster. As they were flippantly giving utterance to the arguments of atheism, Napoleon paced to and fro upon the deck, taking no part in the conversation, and apparently absorbed in his own thoughts. Suddenly he stopped before them, and said, in those tones of dignity which ever overawed: 'Gentlemen, your arguments are very fine; but who made all those worlds, beaming so gloriously above us? Can you tell me that?" No one answered. Napoleon resumed his silent walk, and the officers selected another topic for conversation.

All nature, through thousands of voices, proclaims the existence of God. The existence of a *design* is an evidence of the existence of a *Designer*. Reason and intelligence see in creation ample manifestation of the existence of the Creator. It requires more faith to believe that accident and chance are responsible for the wonders of the universe than it does to believe that they are the work of an all-wise and all-powerful Creator. "The fool hath said in his heart, There is no God." (Ps. 53: 1.)

From "Memoirs of A. Campbell," Volume II., pages 419, 420, we copy the following:

I awoke with the morning star, and going out on deck, from the brilliant and mild appearance of the heavens I anticipated the glories of a sunrising at sea, and accordingly hastened to awake my companions to enjoy with me the richest of Nature's feasts. Soon as we were all seated on the upper deck at the stern, with our faces to the east, we began each to designate that point from which we expected the sun to lift upon us his effulgent countenance. As we gazed upon the pacific and silvery brow of the tranquil sea, which, as a splendid mirror, seemed to reflect the glories of the heavens fresh upon us with every tremulous swell which urged us to the desired haven, we saw a brightness in the orient which indicated to us the near approach of the joyful monarch of the day. The crepuscular glimmerings gradually spread over all the east, and as they swept a loftier arch toward the empyrean, they assumed the brightness of liquid brass; while deeply bedded in the far-distant horizon, two pyramidal columns began to rise, as if the clouds from the Atlantic had suddenly formed themselves into pillars for the gates of the morning, erecting a sublime fort for the entrance of Nature's luminary. Instantly the empyreal sovereign streaked with gold the inner side of these two colossal pillars, from between which he seemed resolved to enter upon the race of a summer day. Deeper and broader he laid on the molten gold till these two columns, capped with rubies, stood gilded from top to bottom. The curtain of night, which seemed to encircle this glorious arch, culminated over the spot where the eyelids of the morning began to open; but before we could take the dimensions of this new portico of day, the sun himself in all the gorgeousness of his own peerless glory, gently raised himself to peep over the silvery deep from which he was about to emerge. After a single glance, which dazzled on the back of every gentle curl on the surface around him, he suddenly, at a single bound, stood upon the sea, and by another effort drew after him from the briny deep a golden pedestal as if from a surface of liquid fire, on which he seemed for a moment to sit, while from his dazzling locks floods of light and splendor began to flow. His yellow hairs, as if baptized in a sea of glory, dropped light and joy upon a world starting into life, while the gradual expanding of his wings proclaimed him about to fly the circuit of the universe. Bidding farewell to sea and land, he began his flight to heaven; and as he onward and upward bent his way, I was reminded of Jesse's son, who while a shepherd boy used to sing: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. No speech nor language is there where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he has set a tabernacle for the sun, who is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit to the end of it, and there is nothing hid from the heat thereof."

While all nature proclaims the existence of God, we are dependent upon the Bible for a revelation of God. The very existence of the Bible furnishes as great, or greater, evidence of the existence and work of its divine Author as the very existence of creation proclaims the being of the Creator. The wisest and most learned men are wholly incompetent to produce such a book as the

Bible. The thoughts that it presents are infinitely above the highest reach of the greatest minds of earth; both the matter it contains and the style of its composition, as well as the ideas to which it gives expression, are as far above the loftiest grasp of the highest intelligence known among men as the heavens are higher than the earth. We need not, therefore, inquire as to whether or not uninspired and fallible men wrote the Bible. They are utterly incompetent and wholly inadequate to such a task. Let those few narrow and shallow-minded, but supremely egotistical and bigoted men, who have entrenched themselves in our schools and colleges while the people slept, and who are scholars, "falsely so called"—I say, let these men who do not like the Bible and who sneer at it produce another book just as good.

It is more than passing strange that Christian people themselves are so uninformed on the evidences. Christianity invites investigation and examination, howsoever rigid or severe; it courts the closest scrutiny of the keenest and most learned minds. Christianity can grow and thrive only in the light.

The Bible presents a series of historical facts, events that occurred in the history of the world. The whole question of the divine origin of the Bible hangs on whether or not these facts really occurred. If they did occur as recorded in the Bible, then all that the Bible claims is true; if they did not occur, the enemies of the Bible would be only too glad to show it.

Has it ever been shown that these marvelous and supernatural facts did not really occur? The uninformed reader would, perhaps, be amazed to know that never, at any time, has the slightest counterevidence been offered. No man has ever been able, nor is any man now able, to deny that these facts occurred. They have no proof, no evidence. They would take away the Bible, our rule of daily life, the joy and happiness of the Christian life, and rob us of our hope of heaven, and in the place of all this they would put—nothing, absolutely nothing; and they are interested in nothing but an indulgence of the lusts of the flesh. This is the real and underlying, but never expressed, motive that prompts the bitter attacks upon the Bible. Infidelity is as darkness—nothing. As darkness is simply the absence of light, so infidelity is simply the absence of faith. There is nothing feasible or tangible about it, nothing capable of sustaining us through the trials and toils of life, or of supporting us when the dread time comes for us to walk down into the valley of the shadow of death and out into the beyond.

GOOD BOOKS.

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OUR CONTRIBUTORS

THE TREE OF LIFE.

BY R. O. KENLEY.

When Jehovah was creating the things of this world, all of which were for man's good, he created the tree of life. This tree grew in the garden of Eden, the first home of man. Man was permitted to eat of its fruit; and the fruit of this tree, when eaten of by man, would keep him from becoming tired and weary and would perpetuate his temporal or physical life; in fact, so long as he ate of the fruit of this tree he would never die. But in order for man to be a recipient of its beneficence he had to eat of its fruit, not once, but continuously. There was one tree in the garden of Eden the fruit of which man was forbidden to eat of. Jehovah said: "Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. 3: 3.) Man transgressed this law of Jehovah and was driven from the garden of Eden. Jehovah did not use any violence or direct means to end man's physical life, but let him perish for a lack of the fruit of the tree of life. (Gen. 3: 22-24.) As Adam was the first man of Jehovah's creation, the sentence of physical death that Jehovah passed upon him descended and extends to all his posterity. (1 Cor. 15: 22, 23.)

By man's expulsion from the garden of Eden he suffered: (a) Denial of the privilege of eating of the tree of life; (b) physical or temporal death, because he could not obtain access to the tree of life.

Man, from the time of his creation, has at all times been a free moral agent; he could obey Jehovah or not. Jehovah has never left man without a remedy for his sins; so he set about at once, after his expulsion from the garden of Eden, to evolve and perfect a plan or scheme for man's final salvation. To perfect this plan, Jehovah took approximately four thousand years. This plan was completed in Christ. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15: 22.)

Jesus Christ became the first man of a new (spiritual) creation, as Adam was the first man of the physical creation. "The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from heaven." (1 Cor. 15: 45-47.)

Jesus Christ became man's tree of life. His fruit, if eaten, will give man eternal spiritual life. To learn of Christ, his commandments, life, and character, and obey his commands, is to partake of the fruit of Christ. "My tongue shall speak of thy word: for all thy commandments are righteousness." (Ps. 119: 172.) "And he that keepeth his commandments dwelleth in him, and he in him." (1 John 3: 24.)

Partaking of the fruit of the spiritual tree of life requires an active faith, repentance, and obedience to all his commands, knowledge, humility, and an earnest, persistent, and burning desire to learn more and more of the will, life, and commands of Jesus Christ, with a purpose and desire to conform our lives like unto his. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8: 9.) "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." (John 6: 35.) "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." (John 6: 50.)

Adam and his posterity were by Jehovah absolutely cut off from the tree of life—that is, the tree whose fruit, when eaten of, would perpetuate man's physical life.

Through Jesus Christ we are given a better plan, in that no man is cut off or prevented from partaking of the fruit of his life and resurrection and thereby perpetuating man's spiritual life; so, if any man in this age fails to perpetuate his spiritual life, his suffering and loss will be due entirely to his own volition and refusal to eat and partake of the fruit. If there is a spiritual famine prevailing in the world to-day, it is not due to any purpose of Jehovah, but to man's refusal to eat and partake of the spiritual food that will perpetuate his life.

"WHY FEIGNEST THYSELF TO BE ANOTHER?"

BY JAMES E. CHESSOR.

The Mask of the Hypocrite.

There is much pose nowadays. We see it in the pulpit, and we see it everywhere. I fear that too few of us are as sincere and open and frank as Christians ought to be. Oftentimes we are in mask.

Now, we can fool men, and even ourselves, but not God. Our Lord's severest denunciation was directed against hypocrites. A hypocrite was a mask wearer in the old Greek amphitheater. The actor could not be heard back of the fiftieth tier of seats, and hence wore a large false head, with something like a modern megaphone from his real to his false mouth. This enabled him to fling his voice the needed distance. It was the wearing of this false head that led to the use of the word to describe a dissembler.

Richard Mansfield was accustomed to say that he was merely a play actor, but all the world was, as it were, engaged in one vast universal Hallowe'en frolic of hypocrisy. Of course, this is too severe a judgment, but our Lord's warning to the hypocrites comes down the centuries. "Verily, they have their reward," he said. And he meant that they have the praise of men and the condemnation of God. The mask will be torn off at the last day. God will judge the secrets of men, bringing every hidden thing to light. Hypocrites shall give account of their hypocrisy.

"Come in, thou wife of Jeroboam; why feignest thou thyself to be another?" cried the blind prophet, Ahijah, to the false queen. He was blind, and yet he saw, God giving him discernment; and the feigning queen went home discomfited. The word of God to-day discovers sin, if we but realized it. There is nothing we can hide from his all-seeing eye. To feign ourselves to be another, or anything different from what we are, is supreme silliness.

Your Sin Finding You Out.

As "murder will out," so sin in any of its multifarious forms will out. Moses, speaking by inspiration, said so. Moses was afraid certain tribes would not keep their plighted word, that they would play false, and he warned them that their sin would find them out if they failed. The story is worth repeating.

"But if ye will not do so, behold, ye have sinned against Jehovah; and be sure your sin will find you out." That is the warning. In Num. 32 is the story of the settling of the tribes of Reuben and Gad in Gilead, east of the Jordan. These tribes, possessing great herds of cattle, were so favorably impressed with the fine pasture lands of Gilead that they asked leave of Moses to abide in that goodly land. At first he doubted the wisdom of the plan, thinking it a scheme to shirk, and he asked with some petulance: "Shall your brethren go to the war, and shall ye sit here? Wherefore," he added, "discourage ye the heart of the children of Israel from going over into the land which Jehovah hath given them?" But the Reubenites and the Gadites vowed good faith. They would build fortified cities, they said, east of the Jordan for their wives and children, and folds for their flocks, and then the armed men would go over and help their brethren in the wars. Moses then agreed to the proposition. "But if ye will not do so," he warned, referring to the agreement, "behold, ye have sinned against Jehovah; and be sure your sin will find you out."

There was danger of their breaking faith, of playing false. Jehovah would not brook a lapse on their part; their sin would be discovered. And here is a basic principle applicable to all sin. It cannot be hidden from God, and oftentimes it cannot be hidden from men. Like the blood of Abel, iniquity cries aloud from secret places. What we say cannot for long deceive men when what we are is all the time discovering us. "I can't hear what you *say*," said Emerson, "when *what you are* is dinning in my ears!"

And since our sins will find us out—discover us to men and to God—it concerns us most to find our sins out and forsake them. Whatever is calculated to bring us to shame and misery had best be got rid of. And nothing but the grace of God and the blood of Christ will free us from the stain of our sins.

"Without Spot and Blameless."

Let us break away from our sins. Let us tear away the mask and be true Christians. Let us be clean and pure. Only clean Christians will welcome the Lord's return. Others will be "ashamed. . . at his coming." The last spot must be removed. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, *without spot and blameless*."

There need not be a single spot. The blood of Christ can cleanse us if we will come with contrite hearts, asking mercy, seeking grace to help us in time of need. Tear off, therefore, the mask, discover your sin, and be rid of it! Be washed in the blood of the Lamb!

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

THE BIBLE INERRANT.

BY PRICE BILLINGSLEY.

To-day the country is verily at grips with infidelity, which is one of the big and vital issues of the hour. Satan turns a new trick filling pulpits and college chairs with those who exalt the guesses of scientists over the Bible and asperse the sacred record and bring it into general disesteem. They profess that they know God, but in works verily they reject him and set at naught the divine way. They are infidels, in spite of no matter what they profess or believe themselves to be, deceivers of the most dangerous type. Yet the uproar over evolution is not an unmixed evil. It is well that those who in these things give rein to the flesh and feed human pride should be known for exactly what they are, and in every denomination there is such war over the issue as to force new cleavages and realignments, which Jehovah can overrule, so that they who will to do his will shall have their eyes opened and error's shackles struck off. If only amidst these upheavals the churches of Christ are awake and prepared to take full advantage of their unrivaled strategic position!

Let the issue be squarely joined. The first of truths to be maintained is the inerrancy of the Bible. If Jehovah wrote it, it is infallible. It is inerrant or not divine. If he is not its Author, it is a deception. But if we accede to its divine authorship, there is no course left us but to accept unreservedly every word of it as infallible. If we may edit and discard parts of it, we disown it as divine, unless, indeed, God blunders, in which case he is not God at all. There is no middle course; the entire Book stands or falls together. But let it be affirmed with all assurance that God himself is the Author of the Bible. Holy men of God wrote and spoke it at his immediate incidence, whereby was revealed, not their own thoughts or will, but the mind and will of the Creator. Their own frailties and

limitations of the flesh were insured against by inspiration. They did not originate; as fit instruments, they only transmitted the truth from God; and nothing in this Book has ever been disproved, though for ages the most powerful of sinister forces have waged relentless warfare upon it, with the inevitable result that those who affected to criticize and correct it were forced finally to admit themselves in error. Then let the fiercest light be turned on, the fullest and freest investigation be courted. Let Christians explore anew the grounds of the faith within them and know that the foundation of God standeth sure. Let us take the fight to the scoffers.

Shall the Creator be brought to count by our rule of thumb? What saith Jehovah? There is no wisdom nor counsel nor understanding against the Lord. (Prov. 21: 3.) Who is man to reply against God? (Rom. 9: 20.) A wild ass's colt. (Job 11: 12.) Wise men by searching cannot find God out. (Job 11: 7-11; Eccles. 3: 11; 8: 17; Rom. 11: 33.) Man must not be exercised in matters too high for him. (Ps. 131: 1; 139: 6.) Great things doeth Jehovah which we cannot comprehend. (Job 37: 5.) There is no searching of his understanding. (Isa. 40: 28.) His judgments are a great deep (Ps. 36: 6) which no man can approach unto (1 Tim. 6: 15, 16). Nothing is too hard for him. (Matt. 19: 26; Luke 1: 37.) Then, what if some things in the Bible should appear unreasonable or impossible to us? Does this prove it uninspired? We accept nature in spite of difficulties encountered, waiting for more light, and it is arrant egotism to do otherwise with the word of the Lord, for it is utterly beyond the creature to pass upon the Creator. Not that his ways are unreasonable, though this is no lawful question to raise with those who profess to believe and be subject to him; we have no right to bring the realm of faith and the things of God to the test of human philosophy and reason. What God says and does is true and right forevermore, regardless of our puny minds and purblind vision, and these the heart of faith accepts without reserve or question.

But let a kindly word of caution be added. I understand the parental ambition to see children get up in the world and advance, the commendable willingness to endure hardships and practice rigid self-denial therefor. However, here lurks a deadly peril; so that wise parents will have a care when their children go away in quest of a finished education that they do not return with a finished Christianity. For in almost every center of learning in the land are polished and winsome professors who under innocent-looking guises are ready to insinuate into tender hearts the infidel blight that the Bible is not infallible. I am persuaded that many noble souls have been snared and ruined through this pitfall which Satan knows so well how to spread for unsuspecting feet. I have seen young Christians back from college, devotees to apostate science and human reason, no longer really interested in the Bible and the church, though pure and consecrated when they went away. Youth must be made aware of these dangers. Let your boy and girl be first grounded and settled in the truth; to understand that God is true, though every man a liar. Make them know that in all the world nothing is important compared to accepting the Bible as from God and its every word as true. It is the polestar by which the whole life is to be reckoned, else one is lost irretrievably. This is why I want my children educated where the word of the Lord is the ruling textbook.

Loving God is but letting God love us—giving welcome that is, to God's love, knowing and believing the love God hath to us.—Horace Bushnell.

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better, for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips.

THE STRANGE WOMAN.

Inclosed is copy of a page that will appear in our next issue of The Mirror. I thought maybe you might like to use this in the Gospel Advocate; for if some of the rumors that I hear are halfway true, several of our brethren, especially some of the leaders, need to re-read same.

A. M. BURTON.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

"The lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword." (Prov. 5: 3, 4.)

"To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth into his neighbor's wife; whosoever toucheth her shall not be innocent. . . . But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away." (Prov. 6: 24-33.)

"And, behold, there met him a woman with the attire of a harlot, and subtle of heart. (She is loud and stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. . . . With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life." (Prov. 7: 10-23.)

"Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun." (2 Sam. 12: 10-12.)

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21: 8.)

"DEALING WITH THE DISORDERLY."

BY JOHN T. SMITHSON.

In the issue of the Gospel Advocate of June 18, 1925, an article from Brother L. E. Carpenter appeared under the above heading. This article is good and timely. It should be read, studied, and the truth it conveys be practiced more than it is to-day. Personal feelings and preferences are attributes of the flesh. All who are prompted by these in any matter are governed by the flesh and its desires.

From this source arises every evil in the church. It is manifestly clear that there are two, and only two, things which prompt every act of every member of the church.

These are they: the Spirit and the flesh. These are contrary the one to the other. (Gal. 5: 17.) These, being contrary to each other, must lead in opposite directions, and ultimately terminate in opposite places in eternity. Then, to settle without any argument the place where every responsible being will be in eternity is to determine the direction he is traveling. All members of the body of Christ either live and walk by the Spirit or they live and walk by the flesh. The Spirit leads to life and peace, but the flesh leads to death—the second death, which is the lake of fire. The way of the flesh is enmity against God. It is not, and can never be, subject to God's law. They who walk by the flesh cannot please God. (See Rom. 8: 1-18.) The kingdom of God is not inherited by flesh and blood. (1 Cor. 15: 50.) Flesh and its ties and blood relation must be laid aside by all that inherit the kingdom of God.

There are two, and only two, classes of members in the church. In the light of the subject of this article, they are the orderly class and the disorderly class. The orderly class walks by the Spirit. The disorderly class walks by the flesh. Obedience to the gospel makes a new creature of a person and starts him on an orderly way to the land of everlasting joy. Just as long as he is controlled by the gospel he walks orderly. But when he fails to live as the truth of God directs, he then breaks the line of march and walks out of order; he is then a disorderly walker. Unless he is brought to order or the ones walking orderly withdraw themselves from him, the whole line or membership will be in disorder. It is very necessary, then, that the disorderly member be restored to the orderly way, or be withdrawn from by the other members. The apostle Paul, guided by the Spirit, wrote to the church in Thessalonica, saying: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received from us." (2 Thess. 3: 6.) This language is too plain to be misunderstood. It does not make any difference who the brother is, when he walks disorderly, all the members, in obeying the command, "in the name of our Lord Jesus," must withdraw from him. Whenever it becomes necessary for one member to withdraw himself from a brother who walks disorderly, it is then necessary for every member to withdraw himself from that brother. That member who does not withdraw himself from him becomes a partaker of his disorderly walk and should be withdrawn from in obedience to the Lord's command.

Remember, God does not place any restrictions or modifications around the brother who walks disorderly, but simply says, "every brother who walks disorderly." Hence, it matters not who he is, a preacher or what the world calls a "layman," a relative of any kind, rich or poor, if he walks disorderly, we are to withdraw ourselves from him. This must be done to keep the church—the body of Christ—pure, and to keep the members, individually, from being partakers of the wrong. Just as certain as we do not warn the disorderly brother of his sin, just that certain do we partake of his sin, and of his blood God will hold us guilty in the judgment. The final and an effective way to warn the disorderly is to obey the Lord's command to withdraw ourselves from him.

Finally, in the light of the foregoing, it is evident that there are two, and only two, ways to deal with the disorderly. One way is to warn him, withdraw yourself from him, and thus be free from his sins and pure from his blood. The other way is to let him alone, say nothing to him, go with him, associate with him, uphold him, and thus become partaker of his sins and guilty of his blood. Which of these ways are you doing, my brother?

Do justice to your brother (you can do that whether you love him or not), and you will come to love him.—Ruskin.

NOTES FROM THE WEST.

BY F. B. SRYGLEY.

I closed an eight-days' meeting at Great Divide, Col., on Sunday night, August 9, with no visible results. This is the place where a church was planted last year. I found the little congregation still faithful, having met to worship God weekly since I was there last year. They have grown in many ways during the year that is past. They sing better and have learned a great many things from the study of the Bible. They are better prepared to meet all opposition than they were a year ago. Not one of the number who were baptized last year, so far as I could learn, has turned back, but all are zealous for the truth. True, they have a few among them that want to be broad and liberal, rather than to be as narrow as the New Testament teaching. There are only a few of these, and they have made no effort to change the worship from the simple, apostolic way. The meeting did good in that the faithful were more firmly grounded in the teaching of the New Testament. Many of the community were out at work in other localities, while the rest were busy trying to save their hay; but, with all that, there was a greater proportion of the people out at the meetings than usually attend a protracted meeting even when there is nothing in the way.

On Saturday night a number came from a near-by town to have a public dance in the community building where we were holding our meeting. We politely surrendered the building to them and held our meeting that night in the street; but be it said to the credit of the dancers that they did not begin their revelry till after the meeting was over and the worshipers had gone away. I did not feel like surrendering to the devil till I had fired my gun. The dance was not the flaming success that they expected it to be, and it is to be hoped that the light-hearted will not soon undertake to run a dance during a protracted meeting in which the gospel is being preached. A dance is no aid to the worship of God, even if it is found in the same verse where the organ is found. I wonder if Brother Briney has ever learned that Dr. Smith was wrong when he said that the "dance" as it is found in Ps. 150 is a musical instrument. If he has examined Thayer's Lexicon, he has; and if not, he does not desire to be set right.

There does not seem to be any religious prejudice in the neighborhood of the Great Divide, but all seem anxious to learn the truth. It will be a great pity if some other preacher does not go to the assistance of the faithful of that community. They have some there that will fight till they are mustered out of service.

I expect to meet Mrs. Srygley in Denver on Tuesday morning, August 11, and we will go together to Los Angeles, Cal., where I am to begin a meeting on August 16. It has been forty-six days since I left home, and I have preached every day except when traveling. I am feeling as well or better than when I started on the trip. It is a wonderful thing to preach the gospel to those who really feel the need of it.

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QUERY DEPARTMENT

BY H. LEO BOLES

Please answer the following questions through the Gospel Advocate: (1) Does "into" mean under or inside of? If so, explain Acts 8: 38, 39. (2) If one is a sinner until he is baptized, and if a sinner's prayer is not heard, then how about Paul in Acts 9: 11? (3) Does church history prove that the Roman Catholics originally immersed and later began to sprinkle? If so, what date? (4) Is the chuch of Christ increasing over the sectarians or not?—H. B. McCULLEY, Springtown, Texas.

1. "Into" comes from the Greek preposition "eis." Thayer, in his Greek lexicon, gives the meaning of "eis" as follows: "A preposition governing the accusative, and denoting entrance into, or direction and limit; into, to, toward, for, among." It is used, says Thayer, properly of place after verbs of going, coming, sailing, flying, falling, living, leaving, carrying, throwing, sending, etc.; first of a place entered, or of entrance into a place, into."

2. There is much misunderstanding and confusion in the religious world on the subject of prayer. Good people have gone to both extremes in regard to the "sinner's praying." God does not hear and answer the alien sinner's prayer for forgiveness without the sinner's complying with God's will. No one need sit down in his sins and ask God to forgive him. There is no promise of any blessing to any one who will not obey God. "If I regard iniquity in my heart, the Lord will not hear." (Ps. 66: 18.) "Set thou a wicked man over him; and let an adversary stand at his right hand. When he is judged, let him come forth guilty; and let his prayer be turned into sin." (Ps. 109: 6, 7.) "We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth." (John 9: 31.) These scriptures and others that could be quoted teach that one must not regard iniquity in his heart, or love the pleasure and practice of sin, if he expects God to hear his prayers. God begins to hear the sinner as soon as the sinner begins to hear God. God heard Cornelius' prayer; and Saul prayed before he was baptized, and was told to go down into the water, calling upon the name of the Lord. As the sinner begins to turn his heart to God in obedience to God's will, he begins to pray for God to guide him in doing all that is required for his salvation and redemption. In this way and in this sense God hears prayer.

3. Yes. The Roman Catholic Church was not organized in a day; it was a gradual development, a gradual departure from the New Testament order of work and worship. George B. Fisher, in his "History of the Christian Church," page 41, says: "The ordinary mode of baptism was by immersion. Whether in this rite the pouring of water on the head was sometimes practiced then (A.D. 120), as it certainly was subsequently, is an open question. The first distinct reference to baptism by affusion is in the early writing called "Teaching of the Twelve Apostles," written perhaps about A.D. 120, where the direction is given, in case there is not a sufficiency of water, to pour water on the head thrice." McGlothlin, in his "The Course of Christian History," page 47, says: "Baptism was still administered almost exclusively by immersion, often threefold, in the name of the Trinity." He has reference to the period of time A.D. 323—600. A. H. Newman, in his "a Manual of Church History," page 136, says: "Christian baptism is the immersion of a believer in water as a symbol of death to sin and resurrection to newness of life. . . . The meaning of the word, the description of the act in individual cases, and the symbolism (burial and resurrection) all seem to fix the outward form of the ordinance as immersion." Hauch, referring to New Testament baptism, remarks: "Baptism probably always took place through immersion in flowing water." All the authorities quoted above are sectarian, but they give testimony to the fact that baptism as taught in the New Testament and practiced by the early Christians was immersion. They also bear evidence that affusion for baptism began in the second century after the church was established and that it gradually came into use.

4. I do not know, as I have no statistics on that point. In many sections of the country there is a rapid increase in the number of those who are satisfied with the simple teaching of the New Testament.

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In John 13: 14, Christ said: "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet." Should we wash one another's feet? Please explain through the Gospel Advocate.—R. C. GENTRY, Tupelo, Miss.

No, not as a church ordinance. It may be done as an act of Christian service, but not as a church ordinance. Jesus washed the disciples' feet, as recorded in the thirteenth chapter of John, to teach a very important lesson on humility and service, but did not command that this be done as a church ordinance as some practice it. This act was done before Jesus said concerning the Holy Spirit: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." (John 15: 26.) Again, speaking of the work of the Holy Spirit, he said: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 26.) We find no Spirit-guided speaker or writer commanding that foot washing be practiced as a church ordinance. After the church was established on Pentecost the Spirit guided the speakers and writers in giving full instructions to the church, but we find no instruction enjoining foot washing upon any member. It is mentioned only one time, in 1 Tim. 5: 10, and there it is classed as a good work. Hence, we conclude that it may be done as an act of service when needed, but not in a formal, useless way.

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Please explain Acts 15: 20. Does it mean for us not to eat strangled meat and blood?—MRS. W. M. RUSSELL, Mission, Texas.

The scripture is as follows: "Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God: but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood." (Acts 19: 20.) Paul and his company had gone from Antioch to Jerusalem to settle the question whether or not the Gentiles who became Christians should be circumcised. The decision of the apostles and elders at Jerusalem was that the Gentiles should not be subjected to circumcision in becoming Christians. James led in writing a letter setting forth all that should be required of the Gentiles and the things from which the Gentile Christians should abstain—"from things sacrificed to idols, and from blood, and from things strangled, and from fornication." (Acts 15: 29.) God has from the beginning forbidden his people to eat blood. They were forbidden to eat things strangled, because the blood remained in them, and they could not eat the flesh of things strangled without eating the blood. God forbade Noah's eating blood (see Gen. 9: 4); he forbade the Jews through Moses (see Lev. 3: 17; Deut. 12: 16-23). Hence, we see that under all ages God has forbidden his people to eat blood.

It is impossible to estimate the terrible consequences of sin. Pain, disease, and death are its offspring. Poverty, sorrow, and misery follow in its wake. How we should hate and fight sin!—Selected.

HOME READING

DEATH OF DANIEL WEBSTER.

He was lying in an easy posture, without pain or suffering, but with his eyes covered with a napkin to exclude the light. Mr. Curtis spoke to him about a political letter he had lately received relating to the pending presidential election. "My dear friend," was his answer, "I care no more about politics than the jackdaw that sits on the top of St. Paul's. Go down to the library and read Cowper's 'Jackdaw.'"

He seemed to go on as a person who was making preparation for an event that was to happen to some one else. So complete was his control over himself and his sufficiency for the needs of the occasion that no one about him felt it to be necessary, in such matters, to do anything but to follow and execute his directions.

In the evening the will, which had been drawn up by Mr. Curtis, was brought to Mr. Webster to sign. He was then in a sitting posture, supported in his bed by pillows.

By this time nearly the whole household were assembled in his room. He asked if Mrs. Webster and his son had seen the will, and if they approved it; both assured him that they fully assented to it. Then he said: "Let me sign it now." It was placed before him, and he affixed his signature to it, strongly and clearly written; and, as he returned the pen to Mr. Curtis, he said, looking at him with a peculiar smile, "Thank God for strength to do a sensible act;" and then immediately, and with great solemnity, raising both his hands, he added: "O God! I thank thee for all thy mercies."

He then looked inquiringly around the room, as if to see that all were there whom he wished to address. As he was manifestly about to say something that ought to be preserved, Mr. Curtis took notes of his words. He spoke in a strong, full voice that might have been heard over half the house, and with his usual modulation and emphasis; but very slowly, and with an occasional pause. He said:

"My general wish on earth has been to do my Maker's will. I thank him now for all the mercies that surround me. I thank him for the means he has given me of doing some little good; for my children, these beloved objects, for my nature and associations. I thank him that I am to die, if I am, under so many circumstances of love and affection. I thank him for all his care.

"No man, who is not a brute, can say that he is not afraid of death. No man can come back from that bourne; no man can comprehend the will or the works of God. That there is a God, all must acknowledge. I see him in all these wondrous works. Himself, how wondrous!

"The great mystery is Jesus Christ—the gospel. What would be the condition of any of us if we had not the hope of immortality! What ground is there to rest upon but the gospel? There were scattered hopes of the immortality of the soul, running down, especially among the Jews. The Jews believed in a spiritual origin of creation. The Romans never reached it; the Greeks never reached it. It is a tradition, if that communication was made to the Jews by God himself, through Moses and the fathers. But there is, even to the Jews, no direct assurance of an immortality in heaven. There is, now and then, a scattered intimation, as in Job, 'I know that my redeemer liveth;' but a proper consideration of that does not refer it to Jesus Christ at all. But there were intimations—crepuscular—twilight. But—but—but, thank God, the gospel of Jesus Christ brought life and immortality to light—rescued it—brought it to light. There is an admirable discourse on that subject by Dr. Barrow, preacher to the Inner Temple. I think it is his sixth sermon.

"Well, I don't feel as if I am to fall off; I may."

He now paused for a short time; a drowsiness appeared to come over him, and his eyes were closed. In a moment or two he opened them, and, looking eagerly round, he asked: "Have I—wife, son, doctor, friends, are you all here?—have I, on this occasion, said anything unworthy of Daniel Webster?" "No, no, dear sir," was the response from all.

He then began the words of the Lord's Prayer; but, after the first sentence, feeling faint, he cried out, earnestly: "Hold me up; I do not wish to pray with a fainting voice." He was instantly raised a little by a movement of the pillows, and then repeated the whole of the prayer, in clear and distinct tones, ending his devotions with these words: "And now, unto God, the Father, Son, and Holy Ghost, be praise forever and forever! Peace on earth, and good will to men—that is the happiness, the essence—good will toward men."

All was now hushed within the chamber, and to those who stood waiting there were but three sounds in nature—the sighing of the autumn wind in the trees, the slow ticking of the clock in the hall below, and the deep breathing of their dying friend. Moments seemed hours, and Mr. Curtis says: "Still the measured beat of time fell painfully distinct upon our ears; still the gentle moaning of the wind mingled with the only sound that arose within the room; for there were no sobs of women, no movements of men. So grand, and yet so calm and simple, had been his approach to the moment when we must know that he was with us no more that he had lifted us into a composure which, but for his great example, we could not have felt. At twenty-three minutes before three o'clock his breathing ceased; the features settled into a superb repose; and Dr. Jeffries, who still held the pulse, after waiting for a few seconds, gently laid down the arm, and, amid a breathless silence, pronounced the single word, 'Dead.' The eyes were then closed, the remains were removed from the position in which death came, and all but those who had been appointed to wait and watch slowly and mournfully walked away."—Selected.

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LOOSE MARRIAGE.

I was talking to a telephone girl this morning, and a certain girl was mentioned that had worked herself up to a good position with the telephone company. The question came up as to whether she was married, and the answer was that "she was married, but was not living with her husband." This girl I was talking to said it was a standing joke over at the office, as so many of the girls have been married and are not living with their husbands, or are divorced. Memories of a blessed mother and father will never cling around such men and women. Unwept, unloved, and unsung they will go to their graves, and there will be no one to perpetuate their memory. It means something in this old world to establish a home and stick to it and see it through after we have started it. It means something to grow old together and see, as in a mirror, the image of the father and mother of younger days in the faces and forms of their children. It means something to have some one near that we have loved and trusted so long to hold our hand as we set out on that long journey, and to realize that our love was strongest at the last. Has this anything to do with religion? It is the Lord's doing, and not man's.—C. W. Sommer.

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Among the Arabian tribes, when the master goes on a trip across the country on his camel, he has two goatskins filled with milk swung across the animal's back, and the contents are churned into butter by the rolling stride of the animal.—Exchange.

OUR MESSAGES

D. S. Ligon is in a meeting at Portales, New Mexico.

C. R. Nichol recently closed at Malone, Texas, with eleven additions.

J. G. Allen began a meeting at Berea, near Franklin, Tenn., last Lord's day.

F. W. Smith began a meeting at Rock Springs, near Smyrna, Tenn., last Lord's-day night.

Jesse Owen, of Lavergne, Tenn., made the Gospel Advocate office a very pleasant visit last Monday.

C. E. Holt, Florence, Ala., August 13: "The Richmond meeting closed last night. Eighteen were added."

James E. Chessor, Centerville, Ky., August 14: "W. W. Bates is in a meeting at Hustburg, in Humphreys County, Tenn."

J. W. Brents began a meeting at Stayton, in Dickson County, Tenn., last Sunday. Tommie Nicks is leading the singing.

C. H. Smithson, Stroud, Okla., August 12: "I am in a fine meeting here, and hope to do much good. I go next to St. Jo, Texas."

C. H. Woodroof is in a splendid meeting at Burnett's Chapel, near Lavergne, Tenn. There had been three confessions at last report.

Price Billingsley closed at Hamilton, Texas, August 10, with forty baptisms. Brother Billingsley began at Haynesville, La., on August 13.

R. A. Palmer, Ludowici, Ga., August 14: "A. S. Landis is doing some good preaching here. Three have obeyed the gospel to date."

J. C. Hutcheson will begin a meeting at Gowen's Cannery, a mission near Lavergne, Tenn., carried on by the Lavergne congregation, next Lord's-day afternoon.

A. B. Lipscomb preached three splendid sermons for the St. Elmo congregation, Chattanooga, Tenn., last Lord's day, with one baptism at the evening service.

Charles L. Speir, Charleston, Ark., August 7: "I closed at Red Hill, near Bluffton, Ark., Monday night, with four baptisms. I am now at Bethel, near Charleston."

Hall L. Calhoun is demonstrating that he is a preacher of great ability. Humble, unassuming, and godly, the brethren are enjoying a treat wherever he goes.

J. C. Hutcheson will begin a meeting at Gowen's Cannery, a mission near Lavergne, Tenn., carried on by the Lavergne congregation, next Lord's-day afternoon.

J. D. Jones closed a meeting at Curlee, near Bradyville, Tenn., last Friday night, with six baptisms. Brother Jones preached at Monterey, Tenn., last Lord's day.

W. L. Karnes closed a meeting at Peytonsville, Tenn., last Friday night, with eight baptisms. Brother Karnes began at Shiloh, near McEwen, Tenn., last Lord's day.

Married, at the Lindsley Avenue church of Christ, Nashville, Tenn., Saturday, August 15, Hervey Whitfield Wright and Barbara Lucile Engel, James A. Allen officiating.

G. L. Cullum preached at the Rural Hill church of Christ on Sunday, morning and night. He will begin a meeting next Lord's day at Meade's Chapel, on the Antioch pike.

T. W. Phillips, Jr., Tenaha, Texas, August 9: "The meeting here continues, with large crowds, splendid interest, and seven baptisms and one renewal of vow to date."

J. T. Harris closed a splendid meeting at Philippi, in Davidson County, Tenn., with five baptisms. Brother Harris began at Pleasant Valley, in Giles County, last Lord's day.

Charles P. Poole, Covington, Ind., August 10: "I was at Libertyville yesterday, and preached for the church at both services. This is one of Indiana's oldest and largest churches."

Charley Nichols, Marietta, Miss., August 11: "I closed at Hebron Church on August 8, with five baptized and one to confess his faults. I am now in a good meeting at Marietta."

J. A. Hudson, Memphis, Tenn., August 8: "I closed a meeting at Belmont, Miss., July 29, with eight baptisms and one taking fellowship. I will begin to-morrow at Ripley, Tenn."

Charles C. Shockney closed a very successful meeting at Cayce's Chapel, in Williamson County, Tenn., with two additions. His next meeting will be at Taylortown, in Dickson County.

Joe L. Netherland, Yuma, Tenn., August 13: "The meeting at Big Bottom, in Jackson County, closed on August 9, with eight additions. I am to begin at Free State next Lord's day."

C. M. Pullias closed a very interesting meeting at New Zion, in Rutherford County, Tenn., Wednesday night, with eleven baptized and one reclaimed. He will begin at Woodbury, Tenn., on Sunday.

W. R. Essex, of Nashville, closed a meeting at Bethel Church, near Cloverdale, Ala., with nine additions—eight from the world and one from the Methodists. The singing was led by Homer Gray.

W. E. Morgan, Little Rock, Ark., August 13: "My meeting at Magness, Ark., August 1-12, resulted in nineteen baptisms and five restorations. I will begin at Loving, Texas, next Sunday."

T. Q. Martin, St. Marys, W. Va., August 5: "I have just returned, much improved physically, from a vacation of two weeks spent with my dear friend and brother, J. D. Smith, of Dry Fork, Ky."

J. S. Daugherty, Rockdale, Texas, August 3: "I closed at Oakwood, Texas, at the water, this morning, with two restored and ten baptized. I will begin at old Caddo, in Johnson County, August 7."

G. A. Dunn, Jr., Memphis, Tenn., August 14: "Last Sunday I closed at Charlie, Texas, with eighteen additions. I am to begin at Ostella, Tenn., next Sunday, and from there I will go to Hamilton, Ala."

Herbert M. Phillips closed a meeting at Gladeville, Tenn., last Friday night, with eight baptisms and two restorations. Brother Phillips began at Bethel, near Tigrett, Tenn., last Tuesday night.

T. C. Little, Fayetteville, Tenn., August 10: "Our meeting at Cross Roads, in Lincoln County, closed on Friday night, with five additions. I pray God's blessings on the Gospel Advocate for its work's sake."

John C. Taylor closed at Scott's Hill, Tenn., last Friday night, with twelve baptisms. Brother Taylor preached at Fayetteville, Tenn., last Lord's day. He began a mission meeting last night near Dresden, Tenn.

W. H. Owen, of David Lipscomb College, closed a meeting at Briensburg, Ky., Sunday night, August 9, with no additions, but much good done otherwise. Brother Owen began at Duck River, in Maury County, Tenn., last Lord's day.

R. P. Cuff closed a meeting at Owen's Chapel, between this city and Franklin, Tenn., with three additions. Brother Cuff preached at Eighth Avenue, North, this city, last Lord's day. He will preach at Boscobel Street next Sunday.

T. C. King, of Lawrenceburg, Tenn., closed a good meeting at Sam's Creek, in Cheatham County, August 8, with six baptized and one restored. Brother King closed at Lillamay, August 14, with seven baptized and five reclaimed.

G. C. Brewer closed at Smyrna, Tenn., last Friday night, with twenty baptisms and one restoration. Tommie Nicks led the singing. Brother Brewer began at Tompkinsville, Ky., last Lord's day. From there he will go to Horse Cave, Ky., and then to Washington, D. C.

A. G. Freed, Pulaski, Tenn., August 14: "The meeting here continues with fine interest and a good hearing both day and night. The songs are led by B. H. Murphy. It is well done. Three have been baptized. Many more are expected. Mail will reach me here next week. We are planning to go over the fourth Sunday."

J. W. Chism, Center Point, Ark., August 12: "I began a meeting here last night, to continue fourteen days. I closed out at Saratoga, Ark., Tuesday morning, at the water, where we baptized nine. I baptized forty-two on Sunday evening and six the Sunday before. In all, fifty-seven were baptized and nine reclaimed, making sixty-six added to the congregation in the two-weeks' meeting. We are hoping for good success here. I go from here to Pleasant Home, near Murfreesboro, Ark."

C. A. Norred is spending a few Lord's days with the church in New York City.

U. R. Beeson, of Waldo, Ark., will begin a meeting at Shelbyville, Tenn., next Lord's day.

James A. Allen will begin a meeting with the South Columbia (Tenn.) congregation next Lord's day.

We wish to thank Brother W. H. Callendar for beautifying the Gospel Advocate office with a gift of beautiful flowers.

W. W. Gaddis, Cordova, Ala., August 10: "I closed at Hackleburg, Ala., last Lord's-day night, with thirteen baptized."

Gus Nichols, Cleveland, Ala., August 11: "Twelve were baptized at Dixie Spring, Ala. One confession to date at Cleveland."

J. W. Hooper, Marietta, Ga.: "I am enjoying the Gospel Advocate very much, especially the pieces by Brother Srygley and the first page."

A. Smith Chambers preached at Florence, Ala., on the first Sunday in August, with ten by baptism. Brother Chambers goes next to Pocahontas, Ark.

E. P. Watson, of Shelbyville, Tenn., preached at Waverly-Belmont, this city, last Lord's day. He will begin a meeting at Cedar Dale, Tenn., next Lord's day.

W. B. West, Jr., Decherd, Tenn., August 11: "Last Lord's day I was with the congregation at Wartrace, both morning and evening. There was one baptism."

Married, in the Southern Hotel, Jackson, Tenn., August 8, W. Wilfred Heflin, of Viola, Ky., and Miss Eddie Mae Thomas, of Murray, Ky., Coleman Overby officiating.

W. L. Karnes closed a meeting at Silver Point, Tenn., on Friday night, July 31, with seven baptisms. Brother Karnes began at Peytonville on the first Sunday in August.

J. T. Kelley, Scottsboro, Ala., August 13: "Walter Sykes and Mayhew Derryberry closed here last night with one addition. A. B. Lipscomb will be with us on August 30."

John B. Hardeman is in a splendid meeting with the Jones Chapel congregation, near Franklin, Tenn. Brother Hardeman is preaching every day at 10:30 A.M. and at 7:45 P.M.

Married, on August 7, at the home of the bride's uncle, R. C. Owens, on Montgomery Avenue, this city, William Duncan Harrison and Annie Irene Owens, J. C. Hutcheson officiating.

W. Silas Moody closed a tent meeting with the Fifth Street congregation, this city, Monday night, August 10, with seven baptisms, seven restorations, and one from the "digressives."

Conrad Copeland, Louisville, Ky., August 11: "The work at the Parkland church of Christ is progressing nicely. C. L. Overturf, of Valier, Ill., will begin a meeting here on August 30."

D. H. Friend, of Louisville, Ky., will begin a meeting with the Fairview Church, nine miles from Nashville on the Hillsboro Road, next Lord's day. Brother Friend will preach every day at 11 A.M. and at 8 P.M.

Chester Estes, Haleyville, Ala., August 11: "I have just closed a meeting four miles north of Booneville, Miss., with six baptisms. I am now with the congregation at the 'White House,' south of Haleyville, Ala."

O. C. Bell, Barrier, Ky., August 10: "J. V. Armstrong Traylor has just closed an interesting meeting at Oil Valley, in Wayne County, with four additions. Brother Traylor's next meeting will be at Willow Grove, Tenn."

Gardner S. Hall, Ashland, Ala., August 12: "My meeting at Bethel, near Hornbeak, Tenn., closed with a filled house. There were eleven baptisms and eleven restorations. I began here last Lord's day. One addition to date."

Van A. Bradley, Mount Hope, Ala., August 10: "I closed at Gum Head, Fla., near Geneva, Ala., at the water, on Saturday, August 1, with two baptized. I began that night with the Liberty congregation, near Elba, Ala. This was about the fourteenth meeting I have held with this congregation and was one among the best. There were six baptisms and one restoration. I began with the home congregation here yesterday, with two large crowds. We will close on Friday night."

W. W. Bates, Denver, Tenn., Route 1, August 14: "On July 26 I closed at Kettle Mills, in Maury County, with one addition. I closed with the Smyrna congregation, also in Maury County, on August 9, with fourteen baptized and two reclaimed."

C. J. Helton, Nashville, Tenn., August 10: "The Sixth Avenue and Buchanan Street church of Christ reports sixty-nine in the Bible study last Lord's day—quite an increase. D. H. Davis preached an excellent sermon at 11 A.M., as did Joe Trotter at night. Interest is growing."

D. C. Williams, New Baden, Texas, August 13: "I closed at Boon Prairie on August 7, at the water's edge, with twenty-one baptized and eight restored. I began at New Baden a week ago to-day. Six confessions to date, one restored. I am to begin at Calvert, Texas, next Sunday, for two weeks."

Joe A. Mason, Estill Springs, Tenn., August 10: "J. M. Gainer preached for us at 2:30 P.M. yesterday and baptized one lady. Brother Gainer will begin a meeting on August 25, at Clinton Schoolhouse. We will have a basket dinner and an all-day meeting the following Sunday. Every one is cordially invited."

T. H. Roberson, Russellville, Ala., August 14: "I would feel ungrateful did I not say to you that the Gospel Advocate is just fine this week. Articles by Brethren Allen, Jones, Srygley, Larimore, Elam, and Smith are brimful of good reading on subjects that need to be rightly understood at the present. Keep up the good work."

Will Morton, of Columbia, Tenn., began a meeting with the Shipp's Bend Church, in Hickman County, on the second Sunday in August and closed on Friday following. There were no additions, yet the meeting was well attended and fruit will follow. Brother Morton is now in a meeting with the Philippi congregation, near Columbia.

C. C. McQuiddy, Alma, Ala., August 11: "The seed sowing at Mulberry became a victory for the truth. Large crowds at all the services. From five hundred to twelve hundred the last night. Visible results, fifty-three. They will have to build, as they are unable to rent a place in which to meet, and will need outside help for this. Mulberry is a town of about two thousand."

Thomas D. Rose, Houston, Texas, August 12: "Recently A. B. Barret was with the church at Winchester, Ky., for four days. He presented four lessons as true and faithful to the Book as I ever heard. He is doing considerable work in Kentucky this summer, and all who love the word of God more than they love the teachings and speculations of men greatly appreciate his labor."

J. L. Hines, Mount Juliet, Tenn., August 14: "I closed a good meeting at Ball Hill Church, near Carlisle, Ky., on August 12. Five were baptized. I preached from one to four times per day and taught a class of children. This church was rescued from digression four years ago, but has had a hard struggle because of the unsettled in her ranks, but I believe the future is brighter. I will begin next Sunday at Adams, Tenn."

W. M. Oakley, Bloomington Springs, Tenn., August 15: "We closed a meeting of twelve-days' duration on Martin's Creek, at the water, to-day, which resulted in fourteen baptisms and one restoration. This is my third and best meeting here. Great crowds attended both day and night, with fine order and interest to the close. Leonard Kirk, of David Lipscomb College, is with me, in charge of the song service. Leonard is a fine, Christian young man and does his work well. Six of those baptized came from the Methodists. We are moving to Double Springs, where we will begin our next meeting on Lord's-day morning. Brethren, we need your prayers."

James E. Chessor, Centerville, Tenn., August 12: "W. A. Sisco, of Hohenwald, Tenn., began a meeting with the Sulphur Creek congregation, in Hickman County, August 2, which continued for eight days. Due to factional differences in the church and other untoward circumstances, there were no additions; but Brother Sisco's strong, logical, scriptural sermons will bear fruit, and there were signs of returning 'life' even before the meeting closed. Brethren confessed publicly to their errors, and the 'feud,' which has existed for twelve months, was wiped out. This church is one of the oldest in Hickman County, having been organized by the pioneers in the days of Campbell and Stone."

On account of lack of space we are compelled to hold many reports of meetings until next week.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

THE RELATIONSHIP OF CHRISTIANS TO CIVIL GOVERNMENT.

BY E. A. ELAM.

As the following questions state, Brother Clark is making these inquiries general. I prefer to give my answers in this way, and in doing so to attempt to present the teaching of the New Testament on Christians' relationship to civil government:

Dear Brother: I am making an investigation to discover as far as possible the attitude of the church of Christ in this country toward the question: "Does the New Testament permit a Christian as a soldier to take human life in carnal warfare?" I expect to publish the results of this investigation when I shall have finished it. Names of those who answer my questions will, of course, not be published. To give all concerned interesting information on the subject, I am asking several hundred preachers to answer the following questions *briefly, clearly, fully:*

1. Do you believe that a Christian can scripturally take human life in war?
2. Give reasons for your answer.
3. Have you any evidence that Christians of the first three centuries after Christ took part in carnal warfare? If so, what is it?
4. What appears to be the general attitude of the brethren of your acquaintance toward the question?
5. Do you ever speak in public on the subject? If so, in what way and to what extent?

A prompt reply with *clear-cut* answers will be appreciated. Sincerely and fraternally,

N. L. CLARK.

I shall answer these questions in the order in which they are asked.

1. No.

2. Christ forbids it.

3. No. Everybody knows that when Constantine made the cross his standard the church came to a turning point in its history. Christ entered the world as the Prince of Peace and under the song of the angels of peace on earth and good will to men. He commanded his disciples to put up the sword, giving as his reason, "for all they that take the sword shall perish with the sword." Myers, in his "Ancient History," declares that up to this time—312 A.D., when Constantine gained the victory over Maxentius—the church had been characterized by a nonmilitary spirit; but from that time it became militant and "leaned more and more upon earthly power," and into it entered "a worldly spirit." Myers says: "This infusion into the church of the military spirit of Rome was one of the most important consequences" of the victory of Constantine, and "from this moment can be traced the decay of its primitive simplicity and a decline from its early high moral standard." (See Myers' "Ancient History," pages 480-482.)

4. All who really *follow Christ* stand aloof from carnal warfare.

5. Yes. In the way the New Testament does, and to the same extent. Not to do so is to fail to proclaim "the whole counsel of God" or to preach Christ, and him crucified.

I prefer that my answers to these questions and my name be published, because I think they are important questions and the proper answers to them will do good. If I thought Christians should engage in carnal warfare—taking human life, making cripples, widows and orphans, and devastating countries—then, trying myself to be a Christian, it would be because I believe Christ teaches this, and I would say so, because I would be ashamed and a coward not to teach whatever Christ teaches. Since he teaches to the contrary, I am not ashamed or afraid to teach that—of course, always in humility, in the love of the truth, and in the spirit of the Master. On a question of such vital importance, including life and death on earth and the eternal destiny of millions, no man, *either for or against it*, should wish his name withheld. Christ is ashamed of every one who is ashamed of his teaching, and therefore ashamed of him, and will deny every one who denies him.

To study and to understand the teaching of the New Testament in regard to the relationship of Christians to civil governments will show what it teaches on the subject of Christians' engaging in carnal warfare, and it will show also that they must be submissive and law-abiding citizens of whatever government under which they may live, except only when that government requires them to disobey God. In such a case God must be obeyed at every hazard.

Such scriptures as Matt. 5: 38-48; Rom. 12: 17-21; 13: 1-10; 1 Tim. 2: 1-4; 1 Pet. 2: 13-17, and others, should be studied. All these and other scriptures could be quoted in this article, but all who desire to know and to do the will of God will turn to them and study them, anyway; otherwise they will not.

The relationship of Christians to civil government now is just the same as when Christ and the apostles were on earth or when the New Testament was written, and will always remain the same. If it was wrong in the first century for Christians to fight with carnal weapons and to take human life, it is wrong now; if this is right now, it was right for Christ and the apostles to do so. Nothing can change the life and teaching of Christ.

Famines, pestilences, and wars cannot change the will of God. The recent great upheaval of nations and the World War have not changed the relationship of Christians to civil governments—that is, "the powers that be."

God, his will, the Holy Spirit, Christ, his church, Christ's preaching, and therefore the life of Christians, and heaven, are always the same. They cannot be changed to suit the changed conditions of the affairs of the world or adapted to the changed conceptions of worldly-wise men concerning civilization and progress; but all men of all grades of progress and civilization and in all relationships of life

must adapt themselves to God, Christ, the Holy Spirit, the church of God, the teaching of Christ, and must practice this teaching.

Christianity is the teaching of Christ—no more, no less. It is unchangeable. The gospel of Christ remains forever the power of God unto salvation to all who believe it. (Rom. 1: 16.) There can be no other gospel. (Gal. 1: 6-10.)

The relationship of Christians to civil governments, whether a kingdom, an empire, a monarchy, or a republic, is that of submission. The New Testament says: "Be in subjection to the higher powers." "Be subject to every ordinance of man for the Lord's sake." "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." "Honor the king." All kinds of taxes must be paid.

Civil government is "the ordinance of God," for "the powers that be are ordained of God." To withstand this power is to withstand "the ordinance of God," and all who do this "shall receive to themselves judgment."

But for what purpose has God ordained civil government? This is a most important question, and the answer to it must be received with all reverence. God gives the answer—namely, to restrain evildoers and to protect the righteous; to be, "not a terror to the good work, but to the evil;" "a minister [not a preacher of the gospel, but God's servant, although not a Christian] of God to thee for good." Civil government "bears not the sword in vain," but is God's "avenger for wrath to him that doeth evil." This cannot be misunderstood. God has ordained civil government; civil officers are God's servants to protect the righteous, but to prove a terror to evildoers, and avengers of God's wrath to them. The "*sword*," or any means of physical punishment, is the weapon used to restrain evildoers.

God gives his reasons, too, for requiring Christians to be in subjection to civil rulers. This cannot be misunderstood, either. (1) For conscience's sake, or because it is right; Christians must be law-abiding, peace-loving, peace-maintaining, orderly, industrious, honest, righteous, and God-fearing people. (2) That they may by "well-doing" "put to silence the ignorance of foolish men" and may have "the praise" of the civil authorities—may let their light shine by showing what kind of lives Christians live. (3) To escape the wrath or vengeance of God visited upon evildoers through civil government, because it is God's "avenger for wrath to him that doeth evil."

Paul declares that "law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust." (1 Tim. 1: 8-11.) This means that this teaching in regard to law is according to the gospel of God, and all Christians will reverentially live according to it.

Christians need no law to restrain them from lying, stealing, swearing falsely, committing fornication, abusing themselves with men, murdering fathers and mothers or any one else, because they will not commit these sins, anyway, but are law-abiding, peaceable, righteous, godly, and holy—all for conscience's sake—for right's sake and, therefore, for Christ's sake.

Hence, we see that the relationship of Christians to civil government is that of submission, not that of aggression. They are forbidden to have lawsuits with one another, are commanded to settle their differences among themselves and not before unbelieving civil authorities, and must suffer wrong rather than do wrong. (1 Cor. 6: 1-11.) They are forbidden to take vengeance. "Avenge not yourselves, beloved, but give place unto the wrath [vengeance] of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord." On the contrary, God's command to Christians is: "But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 19-21.)

How, then, or through what does God take vengeance? Through civil government. This is one of the purposes for which God has ordained civil government. It should be a terror, therefore, to all evildoers, "an avenger for wrath to him that doeth evil"—God's avenger for God's wrath. This is God's ordained way of punishing on earth evildoers and of protecting all who do well; of restraining evildoers and suppressing wrong and making it so his children can pursue their tranquil, peaceable, quiet, and godly lives.

Because God has ordained and overrules all civil governments as his ministers (not preachers or Christians, but his servants), "attending continually upon this very thing," Christians are commanded to pray, to make supplication, to make intercessions, and to offer thanksgivings "for kings and all that are in high place" (the civil authorities or officers), that God will use them—his servants—so that his children "may lead a tranquil and quiet life in all godliness and gravity." (1 Tim. 2: 1-4.)

Christians cannot take the matter of vengeance and the manner of administering it out of God's hands. This is not their work, and God assures them that he will attend to it. "O ye of little faith!" Can you not trust God?

We see, then, again, as clear as light, that the relationship of Christians to civil government is to "be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evildoers and for praise to them that do well." (1 Pet. 2: 13, 14.) Whether Christians like the form of government or the laws of the government under which they live, they must cheerfully and humbly submit "for the Lord's sake."

Christians cannot join mobs or in any way encourage mobs of any kind; they cannot encourage lawlessness in any form.

In no case can Christians disobey that government under which they live, or refuse to submit to any of its laws or regulations, *except only when it forbids their doing something God has commanded or commands them to do something he has forbidden. In that case they must obey God rather than the government.* This way is so plain that "wayfaring men, yea fools, shall not err therein."

According to this, Peter and John said to civil authorities with power to imprison and even to behead them, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard" (Acts 4: 19, 20); and, "We must obey God rather than men" (Acts 5: 29). According to this, the three Hebrew children disobeyed Nebuchadnezzar and were cast into the fiery furnace, heated "seven times more than it was wont to be heated," declaring to Nebuchadnezzar: "Our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king." (Dan. 3.) According to this, Daniel disobeyed King Darius and went "into the den of lions." According to this, Jesus was crucified, and the apostles went into prison, some were beheaded, and early Christians suffered martyrdom. By the authority of Cæsar's government—the civil authorities—Jesus was crucified, the church was persecuted, many were imprisoned, and not a few were killed in different ways.

When Pilate said to Jesus, "Knowest thou not that I have power to release thee, and have power to crucify thee?" Jesus replied: "Thou wouldest have no power against me, except it were given thee from above; there-

fore he that delivered me unto thee hath greater sin." With this declaration Pilate was most seriously impressed and sought to release Jesus, but was a coward and was afraid of the Jews. (John 19: 10-12.)

Whenever there comes a clash between God's law and civil government, God must be obeyed at all cost—at the cost of life.

It may be added that to place personal comfort and protection, money and other property, or even life itself, before obedience to God is a traitorous and most fearful thing.

"WHERE THREE WORLDS MEET."

BY F. W. SMITH.

H. B. Trimble, pastor of the McKendree Methodist Church, one of the largest congregations of that faith in the city of Nashville, recently, according to a daily paper, discoursed on the subject heading this article. The newspaper report is as follows:

Contending that there are now three outstanding tendencies in religion and that these are represented by the groups which he classified as the literalists, the agnostics, and the vitalists, Dr. H. B. Trimble, pastor of McKendree Methodist Church, discussed some of the current controversial questions in his sermon Sunday morning, when he spoke on the subject, "Where Three Worlds Meet."

Dr. Trimble pointed out some of the views held by the adherents of the three schools, saying that each view represented a party more or less conscious of itself. According to Dr. Trimble, two of the parties, the literalists and the agnostics, were "very loquacious at the Scopes trial."

The vitalists, he said, were absent and uninterested, because they could see nothing in the lawsuit that would aid the Christian religion.

Dr. Trimble said he did not deny the right of any man to believe as his conscience dictates, but contended that the vitalist tendencies are more in accord with the teachings of Christ, according to his opinion.

Mr. Trimble may have deceived himself, in trying to cast reflection upon Mr. Bryan and those with him contending for the Bible, by saying that the literalists and the agnostics were "very loquacious at the Scopes trial," but he has not deceived those who can read *between the lines* of all such utterances.

His classification of the parties involved in the controversy regarding the origin of man—viz., literalists, agnostics, and vitalists—reveals Mr. Trimble's attitude toward this *most vital* issue before the world. If he would candidly define the position of what he terms a "vitalist," there would be found to exist the *same* difference between a "modernist" and a "vitalist" that exists between *tweedledee* and *tweedledum*. He affirms that the "vitalist tendencies are more in accord with the teachings of Christ" than are those of the fundamentalist, and no one save a "modernist" could or would give expression to such a faith. He most certainly thinks the "fundamentalists" are, at least in some particulars, contrary to the "teachings of Christ," and it would not only be *interesting* to have Mr. Trimble point out the differences between "fundamentalists" and "the teachings of Christ," but he owes it to himself and the public to do so.

We can, perhaps, get a little light from this later deliverance from Mr. Trimble:

Columbia, Tenn., July 31.—(Special to the Tennessean.)—Pleading for the kind of religion that will not break faith with the spirit of the Man of Galilee, and denouncing the making of many laws as the "cure-all" of the evils of the present social order, Dr. H. B. Trimble, of McKendree Methodist Church, Nashville, delivered an eloquent and powerful address last night at the annual laymen's banquet of the Columbia district at the First Methodist Church here.

"There is a growing tendency to control life from without," said Dr. Trimble. "We have a multiplicity of laws, telling us not only what to do, but what to think."

Bringing out the fact that he was neither a fundamentalist nor a modernist, the speaker called himself a "vitalist," defining this term as one who was not dependent on forms and meaningless customs for his spiritual guidance, nor yet one of the Darrow type, who tries to conceive of God with the help of the senses only, but one who tries to put in his own soul the vital spirit of Jesus Christ, for a regeneration of his and others' lives.

"The New Testament should be the basis. The problem is not one of form and custom, but for the ideal of God to enter the soul of man and reconstruct his life to be more nearly like that of Jesus of Nazareth."

Class hatred, race problems, war, social evils, and other tendencies of the age were stressed by the speaker as of more importance than theological "squabbles" about forms and customs or abstract questions among church men.

"There is no question in theology in which the inquiring mind cannot pick a flaw," he said.

"Jesus Christ on earth would be embarrassed by the number of his defenders who give their voices, but not their lives, to save his faith for the world. We need more of the giving of lives and less of voices."

The suspicion naturally is that in "denouncing the making of many laws" Mr. Trimble was making a "fling" at the antievolution law being defended at Dayton, Tenn. If this supposition is correct, then we have the position of a "vitalist" in the matter, which is the same as that of a "modernist."

This seems to be a just supposition in the light of the following: "We have a multiplicity of laws, telling us not only what to do, but what to think." There is not a "modernist" in the land that will not interpret Mr. Trimble's utterances as being in perfect sympathy and accord with the doctrines of "modernism."

Mr. Trimble's definition of a "vitalist," "as one not dependent on forms and meaningless customs for his spiritual guidance, but one who tries to put in his own soul the vital spirit of Jesus Christ," makes the impression that a "vitalist" is a "latitudinarian" in his religious views. His further statement that "the New Testament should be the basis," "that the problem is not one of form and custom, but for the ideal of God to enter the soul of man and reconstruct his life to be more nearly like that of Jesus of Nazareth," is puzzling to the ordinary mind.

Of course, if there are any "empty forms" and "meaningless customs" enjoined in the New Testament, Mr. Trimble should be able to point them out. But since he says "the New Testament should be the basis" for our "spiritual guidance" and for the "ideal of God to enter the soul of man," we wonder how this can be done without conformity to the forms and customs enjoined in the New Testament.

We are exhorted to hold fast to the very form of sound words: "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (1 Tim. 2: 13.) Now, how we can get the proper "ideal of God to enter the soul of man," except through the revelation God has given of himself in the Bible, is difficult to comprehend. The "pattern of sound words" informs us that God created man, thus: "And God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.) Again: "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.) Does Mr. Trimble, a confessed "vitalist," hold to this "pattern of sound words," or does he believe the Darwinian theory of man's creation?

There is no *middle* ground between "fundamentalism" and "modernism" for a so-called "vitalist" to occupy, and Mr. Trimble need not be trying to "straddle the fence" or stand on neutral ground in this fight. He should come out boldly, and not be throwing rocks from the ambuscade of a "vitalist"—covertly criticizing the Legislature for passing the antievolution law and Mr. Bryan in contending for the Bible. For what else can such a statement as the following mean: "The vitalist, he said, were absent and uninterested, because they could see

nothing in the lawsuit that would aid the Christian religion?"

According to Mr. Trimble, the maintenance of a law to prohibit infidels from teaching that which sets aside the word of God and lowers the standard of manhood to the children in our public schools can render no aid to Christianity! Can he, then, point out any law on our statute books that can be construed as in any way helpful to society and of benefit to Christianity?

ANOTHER ECCLESIASTICISM.

BY F. B. SRYGLEY.

The Christian Standard, with its large constituency, is laying ground or planting the "seed" for the development of another ecclesiasticism under the name of "The Christian Restoration Association." In its issue of July 18 the Standard's front page is featured with this embryonic ecclesiasticism, the first part of which is as follows:

The Christian Restoration Association is ready to launch its new program. A dozen "free agencies" will coöperate. Beginning September 7 in the Northwest, and moving east, a team composed of James DeForest Murch, president of the Christian Restoration Association; E. C. Sanderson, president of the International Bible Mission; and W. D. Cunningham, director of the Yotsuya Mission, will hold a series of great Restoration rallies. In nine centers brethren will gather for mutual encouragement and to hear the program of the "free agencies."

The first humanly organized society among the disciples had the same air of innocence and timidity which now characterizes the "Christian Restoration Association," but Mary's little lamb turned out to be a wolf in sheep's clothing, according to the Standard's own testimony.

If I were to grant that all these agencies are now free, which I do not, will they not lose that freedom when they all get together in this "Christian Restoration Association" which the Standard is proposing to help them launch? Is not this the same step the others took when they organized all the other societies into the "United Christian Missionary Society?" These erring brethren that brought all the free (?) societies together had perhaps about the same motive the Standard now has in encouraging the building up of another ecclesiasticism as much like the one the Standard is now fighting as two black-eyed peas. The Standard will perhaps think this new association is perfectly free till it begins to do something that does not suit the Standard.

It will perhaps do the Standard no good for me to suggest that there is no scriptural authority for the "free agencies" here mentioned, and, therefore, can be none for the Christian Restoration Association after they get it launched. I suppose it will then simply be another one of the Standard's business institutions which it will use as it does the mails and the banks. But the Standard is more zealous in encouraging these unnecessary agencies than it is in building up churches of Christ which are authorized by the word of God. It cannot be ignorance on the part of the Standard, for Brother Lappin has said in the Standard that the local church is all that we have in the Bible. Why cannot the Standard use its influence and its space to build up "all that we have by divine authority?" I have the Standard's indorsement of the above statement through S. S. Lappin, who edits a special department in that paper.

In launching this new ecclesiasticism, these "free (?) agencies" are proposing to take in the United States. They have divided up the States in their "line-up" into the Northwestern, Southwestern, Prairie States, South Central, Mississippi Valley, Central States, Southeastern, Great Lakes, and Eastern. From this "line-up" all the free disciples in the United States can tell where they belong. I suppose those of us who live about Nashville will fall under the Southeastern division, as I see the rally for this division will be held at East Point Christian Church, Atlanta, Ga., on September 28, 29. I am a disciple of Christ and am interested in missionary work, but I was not consulted as to the time or place to hold this rally; in fact, I did not know they were going to have it till I saw it in the Standard. What becomes of my "freedom" in this matter? But I would guess that I was consulted about it as much as the great body of people who compose the "East Point Christian Church" at Atlanta, Ga. I would guess that this rally was got up by the preacher and the leaders who are trying to organize the "Christian Restoration Association." About all that the members of that church are expected to do is to furnish the money with which to run the thing, while they launch it and operate it after it is launched. These members have about as much to say about this association as the average Methodist has about running the Methodist Conference. These brethren talk about "freedom in Christ," and the average member has about as much freedom as a bird in a cage. Brethren, you need not count me, either in the "Eastern" or any other division of the United States. I will go on and be only a Christian, belong only to the body of Christ, and give all my time to build up the local church, for Brother Lappin says that is all that we have in the Bible. I am very well satisfied with the Bible, and shall use what little influence I have to encourage people to stand by that divine document.

To show how good this new organization proposes to be, the Standard quotes the following from the board of trustees:

The board of trustees in a recent statement said: "We stand before the brotherhood as one of a number of free agencies. We want no official character. We want no authority. Above all, we do not want to be the means of building up among our loyal brethren any ecclesiastical establishment.

I see. The board stands "before the brotherhood as one of a number of free agencies." I wonder what the board means by "the brotherhood?" There is nothing in the Bible but the body of Christ, and any brotherhood which is smaller than this can be nothing but a party or a denomination. I know the Standard's position is that it has the right to use any business agency through which to carry on its missionary work; but the question I raise is, can it organize and maintain an agency like the "Christian Restoration Association" without building up a party in religion, which is contrary to the teaching of the New Testament? Who will undertake this work as a business proposition if it is disconnected with a "brotherhood," or a religious party, which is but a denomination under a different name? The board may claim that it "wants no official character," but what other character can it have except an official character? Anything more than the church which is over a Christian is official in character, whatever may be its claims. I do not know who the board means by "our loyal brethren," but it appears to me from the connection that it means those who are loyal to human institutions, for no man can be loyal alone to the New Testament by launching and maintaining an institution which is contrary to the New Testament teaching. It is nothing more than an effort to build up a religious party, which is condemned by the word of God.

James DeForest Murch, president of the "Christian Restoration Association," in what the Standard calls "a significant challenge" makes the following statement:

Exalt the local church as the fullest flower of the kingdom of God on earth, free and untrammeled by any agency of man's making. We challenge the brotherhood to choose whether it will be bond or free.

I think the above is more eloquent than correct. I never knew before that the local church was a "flower of the kingdom of God on earth," but I thought the church was the kingdom and that the "local church" was the church in some locality. I have known, though, all the

time, that it is "free and untrammeled by any agency of man's making," and I do not propose to allow my part of it to be "trammeled" by Brother Murch's human institution which he calls the "Christian Restoration Association." If it binds no one and trammels no one, pray tell me what it can do. I can be free and untrammeled without the thing, and I see nothing that it can do but build up another ecclesiasticism, the president's denial to the contrary notwithstanding. I accept the brother's challenge and will be free from all such unscriptural agencies.

WORD AWAY FROM WASHINGTON.

BY T. B. LARIMORE.

Called to Chattanooga, Tenn., for a marriage, we—Mrs. Larimore and I—left Washington City at 9:50 P.M., Thursday, July 30, and reached "The Hawk's Nest"—which is, in plain English, the meaning of the Indian name, "Chattanooga"—about 5 P.M., July 31. We were met and warmly greeted by the friends we came to see, and were soon installed in one of our two Chattanooga homes.

Brother and Sister Proffitt and their daughters, Laurine and Genevra, known as the major and the minor Proffitts, constitute the Proffitt household when we are not at home, but they claim us as members of the family wheresoever we may be. Creed and Notie Maynard claim us, too. So, we have two Chattanooga homes, in addition to an undivided and undefined interest in many other pleasant homes there. I baptized the Proffitt family, Mrs. Proffitt excepted—who was the first of the four to obey the gospel.

The high contracting parties whom I was called to help into a state of happiness that should always be highly appreciated were Harry Leon Brown and Miss Genevra Proffitt. Harry is a successful young business man of Chattanooga. Genevra, though scarcely past her teens, is a graduate of the University of Chattanooga and a competent and popular teacher.

The Brown-Proffitt marriage, which was solemnized Tuesday evening, August 4, in the chapel of the University of Chattanooga, was a somewhat elaborate affair; hence, I approached and passed through it with fear and trembling. How poorly I performed my part charity testifieth not. Long life, peace, prosperity, and happiness to the happy couple here, and life eternal in a world that is better and brighter than this.

Brother and Sister Shipley and other appreciated friends from Sale Creek were at the wedding. My daughter, Dedie, my first-born, and Virgil, my youngest child, met us in Chattanooga and autoed us to Dunlap and thence to Nashville. After the marriage we visited Dr. and Mrs. W. C. Barnes and other friends in Chattanooga, and, Thursday afternoon, went to my long-ago home town, Dunlap, capital of Sequatchie County, the middle county of the three Sequatchie Valley counties. "Sequatchie," a Cherokee Indian word, means "The Land of Many Waters." The home of Brother J. T. Walker, in Dunlap, is our Sequatchie Valley home, and we hoped to spend several days there, showing Dedie and Virgil the scenes of my childhood and early youth; but about five hours after we reached Dunlap a telephone message called us to Nashville, to bury my faithful and devoted friend, Judge M. H. Meeks.

Last year I made a hurried trip from Washington to Tennessee, to the burial of Brother James T. Anderson, of Hurricane Mills. Friends in Washington said to me just before I left them two weeks ago: "You are going on a happier mission this year; hence, your trip will be more pleasant than that of last year." But less than a week after my arrival in Tennessee I was hastening to the burial of one of my Mars' Hill boys, who had been indeed and in truth a devoted friend and brother. How uncertain are the plans and pleasures of life! How closely tears follow smiles, sorrow follows joy!

Now I am in Nashville, in the home of Brother A. M. Burton, who has a bright boy named for me. I appreciate all my namesakes, of whom I have many. One of them lives in New Zealand, nearly on the opposite side of the globe. So far as I know, not one of them has ever been hanged, and only one of them has been committed to jail.

I preached to two great audiences at Charlotte Avenue Church last Sunday (August 9) and met hosts of friends, loyal, loving, and true. The audience and the welcome I received were uplifting and encouraging. I felt as Paul must have felt when, as he neared Rome, a prisoner, the brethren came out on the Appian Way as far as the Three Taverns to meet him. As he did, I "thanked God and took courage."

THE WORK OF DISTRIBUTING BIBLES.

Columbia, Tenn., August 5.—Dear Brother Morrow: We are now working on our new church house, and later on we are going to coöperate with you in Bible distribution. Several years ago I got our congregation to purchase two hundred and fifty Bibles, and many have been given away, and there are now more Bibles in our church house than in any other church house I know of. I really think a church should be well supplied with Bibles in their church house, as well as in their homes. For the Bible itself is the word preached. And we should encourage and exhort people to read it and study it, as you are doing. If the church, as a rule, would follow your example, our people would be a peculiar people, for they would be familiar with God's word. Yours fraternally,

JOHN W. FRY.

The above words from Brother Fry are very encouraging to our work of placing the Bible in every home and a New Testament in every child's hand, say, from the time he can begin to read any book. Give it to him as his own property, tell him about Jehovah God, the everlasting Creator of heaven and earth, and that he loved us so much as to give his only begotten Son to come and die that we might have life through his name. Fathers, mothers, and Sunday-school teachers, you will be surprised to see how the child will read and understand it and learn to love it.

"Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 4-9.)

What a wonderful and plain command to us fathers and mothers to-day! And where are the homes in which this commandment is being obeyed? No wonder our children are gone astray like sheep that have no shepherd! We let our children go to the dance hall or card party or the damnable beach, where drinks of some kind are used at most of such gatherings, a temptation that few parents can withstand. How fathers and mothers can or will allow their pure, sweet, God-given children to go to destruction in this way is a mystery to me. In the language of the old prophet, I say: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

We sincerely ask all to join in this good work of distributing Bibles. It is a God-given privilege, not a burden, to give our time and means to this work. Remember, this fund is undenominational. We want all to have the benefit of the low prices of these books, and hope and pray that every meetinghouse in the land will keep a supply of Bibles and Testaments on hand and see that every widow and orphan child has one.

S. F. MORROW.

GOSPEL ADVOCATE

The GOSPEL ADVOCATE is the oldest living periodical published in the interest of the church of Christ. It is now in its sixty-seventh volume, and it has a larger list of regular, paid-up subscribers than it has ever had before. Its circulation is increasing rapidly, and it is daily growing in favor with the people. It contains twenty-four pages, and is issued every week. It is printed in large, clear type, on good paper, and is neatly pasted and trimmed. It has by far the largest circulation of any periodical published south of the Mason and Dixon Line in the interest of the church of Christ. It has regular editorial writers, besides a large number of able and regular contributors. It has all of the regular departments of the best religious periodicals.

In editorial policy it stands for individual consecration, against ecclesiastic organizations, as the scriptural and best method of doing missionary work. It recognizes no organization but the church of Christ as a scriptural medium of converting the world and developing the Christian character.

It opposes all human creeds and ecclesiastic councils, and pleads for the right of each individual to study the Scriptures for himself and formulate his own faith, without dictation or hindrance from churchly dignitaries. It opposes all clerical assumption of official authority in the church, and stands for the scriptural doctrine that each Christian has an office to fill, a work to perform—that all are kings and priests unto God.

It stoutly advocates the doctrine of missions, and argues unceasingly that every Christian is a divinely commissioned missionary and every church is a scripturally organized missionary society. The mission of every Christian and the design of every church is to preach the gospel to all the world.

It believes in, and stoutly advocates, congregational singing, as opposed to select choirs and instrumental performances, as the best and most soul-stirring church music. Let all the people sing. Provide a book for everybody in the house, and let us all make a joyful noise unto the Lord.

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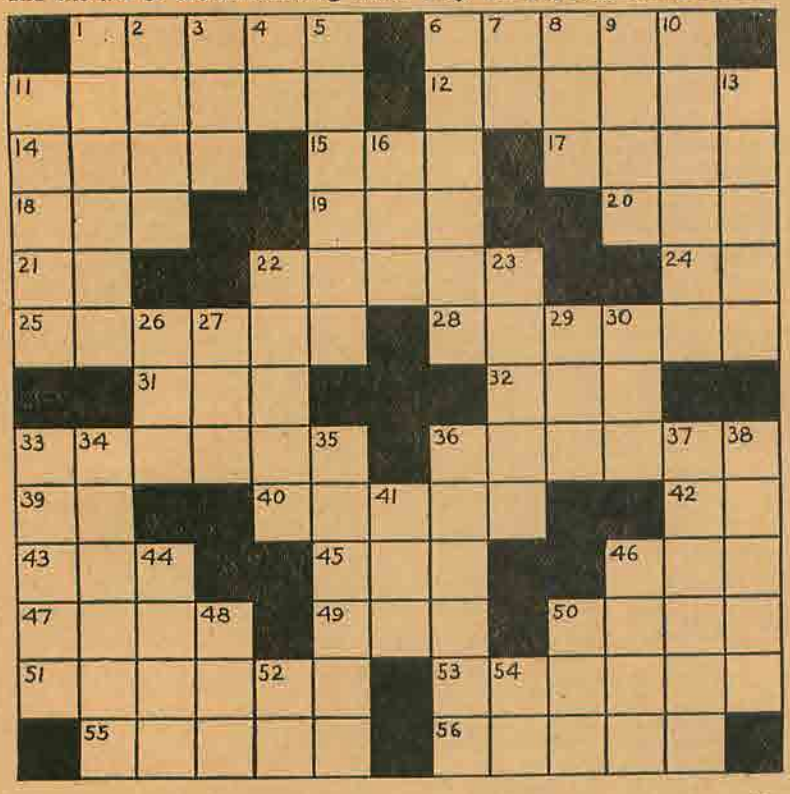
BIBLE CROSS WORD PUZZLE

TWO Jewish prefixes are added, in this puzzle, to the familiar English ones which the cross word puzzle solver knows well by now. One of them is very usual, the other not met with quite so often. But with a reference book and the aid of the interlocking words they will not long remain hidden.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (23)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 23

HORIZONTAL

1 A city of Benjamin. (Josh. 18: 21.)
6 Bread that is not fresh.
11 A town on the eastern side of the Jordan. (Num. 21: 30.)
12 Upright.
14 A Benjamite. (1 Chron. 8: 15.)
15 Definite article.
17 To hurry madly.
18 A vase used to hold ashes of the dead.
19 Prefix meaning "hill," used in many Hebraic names.
20 Belonging to a woman.
21 Behold!
22 A son of Jerahmeel. (1 Chron. 2: 25.)
24 Negative.
25 Vipers.
28 Belonging to the Jewish race.
31 Secreted.
32 An untruth.
33 Where Noah's ark landed.
36 Last of the high priests mentioned in the Old Testament. (Neh. 12: 22.)
39 Exist.
40 One of those who returned from Babylon. (Neh. 7: 7.)
42 New Testament (abbr.).
43 Adam's wife.
45 Wet earth.
46 Bustle, fuss.
47 In a smaller degree.
49 Wooden pin.
50 Prefix meaning "lord." (Judg. 1: 5-7.)
51 The daughter of Herodias.
53 A military device. (2 Chron. 26: 15.)
55 Free (Latin).
56 Place where something occurs.

VERTICAL

1 A brook near Jerusalem.
2 The first paradise.
9 A fortified town of Naphtali. (Josh. 19: 35.)
4 The same place (abbr., Latin).
5 Belonging to the sons of an Israelitish family. (Ezra 2: 8.)
6 The youngest son of Judah. (Num. 26: 20.)
7 Toward.
8 Connecting conjunction.
9 Jacob's first wife.
10 Member of a Jewish sect.
11 Battle axes.
13 To hurl.
16 Domestic fowl.
22 A judge of Israel. (1 Sam. 12: 11.)
23 Where David defeated the Syrians. (2 Sam. 10: 16.)
26 Exclamation of derision.
27 Land of the Syrians. (Amos 9: 7.)
29 To invite.
30 The sea crossed in the exodus.
33 Belonging to the brother of Cain.
34 To disclose.
35 Process of hardening steel.
36 Magistrates over the Israelites.
37 Betrayed.
38 To expiate.
41 Color.
44 Son of Nagge. (Luke 3: 25.)
46 Ancestor of a family which returned from Babylon. (Ezra 2: 15.)
48 Short, convulsive cry.
50 Time of life which Jews greatly respected.
52 Myself.
54 New Covenant (abbr.).

Solution of Puzzle in last issue

W	H	E	A	T				T	A	I	L	S
A		E	S	A	U		B	O	R	N		O
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From the Brethren

San Francisco, Cal., August 8.—The church work around the Bay is moving along nicely. Brother Neeley Gardner, of Sacramento, is spending a part of the summer in Berkeley and has been preaching some for the different congregations. He preached once in Redwood City, twice in San Francisco, and a number of times in Berkeley. Brother Arthur B. Tenny, president of the Graton Bible School, is doing some school work in the Stanford University this summer, and he has got the few brethren in Palo Alto and Redwood City to meeting regularly. I spoke for the brethren in Sacramento last Lord's day, and Brother Gardner preached in San Francisco. We still meet in Richmond Hall, Fourth Avenue and Clement Street. My address is 1281 Sixth Avenue.—W. Halliday Trice.

Nashville, Tenn., August 3.—During the two months' mission work in Montana and Colorado, I held four short meetings in Montana—Elmdale, Kerns, Big Horn, and Buffalo—covering a month and a half of the time. I closed the last half of the month with a mission meeting at Casper, Wyo. The crowds were small, owing to the fact that it was a busy time. But the work I went to do was accomplished. I left all the churches in peace and harmony and determined to work hard and to "keep the unity of the Spirit in the bond of peace." Contributions received for this work from all sources amounted to $197.59. My expenses for the trip were approximately $150. I feel thankful to all who contributed. May the Lord bless and prosper them all.—W. P. Lemmons.

MAKES PUMPING UP TIRES UNNECESSARY.

N. B. Hughes, of 2514 Monroe, Chicago, Ill., has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes through rubber. One inflation lasts the life of a tire, and tire mileage is doubled. These caps retail for $1.25 for a set of five. The inventor wants agents and will send proof and samples free. Write him to-day.

FROM EAST TENNESSEE.

BY GEORGE W. FARMER.

It has been some time since a report has gone from this section. People away write and say: "Let us hear more from East Tennessee." We appreciate all this, and are glad that the needs of this section are becoming better known all the time. Sickness and much work have given me little time for reports.

The Cleveland work is doing well. The attendance and interest are fine, notwithstanding the hot, dry weather. Since our last report there have been three baptisms and eight others have taken membership. The work at other points is doing as well as we could expect, all things considered. Since the first of the year there have been eleven meetings held east and northeast of Chattanooga. We are hoping to have several more during the summer and fall. The Fayetteville church supported Brother R. A. Largen in two good meetings, one at Ooltewah and the other at Niota. Brother Largen did fine work at these places.

Brother R. C. White, with Brother Elmore Phillips as song leader, held a good meeting at Big Springs, in Meigs County. They succeeded in getting a number of the brethren together and setting them to work for the Lord. I have heard from them since their first meeting. They had about thirty out, and had an interesting and enthusiastic meeting. I hope and pray that they may do well. This is the only place in Meigs County where we have people meeting and worshiping according to the New Testament.

A good little sister at Johnson City writes: "Hurry on to Johnson City." She wants the old Jerusalem gospel preached and a church after the New Testament order established there. This is the right spirit. Instead of sitting down and doing nothing, give the Macedonian call. This is helpful to us all. By doing so we get information that is needful in helping to do this work.

The brethren at Rogersville want to finish paying for their lot, well located in the heart of the town. They want to get their house built so they can move into town and be able to reach so many more people. These brethren are poor people, though good people. They need help. Let all take notice and send them some help. Send check or money order to William Lawson, Rogersville, Tenn.

Let us all work and pray that the cause may grow in East Tennessee as elsewhere.

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Stop, Ky., August 5.—I am now in the mountains of Kentucky, preaching the gospel three times a day to large congregations. I am on the territory and near the old home of "Raccoon" John Smith. He fought many battles with the Baptists in this part and led many to the light. I am also preaching once a day at Monticello, county seat of Wayne County, where Brother C. R. Nichol recently met Boyce Taylor in debate. I fear Brother Nichol killed all future hope of debates in this county, as he so completely overthrew Baptist teaching as held by Taylor that all Baptists who heard it are down on debating. I have just closed a fine meeting at Berea Church, near Rives, Tenn., with five baptized. I promised to help them again next year. Berea is a fine congregation and is a product of the only John R. Williams, who has done more gospel preaching and built up more Bible churches than any other man in West Tennessee. Brother Williams came and spent one day with me. I love him. He is a fine gospel preacher, but is called a "back number" because he does not hold a degree. If he only had a degree, he would be a wonder. I go from here to Mississippi for one debate and one meeting, and then back to Kentucky. —J. D. Tant.

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OBITUARIES

WOOSLEY.

Mrs. Elizabeth Hix Woosley was born on July 8, 1846, and on February 4, 1925, after all had been done that kind hands and loving hearts could do, her spirit left all that was mortal and went home to God. She was married to William F. Woosley on December 26, 1867, and was the mother of seven children. Her husband and four children preceded her to the great Beyond. She was baptized into Christ when quite young and lived to a ripe old age, in accordance with God's promise to those who do good and eschew evil. The noblest character on earth is a good mother, and the earthly loss is her eternal gain.

ONE WHO LOVED HER.

FITZGERALD.

Sister Sina McLain Fitzgerald, wife of Earl Fitzgerald, died at their home in Sheffield, Ala., on Sunday, March 8, 1925. Funeral services were held at the church of Christ in Lawrenceburg, Tenn., conducted by T. C. King. She had been a Christian from early life and died in the faith. The wise man. Solomon, speaks of the godly woman in Prov. 31. He says that "her price is far above rubies" and that "her children rise up and call her blessed." We shall not weep for her as those who have no hope. She was buried in Mimosa Cemetery, in Lawrenceburg. She was just in the prime of life, being thirty-seven years of age. She was a loving companion, a tender mother to her children, and a true Christian. She leaves a little girl, nineteen months old, and one son, twelve years old. While her going is sad to her loved ones, her days of suffering are over and the joys of a blissful eternity are hers. There she awaits the coming of the loved ones left behind. THOMAS C. KING.

KACHELMAN.

Mrs. Mary Gresham Kachelman was born at Mars' Hill, four miles north of Florence, Ala., about sixty-seven years ago, and was educated at the old Mars' Hill College. She was the oldest daughter of the late Elder W. H. Gresham, and a niece, by marriage, of Elder T. B. Larimore. "Miss Mary" (as she was affectionately known) married John Kachelman on December 28, 1882, and together they reared a splendid family—Mrs. W. A. Frye, Florence, Ala.; Mrs. Amos Clanton, Rogersville, Ala.; Louis Kachelman, Mars' Hill; Miss Gussie and George, who reside with the father at Mars' Hill. Misses Esther and Emma Gresham, Mrs. Tankersley, and George and Ed Gresham, sisters and brothers, also survive her. Mrs. Kachelman became a Christian in early life, and in all the years she never wavered or weakened in her efforts to be well-pleasing to her Maker. While her home was a mile from the church house, she always attended services when her health and the weather would possibly permit. Her presence and influence will be greatly missed. As a member of her community, Mrs.

Kachelman was ever ready to help in any good work. Only those who were fortunate enough to be her nearest neighbors could know and appreciate her real worth. Her kindnesses were innumerable, and she was a friend, tried and true, every day in the year. And when real sorrows and heartaches came, she was ever ready to share one's burden. She was tenderly loved by young and old and held in the highest respect by all who knew her. Just at dawn on the morning of January 20, 1925, the spirit of this noble woman took its flight, and the body was laid to rest in the family cemetery, near the home.

MRS. H. P. LUCAS.

BIRDWELL.

On Lord's day, March 15, 1925, our beloved brother and colaborer in the Lord, Blake Birdwell, fell asleep in Jesus. On the previous Monday he was stricken with paralysis, from which he never rallied. He was a son of Joseph and Jane Birdwell, and was born on January 4, 1847. He obeyed the gospel in 1867. He was married to Delpha Belle Keith, daughter of Alexander and Elizabeth Keith, on April 23, 1876, and to them were born eleven children. One died in infancy. Seven daughters and three sons survive him, and all were with him in his last affliction. Brother Birdwell stood for the very highest ideals of Christian purity. He was firm in his stand against anything that would lower the standard of purity, holiness, cleanliness, and godliness, in the individual, the family, or, above all, the church. He was a deliberate, concise, earnest, and thoughtful speaker. May the Lord abundantly sustain and direct his bereaved wife and children. Brother O. L. Carnahan and the writer spoke words of comfort to the sorrowing ones in the home of our departed brother, after which his body was laid to rest in the Turner graveyard, near Clementsville, Tenn.

JOHN H. ARMS.

WILLIAMSON.

Sister Maggie Williamson died at her home in Ethridge, Tenn., on March 13, 1925, aged seventy years and a few months. Sister Williamson was a Christian in deed as well as in name. The body was laid to rest in the beautiful cemetery at Ethridge. Beautiful flowers covered her last resting place. A vast throng of people attended her funeral, which was held at her home on Sunday afternoon. Traveling men and friends from Nashville and surrounding towns were there in numbers to show their love for the departed one. Her favorite songs were sung—"Asleep in Jesus," "My Loved Ones Are Waiting," and "Death is Only a Dream." The funeral services were conducted by the writer. "Aunt Maggie" (as everybody called her) was as well known as any one in the county. She had been operating a hotel at Ethridge for more than twenty-five years. All the traveling men who have been much in this territory knew her and loved her. She lived daily so that every one with whom she came in contact knew her sweet, Christian spirit. A life like hers will continue to be an inspiration to others and will live on and on.

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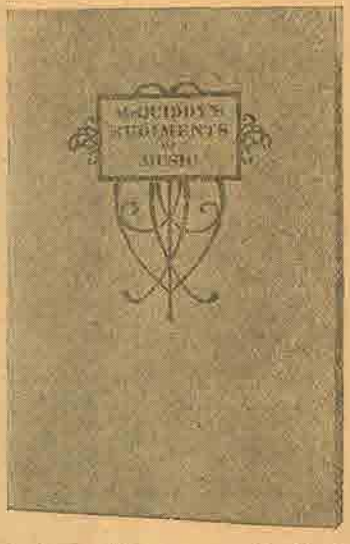

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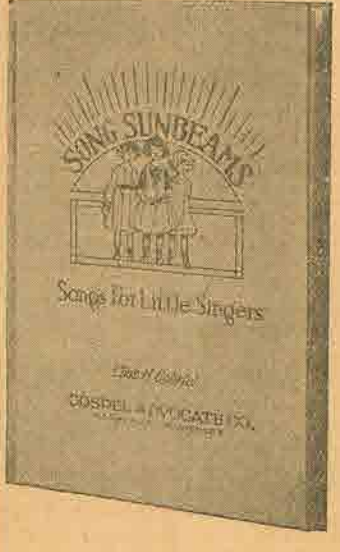

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From the Brethren

Lufkin, Texas, August 1.—Eight baptized and four restored at Narrow Way, Texas.—T. H. Bass.

Fayette, Ala., August 6.—Brother O. C. Dobbs, of Blytheville, Ark., closed at Berea with nine baptized.—Vaughn McCaleb.

Parsons, Tenn., August 6.—Brother H. R. Daniels, of Elkton, Ky., closed at Hendrix Chapel with one baptism.—Obie P. Hendrix.

Sharpe, Ky., August 7.—Brother Alonzo Williams closed here with thirty baptized and eight to take membership.—W. R. Fields.

Cherry Creek, Tenn., August 5.—Brother Leslie G. Thomas, of Nashville, Tenn., closed here with five baptized and seven reclaimed.—Otto Prater.

Daylight, Tenn., August 6.—I have just returned home from Jackson County, Tenn., where I held three meetings, with three baptized.—W. G. Wilson.

Cullman, Ala., August 3.—I closed at Appleton, Tenn., with seventeen baptized. I am now at Hanceville, Ala. Success to the Gospel Advocate.—M. A. Creel.

Sheffield, Ala., August 6.—I closed at North Carolina, in Lauderdale County, Ala., with fifteen additions, and at Eldridge, Ala., with twenty-two additions.—J. F. Chambers.

Savannah, Tenn., August 1.—Brother J. H. Stone, of Haleyville, Ala., closed a seven-days' meeting here last night, which resulted in fifteen baptisms.—Miss Lena Steward.

Eastland, Tenn., August 3.—Brother R. R. Brooks, of Lubbock, Texas, closed here on August 2, with two to take membership, ten restored, and thirty-four baptized.—Mary L. Cameron.

Russellville, Ala., August 8.—My meeting at Dellrose, Tenn., closed with three baptized. I closed at Belgreen, Ala., with two baptized. I am now in a meeting at Hopewell, near Leighton, Ala.—L. B. Jones.

State Line, Ky., August 4.—Elder J. S. Jones, assisted by A. B. Reavis, has just closed a successful series of meetings at the Mount Hermon church of Christ. There were five additions, all of whom were boys.—Isaac Shuff.

Dancy, Miss., August 7.—The meeting here closed this morning at the water, with eighteen baptized and one restored. Homer Dudley conducted the song service. The meeting at Little Deen, near Cleveland, will begin on August 19.—J. Roy Vaughan.

Milan, Tenn., August 4.—I closed at Vale on Sunday night, with very large crowds, good interest, and two added to the body. Next I go out from Wildersville to Christian Chapel. I have time for a meeting in September. I am profited daily by the reading of the Gospel Advocate.—J. R. Stockard.

Pleasant Hill, Tenn., August 7.—Brother R. R. Brooks closed a two-weeks' meeting at Eastland last Sunday morning, with thirty-nine baptized and twelve reclaimed. During the last week of this meeting he preached once each day at Neverfail, with five baptized and one reclaimed.—D. W. Lundy.

Bemis, Tenn., August 3.—Brother Smith Chambers, of Florence, Ala., has just closed a wonderful meeting at Bemis. We were unable at most of the services to seat all who attended. The meeting resulted in the saving of eight souls, five of which came from the denominations.—Bemis Church of Christ.

Lake City, Fla., August 4.—The writer closed a short meeting with the church at Lake Butler on July 31. One man (head of a family) was rescued from sectarianism and added to the one body. The church at Lake Butler has suffered for lack of leadership and had ceased to assemble on Lord's days, but at the conclusion of our meeting a leader was encouraged to take up the work, and the church will meet regularly hereafter.—J. O. Barnes.

Pikeville, Tenn., August 3.—I preached for the church at Lee, five miles below Pikeville, on the third Lord's day in July, and on the fourth Lord's day in July I preached for the congregation at Cold Springs, five miles above Pikeville, with good interest and attention at both places. Yesterday Brother James Greer and I began a meeting at Bethel, about midway between Pikeville and Dunlap. We had two services and basket dinner, with overflowing crowds at both services. Fine interest and attention.—A. C. Traylor.

Ft. Henry, Tenn., August 8.—Brother A. L. Allison, Dover, Tenn., began a meeting at the Blue Spring church of Christ on July 28, which closed at the water on August 6, with eleven added to the church. There are many places in this county where the people have never heard the true gospel. When I find people that read the

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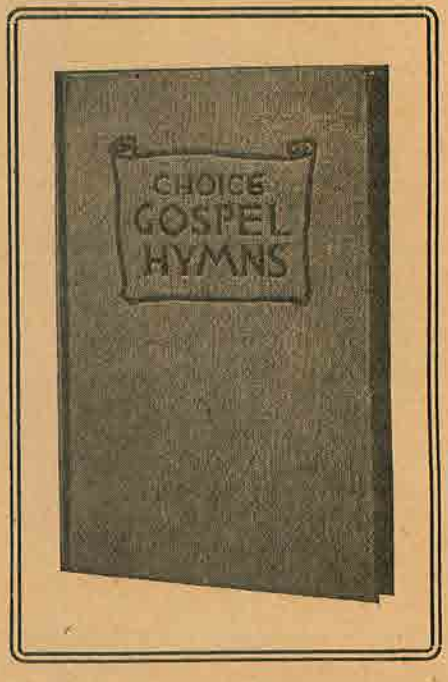

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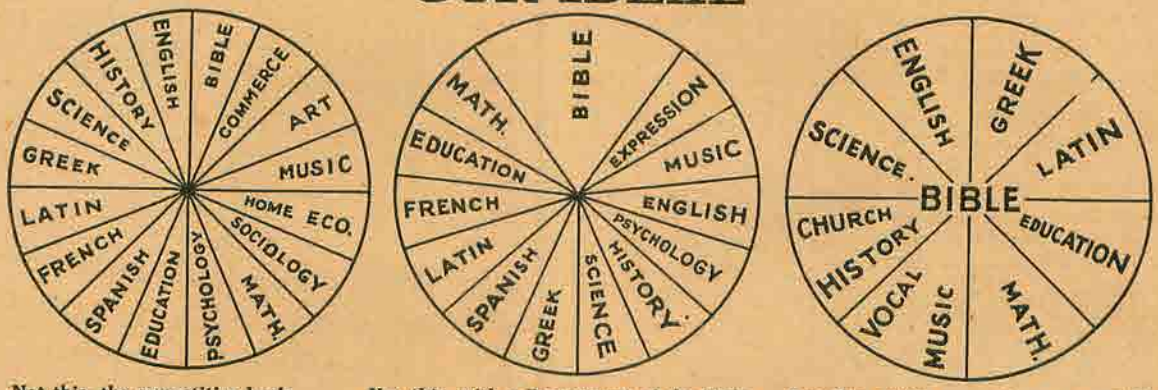

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Gospel Advocate, I find them alive spiritually; but where it is not read they are "weak and sickly, . . . and many sleep," because they know nothing concerning the great fight which we are having to wage against infidelity. Success to the Gospel Advocate and its readers!—J. C. Robinson.

Rockwood, Tenn., August 1.—Local work is moving along nicely, with additions every little while. I baptized a man a few weeks ago who came from the Baptists. He is proving himself useful as a good song leader, and does anything else he is called upon to do. I have just closed a mission meeting under a brush arbor on the mountain in the edge of Cumberland County. Brother J. S. Turner greatly assisted by leading the singing. There were five additions—four baptized and one (a Baptist preacher) who claimed scriptural baptism. We are to set these few to worshiping "as it is written" next Lord's day. We are now busy preparing for another mission meeting at Spring City, a town of about two thousand inhabitants a few miles from Dayton on the Southern Railroad. Brother F. L. Paisley, of Paducah, Ky., is to do the preaching. Will not some congregation agree to support him in this meeting? I am not prepared to promise him anything except railroad fare and accommodations while laboring with us. Surely the laborer is worthy of his hire.—Thomas J. Wagner.

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WOMAN AND MOTHER.

BY X.

Excepting the spiritual blessings wrought by Heaven's wisdom and power, it seems to me that the greatest blessing to humanity is a godly woman. A godly woman is a great blessing and an ungodly woman is a great curse. A woman in her God-given sphere wields a wonderful influence and, no doubt, shapes the course of many lives.

As we think of woman and her great opportunities there comes another dear to the hearts of us all, one of the sweetest words of language —"mother." That boy or girl who has or had a godly mother is wonderfully blessed indeed. Greatly handicapped and to be pitied is the boy or girl whose mother is or was a Jezebel or a Herodias.

Girls and boys, listen to your mother, if she be a godly mother. Cling to "mother's apron strings," because when you break away you are breaking away from your best human friend. It was she who faced the "valley of the shadows" that you might have life; ministered to you in your sickness; and while others slept, came to your bedside and tucked the covers about you. It is mother that will advise you safely. If you doubt this, ask those who have held the wrinkled hand for the last time; those who have planted a farewell kiss upon a cold and icy brow. Ask those whose tears have stained a casket's plush.

I have heard my uncle sing a song which I am sure must be true, though I cannot say from experience—"You never miss your mother till she's gone." God has been good to me, for my mother is not yet gone. But if nature takes what seemingly is a natural course, it cannot be long till the telegram will read, "Come." I know not the grief and sadness of that hour. But when it comes and I stand by the casket, I will remember that it was she who taught me, in my tender years of childhood, that childish prayer:

Now I lay me down to sleep.
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take.

When I stand broken-hearted and look upon that wrinkled form, I can't say she was beautiful; I can't say she was a belle of society; I can't say she was a political leader—and thank God I can't; but thanks be to Him "from whom all blessings flow," I can say she was a "worthy woman." I have known her to rise at the midnight hour and go minister to the sick. I have never seen the thirsty go from her without his "cup of cold water;" I have never seen the hungry go away without bread; I have never

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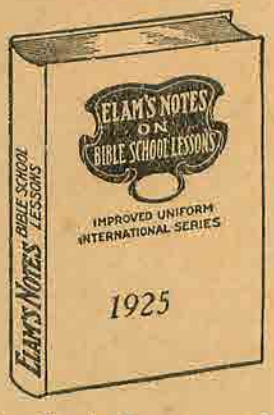

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seen the naked go away unclothed. I have, since coming into manhood, at Christmas time, carried cake and pie, baked by her, across the fields and left them at the cabin of "Uncle George," an old negro who lived a hermit's life. Surely her five children rise up to-day and call her blessed. Mother has left her footprints in the snow and mud many times as on Lord's days she tramped her two-mile journey to be around the Lord's table. May it be the determination of her children to follow in those footsteps until by and by we enter into that rest and peace that passeth all understanding.

Mothers! Mothers! What are you doing for your sons and daughters? Are you leading them in that upward way? An awful responsibility is yours.

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BY VERNON L. STEWART.

"Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.)

But what does it mean to preach the gospel to every creature? To preach the gospel is to preach Christ, and to preach Christ is to tell of the life that he lived, of the trials and temptations that he successfully withstood, and of the many wonderful things that he did to make the people believe; and to tell how the Jews set traps for him, and how, after failing many times, in their anger they laid wicked hands upon him and lifted him up and crucified him; tell of his burial, and how he rose on the morning of the third day, giving us the hope of an eternal life after this earthly tabernacle has dissolved, if we will only heed God's commands. And what does he command us to do? First, that we must believe that Jesus Christ is his Son; second, that we must repent of our past sins; third, that we must be baptized—that is, must be immersed, or buried with Christ in baptism—then rise to "walk in newness of life," putting the old man behind us with our sins that are blotted out, and rising a new creature. "If any man be in Christ, he is a new creature." (2 Cor. 5: 17.) And to be in Christ is to be in the church of Christ, for the church of Christ is the body of Christ. Whatever, therefore, is necessary to bring one into the church or body of Christ is necessary to become a new creature, and is of such importance that it is well to know how one gets into Christ. With the Bible before us, we should have no difficulty in arriving at a correct solution of the matter. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." A new creature, adding to his faith virtue; to virtue, knowledge; to knowledge, patience; to patience, temperance; to temperance, godliness; to godliness, brotherly kindness; to brotherly kindness, charity. And if any man have these things, he is neither barren nor unfruitful. And such is that which should be preached to every creature; and "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.)

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CURRENT COMMENT

By JAMES A. ALLEN

The Christian Sun, Richmond, Va., under the heading, "How to Pay Our Missionary Debt," says:

The missionary debt of the Methodist Episcopal Church, South, is two and a half million dollars. This is the largest liability that ever rested upon our church, and in the aggregate it seems appalling. But in relation to our ability it is a bagatelle, for a contribution of only one dollar from each member would wipe it out.

This debt is the most pressing problem now before us. The interest alone absorbs an amount equal to one-half of our entire home mission budget, or one-fourth of our total income from the missionary assessment. It would maintain all our work in any foreign field, with the possible exception of Japan.

Is there any intimation in the New Testament that the apostles and evangelists preached the gospel on credit? Those "that were scattered abroad went about preaching the word" (Acts 8: 4), but they did not wait to be guaranteed a salary or do it as a means of making a living. A man who won't "go" until somebody prearranges the pay would better bless mankind by staying at home, and he would be more at home in the cornfield than in the pulpit. Indeed, "the laborer is worthy of his hire" (Luke 10: 7), and close and tight-fisted churches who permit preachers to work their hearts out with little or no support are open to the censure of both heaven and earth; but, at the same time, the preacher who permits the pay to have any weight whatever in his decision to preach and who does not preach from the pure love of it and because he feels that "necessity is laid upon me: for woe is unto me, if I preach not the gospel" (1 Cor. 9: 16), is a hireling in search of filthy lucre, and would do humanity more good by confining his labors to the cornfield instead of the pulpit.

This system of organizing missionary corporations "to preach the gospel to the heathen" owes its origin more to the fact that the corporations create many jobs with good pay than it does to any love for the heathen cherished by the said corporations. And as systematic propaganda designed to milk the churches is the main business of these corporations, an ability to boost the program and raise money is more of a qualification for these said jobs than any amount of personal consecration to the service of God or individual activity in living the Christian life. Missionary boards and soulless corporations should be abolished and all Christians should work individually and through their local congregations, as the disciples did in New Testament times under the leadership of inspired men.

An editorial in the Christian Advocate, headed, "Prayers in Secular Papers," says:

"The daily press is quick to know the tastes of its readers and to strive to supply them with what they want. This fact explains the readiness of several hundred newspapers to accept and publish prayers. Announcement has been made that the Federation of Churches of Rochester, N. Y., will obtain written prayers from numerous prominent men and supply them through syndicated methods to the papers of the country."

The desire to be popular is one of the great sins of men. It is natural for secular, worldly papers to cater to the public. But for a preacher of the gospel to try to give the people what they want instead of what they ought to have is for him to be false to God and untrue to his word. Such was one of the brands of the false prophets. When a preacher reaches the point where he loves popularity and is willing to sacrifice the word of God, he ought to quit preaching and do something else.

A prayer that is offered for the people to hear is not heard in heaven. "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking." (Matt. 6: 5-7.)

The failure of many to pray is alarming. No one can successfully live the Christian life without daily study of the word of God and daily prayer. Few realize the joy and strength of such habits. "Continuing steadfastly in prayer." (Rom. 12: 12.) "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." (Eph. 6: 18.) "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.)

There are such things as spontaneous flashes of suggestion that come on the inspiration of the moment, but they come to those who have previously meditated long and earnestly on the questions involved; and even so, those exalted moods in the Christian life in which the soul mounts up on wings like an eagle come to those who have toiled along the road of faithful daily service.—Bryan Collier.

QUERY DEPARTMENT

BY H. LEO BOLES

Is it scriptural for a woman to teach the Bible? Paul, in 1 Tim. 2: 12, seems to forbid two things: first, he will not permit woman to teach; second, he will not permit her to have authority over man, but to be in silence. Now, if Paul would not suffer a woman to do these things, I would like to know where we would get authority to encourage her to teach.—X.

These questions have been answered frequently, and for the benefit of all I am submitting a lengthy quotation from Dr. Macknight, who is considered one of the best commentators on the Epistles. He paraphrases 1 Cor. 14: 34 as follows: "Having enjoined the orderly exercise of the spiritual gifts; as in all the churches of the saints is well known. Your women, on pretense of being inspired, have assumed the office of public teachers: but my command is, Let your women be silent in the churches; for it hath not been permitted to them by Christ to teach in public; but they must be in subjection, as also the law of Moses commandeth. I do not permit women so much as to ask a question in the church, even on pretense of receiving information. But if they wish to learn anything, let them ask their own husbands at home: for it is an indecent thing for women, on any pretense, to speak in the church." He paraphrases 1 Tim. 2: 11, 12 as follows: "Let every woman receive instruction in religious matters from the men in silence, with entire submission, on account of their imperfect education and inferior understanding. For I do not allow a woman to teach in the public assemblies, nor in any manner to usurp authority over a man; but I enjoin them, in all public meetings, to be silent." Dr. Macknight, in commenting on 1 Cor. 14: 34, says: "For determining the question, it may be of use to observe, that in this chapter the apostle, after describing prophecy and explaining the inspiration by which the prophets spoke, and ordering them to pray and prophesy in a known language, or, if they prophesied in a foreign language, to do it so as it might be interpreted by some one in the assembly who had the gift of interpretation, and after giving them directions concerning the orderly exercise of all their spiritual gifts, founded on this fact, that the spiritual gifts of the prophets were subject to the prophets, he adds, Let your women be silent in the churches, for it hath not been permitted them to speak. The prohibition standing in this connection implies that the Corinthian women were not to pray and prophesy in the church as teachers, on pretense of being inspired and unable to restrain the motions of the Spirit. Next, the reasons mentioned by the apostle show that the prohibition was absolute and general. Christ had not permitted women to speak in the church as teachers to the men; neither had the law of Moses permitted them, for it commanded them to be in subjection to the men. The apostle, therefore, considered women's praying and prophesying in the church as a renouncing of their subjection to the men. Accordingly he terms it (1 Tim. 2: 12) a usurping authority over the man. They were not so much as to ask a question in the church, even on the pretense of learning something, lest it might have given them a handle for entering into disputations with the men. But if they wished to learn anything, they were to ask their husbands at home—nay, it was indecent for women to speak at all in the church; being inconsistent with that modesty which is their greatest ornament. In short, to cut off every pretense for women's teaching in the church, the apostle asked them, Did the word of God go forth from you into the world? or did it only come to you by the ministry of the men? Plainly telling them that whatever inspirations of the Spirit they might be favored with, no inspiration was given them for the purpose of enabling them to teach publicly or to lead the devotion of the church. But it may be asked, since women were not allowed to pray and prophesy in the church, for what purpose were the inspirations of the Spirit bestowed on them? They were bestowed for enabling them to instruct their own sex in private, especially those of the younger sort and those who were newly converted. Perhaps, also, some of the married women, who were eminent for their gifts and knowledge, may, in private conversation, have assisted the novices even among the men, as we find Priscilla expounded the way of God to Apollos (Acts 18: 26); and as the daughters of Philip, the evangelist, may have done, who are said (Acts 21: 9) to have prophesied; for prophesying does not necessarily imply the foretelling of future events by inspiration, but most commonly signifies the speaking by inspiration to the edification of others. At the same time, if the daughters of Philip had the knowledge of any future events given them by inspiration, it will not follow that they uttered these prophecies in the church. They may have published them in conversation, like Anna (Luke 2: 38), whereby all the ends for which these events were revealed to them may have been answered." In commenting on verse 35, Dr. Macknight says: "This is the apostle's third reason for prohibiting women to teach in the church. It is contrary to the modesty natural to the sex, and to the manners of all nations. The apostle adds a fourth reason (verse 36), that no woman had been commissioned by Christ to preach the gospel to unbelievers. To conclude, if any of the women were inspired in the public assemblies, they suffered no hardship from this prohibition; because, having the command of their gifts, they could keep silence till they went home, where in their own families they might utter these revelations; or they might do it in meetings of their own sex, privately gathered for that purpose."

* ☼ ☼

When Herod had Peter put in prison, the record in Acts 12: 5 says: "Peter therefore was kept in the prison; but prayer was made earnestly of the church unto God for him." Was the church praying for Peter's deliverance?—X.

The church made earnest petition for God for Peter. The record does not state whether the church was praying for his deliverance, for his welfare, or whether it was for grace and strength for him to suffer in the name of Christ. B. W. Johnson, in commenting on this verse, says: "By the whole church, in its assemblies, that God might deliver him." Adam Clarke comments as follows: "These prayers of the church produced that miraculous interference mentioned below, and without which Peter could not have thus escaped from the hands of this ruthless king." Thomas O. Summers comments as follows: "They believed in the objective benefit of prayer." D. Lipscomb says: "During Peter's imprisonment the church prayed earnestly for his deliverance, and to these prayers his deliverance is in a measure attributed. It is an example to us that we should pray." McGarvey says: "We have reason to believe that they were not praying for his release." From these quotations we see that commentators differ in their opinion.

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OUR CONTRIBUTORS

WHERE SHALL I GO TO BE RIGHT?

(J. B. Briney, in Christian Standard, July 4, 1925.)

John A. Smith, of Texas, sends me a clipping from the Firm Foundation, containing the above question and the Firm Foundation's answer, which seems not to be satisfactory to Brother Smith, who asks me to answer it in the Christian Standard, "making the matter so clear and plain that any of us can tell where we are at." The question was propounded by a brother who appears to be at sea ecclesiastically on account of the trouble existing among the disciples over the organ question. He lives in a town where there are two congregations that have no fellowship with each other on account of this question, and he does not know which congregation to unite with to be sure that he is right. That the use or nonuse of an organ should be made the standard by which it is to be decided whether a congregation is a church of Christ or not, is a marvel in view of the fact that there is no direct teaching in the New Testament on the subject.

The first step to be taken in the investigation of such a question as this is to ascertain what are the conditions of church membership as laid down in the sacred Scriptures. This is a matter of easy solution, for the word of God is very explicit in its teaching on the subject: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) In this birth into the kingdom of God, the begetter is the Spirit, who operates through the Word, which is the seed of the kingdom and by which faith comes. (Rom. 10: 17.) This is in strict accord with the first letter of John (5: 1), which says: "Whosoever believeth that Jesus is the Christ is begotten of God." That "born of water" means baptism goes by common consent. "But now he [God] commandeth men that they should all everywhere repent." (Acts 17: 30.) These passages, besides many others that might be cited, make it perfectly manifest that faith, repentance, and baptism are the scriptural conditions of membership in a church of Christ, and it is nowhere hinted that any opinion with respect to the use or nonuse of an organ is such a condition.

From the foregoing scriptures and reasoning, it follows that a congregation of baptized, penitent believers is a church of Christ, whether using an organ in its service or not, and remains such till it makes its opinion on that subject a test of fellowship, and undertakes to legislate where the Lord, the head of the church, has not legislated. But when a congregation makes its opinion a test of fellowship, thus enacting legislation where the Lord has not legislated, it becomes a faction, and really a rival of the King by attempting to bind God's children where he has left them free. "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage," is an apostolic injunction that should be heeded, and no human opinion must be allowed to become a law for the Lord's free people.

Coming now directly to the question of the use of a musical instrument in the song service of the church, let us inquire as to the sphere to which this matter belongs; and a moment's reflection will convince sober reason that it does not belong to the sphere of faith, for faith rests upon plain and unequivocal statements of the word of God. It belongs to the domain of helps in carrying on the Master's work and worship. If the use of an instrument helps in this sphere, then it is proper and right to use an instrument. That the use of an instrument helps in singing is the universal testimony of the world's best singers, and such will not sing without the aid of an instrument. In detailing the equipment of the church for carrying on its work, Paul uses the following language: "And God hath set some in the church, first, apostles; secondly, prophets; thirdly, teachers; then miracles; then gifts of healing, helps, governments, divers kinds of tongues." (1 Cor. 12: 28.) Here God authorizes the use of helps; and if the use of an instrument helps in any way in serving the Lord, then the use of an instrument has divine authority, and he who opposes it fights against God.

In Acts 27: 17 we read as follows: "And when they had hoisted it up, they used helps, undergirding the ship." The helps were the things with which they undergirded the ship. So God has authorized the use of helps in carrying on the affairs of the church. If the use of a chart helps a teacher in teaching, he may use a chart; and if the use of an instrument helps a singer in singing, he may use an instrument. Who can point out the difference, morally, between using a chart in teaching and using an instrument in singing? Both are helps in doing the things respectively involved, and both are right, or both are wrong. Will any man so stultify himself as to say that the use of a chart in teaching is wrong and sinful? I trow not. Then, let every man hold his peace with respect to the use of an organ in singing, and not split a church over what is clearly allowable as a help. I am aware of the fact that the word rendered "helps," in 1 Cor. 12: 28, is not the same as the word rendered "helps" in Acts 27: 28, but the words are synonyms, and mean practically the same thing, and hence they are translated by the one word "helps."

Speaking of those who oppose the use of an instrument in singing the praises of God, Brother Smith says, "These folks base their contention, or most of it, on Col. 3: 16;" and, hence, it is in order to examine that passage to see whether or not it excludes the use of an instrument in singing, and that question is really settled in advance of the examination by the fact that God permits the use of an instrument as a help, and God does not exclude in one passage what he permits in another. The passage reads thus: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." The parallel passage in Eph. 5: 19 reads as follows: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

In the first place, let it be noted that these psalms, hymns, and spiritual songs were to be sung by the brethren to one another, and, hence, such service was not worship, and this one consideration nullifies the objection to the use of an instrument in worship, which is based upon these passages. Wherein lies a reasonable objection to using an instrument when people are singing to each other? But while this vocal and audible service is being rendered by the brethren to one another, it is to be done with grace or gratitude in the heart to God, and this should be the case in everything that a Christian may do. In the second place, let it be observed that the "singing and making melody" to the Lord is to be done "with your heart;" and if this excludes the use of a musical instrument, it excludes the use of the vocal cords, for they constitute a musical instrument that is not in the heart, but in the throat! What proves too much proves nothing, and thus the objection to the use of an instrument is thoroughly disposed of.

One further remark: "The Savior and his apostles attended the temple services during his lifetime, and the apostles continued to do so after his death as long as the temple stood. It is well known that musical instruments were used in that service, and there is not a note of disapproval to be found in the word of God. If it had been the divine intention that the use of instruments in singing

the praises of God should be discontinued, he would have plainly and directly said so; but the question was never even broached by any inspired writer. The questions of circumsion and that of eating meat sacrificed to idols were discussed and decided, but no question was ever raised as to the use of an instrument in singing—a thing to which the Jews were accustomed, and which Christ and the apostles sanctioned by their presence when instruments were used. That such could have been the case if the use of an instrument in Christian worship is sinful is unthinkable.

[For a reply to the foregoing article, kindly refer to page 328.]

BURRITT COLLEGE.

BY J. E. ACUFF.

Burritt College began the fall term of 1925 on Tuesday, August 18, with one of the best openings in its history from the standpoint of enrollment and ge[illegible] for school work. Brother H. E. Scott, who has so successfully managed the school in the past, continues as president. He is a worthy successor to an illustrious line of predecessors. The presidents of Burritt College dating back to antebellum days have been distinguished for their unselfish philanthropy, their devotion to duty, and their loyalty to the church. The names of Carnes, Brents, Sutton, Billingsley, and all the others, as to that matter, will never be forgotten by those who were fortunate enough to come within the range of their influence. The principles they taught still live and are being presented to the world through the personality of students now scattered over the entire country. Wherever they be found, they are holding positions of trust, enjoying the confidence and esteem of their associates. Many of our foremost preaching brethren received their early training at Burritt College. It is difficult to find a congregation anywhere but that has been affected in a wholesome way by some former student.

Burritt College, known as the "Pioneer of the Cumberlands," has during all of the seventy-six years of its history been under Christian influences. A strong, well-written restrictive clause in the deed protects the property against modern innovations in the work and worship and prevents the teaching of the Darwinian theory of evolution, destructive higher criticism, or other similar things that are being taught in a great many colleges, which have a tendency to undermine the faith of our youth.

Each day's work is begun with devotional exercises. The study of the Bible, though not compulsory, is encouraged. Classes are arranged for all grades. The Bible department is in charge of James E. Chessor, so well and favorably known to Gospel Advocate readers.

The college is located in the village of Spencer, on top of Cumberland Mountain, nine miles from the railroad. It is one of the health spots of Tennessee, and is far removed from the vice, corruption, and evil influences of larger cities, and furnishes an ideal location for students who want to make the best of their opportunities.

The rates for board, tuition, and other expenses have always been at less than the average of other schools. The entire faculty work at a financial sacrifice.

The campaign for funds with which to build a much-needed dormitory and make other improvements and purchase additional equipment is meeting with merited success both among the churches and the old students. A comfortable sixty-room dormitory is planned. The foundation has been laid and is paid for. Brick for the building are being manufactured (molded and burned) on the ground. There is sufficient cash in the treasury to pay for all the brick. It is greatly desired to complete the building without interruption, and this will be done if funds are available. The same kind of economy that has characterized the school from the beginning is being practiced in the building of this dormitory.

In consideration of the good the school has done, is doing now, and its prospects for future usefulness, the trustees have no hesitancy in calling on the brotherhood for help, and are gratified at the response so far. Brother H. C. Denson, one of our gospel preachers, who has been associated with the college and knows its needs, is devoting his entire time to the campaign, calling on as many brethren as possible. The trustees are very anxious to finish the dormitory before the beginning of another term; so do not wait for Brother Denson or some one else to see you, but send your contribution now direct to Burritt College, Spencer, Tenn., and do your part toward speeding up the completion of the dormitory, and thus enable the college to enlarge its usefulness. Every dollar contributed will be wisely expended in the cause of Christian education.

The following extract is taken from the "Preface" of the last school catalogue:

With more than usual pleasure and justification the trustees of Burritt College commend the work being done and the good being accomplished by this illustrious institution of learning, under the management of President H. E. Scott, a thorough scholar and a devoted Christian gentleman, who has engaged a corps of experienced educators for his faculty, all of whom work zealously and incessantly to advance the best interest of those committed to their charge.

Since Burritt College opened its doors to the public on February 26, 1849, it has made and maintained a record unique and, in some respects, unparalleled in the annals of the educational world. It is a pioneer as a coeducational institution; has never increased tuition charges in its seventy-six years of existence, and is the sole survivor against higher prices and increased charges, thus keeping faith with the spirit of its founders, who sought to offer first-class educational advantages to the youths of our country at minimum prices. From its former students it has a higher percentage of successful and eminent men and women to attest the efficiency and thoroughness of its work than any other school in the South.

It preserves an atmosphere of Christian influence unexcelled and has been active in keeping away all influences calculated to divert the attention or pervert the morals of its students, and, in this respect, its location is ideal, being in easy touch with the outside world, and yet being located in a semirural community, remote from the vices and attractions of the city, the din and dust and the stir and distraction of great industrial and commercial centers, and where students and teachers may retire to "the quiet and still air of delightful studies" and may cherish

"The love of learning, the sequestered nooks,
And all the sweet serenity of books."

THE JAPANESE MISSION.

BY S. H. HALL.

Some of our readers are already aware of the fact that Brother and Sister B. D. Morehead, of Nashville, Tenn., have dedicated their lives to the work of missions in Japan. We have no more loyal and faithful souls, in my judgment, among us. They both know the Book and love the cause of our Lord and Savior. These two qualifications are enough to guarantee success wherever they may be sent. The Waverly-Belmont congregation, of Nashville, has sponsored their work, but others are coöperating with them in the work. When this reaches our readers, Brother and Sister Morehead will be on their way from San Francisco to Japan.

As they stopped over in Los Angeles for about a forty-days' stay with Brother and Sister Ishiguro and Sister Ewing to get what little help they could in the little time they had to stay, the following letter will be of interest to our readers, as it concerns the work Brother and Sister Ishiguro are doing. Sister Ewing, having taught school in Texas for seven or eight years, is there now in training under Brother and Sister Ishiguro, preparing to sail for Japan sometime next year. Read what Brother Morehead has to say:

Sister Morehead and I arrived in Los Angeles at 2 P.M., Saturday, July 4. The first thing I did was to call up Brother S. E. Witty, and learned that all of the Central

people, including Brother Witty (his wife answered the telephone) were out on a Japanese picnic. We soon located my wife's aunt, her father's sister, with whom we spent the night.

On Sunday at 10 A.M. we found ourselves with the Lord's people who had gathered in the Gamut Club Building to worship. Brother Witty gave us a splendid introduction, and after worship he took us home with him and treated us to a good dinner. That afternoon I (my wife not being rested from the journey) went with Brother Witty to Pasadena to a coöperative singing, where I met Brother Nay, also Brother Riggs. We then went on to Ontario, where Brother Witty preached that night, and I received an invitation to preach for them, which I did on July 19, taking my wife with me. We ate dinner with Brother Rice, and spent the night with Brother Hamilton.

We began our study with Brother Ishiguro on Tuesday following our arrival on Saturday. We study with him four days per week at the same hours Sister Ewing does.

On Sunday, July 12, Sister Ewing and wife and I worshiped with the little Japanese band of God's people and received some fine lessons from them, especially in regard to their earnestness. Every one took some part, all sang, and all but one contributed some money. I have noticed on several occasions that many Americans, a large percentage, fail to contribute, which is a duty for Christians to perform. Some women let their husbands attend to that part of the worship, but they could not ask their husbands to do their praying for them.

We are well pleased with the splendid reception which the Central congregation has given us. They are doing a great deal for the Japanese mission.

The Japanese mission affords an opportunity for the church of Christ to show its interest in the salvation of souls. Brother Ishiguro has baptized ten of his native people in the short time he has worked. I doubt very much if an American soldier of the cross could go from Nashville, Tenn., to a city like unto Los Angeles, where the church of Christ is not known, as among the Japanese the church was not known, and baptize ten in the same length of time under the same circumstances as Brother Ishiguro has worked. He has been very much handicapped in that his small house, not large enough to accommodate many children in Sunday-school work, has cost him so much—fifty dollars per month. He needs a larger building, one which would accommodate one hundred or one hundred and fifty children, and one with four or five classrooms, so that his helpers could more systematically work with him without confusion during class recitation, and in which he could live, and thus save the high rent.

Such a home for that faithful, energetic worker for God can be built where many of the fifty thousand Japanese in Los Angeles can be taught. The responsibility of carrying the gospel rests upon those who have taken His name to wear. Are we doing and have we done all we could to spread the truth? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The Savior voiced the Father's will when he said "teach all nations."

May God bless you all.

I am so glad that the Los Angeles Christians gave these good people such a warm reception, as well as the good people at Ontario and Pasadena. I am sure Brother and Sister Morehead were strengthened for their trip and future work by this short stay with them.

But the thing of importance in this article is to call the attention of those who love the cause of our Lord to the sore need of a permanent home for Ishiguro's work. Who will give one thousand dollars toward this? Then how many will give five hundred dollars? And how many will give two hundred and fifty dollars or one hundred dollars? If twelve brethren would give one thousand dollars each, I feel sure the permanent home could be had, with all the needed room, and the fifty dollars monthly rental would be stopped. Brethren, let us take hold of this *now* and put it over. I am asking that the building committee at once get hold of the best buys, and am making this appeal through our three leading papers, so that as many as possible may know what we are trying to do and join us in the effort.

Certainly this mission has already proven itself worthy of permanency. Let us give it what it needs for the sake of the thousands of Japanese right there surrounding it and for what it means as a place for our missionaries to Japan to get the needed preparation where the climate is so ideal before sailing for Japan.

Send no checks just now, but let me have a letter or card, that I may know how much you will give. Address me at 820 Woodland Street, Nashville, Tenn.

OUR TRIP TO LOS ANGELES.

BY B. D. MOREHEAD.

We left Nashville at 8 P.M., June 26, and arrived in St. Louis at 8 A.M. next day. Our thirty-eight hours' stay in St. Louis was very pleasantly spent. After taking lunch with my wife's cousin, we called A. B. Senseney, an employee of the Life and Casualty Insurance Company, and a former classmate at David Lipscomb College. He took us driving through one of the most beautiful parks in the city. On Sunday at 10 A.M. we found our way to the house of prayer, where I preached. After worship, we took lunch with another classmate, Mrs. L. E. Dunn (Bushman). She and her husband took us to the train after a very pleasant social hour.

Our next stop was Colorado Springs, Col., where we visited our good brother in Christ, S. M. Spears. We were delighted to find him enjoying fairly good health. We met with the brethren at prayer meeting, and found them interested in their souls' welfare. It is needless to say that we motored to the top of Pike's Peak, the highest motor drive in the world. While on top of the mountain, standing around a big log fire in an old-time fireplace, we looked out of the window to see for the first time a snowstorm on the second day of July.

We had only two hours in Salt Lake City, Utah, which we spent seeing the wonderful Mormon Temple. A period of forty years was spent in the erection of this temple at a cost of four million dollars.

The Central church of Christ in Los Angeles, Cal., received us royally and are careful to see that we do not want anything while in their midst.

Charles C. Shockney preached at Dog Creek, in Cheatham County, last Lord's day, with good order and fine interest at all three services. The Lord willing, he will preach at the Kingston Springs church of Christ twice next Lord's day.

Pride E. Hinton, Marion Junction, Ala., August 12: "The Antioch and Victory churches, near Warrior, Ala., have just closed two successful meetings in which I did the preaching. There were four conversions at Victory and three at Antioch."

C. R. Haynes, Murfreesboro, Tenn., August 16: "I certainly rejoice over the progress the Gospel Advocate is making and the good I believe it is producing. There has been a great improvement in both the editorial and business policies of the journal."

W. C. Phillips, Cleveland, Tenn., August 18: "The meeting at Brownsboro, Ala., closed on Sunday, August 16, at the morning service, with four additions and one restored. I began at Limrock, Ala., Sunday evening. Best wishes for the Gospel Advocate."

J. S. Daugherty, Rockdale, Texas, August 19: "I was at Oakwood, in Leon County, from July 24 to August 2, with ten baptized and two restored; at Old Caddo, in Johnson County, August 7-16, with three baptisms and much gospel seed sown. I am to begin a mission meeting in a Holiness tabernacle, four miles south of Caldwell, Texas, August 21. There is no congregation there, but I hope to establish one. Success to the Gospel Advocate and all the faithful."

J. W. Brents, Stayton, Tenn., August 18: "Brother Harper, of Union University, Jackson, Tenn., and I closed at Baldwyn, Miss., last Wednesday night. Crowds were good and interest fine throughout. This congregation has arisen and prospered in spite of the rebuffs received from within and without. Especially have they met severe opposition by some members of the Christian Church. They are determined to press on. Tom Nicks and I began here in Stayton last Sunday. I will be in Knoxville during the month of September."

THE BLESSING OF BEING TURNED FROM INIQUITY.

BY JAMES E. CHESSOR.

The Fundamental Blessing of Christ.

"Ye are the sons of the prophets," said Peter to Jewish hearers, "and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed." (See Acts 3: 11-26.) The covenant here mentioned is that made with Abraham (Gen. 12: 3) in which the Savior was promised. "Unto you first [before the Gentiles] God, having raised up his Servant [Jesus], sent him [the true Seed of Abraham] to bless you, in turning away every one of you from your iniquities." To Israel first in order before the Gentiles pertain the Messianic promise and blessing, but the boon of salvation is for Jew and Gentile.

And Peter shows *how* Jesus is to bless: *"In turning away every one of you from your iniquities."* This is the fundamental blessing of Christ to Jew and Gentile. Every other blessing is contingent upon this one. No mortal can be truly blessed who is not turned away from his iniquities. On the other hand, when we are turned away from our iniquities, the full fruition of every other blessing will follow in due season. Thus was Jesus sent to save us, to bless us beyond measure by loosing us from our sins. The angel of the Lord said with reference to the Child: "Thou shalt call his name Jesus [Savior]; for it is he that shall save his people from their sins."

The Need of Being Turned from Iniquity.

From this text we get two important truths. In the first place, if God sent Jesus to turn us away from our iniquities, it follows that *without Jesus* no one can be turned away from his iniquities. Apart from Christ, every man must die in his sins. For if the recuperative or restorative power had been in man, if in his own will and character merely he could have broken away from the power of sin, no Savior would have been needed or sent. God would not needlessly have put himself to such an immeasurable cost. That heaven must yield up Jesus shows earth's dire need of his mission. In the second place, if God sent Jesus for this very purpose of turning away every one of us from our iniquities, we are bound to admit that this *can be*—that *through Jesus Christ* any one of us, whether Jew or Gentile, can be turned away from his iniquities. Jesus was sent for that, and he did not fail of his object. If there has been failure, the cause of it lies with us; through ignorance or unbelief or willfulness we have so far failed to lay hold of the blessing Jesus holds out to us. It is a matter of "whosoever will."

Once, at a great moment in our lives, we were cleansed from our old sins, became new creatures in Christ. That was when we died with him, were buried with him into death and raised with him into life. Then were we babes in Christ, innocent, humble, trustful, and such as the kingdom of heaven is made of. But how is it with us now? Have we actually and permanently been turned away from our iniquities, and are we even now turned away from our iniquities? No, many of us have failed; we know in the depths of our hearts that we have failed. And good is it for us if we are indeed conscious of it and will seek wholeheartedly the healing of our failure. Then may we find the remedy. But too often we are bewildered and become discouraged over our failure in the Christian life. We are often in the Slough of Despond, and often on the verge of despair. We do not understand it, we see no remedy, we lose heart utterly. Every resolution, every good attempt, seems to fail. Our prayers do not appear to avail anything. The very acts of worship and service seem contaminated with insincerity and unworthy motive. And our everyday life—what a dismal series of constant failures! The heart is weary and sick with regular defeat. We have no spirit of fight, no hope of victory. All this despite our good intentions and our nagging conscience. What is our need—pardon? Yes, we need pardon, but we need more: even to be turned away from our iniquities. And to accomplish that service, Jesus was sent. God raised up his Servant and sent him for that. Our remedy, the healing of our failure, lies in Jesus Christ.

"In My Flesh Dwelleth No Good Thing."

The man who has not been turned away from his iniquities is yet "in the flesh"—that is to say, is yet gratifying the passions and lusts of the flesh. Now, in the flesh dwelleth no good thing, so much so that if you are in the flesh *merely*, in *you* dwelleth no good thing. "For I know that in me, that is, in my flesh, dwelleth no good thing." This is Paul's declaration of personal experience. But it is true in every man's case that in his flesh dwelleth no good thing. The flesh is not capable of good. See but the works of the flesh (Gal. 5: 19-21) to be convinced that in the flesh there is nothing good. Those many deeds of evil (fifteen in all, with a "*such like*" appended) the flesh, when unrestrained, will lead you to do. Now a thing that must be checked lest it transgress the bounds of right, that holds all the seeds of evil, that bears by nature corrupt fruit, is incapable of good. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." While the world stands it shall never happen that the flesh will of itself do, or lead the man to do, the will of God. Why? "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." Definite and decisive is this language. So if there were no way for a man to be other than "in the flesh"—under the domination of the flesh—it would seal the doom of us all. But immediately Paul added: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." Here is the key to the whole situation: if you have been turned away from your iniquities, you are in the Spirit; but if not, you are in the flesh even until now.

The whole possibility of our pleasing God, of our being turned away from our iniquities, turns upon an *if* clause: *"If so be that the Spirit of God dwelleth in you."* If the Spirit dwells in us, the flesh must lose dominance. Now, the fact that the Spirit does dwell in us, even in the weakest Christians, is solemnly declared over and over, so much so that if any man is at all a Christian he has the Spirit. "But if any man hath not the Spirit of Christ, he is none of his." If we have become Christians, then we have the Spirit, and that regardless of utter weakness or failure. And if you have God's Spirit, then hear: "But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." Here is something you can do: "Walk by the Spirit." Here is something the Spirit will do for you: "Ye shall not fulfill the lust of the flesh." The Spirit will intercede for you and help your infirmities. To follow the Spirit sets aside the flesh, and vice versa. The only antidote for following the flesh is following the Spirit. "But this I say, Walk by the Spirit." Under this procedure the flesh, ignored, neglected, discredited, deposed, unable to maintain itself, is being put to death, crucified. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit." "If ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."

THE FLESH OR THE SPIRIT—WHICH?

Have you, or have you not, been turned away from your iniquities? Have you through the Spirit crucified the flesh with the passions and lusts thereof? Which is ruling in your life—the flesh or the Spirit? Let us apply an easy test. Now the works of the flesh are manifest. God gives us a bold list of them—posts them, as it were, and says: "These are the works of the flesh." And over against this list he exhibits the fruit of the Spirit. Here are the lists:

WORKS OF THE FLESH	FRUIT OF THE SPIRIT
Fornication	Love
Uncleanness	Joy
Lasciviousness	Peace
Idolatry	Long-suffering
Sorcery	Kindness
Enmities	Goodness
Strife	Faithfulness
Jealousies	Meekness
Wraths	Self-control
Factions	
Divisions	
Parties	
Envyings	
Drunkenness	
Revelings	

Go over the items in the first column, and ask yourself whether your conduct exhibits those works. If you must answer in the affirmative, the point is settled: the flesh is controlling you, and you have not been turned away from your iniquities. Then take the fruit of the Spirit: if it grows out of your life, the works of the flesh surely are not found there. For the two are mutually exclusive, contrary the one to the other. They cannot coexist; the tree is either good or bad. But if you have the works of the flesh, it may be either because you never came to Jesus at all, or, ignoring the claims of the indwelling Spirit, you have fulfilled the works of the flesh instead. In that case you are in the way of death, instead of joy and peace, and may well be troubled about your condition. "For the mind of the flesh is death; but the mind of the Spirit is life and peace." There is such a thing as grieving the Spirit and quenching the Spirit. It is said also that the Spirit of God will not strive with man forever.

"BY THE SPIRIT LET US ALSO WALK."

If you find that in your flesh dwelleth no good thing, you have made no new discovery; that has always been the case, and always will be the way of it. Do not, therefore, worry about that matter. If the promptings of the flesh rise up to distress you, look at your carnal nature uncompromisingly, but serenely, from the commanding height of the Spirit of God, as if to say: "I know you, and expect nothing better from such a quarter. You are capable of all these evil things." Paul did not say that in himself dwelt no good thing, but in his flesh. So do you consider that the flesh that prompts to evil is not your real self—not the new man, but the old, and must be put off. Waste no time, therefore, in trying to make the flesh good; it is by nature an unruly evil. Ignore it, pay no attention to its evil suggestions; disregard its claims and desires; crucify it, put it to death, slay utterly. Do not stoop to argue with it, to reckon with it, much less to make provisions to fulfill the lusts thereof. Bear the cross of crucifixion daily.

Lastly, walk by the Spirit. That is the end of the flesh's power over you. "But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh." "If we live by the Spirit, by the Spirit let us also walk."

It is by accepting the means through which God teaches us, and recognizing his hand in the events by which he acts on the soul, that true virtue is attained.—T. T. Carter.

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Let the church be true to her charter—true to the ideals set forth by her divine Lord; let her lay aside the pretense of virtue and practice courageously that which she exists to show forth; and as it was with the Lord's teaching in ancient days, the common people will hear her gladly.—Shirley C. Hughson.

NELSON

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NASHVILLE, TENN.

OUR MESSAGES

No man should ever preach as a means of making a living.

Dr. J. S. Ward preached at Lindsley Avenue, this city, last Lord's day.

J. G. Allen is in a splendid meeting at Berea, near Franklin, Tenn.

We will gladly send samples of the Gospel Advocate to any congregation asking for them.

James A. Allen is in a meeting with the South Columbia congregation, Columbia, Tenn.

Walter W. Sykes and C. Mahew Derryberry will begin a meeting near Portland, Tenn., next Lord's day.

M. Keeble, Sheffield, Ala., August 21: "I will begin a three-weeks' meeting at Decatur, Ala., Monday night."

Ben F. Harding is to begin work with the First church of Christ, Columbia, Tenn., about the first of September.

Brethren, don't advertise for places to preach. The apostles didn't do that. The world is before you. Go to it!

Sister A. M. Bibb, Charleston, Mo., writes: "I have been a reader of the Gospel Advocate for fifty years. May God bless you all."

J. Porter Sanders, of Jackson, Miss., preached for the Lawrence Avenue congregation, this city, last Lord's day, morning and night.

J. M. Dennis, Hermitage Springs, Tenn., August 18: "I closed at Hermitage Springs recently, with one baptized and two restored."

Van A. Bradley, Nashville, Tenn., August 20: "I recently closed at Mount Hope, Ala., with seven baptisms and two restorations."

Coleman Overby, Walcott, Ark., August 19: "I have lately moved to Union City, to begin work with the church there the first of October."

W. A. Record, Ledbetter, Ky., August 20: "I began here Tuesday night. Irvin Johnston is leading the songs. Success to the Gospel Advocate."

W. L. Karnes, 941 Russell Street, Nashville, Tenn., has about two weeks he can devote to a protracted meeting, beginning about the first of September.

Married, on August 11, 1925, at the home of Mr. Jim Neely, near Dyer, Tenn., Mr. Leonard Sisco and Miss Mary Gill, W. Claude Hall officiating.

B. W. Davis, of this city, was again operated on, Tuesday, August 18. He has been very sick, but is some better now, but is still in a serious condition.

L. L. Brigance is in a meeting at Trinity Lane, this city, with good attendance and one restoration to date. Services every day at 11 A.M. and 7:45 P.M.

L. D. Cummins, Panhandle, Texas, August 18: "Six were baptized at Durham, Okla., and to some extent the walls of Jerusalem were rebuilt at that place."

A. C. Traylor, Pikeville, Tenn., August 21: "I closed at Bethel, in Bledsoe County, on Sunday afternoon, August 16. Ten were baptized and four reclaimed."

Fred W. Chunn, Henry, Tenn., August 17: "Our meeting at Marmaduke, Ark., closed on Thursday night, with one baptized, one restored, and two by statement."

H. T. King preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. W. S. Moody will preach for this congregation next Lord's day.

Allen Phy, Brownsville, Tenn., August 20: "Last Monday night I closed my fifth successive meeting with the congregation at Sykes, Tenn. We had no additions."

James J. Reynolds, Woodlawn, Tenn., August 20: "The meeting at Rankin, Ky., closed on August 16, with four baptized. I am now at Pine Top, near Catherine, Ky."

Margaret Ehresman, Morrillton, Ark., August 20: "I sincerely hope we shall be able to organize a good-sized congregation at Asheville shortly. We must send a brother there to hold a meeting at the earliest date possible. F. B. Shepherd is holding a meeting here."

E. D. Martin, McMinnville, Tenn., August 20: "The Salem meeting closed with thirteen additions. I am now in a good meeting at Berea, with five confessions to date."

J. W. Chism is in a meeting at Center Point, Ark., six or seven miles from Corinth. Brother Chism recently closed a meeting at Saratoga, Ark., with over sixty additions.

Every congregation ought to have a nice, convenient place for baptizing. It is a positive shame to have to go away over back of Sam Slikem's farm and baptize in a mudhole.

Increased activity would result in all the churches if the elders of the churches would see that every family of every congregation subscribe for and read the Gospel Advocate.

Married, in the meetinghouse of the South Columbia congregation, Columbia, Tenn., August 22, 1925, E. M. Rogers and Virginia Moore Nicholson, James A. Allen officiating.

F. W. Smith closed a meeting at Rock Spring Church, near Smyrna, Tenn., with ten baptized and two restored. Brother Smith was given a splendid hearing throughout the meeting.

Harvey W. Riggs, Mayfield, Ky., August 2: "On July 30, 9:30 P.M., Grace Mary Riggs came into this world to bless our lives. Weight, eight pounds. Mother and daughter are doing well."

Chester Estes, Haleyville, Ala., August 21: "I closed with the White House congregation last Lord's day, with two baptisms and four restorations. I am now in a meeting with the Wylie Branch brethren."

R. L. Whiteside, Nashville, Ark., August 19: "Recently I assisted in good meetings at Turnersville, Texas, and Bokchito, Okla. I am now in a meeting at Corinth, Ark. We have had three confessions to date."

Mrs. B. L. Boyd, Jasper, Tenn.: "We do enjoy reading the Gospel Advocate so much each week, and always pass it on to others. We wish you success and that you may always stand firm for the old Jerusalem gospel."

Preachers should avoid the clergy idea. And while it is scriptural for a preacher to confine his labors to one congregation as long as he can do the most good that way, he should studiously avoid the sin of "pastorating."

B. C. Goodpasture, Atlanta, Ga., August 19, sends a new subscription to the Gospel Advocate and says: "I am in the third week of a tent meeting in Capitol View, with seven confessions and one from the Baptists to date."

Charles F. Hardin, Ontario, Cal., August 10: "We came to this congregation on July 26 and found them at work, at peace, loving each other, and loving to work. We have had fourteen additions since we came—ten of them yesterday. This is indeed a great church."

A. B. Hunter, of New Philadelphia, Ohio, recently closed successful meetings with the Coble and Russell Creek congregations, in Hickman and Perry counties, respectively. Brother Gunter has built up a congregation in New Philadelphia and others in near-by towns.

B. D. Morehead and wife sailed for Japan, from San Francisco, Cal., last Tuesday. Brethren, send "once and again" to them. They are making a great sacrifice to preach the gospel. They should not lack for a penny! Frank R. Jones, Arcade, Nashville, Tenn., will send all funds to Brother and Sister Morehead.

S. H. Hall preached at Russell Street, this city, last Lord's day. There was one baptized and one by statement. Brother Hall closed a splendid meeting at Hillsboro, Tenn., August 11, with ten baptisms and one restoration. Oscar Parham and Ed. Bacigalupo were with Brother Hall, doing the baptizing and assisting otherwise.

A cartoonist in the Memphis Commercial Appeal had a splendid cartoon in last Friday's paper, in which Clarence Darrow says: "I have no faith." "I do not seek God because he cannot be found." "I don't 'know' anything; so that, for me, there's no such thing as *truth*." And yet he says: "But everybody else is an ignoramus."

Robert Lee Key, of Town Creek, Ala., and Miss Helen Smith, daughter of Brother and Sister J. S. Smith, of Mount Hope, Ala., were married on Wednesday, August 19, in the parlors of the Hermitage Hotel, this city, Van A. Bradley officiating. Brother Key is a promising young preacher. His wife is a fine young woman, and comes of one of the best families of Mount Hope.

C. Knowles, Huntsville, Ala., August 13: "We closed the meeting at Harvest to-day. Twenty were added to the church."

Hatton B. Gist, Kenedy, Texas, August 14: "I have just closed a great meeting at Duster, Texas, with eighteen conversions."

C. R. Nichol will be in a meeting with the New Hope congregation, one and one-half miles east of Readyville, Tenn., September 3-13.

Leslie G. Thomas, Bon Aqua, Tenn., August 17: "W. L. Sullivan and I began at Craigfield, near Bon Aqua, yesterday, with splendid crowds."

D. F. Draper, Mineola, Texas, August 14: "I am in a good meeting at Pine Mills, a few miles out from Mineola, with big crowds and fine interest."

J. H. McBroom, Whitleyville, Tenn., August 19: "I closed here last night, with eighteen baptisms and six by confession of sins. I begin at North Springs to-night."

C. H. Smithson, Tioga, Texas, August 17: "The meeting at Stroud, Okla., was a success in every way but in additions. There were none. I go to Saint Jo, Texas, next."

John H. Allen, Willow Grove, Tenn., August 14: "J. V. Armstrong Traylor and I are at Willow Grove in a meeting. We go from here to Lillydale, Tenn., a mission work begun by me last year."

J. M. Gainer, Winchester, Tenn., August 17: "The Wilmington meeting resulted in one addition to the congregation. Elam Derryberry did the best of work in leading the song service."

Thomas E. Milholland, Collinsville, Texas, August 18: "Five baptisms and two restorations to date. A thousand people (some said more) in attendance. Ben M. Taylor is leading the song service."

O. H. Tallman, Springfield, Tenn., August 17: "Our Greenbrier meeting is four days old, with six baptisms. Last night we could seat only about half the people. We expect Brother Heflin to-night to help in the meeting."

L. E. Carpenter, Abilene, Texas, August 17: "I closed at Cottonwood, Texas, last night, with twenty-nine added —ten the last day. E. H. Smith, of Abilene, led the singing. I am to begin at Wellington on Wednesday night."

Joe Ratcliffe, Bardwell, Ky., August 20: "On the second Sunday in August I closed at Solo, near Covington, Tenn., with two baptisms. On the third Sunday I preached both morning and night for the church of Christ in Paducah, Ky. There was one baptism."

Alonzo Williams, Alamo, Tenn., August 17: "I closed a meeting at Macedonia, Tenn., July 14, with three additions. On August 6 I closed at Sharpe, Ky., with thirty-seven additions. I am now at Alamo in the second week of our meeting. Eight have been baptized."

O. C. Lambert closed a six-days' meeting at Daniels Landing, Tenn., with forty-nine additions to the congregation—thirty-four by baptism. This makes more than one hundred additions in the last six weeks. Brother Lambert is now at Corinth, near Athens, Ala., with a fine beginning.

E. A. Lowry, Graysville, Tenn., August 17: "We expect to begin a tent meeting at this place on September 6, and have only a dozen songbooks. If any congregation has some 'New Christian Hymns' they are not using, please send us some by parcel post and oblige. We are only twelve in number."

D. M. Archer, Bethel Springs, Tenn., August 19: "There will be a debate at Refuge, Tenn., beginning on September 1, between R. L. Colley (Christian) and a Mr. Parker (Primitive Baptist). Refuge is three miles west of McNairy. Persons wishing to attend will get off the train at McNairy."

Leslie G. Thomas, Nashville, Tenn., August 10: "Emerson Simpkins and I closed our meeting at Chapel Hill last evening, with a splendid crowd present. One was baptized. Brother Simpkins is a splendid helper, and some mighty good people live in Chapel Hill. We were asked to return for more work."

J. V. Armstrong Traylor, Louisville, Ky.: "I am in the midst of a good meeting at Oil Valley, near Monticello, Ky. I enjoy reading every issue of the Gospel Advocate, and especially do I enjoy Brethren Srygley and Allen's articles. I find many readers of the paper in this section. Success to the Advocate."

C. C. Brown, Daytona, Fla., August 18: "On last Lord's day we had two of the Nashville brethren with us. Any one passing this way will find us just off North Ridgwood and Burk Streets. One addition at the evening services."

R. H. Johnson, Jerusalem, Ark., August 18: "I closed at Scottsville, Ark., with four baptized; at Mill Creek, with seven baptisms; at Woodrow, with four baptized and one reclaimed; and seven have been baptized and one reclaimed at Jerusalem to date."

H. D. Jeffcoat, Ackerman, Miss., August 15: "I closed at Ford's Well, with twenty baptisms. A. Y. Howell is doing a great work in that section. I will begin at Middleton, Tenn., on the first Lord's day in September. The Gospel Advocate is fine. I am sending a list of subscriptions to the paper."

Will W. Slater, Irving, Texas, August 14: "The Paxton meeting resulted in twenty-five additions. Frank Grammar led the songs. The Dulaney meeting closed with six baptisms. I am now at Wagoner. I am moving to Bartlesville, Okla. Please note change in my address. My next meeting will be at Eufaula, Okla."

Anna B. Heflin, Baldwyn, Miss., August 13: "J. W. Brents, of Henderson, Tenn., closed a very interesting eleven-days' meeting here last evening. There were three additions—two baptisms and one restoration—and the congregation was much encouraged and strengthened. E. R. Harper, of Jackson, Tenn., led the singing."

Bell-Allen—Francis Bell married Elizabeth Allen, John Allen married Sarah Bell, one hundred years ago, or more, in Davidson County, Tenn. They probably settled in Illinois. I would like to hear from any one that can put me in communication with descendants of these couples. Address G. E. Bell, 4400 San Jacinto Street, Dallas, Texas.

Emmett G. Creacy, Horse Cave, Ky., August 19: "Our meeting with the Burrus Chapel congregation, in Lake County, Tenn., closed yesterday. There were fourteen baptisms, six restorations, and one from the 'Holiness' people who said she had been baptized for the remission of sins. J. M. Isenberg led the singing. My next meeting will be at Susie, Wayne County, Ky."

J. G. Malmburs, Blackwater, Mo., August 18: "The meeting at Weaver's Schoolhouse closed with five additions and interest aroused to build a meetinghouse next fall. I am to meet Thomas H. Popplewell, of Lawrence, Kan., in public discussion on the use of instrumental music in the worship, in the Christian Church building in Blackwater, sometime in October."

Samuel H. Austin, Glasgow, Ky., August 15: "I preached at Summit, Ky., on the second Lord's day in August, morning and night, and on Saturday night before. On Sunday afternoon I preached at Fairfield, near Summit. Shannon D. Baker will hold a meeting at Summit the last week in August. I am to begin a meeting at Union No. 5, near Glasgow, to-night."

I. B. Bradley, Dickson, Tenn., August 17: "I closed my ninth meeting with the church at Antioch, ten miles northeast of Murfreesboro, Tenn., last night. Fine crowds and good attention, but no additions. I am to preach in Fayetteville, Tenn., the fourth Lord's day. Then I shall go to North Alabama for two meetings, then to Florida for one meeting, and close my present engagements with a six-days' debate with a Second Adventist in Carroll County, Miss."

Foy E. Wallace, Jr., Denton, Texas, August 15: "We enjoyed a short visit from J. Pettey Ezell, of Cookeville, Tenn., who had just closed the annual camp meeting at Nolanville, Texas. Though somewhat wearied by the four services daily at Nolanville, Brother Ezell gave us two splendid practical sermons, which were much appreciated by all Christians. We are glad he accepted the invitation to come our way, and his visit, though very brief, has won for him the admiration and friendship of the Denton congregation."

M. D. Baumer, Carthage, Tenn., August 18: "On Lord's day after the morning service I went about a mile into the country and baptized a sick woman. We had to let her down into the water in a sheet. On Monday a man stopped me on the street and asked the important question, 'What hinders me?' and to-day he was buried with his Lord in baptism. On Lord's-day afternoon I preached at Pleasant Shade. Next Lord's day I am to preach at Dixon Springs, where the Gospel Advocate has some warm friends. There have been some mighty fine articles in the Gospel Advocate against hobbyism and infidelity recently."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

THAT QUESTION BROTHER LAPPIN ANSWERED.

BY F. B. SRYGLEY.

It will be remembered that Brother Poynter, of Albion, Neb., asked Brother Lappin what course he should pursue when an organ is used in a congregation where he meets to worship in connection with the singing of praise to God. Brother Poynter forestalled Brother Lappin with the statement that he had no prejudice against instrumental music, but that he would give his kingdom to know that it was right to use it. Lappin answered as though it were an established fact that the instrument is commanded in Christian worship and that Brother Poynter is an ignorant man, controlled by prejudice and a determination to have his own way in the face of the plain teaching of the New Testament. True, he did not say this, neither did he quote one passage of the Scriptures, but this was implied by the story he told about "Uncle Billy" and his gracious brethren who yielded something—no one knows what—for the sake of poor "Uncle Billy," who was determined to have his own way about the little matter of worshiping God.

I told Brother Lappin if Brother Poynter was pleased with his answer, he was certainly easily pleased. It has turned out that Brother Poynter was not satisfied with the answer, and from present indications Brother Lappin is not quite pleased with his own answer. In the Christian Standard of recent date Brother Lappin allows a Brother Phelps to try to answer Poynter's question in the following communication:

Chillicothe, Mo., May 19, 1925.—D. J. Poynter.—Dear Brother: I notice a short letter from you in the Standard of May 16. The name sounds familiar. I think I read after you years ago in The Review. In those days I had the same perplexities you mention. It is, to say the least, a very unpleasant situation. But I think there is a safe way out. Just how to present it without making this letter too long is a problem. Like yourself, I was a devout follower of those godly men, Campbell, McGarvey, Franklin, Lipscomb, et al., and the only scripture that then bothered me was "singing and making melody," in Eph. 5: 19. That "and" bothered me. I had to give it the meaning of "thus" or "thereby," like the sectarians read "to" in Rom. 8: 16, but have "with" in their minds. But there stands the "and"—"singing *and*" doing something else. You know we are strong on making scripture interpret scripture. Let us try it here. How is melody made? Read carefully Isa. 23: 16 and Amos 5: 23. I know the objections that may be raised to these references, but they tell how "melody" was made. Then scholars tell us that in the Greek there is a word that means only vocal music. In Eph. 5: 19 that word is translated "singing;" but "making melody" is from another Greek word meaning instrumental music. Contemporaries of Paul, as Josephus, Plutarch, et al., are so translated.

Publicly, as well as privately, I have often prayed: "Lord, open thou mine eyes that I may behold wondrous things out of thy law." I could not thus pray and keep my eyes closed to the above and many other stubborn facts which might be presented.

Can you listen to the radio, showing you that the air all about us is literally filled with instrumental music, and still say that the Lord never intended that this talent of man should be used in worshiping him?

I am fully aware of the difficulties one meets in making religious changes, but I believe my Lord approves this change; hence, I am happy in using this "liberty in Christ."

I would be glad to go further into this subject privately with you if you so desire.

With best wishes and Christian love,

I am your brother,

T. G. PHELPS.

Brother Phelps admits that the situation is perplexing, but he thinks there is a way out, and he gives his own experience about the way he got out of the perplexing situation. But Brother Phelps should remember that his experience can be worth nothing to Brother Poynter till he gets in the same condition. Does Brother Phelps mean that he worshiped with the organ before that little conjunction "and" convinced him that he was wrong in opposing the organ in worship? You see, Brother Phelps, that little "and" has not yet convinced Brother Poynter that the organ is right, as it did you. Now the question comes back on Brother Phelps, What should Brother Poynter do until he is convinced by the "and" that it is right to use a mechanical instrument in the worship? If I were to admit that he ought to do just what Phelps did, when he is convinced by the "and" that it is right to use the instrument, that would not prove that it is right for him to use it before he is convinced. Brother Poynter did not ask what course he should pursue if he thought it was right to use an instrument in worship, but what ought he to do believing it to be wrong to use it.

Brother Phelps, if you want to help Brother Lappin, I wish you would confine yourself to the issue. You talk about the way the "sectarians" do, and you do like nearly every other man I know who undertakes to defend error—that is, change the issue when you see you cannot meet it as it is. I am unable to see why the brother should have been so "bothered" over the word "and," or why it was necessary to give it the meaning of "thus" or "thereby" and have "with" in the mind. If the brother will turn to the Revised Version, he will find it is "with" in the text. It reads in that version, "singing and making melody with your heart to the Lord." It is all right, brother, to read it and have "with" in your mind, for it is in the text. It looks like the brother was too anxious to get out of his perplexity to even study the question much or to care very much how he got out of the hole.

Why should Brother Phelps have been so perplexed over the situation, unless it was that he wanted to go with the current rather than stand by the law of God? I am glad that Brother Phelps had conscience enough to be perplexed, even if he did settle it so easily. But the question is, What ought Brother Poynter to do until that little

conjunction "and" settles his conscience? I know some consciences are easy settled; but Poynter may not be able to see as Brother Phelps does, and in the event he does not, what should be his attitude toward the use of the organ in worship?

The brother asks, "How is melody made?" and then suggests that Brother Poynter read Isa. 23: 16 and Amos 5: 23. It is all right for the brother to read the entire Old Testament, but why run away from the text in hand? The brother is answered by his New Testament text. That text says that melody is made "with the heart." No wonder the brother wanted to get his querist in the Old Testament, for the text the brother had under consideration says that melody is made "with the heart," and it would be hard for any man to make a mechanical instrument out of the human heart. Where did Brother Phelps ever know a "sectarian" to do worse than that—throw down a text which is against him and run off to another where he thinks he can get comfort?" But Brother Poynter has never asked how the Jews under the law of Moses praised God, but what he should do when people introduce the organ into the Christian worship and he has to take part with them, when he believes it is wrong to do so. The brother evidently tries to dodge his own logic when he says: "I know the objections that may be raised to these references, but they tell how 'melody' was made." Yes, these passages tell how melody *was* made, but they do not tell how it *is* made in the Christian dispensation; but the text you left tells how it is made. It is made *with the heart*, and that fact precludes the mechanical instrument.

The brother says that the Greek word translated "making melody" "is from another Greek word meaning instrumental music." That cuts the limb off between him and the tree; for if the word means instrumental music, then no one can make melody without the instrument. Brother Phelps is required to obey that passage, but he cannot obey it without a mechanical instrument. He ought to carry some kind of an instrument around with him, for he is required to make melody, and he cannot do it "with the heart," as the New Testament says, for the word means instrumental music. The brother says "contemporaries of Paul, as Josephus, Plutarch, et al., are so translated." I cannot say about that, but I do know that there is not an English Bible that has ever been adopted by the people that has ever translated the word "to play upon an instrument." If it is plain that the word means to play upon an instrument, why did not the translators of the Authorized Version or the Revised Version so translate it? Is it possible that they did not know of Josephus, Plutarch, et al.?

As for the air being full of instrumental music, my idea is that you had better try to learn how to worship God from the New Testament instead of the air. One may be very happy in taking "liberties" with the Bible, but this fact does not make it right. I wish the brother had given us some of these stubborn facts to which his eyes have been closed. The ones he gives are neither stubborn nor facts.

"CONDITIONS FOR ENTERING THE KINGDOM."

BY F. W. SMITH.

The Nashville Tennessean of August 10 carries a synopsis of a discourse by H. B. Trimble, on the subject, "Jesus Instructs Seekers." The speaker is quoted as saying:

I deny most emphatically that any one has a right to supplement the requirements that Jesus laid down as conditions of admission into his own kingdom.

No one who understands the sovereignty of Jesus Christ, his supreme authority as a Lawgiver, and has respect for the word of God, would in the slightest degree *dissent* from this statement by Mr. Trimble. They would, however, go further and say: "No one has the right to modify, take from, change, or alter in any way whatever, 'the requirements that Jesus laid down as conditions of admission into his own kingdom.'" They would also indorse the following from Mr. Trimble:

Either Jesus did or did not know how to tell people to get into the kingdom. It is very certain that he assumed the right to tell them, and that on several occasions he did actually give instructions to seekers on the subject. If these instructions are not to be regarded as sufficient, then Christianity breaks down on account of the inability of its Founder to interpret his own purpose.

Assuming that Jesus did know how to tell people the conditions of entering the kingdom, that method will be discovered in the New Testament, where his own words and the cases with which he dealt are recorded, or else humanity will forever be ignorant at this point, and the only logical position with regard to the Christian religion would be agnosticism. We simply would not know, and there positively would be no way to find out.

The "basis" for investigation on the subject was well laid by Mr. Trimble, but, unfortunately, he *ignored* the instruction Jesus gave on the subject and substituted one of his own. This will abundantly appear as we see more of Mr. Trimble's statements. Note this:

It is a significant fact that Jesus never gave a single word of mere theory when instructing people as to how they should enter the kingdom. That is to say, no theological belief in the commonly accepted meaning of a creed was ever required of any one by him. Those beliefs that have ever been the bone of contention among theologians were entirely ignored. Those forms of faith over which the conventions of the various denominations contend so vehemently held no interest for the great Teacher and Revealer from Galilee.

All of his instructions dealt directly and exclusively with life. Nicodemus came desiring to know about the kingdom. He had been impressed by the miracles that he had seen. Jesus abruptly turns from the field of miracle in the outer world to the significance of divine power in the heart by declaring the necessity of the new birth. The substance of this declaration is: "You must have a new fountain of motive, of life; you must have a new heart."

If Mr. Trimble means by "mere theory" that Jesus Christ did not lay down a certain "fact" to be *believed* and certain commands to be *obeyed* in order to enter his kingdom, he is very far from the "basis" he submitted on which to conduct his investigation—viz.: "That method will be discovered in the New Testament, where his own words and the cases with which he dealt are recorded." According to this, Jesus has a "*method*" by which people enter his kingdom; but it will be observed that Mr. Trimble does not "adhere" to that divine method in his teaching.

If he means by the term "creed" the uninspired documents that serve as bonds of union in the denominational world, he is eminently correct in saying that the great Teacher has nothing to do with them. But there is the *divine* creed, the foundation of the church of the living God, which Peter confessed, and which every one must *believe* and *confess* as a condition of entering the kingdom—namely, that Jesus is "the Christ, the Son of the living God." (Matt. 16: 16.) This confession involves the *divine* Sonship of Jesus, his miraculous conception and virgin birth. Mr. Trimble appears to be rather "radical" in his teachings, having invented the term "vitalist" to differentiate himself from the fundamentalists and modernists, and it would be of interest to have him declare his belief regarding the virgin birth.

He tells us that regarding Jesus as a teacher, "all of his instructions dealt directly and exclusively with life." This is rather "indefinite," and our friend completely lost sight of the "method" of entering the kingdom which he said could be found in the New Testament in the words of Jesus. Jesus gave no instructions regarding spiritual life without giving directions in plain words *how to obtain it*.

It was unfortunate for Mr. Trimble's audience, and also for the readers of his published discourse, that he should have introduced the interview between Nicodemus and Jesus on the subject of entering the kingdom without telling *what* Jesus said to that Jewish ruler. It would have been conforming to the "basis" Mr. Trimble had adopted for his investigation regarding "the requirements that Jesus laid down as conditions of admission into his own kingdom" to have given the exact words of Jesus to Nicodemus—viz.: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) But for some reason he chose to give instead his own *indefinite* explanation: "You must have a new fountain of motive, of life; you must have a new heart."

Jesus told Nicodemus *how* he could "have a new fountain of motive, of life," and *how* to "have a new heart," but Mr. Trimble would not, on that occasion, let Jesus tell through him the audience to which he was discoursing. This, to my mind, is an exceedingly dangerous way to handle the word of God. It may be that Mr. Trimble was trying to escape "those forms of faith" against which he proclaimed; for had he quoted the language of Jesus to Nicodemus, he would have encountered "baptism" as a "form" expressing faith. While the rich young man did not ask about entering the kingdom of Christ on earth, but what to do to inherit eternal life, he was told to "keep the commandments," and they were designated. (Matt. 19: 16-19.)

A Fling at Fundamentalists.

In the light of previous utterances by Mr. Trimble, it was suspected that the discourse under review was intended in part, at least, for that class who believe in conforming to the words of the Bible in teaching and practice. The following seems to confirm that suspicion:

> An exhaustive study of the Savior's dealing with seeking souls would reveal the fact that he invariably gave instructions that had to do with life only, not with theory, as have literalists of all ages.

Notwithstanding the above statement, God has in every age of the world required the strictest conformity to his law, and not an instance can be found where disobedience to the smallest command was condoned. Mr. Trimble knows nothing of the mind or will of God, save as it is expressed in the words of the Bible, and he should know that, according to the only correct construction of language, words must be taken in their literal sense unless the context forbids. "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglct so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard." (Heb. 2: 2, 3.)

Mr. Trimble further says:

> At this point the question as to whether any one has the right to make requirements that Jesus did not make forces itself upon us. As for my part, I most emphatically deny that any one has the right to supplement the requirements that he laid down as conditions of admission into his own kingdom.

Is this an intimation or a charge that those whom he terms "literalists" make requirements that Jesus did not? If not, to what does Mr. Trimble refer by such language? Let us be frank, and ask: Does the demand that the Genesis account of man's creation, the divine inspiration of the Bible, and the virgin birth of Jesus constitute "requirements that Jesus did not make?" Are these things implied in Mr. Trimble's *veiled* language? Mr. Trimble is the pastor of a large congregation (McKendree, of Nashville), and his teaching has more or less influence, and because of this fact the public has the right to a clear-cut statement on these *vital* issues. He places the apostle Paul in contradictory attitudes—viz.: "He preached that faith in Christ alone was essential to salvation." While Paul taught that men were justified by faith, it was an *obedient* faith, and the obedience was to a "form" of teaching. (Rom. 6: 17, 18.)

A Summing Up.

Mr. Trimble sums up his conclusions as follows:

> The literalists' religion is easy:
>
> 1. Because it requires no supreme sacrifice. They appear to think they have fulfilled their obligation to God by defending the faith against the enemy, which often means a strenuous attempt to prevent the birth of a new civilization which God himself has decreed. Tens of thousands of Christians have spent more time discussing Dayton in the last three months than they have spent in a lifetime endeavoring to carry out the great commission to share the Christian spirit and life with the world.
> 2. The literalists' religion is easy because it requires no great venture of faith. Its ideal is the minute interpretation of words written on a page.
>
> The vitalists' religion is comparatively difficult:
>
> 1. Because it requires great spiritual emphasis in a day of strong devotion to the material and lust for worldly power in both church and State.
> 2. Because it substitutes service for self, growing out of the acceptance of Christ's conditions of salvation.
> 3. Because a great venture of faith is required which gives the greatest of all spiritual blessings, the sense of personal fellowship with God and personal responsibility to him.

The above, as the old saying goes, "let's the cat out of the wallet." We are on the eve of "the birth of a new civilization which God himself has decreed." This will, we suppose, be built upon the doctrine of the "vitalists." Such men as William Jennings Bryan wasted their time at Dayton, according to Mr. Trimble; and the "literalists," which means the fundamentalists, make no "supreme sacrifice" in contending for the word of God against infidel evolutionists, according to Mr. Trimble.

Again: "The literalists' religion is easy because it requires no great venture of faith." The reverse is exactly true, because the "literalists" (fundamentalists) believe what the word of God says, while the "modernists" believe only what suits them—that is, only such parts of the Bible as appeal to their reason.

The analysis of the "vitalists'" (?) religion, as given by Mr. Trimble, comprises three elements—"spiritual emphasis," service for others "growing out of the acceptance of Christ's conditions of salvation," and "a great venture of faith." If this were really true, does any one *believe for a moment that the fundamentalists are no the equal* of the "vitalists" (modernists) in these things?

Mr. Trimble may bring himself into the "limelight" by such teaching as he is quoted as giving to the public, but he may expect his utterances to be tested by the divine standard.

"WHERE SHALL I GO TO BE RIGHT?"

BY M. C. KURFEES.

Under this question as a heading is found, in the Christian Standard of July 4, 1925, an article from the per of J. B. Briney concerning those "at sea ecclesiastically on account of the trouble existing among the disciples over the organ question." We republish his article in ful on page 819. The reader will please examine it carefully before reading this reply. We hope not only to make perfectly clear the real issue involved in the present case and to disentangle it from the irrelevant matters with which our aged brother complicates and confuses it, but also to point out and expose the remarkable fallacies found in his reasoning on the subject. Brother Briney's logic, as we shall see, proves the scripturalness of some things which he opposes in precisely the same way that it proves the scripturalness of instrumental music in divine worship. We shall consider his points in systematic order as follows:

1. He says: "That the use or nonuse of an organ should

be made the standard by which it is to be decided whether a congregation is a church of Christ or not, is a marvel in view of the fact that there is no direct teaching in the New Testament on the subject." He was not called on to answer the question whether "the use or nonuse of an organ" determines "whether a congregation is a church of Christ or not." The question which was submitted to Brother Briney is simply no kin to the one which he answers. Here is the question that was propounded to him: In a case of two congregations, one using and the other not using instrumental music, he was called on by a brother to answer the question "which congregation to unite with to be sure that he is right." But it was, no doubt, much easier for Brother Briney, favoring instrumental music in the worship, to answer the question "whether a congregation is a church of Christ or not" that uses an organ, *which the brother did not ask him*, than it would have been to tell the brother, in that case, "which congregation to unite with to be sure that he is right."

2. Sometimes parallels and comparisons help us to see the truth. Let us suppose, for example, an Episcopal brother, in a case of two congregations, one using and the other not using incense in the worship of God, comes to the Bishop with the question, "Where shall I go to be right?" The Bishop, favoring the use of incense as Brother Briney favors the use of instrumental music, makes Brother Briney's identical reply with the substitution of incense for instrumental music: "That the use or nonuse of" incense "should be made the standard by which it is to be decided whether a congregation is a church of Christ or not, is a marvel in view of the fact that there is no direct teaching in the New Testament on the subject." What would Brother Briney say? Yea, what *could* he say? The correct answer to this question is, he could say *absolutely nothing*. So far as refuting this point is concerned, he would be completely silenced.

3. The Episcopal Bishop then says to his inquiring brother: "The first step to be taken in the investigation of such a question as this is to ascertain what are the conditions of church membership as laid down in the sacred Scriptures," and he then proceeds, as does Brother Briney, to give the scriptures showing merely faith, repentance, and baptism to be such conditions, and then, substituting incense for the organ, he adds again in the identical language of Brother Briney: "These passages, besides many others that might be cited, make it perfectly manifest that faith, repentance, and baptism are the scriptural conditions of membership in a church of Christ, and it is nowhere hinted that any opinion with respect to the use or nonuse of" incense "is such a condition." Again we ask, what *could* Brother Briney say? And again the correct answer is, he could say *absolutely nothing*.

4. But the Episcopal Bishop, in further instruction to his inquiring brother, continues and says with Brother Briney: "From the foregoing scriptures and reasonings it follows that a congregation of baptized, penitent believers is a church of Christ whether using" incense "in its service or not, and remains such till it makes its opinion on that subject a test of fellowship and undertakes to legislate where the Lord, the head of the church, has not legislated." And here again what could Brother Briney say? *Absolutely nothing*.

5. But the Bishop continues with Brother Briney's language: "Coming now directly to the question of the use of" incense in the "service of the church, let us inquire as to the sphere to which this matter belongs. And a moment's reflection will convince sober reason that it does not belong to the sphere of faith, for faith rests upon plain and unequivocal statements of the word of God. It belongs to the domain of helps in carrying on the Master's work and worship. If the use of" incense "helps in this sphere, then it is proper and right to use" incense. The pious Episcopalian can join Brother Briney in quoting 1 Cor. 12: 28 to support not only instrumental music, but incense also as among the "helps" that are permissible, and with equal emphasis can say: "Here God authorizes the use of helps; and if the use of "incense" helps in any way in serving the Lord, then the use of" incense "has divine authority, and he who opposes it fights against God." And here once more what could Brother Briney say? *Absolutely nothing*. If our aged brother should dare to say here that incense is not a "help" in the same way that instrumental music is, we reply that that has nothing whatever to do with the issue. Those who use incense in the worship of God claim that it "helps" in that worship; and no matter how it helps, they have the same right to decide on mere "helps" that Brother Briney has, and he is effectually and completely estopped from consistently saying a word against their contention.

6. Again, he says: "If the use of a chart helps a teacher in teaching, he may use a chart; and if the use of an instrument helps a singer in singing, he may use an instrument." This plausible statement contains a very pronounced and misleading fallacy. It *assumes* the very point in dispute—namely, that instrumental music is *merely* a "help" to singing. If that were true, it would be all right to have it. We may properly use in the work and worship of God anything and everything that is *merely* a "help" to that work or worship. But we cannot properly use any "help" which, however much it may help in any given direction, nevertheless violates, at the same time, divine authority. In the Jewish worship, both vocal and instrumental music were divinely commanded; but in Christian worship, only vocal worship is so commanded. In the Jewish worship, the worshiper was commanded to sing and play; in Christian worship, the worshiper is commanded to sing, but he is not commanded to play. Hence, he who plays in that worship does so without any such command and, therefore, practically arrays himself against divine authority, precisely as would the Jew who offered a bullock in sacrifice in a case where God commanded a sheep to be offered. If it be said that God has not commanded us *not* to play, we reply, neither did God command the Jew not to offer the bullock. He told him to offer a sheep, and if he offered some other animal, he was doing what he was not commanded to do; and in precisely the same way, since God commanded the Christian to sing, if he plays, he is doing what God has not commanded. If it be said that those who use instrumental music also sing, we reply that when they sing they are obeying God, but not when they play. If a Jew who was commanded to offer a sheep offered both a sheep and a bullock, in the former he would be obeying God, but not in the latter.

Let us take another Biblical illustration. We are commanded what viands to eat on the Lord's table—namely, the loaf and the cup. The Lord does not say we must not eat meat and vegetables on that table, but we know that we must not eat them there, because he has not commanded them. The whole Bible confirms the fact that, in the service of God, we must do what we are commanded to do, and not something else.

7. Brother Briney says: "Who can point out the difference, morally, between using a chart in teaching and using an instrument in singing?" That depends entirely on what the "instrument" is "in singing." If it does nothing but help to sing, it is all right; but if it violates some law of God, as the use of an instrument of music in this case does, then it is all wrong.

But let us inquire, how does the use of instrumental music in Christian worship violate the law of God? We answer, it does so by being the kind of music which God has not commanded. God has commanded *vocal music*, and *only vocal music*, in Christian worship. *He has nowhere commanded instrumental music.* In the case of

animal sacrifice, God's servant always had to offer the kind of animal which God commanded and not some other kind. If God commanded a sheep, he must not bring a bullock; if God commanded a bullock, he must not bring a sheep. Hence, when Brother Briney asks, "Who can point out the difference, morally, between using a chart in teaching and using an instrument in singing?" we promptly reply that he who uses a chart in teaching is merely using a help which does what God commands, and does not, at the same time, do something which God does not command; whereas he who uses "an instrument in singing," *which makes instrumental music*, is not only using a help in doing what God commands, but is using a help which, at the same time, not only does what God does not command, but what, as we have seen, he has implicitly forbidden.

8. Brother Briney quotes Col. 3: 16, "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God;" and he then says: "Let it be observed that the 'singing and making melody' to the Lord is to be done 'with your heart;' and if this excludes the use of a musical instrument, it excludes the use of the vocal cords, for they constitute a musical instrument that is not in the heart, but in the throat!" In all candor and seriousness, if Brother Briney really thinks, as his language about "the heart" and "the throat" seems to imply, that the heart here meant is the muscular organ which beats in the left side of the human body, then we respectfully decline to waste words with him on any such absurd contention.

9. Again, he says: "The Savior and his apostles attended the temple services during his lifetime, and the apostles continued to do so after his death as long as the temple stood. It is well known that musical instruments were used in that service, and there is not a note of disapproval to be found in the word of God. If it had been the divine intention that the use of instruments in singing the praises of God should be discontinued, he would have plainly and directly said so. But the question was never even broached by any inspired writer." *Exactly so;* and "it is" also "well known that" burning incense was "used in that service, and there is not a note of disapproval to be found in the word of God," and, therefore, according to Brother Briney's logic, *it is all right for Christians to burn incense in the worship of God!* If not, why not? "If it had been the divine intention that the use of" incense "should be discontinued, he would have plainly and directly said so. But the question was never even broached by any inspired writer," and, therefore, according to Brother Briney, the burning of incense in Christian worship is divinely authorized! Sure enough, "what proves too much proves nothing, and thus the objection to the use of" incense in the worship of God today "is thoroughly disposed of." If not, why not?

10. Finally, the reader can see that Brother Briney and I are making fine progress in proving that instrumental music and the burning of incense in the worship of God to-day are divinely authorized. The fact is now as clearly established as a mathematical demonstration that the two practices stand or fall together. The truth is, there is not one solitary intimation of divine authority for either one of them in the worship of God under Christ.

WHAT SHALL BE DONE WITH SOME PREACHERS?

BY E. A. ELAM.

This has become to be a most important and serious question.

None can doubt that there are very many preachers who love God and the truth; are honest, upright, straightforward, and pure in heart; are unspotted from the world, touch not, taste not, handle not any unclean thing, avoid every form of evil, and seek the glory of God and the peace of all men; are pious and holy, and in self-sacrifice preach the gospel of Christ in its fullness and power, regardless of consequences.

While we rejoice that there have always been and will always be such preachers, it must be admitted that not a few preachers, together with many other church members, are to-day frauds and impostors of the first order. It is also admitted that such seem to be on the increase; if not, more have come to the surface in places. Truth demands this admission. Truth demands, too, the recognition of the fact that such preachers and church members are a menace to the purity and peace and spiritual development of the church.

But What Must the Paper Do?

Outside of conscientiously teaching the whole truth on all these and other subjects, what should this paper do? Almost every week reports come into its office from Maine to California and from Canada to Florida, as the expression goes, making complaints against preachers. Some are accused of not paying their debts; congregations in turn are accused of not paying the preacher so that he can pay his debts (and if a congregation does not pay the preacher, of course he cannot pay others, for it never occurs to him that he must be honest whether others are or not, or that there are dozens of honest ways in which he can make money in order to pay his debts, or that it is better not to be in debt—but let that pass for the present); other preachers are accused of engaging in questionable schemes in their efforts to make money as well as to preach, and the investor becomes the loser and sufferer; some, of teaching things contrary to the doctrine of Christ and of being factionists; and some, of being too familiar in places with some sister or of actually committing adultery.

A complimentary report of the work of some such preacher, interspersed with "fine audiences," "splendid sermons," "great interest," "magnificent" outlook for a "grand meeting," "the preacher and singer well cared for," etc., is sent in with the request for its publication. This report, in the kindness and *innocence* of the paper, has no sooner been published than here *comes* solemn protests from some other quarter of the globe against publishing notices of such a man. Now, what is the poor, but innocent, paper to do? The paper assumes that every man is innocent and honest until proved guilty. The paper cannot depend upon a statement per se from some brother at a distance and whom it knows not personally concerning the dishonesty and impurity of a preacher any more than it can depend upon a statement per se from another brother concerning the same preacher's innocence. When the paper receives two such contradictory statements, it knows there is a grievous wrong somewhere. In the first place, it knows the brother is either guilty or not guilty; it knows, furthermore, that, according to human nature, in prejudice and a partisan spirit the case may be exaggerated, or in preference it may be palliated or even denied. The ridiculousness of expecting a paper to publish every accusation made against a preacher by some, and every denial of said accusation by others, can be seen most readily. If there were no prejudice, no partiality, no jealousy and envy, no favoritism and self-seeking; if there were no falsehood and if every man always told the naked, whole, unvarnished truth, every man's statement could be received on its face value and no statement would conflict with any other and the truth would always shine forth as clear as light. But, unfortunately, this is not always the case. Not many church members have grown in grace sufficiently not to be governed more or less by these human passions. They may be so blinded by sin that they do not realize that they are influenced by such passions.

It should be understood that a paper cannot act as a

clearing house to balance all accounts for and against preachers or other church members. It is not an ecclesiastical court to sit in judgment on every man's case and to pass sentence for or against him. Certainly it is not a garbage can into which all the trash and filth of unworthy preachers, ungodly men and women, and contentious congregations are to be poured. It is not a scavenger. It appreciates too highly its long list of spiritual-minded, pure-hearted, and Christlike readers to set before them such unwholesome, unedifying, unspiritual, and soul-corrupting food.

Let the paper be clear and clean, pure and holy, "strong and of good courage" in all "the good fight of the faith" and in contention "for the faith which was once for all delivered unto the saints;" and let it teach, therefore, in dignity and strength, all the will of God against dishonesty, fraud, corruption, unrighteousness, lying, unscriptural divorces, and adultery of every form and by whomsoever committed; but never let it become besmirched with the strife, bitterness, unholy contentions, and unrighteous divisions of corrupt preachers and sectarian congregations!

What is the teaching of the New Testament on the question of how to deal with false teachers and immoral preachers? This teaching is plain and to the point.

The first thing is not to rush into the religious papers with these troubles. This is most clearly not the scriptural way. Religious papers have no jurisdiction over anybody or anything religiously. Frequently rushing into the papers shows the wrong spirit and manifests disobedience to God. Religious papers, I repeat, must be ready always to teach the entire will of God, to the extent of their ability, on all subjects, without prejudice or partiality and in the love of the truth.

The church is the place in which to deal with false teachers and immoral members. The elders with their scriptural qualifications have been placed by the Lord as overseers of the church, including the teaching it is to receive, and they are held responsible by him for this teaching. (See Acts 20: 28-30, 32; 1 Tim. 5: 17, 18; 1 Pet. 5: 1-4; and other passages.) In studying and teaching the New Testament order of things—the church of the New Testament, with all its work and public service and daily life—if we do not teach the qualifications and work and responsibilities of elders, we prove recreant to our trust. Some talk much about "the restoration movement;" but what have they *restored*, or what are they trying to restore? If that is the church of the New Testament, why do they not teach the church of the New Testament and practice what they preach? The New Testament teaches that, "if unruly men, vain talkers and deceivers," "teaching things which they ought not, for filthy lucre's sake," and overthrowing "whole houses," should arise, the elders of the congregation in which such teaching is done should stop it. Their qualifications fit them for doing this. The elder must hold "to the faithful word which is according to the teaching [of the apostles—that is, of Christ], that they may be able both to exhort [the church] in the sound [not untrue] doctrine [teaching], and to convict the gainsayers." (Tit. 1: 9-11.) The "factious man after a first and second admonition" is to be refused. (Tit. 3: 10; especially, Rom. 16: 17, 18.) The church at Ephesus tried some who called themselves apostles, when they were not, and found them false. (Rev. 2: 2.) But the church at Pergamum did not deal with the ones who held to the teaching of Balaam and the Nicolaitans as should have been done; and the church at Thyatira allowed that wicked woman, Jezebel, to declare herself a prophetess and to teach and to seduce the Lord's servants to commit fornication and sacrifice to idols. (Rev. 2: 14, 15, 18-23.)

These and other passages show that the congregation where the false teaching and other wrong has been done, and not some paper, must deal with the false teacher and wrongdoer otherwise, and is the place where all must be righted.

This having been done in the fear of God, in the scriptural way, for the scriptural purpose, and in the spirit of Christ, the fact can then be published scripturally and others warned scripturally against the wrongdoers. The New Testament faithfully warns against false teachers and immoral teachers, calling some by name, and the church to-day should do the same at the proper time, in the proper spirit, and in the proper way.

The great failure or wrong is, many elders and congregations either lack the scriptural information or the faith and courage, or both, to obey God in these particulars. Some are wise in their own conceits; they have their preconceived notions, or prejudices, or preferences, regarding elders and their work and responsibilities; or some, it seems, treat the whole work of the church as a political affair and institution of the world; and some seem to think the elders are to serve in the capacity as sheriffs or other civil officers. What God has to say in regard to all this, it appears, has no weight. All should admit, at least, that God is right and the Bible true. That which God says on the subject of elders and their work is plain and sufficient without comment from any. All can read that and follow it. Preachers or others who will not do that much, and all of that, cannot want their hearers to learn and to do the will of God.

But how should the different preachers accused truly or falsely of immoral conduct, although they may be strong preachers otherwise, be dealt with? It is a sin and shame that such reports are afloat. If they are not true, it is very sinful and slanderous to circulate them; if they are true, the fact that they are true is a sin and a reproach upon the church.

The Bible condemns the man who takes up a false report (Ex. 23: 1) and who goes up and down as a talebearer among people (Lev. 19: 19), and says that he who utters a slander is a fool. It is a great sin to repeat a false report.

On the other hand, the cause of Christ demands that the truth, the simple and plain truth, be told in regard to accusations of one's dishonesty, unrighteousness, unchastity, or other sins. How should such cases be treated? Just the reverse of the way in which many are treated. 2 Thess. 3: 6-15 states that the congregation—the whole congregation—one as much as another—must withdraw from every brother who walks disorderly. This is sufficiently plain. It being a fact that, after proper instruction and admonition and persuasion (Gal. 6: 1, 2), a brother walks disorderly, the congregation as such must withdraw from him. Again, as a rule, the congregation as such will not do this. The elders may decide this is scriptural and best, but the congregation is either indifferent or begins to take sides, and strife and division are engendered. Then some one wants to impose the whole affair upon the papers. It is contrary to the will of God to act thus. It is contrary to the will of God for members to try to hide or palliate the wrong of any one. But the place to deal with the wrongdoer is in the church.

In many instances the church is not properly informed or lacks convictions and courage, and is cowardly. The church—the whole church, the elders leading and teaching the rest—should proceed in faith and courage according to the will of God to encourage, and to admonish, and to warn, and to withdraw.

In 1 Cor. 5, Paul directs the Corinthians how to deal with the man who was guilty of such fornication as was not named among the Gentiles. Paul being present in spirit, sanctioning the act, the sinner was to be turned over to Satan to be buffeted for his sin, to be brought to repentance, and, if possible, to be saved finally. Having repented in course of time, he was to be received again

into the fellowship of the church in Corinth. He had to have time to reflect upon his shame and conduct, to feel the force of the action of the church, to note the consequences of his sin, to show that he had repented and had recovered himself "out of the snare of the devil." This is the scriptural course, but all this cannot be done in a day.

But what is the paper to do? It is to teach this and all other truth without preference, prejudice, or partiality. Different reports, as stated, have come at different times of accusations against preachers of unbecoming conduct, with the request, unuttered or expressed, that they be published. As stated, also, this is in no way scriptural. But it is scriptural for the congregation where the wrong is said to have been committed (and it is the duty of this congregation to do so) to take up the case, investigate it thoroughly without prejudice or partiality, and to ascertain the facts in the case. If the preacher and others have acted imprudently only, let that fact be stated and the proper admonition and reproof be administered. If the preacher is guilty of adultery, let the congregation in which the sin was committed deal with the guilty parties according to the will of God in faith and courage and love of the truth, regardless of supposed consequences. Nothing must be covered up. This done, the preacher should then be reported to his home congregation, and its elders and members should have sufficient love for him, for God and the truth, and sufficient courage, to deal with him according to the direction of the New Testament. This done in earnest prayer and love for the church, such preachers would either be brought to repentance or their evil practices would be stopped. By steadfastly, zealously, courageously pursuing the scriptural course, the church can be rid of talebearers, false accusers, and slanderers, on the one hand, and of dishonest, unchaste, and otherwise corrupt preachers, on the other hand.

WORD AWAY FROM WASHINGTON.

BY T. B. LARIMORE.

The delightful, hospitable home of Brother A. M. Burton and family, of Nashville, Tenn., has been and is our home a few pleasant days—pleasant, not because the weather is so scorchingly hot, but delightfully pleasant despite the scorching weather.

First of all, the Burton family is a Christian household; not a large family—the father, the mother, three bright boys and four pretty girls—only nine in number; but all of them that are old enough are Christians, and they practice what the very best of us preach. Every one of them is worthy of membership in such a family, and precious little Jean, the baby—well, "of such is the kingdom of heaven."

Since leaving Washington I have preached only twice a week, but I have preached to enthusiastic throngs, and have met hosts of friends and loved ones, including several namesakes. I feel stronger and younger than I felt when I left the capital of our country about two weeks ago.

We went to see Sister Lipscomb, David Lipscomb's widow, yesterday. Of course she is not old, and I am one year, one month, one week, and one day younger than she is. That statement is strictly correct—not stretched to preserve its symmetry and oneness. Of course everybody loves Sister Lipscomb, and wishes her many years of useful life here. She says she enjoys "Word from Washington," and considers it interesting and instructive—which tendeth not to diminish my vanity. She may not like this installment, however, as there is something in it about her. Woman's modesty prevents the printing of much about her, notwithstanding she is sometimes mentioned even on the front page, where I think woman should be frequently mentioned—when good things are to be said. Yes, I've heard of Eve, Jael, and Jezebel; I've heard of Sarah, Mary, and Martha, too.

We have visited many other friends in and around Nashville, whom we were glad to see and who were glad to see us again. We have spent two nights and a day in the delightful home of Brother and Sister Miller—"Paul" and "Fannie," we call them—who are very active and earnest in the cause of Christ and are worthy of it. Paul gladly helps with mind, muscle, and money; and Fannie is his able, efficient helpmeet in all good works. They are members of the Foster Street church of Christ, which church contemplates the construction of a commodious, convenient, strictly up-to-date meetinghouse in the very near future; and I hasten to say I have the promise of permission to preach the first sermon and conduct the first series of meetings in it. So, you see, I'm still planning for the future, notwithstanding, necessarily, I shall see but little of it.

The house of which I am speaking is to stand on a corner lot one hundred and fifty feet square, slightly elevated above its surroundings, in one of the best communities in the city. Fortunately or unfortunately, as the case my be, there are no rich people in the Foster Street Church, except the rich in good works; but those blessed brethren expect, the Lord willing, to build, furnish, and finish that house without begging a penny. Of course, if generous souls offer them assistance, they will gladly and gratefully accept it, but they will ask no aid but divine aid. Pagan people ago proclaimed and propagated the principle that "the gods help those who help themselves," and we believe Jehovah helps the faithful now.

The saints and faithful at Gallatin, twenty-eight miles north of Nashville, I believe it is, have sent a messenger to insist upon my preaching for them next Sunday, August 23, which I hope to do. If so, we will take my granddaughters, Misses Mary George and Myra Larimore, to Gallatin, if we can—and I think we can. Of course they are good-looking girls, being akin to me!

Long years ago—about sixty years ago—I spent one Sunday in Gallatin and tried to preach—probably thought I did preach. There were some jolly girls, lively young women, in the family that claimed me that day. They have probably passed away—gone, but not forgotten. Granville Lipscomb and I made that trip to Gallatin together, and I think we walked it Saturday evening and night, from Franklin College—distance, about thirty-five miles. As we walked, we devoted the time diligently to the Greek verb. One of us would repeat it, and the other would listen; then the other would repeat it, and the one would listen; and thus we got it into our minds so that we hoped it would stay there.

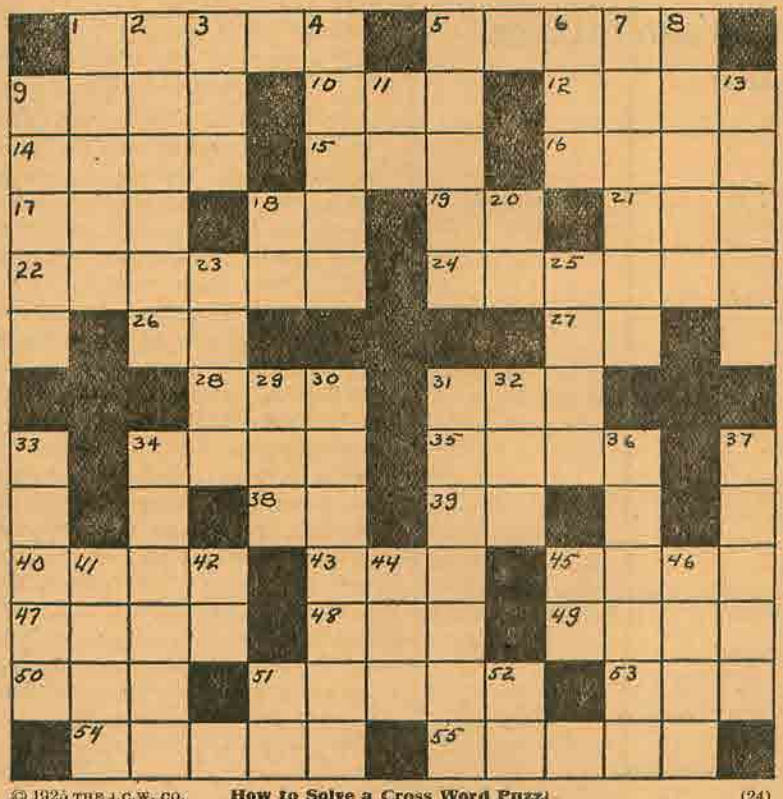
GOOD BOOKS.

Many splendid books are published and handled at our store. Good religious books should be kept in every home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books into your library. Here is a list that should be in every home. How many of them have you?

"Eunice Loyd," by R. R. Moody.
"Bible Readings," by Isaac Errett.
"The Glorious Gospel," by Adcock.
"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
"Letters and Sermons of T. B. Larimore."
"Travels in Bible Lands," by A. T. Ritchie.
"Seventy Years in Dixie," by F. D. Srygley.
"Larimore and His Boys," by F. D. Srygley.
"The Profitable Word," writings of J. C. McQuiddy.

BIBLE CROSS WORD PUZZLE

EVERY Bible student recognizes the inspiration of this design. It is a puzzle of average difficulty. You will probably need your Bible at hand for some of the unfamiliar names. Do as much as you can without it, for you will remember the words you work out better than those you get too easily.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzl** (24)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

HORIZONTAL

1 A Greek island which Paul visited. (Acts 20: 15.)
5 To expiate.
9 Something owed.
10 To go, to start out.
12 Drags behind.
14 Does wrong.
15 Suffix meaning "most"—superlative.
16 A glade, a pleasant valley.
17 A place in Assyria. (2 Kings 17: 24.)
18 Each (abbr.).
19 I exist.
21 Fabulous bird of Oriental legends.
22 King to whom Proverbs were addressed. (Prov. 31: 1-9.)
24 A harsh and severe ruler—autocrat.
26 Sunday school (abbr.).
27 Exclamation.
28 To consume.
31 A Reubenite. (1 Chron. 5: 4.)
34 Israelite term meaning "my husband." (Hos. 2: 16.)
35 A city of Issachar. (1 Chron. 6: 73.)
38 I exist.
39 Imperative of verb "to be."
40 Short slumbers (plural).
43 Element in which birds fly.
45 Money given the poor at the temple.
47 What Zaccheus climbed to see Jesus.
48 High priest in charge of the ark. (1 Sam. 2: 27.)
49 One of David's guards. (1 Chron. 11: 29.)
50 To observe.
51 The offspring of a horse and an ass (plural).
53 To go astray.
54 Trees bearing costly and sweet-smelling wood. (Ps. 45: 8.)
55 Exalted.

VERTICAL

1 To work for, to worship and obey.
2 Belonging to the founder of the Hebrew nation (early form).
3 Mountains (abbr.).
4 A son of Bani. (Ezra 10: 29.)
5 Latin form used in giving some one's age.
6 Venerable.
7 The sceond wife of Asshur. (1 Chron. 4: 5.)
8 A king who oppressed the Israelites. (Judg. 3: 12.)
9 Appoints—acts as judge.
11 Exists.
13 Different groups of believers in a religion.
18 Early English (abbr).
20 Belonging to me.
23 Employs.
25 Anger.
29 Exclamation of derision.
30 Father of blind Bartimeus. (Mark 10: 45.)
31 The angel who announced the birth of Jesus.
32 How many gods could the Jews worship?
33 Desires.
34 A city of Benjamin, now lost track of. (Josh. 18: 27.)
36 A grain used for bread. (Ezek. 4: 9.)
37 Son of Korah. (Ex. 6: 24.)
41 A definite space of land.
42 A direction of the compass.
44 Sick.
45 Place of stones. (Josh. 7: 2.)
46 The mother of Jesus.
51 Myself.
52 Therefore, thus.

Solution of Puzzle in last issue

From the Brethren

Los Angeles, Cal., August 14.—I preached for a small congregation in Orange, Cal., August 9. There are just thirteen members there.—B. D. Morehead.

Celina, Tenn., August 13.—I closed at Pine Branch, near Celina, July 9, at the water, with nine additions to the one body. I am now at Cedar Grove, near Center Point, Ky., with two additions to date.—C. A. Ashlock.

Lawrenceburg, Tenn., August 11.—I closed a meeting at Shiloh, in Alabama, yesterday morning, on the bank of a little stream, with fifty-one additions—eighteen baptized and thirty-three restored—sixteen the last night and fourteen at the water.—John F. Crews.

Rives, Tenn., August 15.—Brother J. Paul Slayden has just closed a wonderful meeting at this place. Nineteen became obedient to the word and were baptized into Christ. One who had wandered came back to the fold. The church was greatly strengthened by this meeting.—W. L. Woody.

Altus Okla., August 13.—I recently held a meeting at Lawton, Okla., with eighteen additions. Brother Elvin Bost, of Fort Worth, Texas, led the song service. My last meeting was at Blair, Okla., with Brother Howard Carter, of Altus, song leader. The meeting resulted in twenty-three additions.—J. A. Cullum.

Dancy, Miss., August 12.—I closed at Rogers Spring, Tenn., Monday night, with twenty-nine baptized and two from the Baptists who claimed to have obeyed the Lord in baptism—thirty-one in all. Brother J. Roy Vaughn recently held a splendid meeting here at Dancy, with seventeen baptisms.—A. H. Smith,

Lake City, Fla., August 17.—We have a small congregation of Christians here, with a good and well-located house of worship. No hobby riders are wanted. The little body here is too sacred to be divided. Our supreme motive is to build up the cause of Christ in our city, our county, and our native State.—J. O. Barnes.

Camden, Tenn., August 9.—I closed a meeting at Beaver Dam to-day, with three additions. I will begin at Mount Moriah to-night. Brother Bertram Sarratt, closed at Cedar Grove last Lord's-day night. Seven were added to the Lord by baptism and three erring children came back and confessed their faults. Brother S. T. Nix, of Lebanon, Tenn., assisted Brother Sarrett for three days in this meeting, giving valuable aid in the song service and preaching the word.—R. B. Henry.

Jackson, Tenn., August 15.—I closed a six-days' meeting at Antioch, west of Halls, Tenn., with eleven additions, on August 12. I began a mission meeting at Beech Grove, twenty miles southwest of here, August 14. I will begin a meeting eight miles north of Dyersburg on August 23; one six miles west of Newbern, August 30; and at Double Springs, Ala., on September 9. Success to the dear old Gospel Advocate and its splendid corp of editors and contributors.—F. O. Howell.

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LET US SHOW THEM THE ROAD.

BY MRS. J. D. TAYLOR.

It is easy and a pleasure to direct people to certain places on this old earth, but most of us grow tongue-tied and so afraid we'll hurt their feelings when we try to direct our fellow men on the road to heaven. Very emphatically we will say, "No, indeed, that road will not take you to Nashville; it will take you straight to Memphis;" but we do not say, when we see our brethren get entirely off the heavenly road, "That road leads straight to hell." We might hurt their feelings. Many, many times I say to myself: "You are a coward and do not in the least deserve the blessings and love your Savior has showered upon you."

We know in our hearts that this heavenly road is the only worth-while road to travel; and, too, we know when we miss this road, going often in the bypaths of sin, we are in great danger of being lost. Not only will we be lost if we do not travel it ourselves, but we will be lost if we fail to warn and help our brethren. In the seventeenth and eighteenth verses of the third chapter of Ezekiel we will find this to be true.

We would not let little children go alone through a dark wood inhabited by robbers or vicious wild animals, but we do let our young brothers and sisters come into "the fold" and wander out again, drifting along through temptations and the most worldly pleasures, wandering along because no one shows them the right road, when only a word, or maybe an "I miss you from Sunday school," or an invitation to some pleasant place of amusement, would get them on the beautiful road again and interested in their life's journey. The invitation could be to a singing practice; almost all young folks love to sing. You could take them to visit with you; visit both sick and well, for lots of times even well folks get lonely. Flowers are one of God's most wonderful beauties. Teach the Sunday-school children to make flower gardens. When we watch flowers grow and bloom, we feel so near to God; and the children will feel that way, too, and it will strengthen them. The nearer we live to God, the stronger we are.

The greatest of all the stations on our heavenly road is Love, and it is not a "stopping station;" it is an eternal walk onward and upward to real life. The very best way to show our younger members this road is to travel it with them. Just as "children are mirrors of their parents," our younger brothers and sisters are the mirrors of the older ones of the congregation, and I know it is

impossible to shower too much love upon the lambs of our flock. From experience I know it is best to overcome evil with good, overcome hate with love. The devil is not going very far along the road that is concreted with love; he would be uncomfortable.

My mother used to say (and I know it is true) that the best way to be happy with a satisfied happiness is to keep busy doing worthwhile things. The path of duty is the only worth-while path. Our precious young folks have worlds full of stored-up energy; and if we older ones are not bright enough and energetic enough to keep them busy and interested in worth-while work, their energy will burst forth into badness that will break our hearts and send their souls and ours to hell, for we *are* our "brother's keeper."

No matter how rich or famous we become, we are not a success without love; so let us make, with God's help, our road of life, for both ourselves and those around us, a joyful road, brilliantly lighted with the most beautiful of all love, the love of God, and keep our precious young members so busy along the way that they will never care to go into the sin road; and if they do stumble and fall (when we have neglected to keep them busy), let us help them up and on again in a spirit of love, like Jesus would, and like we helped our little children up when they used to fall while learning to walk. You know they stood at our knees a long time, then by a chair very close to us; then we took them by the hand and let them take a few steps every day until their legs grew strong; then they took a step or two all alone, but we were right there to hold them up just before they fell. When they learned to walk alone, we showed them the best places to walk. If we took this much pains with our young members, asking God to help us all the way, I am sure we all would be purer and better and happier and stronger to stand life's trials and there would be many more souls in heaven.

Here is another man who never makes a mistake—the man who never does anything; but this is one of the greatest mistakes.—Exchange.

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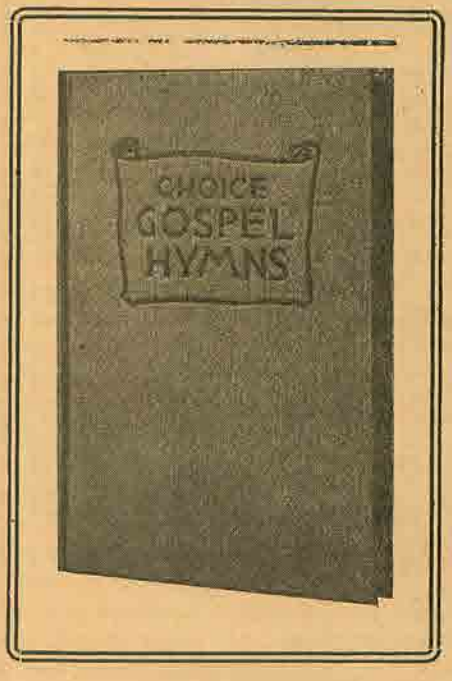

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AN INTERESTING LETTER.

Douglas, Arizona, August 3.—I recently visited my aged father, J. W. Wescoat, of Nursery, Texas, and sisters. Having passed his ninetieth birthday and being unable to write, he requested me to write for him a few lines, so that his old friends in Tennessee might learn of his whereabouts and of his condition in his declining days. He suffered an attack of erysipelas in the feet over five years ago, which drew and twisted his feet until he became unable to walk. He suffered untold agony for months, and was left an invalid and in such a condition that he requires constant care. But through all these years of suffering he has kept his soul fed upon the blessed promises contained in God's holy Word.

My father was born and reared in Weakley County, Tenn. It is interesting to hear him tell how he became a member of the church of Christ, as he grew up to be a man under a different faith. But comparing the doctrines of the different churches with the teachings of the blessed Book, he about decided that all were wrong, and if he wished to gain the favor of God he must obey the gospel. This he did, and at once he was called a "Campbellite." But having never heard one of those fellows preach, he satisfied himself by wearing the name found in the Guidebook—"Christian"—and fought a hard fight alone in the little town of Palmersville, Tenn., finally winning out, organizing a church, building a house of worship, and living many years to see souls turn from darkness unto the light of God's dear Son. He was an elder in the church at Palmersville for years. He moved to Rogers, Ark., and the church there wanted him as an elder. A few years later he moved to Plainview, Texas, where, too, he was an elder until he had to give up the work he loved so much to do, on account of this sickness. The fact that he cannot meet with brethren and sisters around the table on Lord's days, he says, takes the joy out of life. He asks the prayers of his friends and brethren in his declining days. He wishes to praise the Gospel Advocate for the wonderful work it has done and is doing in contending for "the faith which was once for all delivered unto the saints." He has read the Advocate for many years, and cannot remember when his home was without it. And knowing that, at most, his stay here now is short, he asks that I say good-by to the editors and contributors of the Advocate, with the wish that the paper may continue to grow, ever holding up the banner of Prince Emmanuel until time shall be no more. While he is too feeble to write, he will be glad to hear from any of his friends. Very truly,

J. R. WESCOAT.

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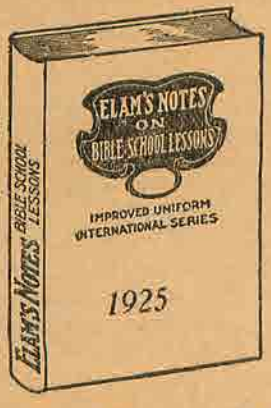

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From the Brethren

Terrell, Texas, August 12.—The Mount Calm meeting closed on Monday evening, with ten baptized. We were glad to have Brother L. E. Carpenter, of Port Arthur, visit with us as he was passing through to a meeting.—R. D. Smith.

Apache, Okla., August 17.—Brother George W. Miller, of Chandler, Okla., Route 7, closed a two-weeks' meeting here at the church of Christ last night. Twelve persons were buried with Christ in baptism and one came over from the "digressives."—J. F. Coppenger.

Bellbuckle, Tenn., August 10.—Brother C. M. Gleaves recently held two mission meetings in Bedford County. The first was at Sunnyside, near Bellbuckle, with three additions; the other was at Roseville, with two additions. The writer conducted the song service.—W. R. Mingle.

Tompkinsville, Ky., August 10.—I closed at Eminence, in Clay County, yesterday, with five baptized. Our meeting here will begin next Sunday. Brother G. C. Brewer will do the preaching. After our home meeting I shall hold meetings at Moss, Lafayette, and White Oak, all in Tennessee, and at Gamaliel, Ky.—Willie Hunter.

Corpus Christi, Texas, August 10.—The Chapman Ranch congregation was set in order yesterday. W. T. Gay leads the singing. The congregation here is in excellent condition in every way. I am to begin at Shreveport, La., on the fifth Lord's day in August. My new address is P. O. Box 356, Queensboro Station, Shreveport, La.—J. E. Wainwright.

Corinth, Miss., August 14.—Hall L. Calhoun closed here to-night with fifty-seven additions from all sources. This makes two meetings in which I have conducted the song service for Brother Calhoun. There were one hundred and twenty-eight additions in the two meetings. I go from here to Leoma, Tenn., and Brother Calhoun goes to Lewisburg, Tenn.—Gilbert E. Shaffer.

Tucson, Arizona, August 15.—Our work here is entirely missionary in character. This is a great city and health resort, but very few are interested in the Lord's work. There is no greater missionary field in the world. Our congregation, now meeting in the courthouse, is small, but loyal, cooperative, industrious, determined. We plan to build a house of worship. We need one badly and must have it. Anybody interested in this great mission work? Write me at the above address.—Robert S. Walker.

Nashville, Tenn., August 8.—I recently closed a tent meeting at Laguardo, Tenn., with three precious souls obeying the gospel. Many others believed, but were ashamed to confess. Brother R. V. Cawthon caused this meeting to be held for the benefit of my people. On the third Lord's day in July I began a meeting at Henderson, Tenn. This was my ninth meeting there in succession. Eleven were baptized. Since beginning this work, nine years ago, two splendid meetinghouses have been built in that section, and the white brethren say the influence of the work is manifest, as disorder among the people of my race is of very rare occurrence. I have always believed that the gospel obeyed would stop crime of all kinds. Sister Keeble was with me in this meeting, and did all she could to encourage me in my work.—M. Keeble.

Armona, Cal., August 15.—I am glad to report that the work all over the State of California seems to be gradually increasing. Brother J. H. Lawson has just closed a meeting at Riverside. Brother G. W. Riggs is preaching around Los Angeles, and wherever he goes and preaches good will follow. Brother Fuqua and Brother Witty are doing excellent work in Los Angeles. Last Lord's day I was with the Tulare congregation, and listened to a fine sermon by Brother Reno, of Kentucky, and one by Brother Dickson, of Dinuba, in the afternoon. It was an all-day meeting, a nice gathering, and will do good. The Fresno congregations, Dinuba, Madera, Bakersfield, Pomona, Ontario, San Bernardino, San Diego, San Francisco, Berkeley, Santa Rosa, Graton, Forestville, and many other places are all continuing the work of the Lord to his honor and glory. Brother W. W. Pace has done an excellent work in establishing new congregations in the past three years and is to be commended for his faithful service in the Lord's work. The Lord bless the work in California. May his blessings be upon all the churches and the workers everywhere.—L. D. Perkins.

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In editorial policy it stands for individual consecration, against ecclesiastic organizations, as the scriptural and best method of doing missionary work. It recognizes no organization but the church of Christ as a scriptural medium of converting the world and developing the Christian character.

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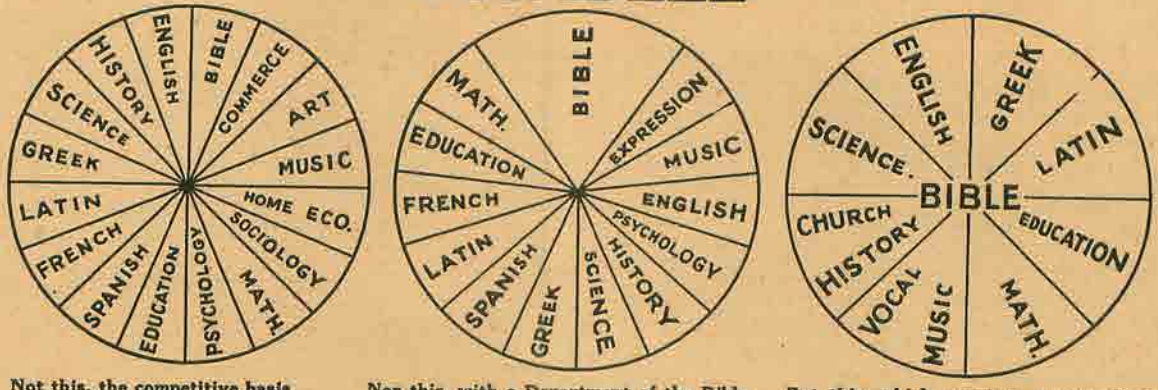

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OBITUARIES

ANDERSON.

Beulah Duncan Anderson, wife of Brother John Anderson, departed this life, at her home in Rector, Ark., on June 30, 1925, aged fifty-three years. The large concourse of relatives and friends present at her funeral bore mute testimony to the place she held in our hearts. Her friends never realized how much they loved her till she had left our midst. Her suffering was intense during the few days of her last illness, but she is now where pain and sorrow are not known. Her husband and children are not as those who have no hope. Her life was a shining example of Christian piety. Her husband, four sons, and two daughters are Christians. They have only to continue in the right to be able to meet their beloved wife and mother where all is happiness and joy.

A FRIEND.

COLEMAN.

Brother John Coleman, of the church of Christ, of Dunmor, Ky., was called upon to exchange worlds on July 9, 1925. Brother Coleman was born on April 27, 1865. He was married to Drucilla Martin in 1898, and to this union seven children were born. He leaves behind, to mourn their loss, a wife, mother, two brothers, two sisters, six children, and a host of others. He obeyed the gospel in 1912, under the preaching of Brother John Hines, and lived a consistent Christian until his death. Brother Coleman was very fond of the religious papers, especially the Gospel Advocate. He was always present at the worship on Lord's day as long as health permitted, and I never heard him refuse to do anything that he was called upon to do. Brother Roy C. Hyde, of Drakesboro, Ky., conducted the funeral services in the presence of a large crowd.

C. W. DEARMOND.

GAITHER.

Sister Sarah Gaither was born on August 27, 1860, and died on April 19, 1925. She leaves two daughters, Mrs. Charles White, of Ethridge, Tenn., and Mrs. Hale Lyle, of Memphis, Tenn.; also one sister, Mrs. C. M. Joiner, of Ardmore, Okla. She obeyed the gospel at the age of fourteen years and thus became a faithful member of the church of Christ. The funeral and burial were at the Bumpass graveyard, services being conducted by the writer. Sister Gaither was one among the best of Christian women. She suffered much in this life, but, being under the benign influence of that love that can suffer long and be kind, she never lost her patience. She was always cheerful and kind to everybody. No mother ever had greater love for her children. Our counsel to the dear children is that they follow mother as she followed Christ. Live for Christ and his cause as mother lived, and all will be well in the rest that remains sweet unto the people of God.

THOMAS C. KING.

STEWART.

Brother W. H. Stewart, of Lawrenceburg, Tenn., died at his late home, April 24, 1925, at the age of seventy-seven years and eight months. He leaves, to mourn his death, his wife; four sons—W. P. and C. L. Stewart, of Chicago, Ill.; Philip and Marshall, of Lawrenceburg, Tenn.; and five grandchildren. He was a member of the church of Christ from early life. Brother Stewart moved with his family from Indiana to Lawrence County near forty years ago. It is said by his neighbors that a better neighbor, friend, and citizen would be hard to find. Brother Stewart possessed some of the most prominent traits of a true Christian. First, that of humility. He was humble in mind. He occupied a very humble place in the walks of life. He had the spirit of sympathy; he wept with them that wept. He was long-suffering; and while he suffered long and much, still he was kind. "Love suffereth long, and is kind." He was tenderly nursed with tender hands and loving hearts.

THOMAS C. KING.

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CURRENT COMMENT

By JAMES A. ALLEN

Sister J. C. McQuiddy calls our attention to the following editorial, under the heading, "The House United," in a recent issue of the Saturday Evening Post:

Church union is an accomplished fact in Canada. The Methodist, Presbyterian, and Congregational denominations have been merged into the United Church of Canada. The membership of the amalgamated body will exceed two and and a half million, nearly a third of the total population of the Dominion.

The three churches have been moving toward union for more than twenty-five years. The impelling motive, without a doubt, has been the feeling that union is the very essence of the Christian faith and that the perpetuation of denominational differences was not in accordance with the practices of Christian principles. Back of that, however, were considerations of a pressingly practical nature. There was overlapping in the foreign-mission field and much duplication of effort in other directions. Small towns and villages had sometimes two or even three denominational churches where one would have sufficed. One result of this multiplication of impoverished little churches was a starvation scale of remuneration for the ministers of rural congregations. Granted that the theological differences could be settled, there were the soundest of reasons for the union of the three churches, but it took many years of controversy and campaigning to reconcile the denominationalists to the loss of their cherished identities. The Methodists, naturally enough, hesitated to abandon their heritage as the bearers of the banner of Wesleyan reform. Nevertheless, the Methodist Church of Canada reached an accord on the subject as early as 1911, when the Congregational Church also swung into line. The Presbyterians found it harder to make up their minds. The unyielding faith of the Covenanters was theirs, and it was not until 1923 that a decision in favor of union could be reached. The vote in the Presbyterian General Assembly was four hundred and twenty-six for union and one hundred and twenty-nine against. Most of the antis have decided since not to go into the United Church camp, and a small Presbyterian Association will remain to follow without deviation or compromise the teachings of John Knox.

The theory of union is that one church can be broad enough to harbor within itself many divergences of belief on minor points. The successful culmination of the movement in Canada should have a marked effect on church organization the world over. It unquestionably will stimulate the tendencies toward union which have existed in other Protestant countries, and the results of the "high adventure," as the Canadian leaders term it, will be watched with the keenest interest.

The merger of the majorities of "the Methodist, Presbyterian, and Congregational denominations" of Canada "into the United Church of Canada" could not be called Christian union. The merger was not formed on the basis that constitutes the grounds upon which all Christians can unite, nor was the politics employed in bringing it about the sort of procedure that leads to Christian union.

If, really, the editor of the Post is correct in saying that "the impelling motive, without a doubt, has been the feeling that union is the very essence of the Christian faith and that the perpetuation of denominational differences was not in accordance with the practices of Christian principles," then "the impelling motive" was commendable and was worthy of a better issue than the one to which it came. While this merger of three denominations into one is not Christian union, at the same time it is an encouraging indication when great denominations begin to realize the sin of disunion and division.

But a sinister aspect is given to the aforesaid merger by the mere mention of the fact that, back of this "impelling motive," there "were considerations of a pressingly practical nature." Through the merger of the three denominations matters were so adjusted that, for instance, in small towns where there had formerly been "two or even three denominational churches" with "a starvation scale of remuneration for the ministers," instead of three churches paying three pastors a "starvation" price, the consolidated church fattens the salary of one pastor. As "it took many years of controversy and campaigning to reconcile the denominationalists to the loss of their cherished identities," we can but infer that at least some part of the "controverting and campaigning" was done by the pastors who were to profit by the arrangement.

But the whole thing is based on a mistaken idea of what constitutes Christian union. The oneness for which the Savior prayed cannot be brought about by "politicking" and campaigning carried on by men who are to profit financially by a majority vote. It is an absurdity in fact and a travesty on both language and logic to denominate anything as "the theory of union" that is based on the assumption "that one church can be broad enough to harbor within itself many divergences of belief on minor points." "Divergences of belief" on any "points," whether they are major or minor, is impossible in a unity of faith. And who is to settle the "divergences of belief" in what constitutes "minor points?" Generally things that "campaigners" consider to be "minor" are considered to be very *major* by those who are actuated less by the spirit of the world.

The main thing in bringing about Christian union is for men and women to become united to God. All who become united to God, by the same act become united to one another. The same thing that unites a man to God unites him to all of God's children. God forbids division and disunion among his children. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that

ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.)

There is the width of the heavens between the unity that exists in the family of God and the consolidations, amalgamations, and mergers to establish which interested parties plan and conduct campaigns for the purpose of polling a majority vote. The United Church of Canada is not united, but is a polyglot of discordant elements that has but added to, instead of decreased from, the baneful divisions of the religious world.

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OUR CONTRIBUTORS

THE ISHIGURO MISSION.

BY S. H. HALL.

In connection with what was said in the Gospel Advocate last week in behalf of the great work Brother and Sister Ishiguro are doing for the Japanese people in Los Angeles, Cal., I am giving our readers a letter recently received from Sister Hettie Lee Ewing. She is one of our best Texas Christian girls, and her financial backing in this work is being sponsored by our good brother, C. W. Sewell, of Corpus Christi, Texas, with other Texas friends. She is studying the Japanese language and customs under Brother and Sister Ishiguro with the idea of going on to Japan sometime next year. In her letter, which is here given in part, she says:

Dear Brother Hall: I am in receipt of your check and letter, both of which I appreciate very much. I will write and thank Sister Brooks for the help right away.

You have asked me to write you a newsy letter about the mission work here. . . .

For one, I have been proud of the fact that I was a member of the one true body of Christ, but not until the last year or two have I come to realize that I was trying to enjoy the blessings of being in that one body without doing all of God's will. I have come to realize that during the years that I have been a member of the church of Christ I have been shirking my part of the great commission, "Go ye, . . . and teach all nations;" that it is there in the word of God just as surely as is "repent, and be baptized," and that it is there now just as surely as it was when first spoken; that it means me just as surely as it meant Peter; that it means red men, white men, black men, and all others, "for there is no respect of persons with God."

The church of Christ has begun a work in Los Angeles which is doing its part in fulfilling the commission. It is a work to be proud of, because it has something here that is not to be found in very many places. It has a growing congregation among the colored people, with a resident preacher, Brother Cassius, who is a splendid worker. It also has a growing congregation among the Japanese people, with a resident preacher, Brother H. Ishiguro, who is another splendid worker. Even here, however, our efforts to spread the gospel are meager compared with what we are able to do and with what is our duty. God's children are asleep on the job. They are not thinking, and they are losing precious time and precious souls by not uniting and doing their best, as they would do if it were a worldly project that would give them worldly gain.

Brother Cassius is doing a wonderful work, with a very poor support for a living. However, the colored brethren have been able to build a good house to worship in; and we all know what a great help it is to have a good, pleasant meeting place. Brother Ishiguro is doing such a great work among his people, while he has not the room, nor the kind of room that he needs, in his home for his work. The Sunday-school classes are growing. We have about fifty enrolled at present, and hope to have many more when cool weather sets in. He has four Sunday-school teachers now, whereas he has had only three heretofore. His rooms are too crowded already. What will they be when all get to work and carry out their plans to enlarge the enrollment? His daily classes are scattered; and although he has a car now and can reach more people, still he needs a building to invite them to for worship and study. Near his home there is an expensive building going up for the Methodist Japanese mission work. It is costing something like forty thousand dollars. And there are other good buildings of denominations near him which are something for those denominations to be proud of. Why can't we do something like this and reach many more than we can ever reach under the present plan of work?

I have been in Los Angeles nearly two months, studying the Japanese language, customs, and character. I enjoy the work more each day, and I see the great opportunity each day getting larger and more promising. It isn't necessary for all to teach at home, and it isn't necessary for all our efforts to be put on one people, but it is necessary for all to teach everywhere and to everybody.

The mission field is open here just the same as in Japan or elsewhere, but doing it here does not relieve us of our duty over there. I feel that there are others who could come here and work, where they will still be in their homeland and where the climate is pleasant and the Christian fellowship is great, while they could not go to a foreign land. I can go, if God is willing, and so for this reason I am planning to go either in the spring or late in the summer of 1926. I do not want to leave my place here vacant, though. I want some one to be ready to come and work with Brother Ishiguro.

Your sister in Christ,
HETTIE LEE EWING.

I am glad to state that one of the sisters of the Central church of Christ in Los Angeles, Sister Belle Ragsdale, has decided to take up the study of the Japanese language with Sister Ewing and prepare herself for more effective work in this mission. This is what she should do. She lives there, and can live at home with her people and help in this work. May others follow this splendid example.

But from reading Sister Ewing's letter, you are again impressed with the sore need of a permanent home for this work. We must have it. It will not take forty thousand dollars, the amount the Methodists are putting into their building. Again I say that I think twelve thousand dollars will put this over for us, so far as our needs will be for a number of years. Making this not only a mission, but a school in which those who contemplate going to Japan are to get the needed preparation, may in time demand more buildings. But we do *now* need a small chapel, with five or six recitation rooms annexed and with living quarters for Brother and Sister Ishiguro, all connected. This will increase their opportunities and powers a hundredfold and save the fifty dollars monthly rent we are now paying.

Who will help us raise this amount? How many will give one thousand dollars each? Who will give five hundred dollars, two hundred and fifty, or one hundred dollars, to this end? As stated before, I want no money just now. Just drop me a card, giving me your name and address and the amount we may call upon you to give in cash. If you want to pledge so much to be paid monthly, that is all right. The brethren are looking into the lot situation, and as soon as they have their hands on the best bargain we want to close the trade. You will be notified in due time to whom to send your checks. Address me at 820 Woodland Street, Nashville, Tenn.

OLD HICKORY CHURCH OF CHRIST.

BY T. J. WARDEN.

A wonderful opportunity for Christian service has developed for us recently, an opportunity of which we are eager to take full advantage. A few years ago we started a mission at Old Hickory, about sixteen miles from Nashville, the site of a former powder-mill community used by the government during the war. Although during the past few years the community has for the most part been inactive commercially, the mission has been a source of great joy and inspiration to the people remaining in that section. Many fine meetings have been held and the attendance and spirit have been splendid.

Within the past year the Du Pont interests have been actively engaged in building there a great silk mill, which, when completed, will house in the community upward of twenty thousand people. Some units are now running, and others are being added as rapidly as possible. Here indeed is a great field for God's work. When the Du Pont plans became definite, we called upon them, requesting that they set aside a suitable plot of ground so that we might erect a church building. We found that they were willing to allot ground for only one church, the one which by the demand of the people of the community seemed most to be desired.

Their letter explaining their stand in the matter and the conditions under which our church would be acceptable to them is reproduced herewith:

Du Pont Rayon Company (Incorporated), Old Hickory, Davidson County, Tenn., May 27, 1925.—Mr. A. A. Crawford, Old Hickory, Tenn.—Dear Sir: On April 23 you and Mr. A. M. Wilkes called at this office relative to a possibility of obtaining ground in our community upon which to build a church.

We stand perfectly willing to set aside ground to be used for church purposes only, if there is a demand for this church. At the present time we could not set aside ground for three or more churches, but are willing to set aside enough ground to take care of one church in the beginning, and later on are willing to take care of more churches if necessary. Our policy in this respect is briefly as follows:

We would set aside this ground for a period of years for a nominal figure of one dollar, the ground to be used for church purposes only, and would revert back to the company at any time it was not used for church purposes. We would expect that the organization interested would submit to us plans for approval of their building, and also very definite plans of how they propose to finance the building.

The first church to be built will be built by the organization which is representative of the largest number of people in the community, and which also has the greatest financial strength, or is connected in such a way with financial interests that the completion of their project is assured. Since we cannot at this time set aside three or four tracts for churches, it is, I believe, obvious that we must be sure that a project to be a church once started is sure of completion, at least as far as the financing of the building is concerned.

If you want more definite information, I should be pleased to supply it. Very truly yours,
HOWARD J. WHITE,
General Superintendent.

We are very happy to say that since this letter was received our church has been the one selected, and plans have been drawn up for a church building that will fulfill the needs of the community and the conditions of the Du Pont interests.

The building will cost about eight thousand dollars. The members of the mission church, sixty-two in number, have succeeded in raising two thousand dollars, and good friends and brethren in Nashville and other near-by communities have willingly subscribed more than forty-five hundred dollars. So that we are now prepared to begin building, but lack about fifteen hundred dollars for completion.

We are facing such an unusual privilege in bringing the Word thus to a whole community that we feel sure this comparatively small amount remaining will be readily subscribed by our friends in the faith.

Brother Warden and the disciples at the Powder Plant were very fortunate in having the Du Pont people select the church of Christ as the one to be given the lot upon which to build. Brother Warden and those with him have assured the Du Ponts that they would be able to build. As Brother Warden says, they lack about fifteen hundred dollars of being able to finish building.

Old Hickory will be a town of about twenty thousand people, and a building there would be a great help in carrying on the work. Any persons who are interested may address T. J. Warden, care of the Williams Printing Company, Nashville, Tenn. J. A. A.

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ORPHAN AND DEPENDENT CHILDREN.

BY J. W. FRY.

Service to humanity deserves the sincere consideration and coöperation of every Christian, and each should bear in mind the question to self: What am I doing to bless the lives of others? There are many ways and means by which every Christian can do good by following in the footsteps of Jesus, who went about doing good. Orphan, dependent, and neglected children are brought into the world by no fault of their own, and forced to grow up as best they can without the proper nourishment and under bad influences, causing them to fall short of developing into good citizens.

The Tennessee Orphan Home is doing its best to help all the children it can with its present resources. With more coöperation and fellowship, more children will be helped. Efforts are made to find Christian family homes for children who are inmates of the Tennessee Orphan Home, which is a home for orphan, dependent, and neglected children; so, when they do not fit in the family home in which they have been placed, they are brought back to the Tennessee Orphan Home, and later tried in other homes until a congenial home is found. So those taking children from the Tennessee Orphan Home run no risk of getting a permanent burden placed upon them. We trust more Christians will feel like a good brother and wife who visited our Home recently and stated that they had five children of their own and aimed to take one from this Home, as they believed they would be able to bring up and develop another child. If such a desire to help others obtained among all Christians, there would be very little need of an orphan home other than to admit children and prepare them to go into family homes.

The work of the Tennessee Orphan Home was commended in a letter from Dr. R. R. Reeder, who for thirty years has been active in directing the welfare work of caring for children in orphan institutions, in which he says: "I should think from the description of the work of your institution it is rendering a great and efficient service to dependent children. Your home is certainly not an institutionalized place, and the stress you put upon family placing clearly shows an up-to-date point of view. These are my conclusions after many years of service in behalf of dependent children."

Rearing children is a great God-given work, in which all Christians should take an active part, either by taking into their homes neglected children or helping those engaged in that work. Communities and congregations can frequently help a widowed mother keep her children together and develop them into useful men and women. Where children have a good, Christian mother, physically able to work and guide her children, no institution can ever take the place of such a home. Those helping such a mother and children will be rewarded in this life and that which is to come. Where the mother is not qualified to develop her children, they can be placed in the Tennessee Orphan Home until good family homes can be found for them, and supervision and oversight of the children will be given in order that they may have the advantages of a common-school education, with proper food and clothing, so they may grow into useful citizens.

OUR MESSAGES.

James C. Dixon, Elkmont, Ala., August 28: "E. O. Coffman, of Lawrenceburg, Tenn., recently closed a good meeting at this place with one addition. O. C. Lambert, of Waverly, Tenn., closed yesterday morning at Corinth Church, near Athens, with forty-four additions. Twenty-one came into the church at the last two services. He began last night at Ephesus, near Athens. From there he will go to Athens to begin on the first Sunday in September. M. A. Creel, of Cullman, Ala., closed last Saturday at Cartwright, near Athens, with nine additions. He is now in a good meeting at Pettusville, near here, with four additions to date."

J. B. Austin, Scott's Hill, Tenn., August 15: "John Taylor has just closed at this place with twelve additions—eleven men, six of whom are heads of families. I am to work in the Adamsville high school the coming year. Send the Gospel Advocate to me at that address."

Horace W. Busby, Justin, Texas, August 23: "I am now at this place in a good meeting, with large crowds attending. One thousand or more present last night. This is my sixteenth meeting since the first of January, with about three hundred and twenty-five baptisms. From Justin I go to Glenwood, Fort Worth."

R. L. Colley, Rector, Ark., August 26: "I have just closed a meeting at Pleasant Valley, near Greenway, Ark., with nineteen baptized and six restored. I am now in a mission meeting about four miles east of Rector, with five baptisms to date. I will go from here to Bethel Springs, Tenn., where I will meet N. V. Parker (Primitive Baptist) in a four-days' debate."

Charles Taylor, Paducah, Ky., August 25: "Since last report I have held meetings at the following places: Melber, Ky., with fourteen baptisms; Paducah, Ky., four baptisms, four by membership; Calvert City, Ky., eight baptisms; Christiana, Tenn., two baptisms; Rock Hill Church, near Murfreesboro, Tenn., four baptisms. I go next to Gilbertsville, Ky. Success to the Gospel Advocate."

Thomas J. Wagner, Rockwood, Tenn., August 27: "The tent meeting at Spring City closed last night, with nine members found who showed a willingness to bind themselves together to start a congregation worshiping 'as it is written.' Besides these, about thirty-five made the good confession, most of whom were baptized, a few claiming to have had scriptural baptism. Brother Paisley did some able preaching."

John B. Hardeman, Franklin, Tenn., August 26: "The Jones Chapel meeting closed last night. I am to return home (Sedalia, Ky.) to begin my eighth session of school. During the past two months I have held meetings at the following places: Farmington, Ky., with four added; Providence, Ky., eleven baptisms; Antioch, near Murray, Ky., eight additions; Green Plains, near Hazel, Ky., sixteen baptisms; Jones Chapel, four additions."

C. R. Nichol to C. H. Woodroof: "It is my wish to serve you at any time it is within my power, and you should feel no hesitancy in calling on me for anything I am able to give. It is, my boy, for the cause of Christ we both labor, and in that work my life is given. Then use me as you can. Not many years and I will have passed on to my reward; and if I can leave some of the things I have learned in your hands to continue the work, I shall be glad."

W. S. Long, Detroit, Mich., August 20: "Married, at the home of the bride's uncle, 5456 Avery Avenue, on the evening of August 18, Mr. Walter Schofield to Miss Elva Thompson. Both are faithful members of the Vinewood church of Christ. Brethren who desire to direct their friends to the Vinewood Church in Detroit may tell them to take the Baker car and come to the corner of Vinewood and Dix Avenues, or they may call Lafayette 6316-W."

E. N. Glenn, San Diego, Cal., August 24: "I heard F. B. Srygley yesterday at the Sichel Street Church, in Los Angeles. The house was filled to capacity. There was one baptism at the morning service. We enjoyed lunch and the afternoon with the church people in the park. Brother Fuqua is planning to be with us at our all-day meeting in San Diego on September 6, and will preach a few nights. The church is located at Herbert and University Avenues."

A. T. Hamiter, Gainesville, Fla., August 21: "I closed another splendid meeting at Newton, Ala., on August 16, and I am now in a mission meeting at Benevolence, Ga. None there had ever listened to a gospel sermon before. I shall probably go to Hazelhurst next for a mission meeting. I am sure this will reach the ears of some churches who will willingly donate to the support of these meetings. If not, I am already committed to the work, and I believe that the Lord will provide."

Book on Evolution, edited and compiled by E. A. Elam, containing articles from brethren who have studied the question, is in course of preparation and will be ready for distribution in three or four weeks. It will be printed in large, clear type, substantially bound in full cloth, and will contain about 275 pages. The price will be $1.50.

QUERY DEPARTMENT

BY H. LEO BOLES

(1) Please explain 1 Pet. 5: 5. Do the words "Younger" and "elder" mean in the Lord, or are they used with respect to age? (2) Is "elder" here the same as "bishop," or does it refer to age? (3) Does God's word teach that the younger should listen to the teaching of the older, when the older teach the truth? (4) Should the leaders of a church be the older members?—H. E. McCOLLUM.

1. The scripture referred to is as follows: "Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble." (1 Pet. 5: 5.) Younger people in the church are to be respectful to older people. Older people in the Lord are supposed to have more experience, knowledge, and wisdom, and are, therefore, prepared to instruct and guide younger Christians. It also means that younger members are to honor and obey the elders of the congregation. Macknight, in his commentary, says: "As in the preceding part of this chapter the apostle, by an elder, means a person holding a sacred office, such as a pastor, or teacher, it is reasonable to think that he uses the word in the same sense here."

2. Yes. "Elder" here is from the same word that designates "bishop."

3. Yes. Of course, this implies that the elders teach the truth of God.

4. Yes. The older ones are better fitted in age, experience, and wisdom, if they have been trained in piety, than the younger members.

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In the Gospel Advocate of April 9, 1925, you were asked to "tell how the loaf should be made for communion services on Lord's day, giving the scripture, chapter and verse." You state positively that "there is no scripture telling 'how the loaf should be made for communion services on Lord's day.'" (1) Is it a good work? (2) If so, is the man of God "furnished completely unto every good work?" These questions are in my mind in regard to what you say about the fruit of the vine also. You also say that "we may know that unleavened bread will be acceptable." If "there is no scripture telling 'how the loaf should be made for communion services on Lord's day,'" how may we "know that unleavened bread will be acceptable?" If "we may know that unleavened bread will be acceptable," why not always use that which "we may know" will be acceptable? You also say that "other kinds of bread might be used." I suppose you mean acceptably. How may we know that "other kinds of bread might be used" acceptably?—A. J. TRAIL.

Our brother has possibly unintentionally violated some of the regulations which should govern the Query Department. It is not the province of this department to argue questions, but to answer in a brief way questions which are asked for information. However, we know Brother Trail to be a good man, and we are giving space to his argument and question.

1. Yes. It is a good work.

2. Yes. Paul says: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) Brother Trail is a physician, and a good one, too. Let us test his argument by asking him a few questions. Is it a good work to treat a case of typhoid fever. Is the man of God furnished completely unto every good work? Will Brother Trail give the chapter and verse that states how to treat a case of typhoid fever?

If our brother knows of a scripture which teaches how a Christian is to prepare the loaf (or bread) used in the Lord's Supper, I shall be glad to have him do so. If he knows of a scripture which commands a certain kind of "wine" or "the fruit of the vine," I should like for him to name the scripture. Brother Trail knows—and we all know—that there is no scripture in the New Testament describing the kind of bread to be used or fruit of the vine to be used. It is very probable, as I have stated more than once in answer to this question, that unleavened bread was used by our Savior in giving the Lord's Supper the first time, or eating it with his disciples just before his betrayal, as all leavened bread was to be excluded from the homes at the passover. Only unleavened bread was to be used at the passover, and the Lord's Supper was instituted at the passover; hence the very strong probability that the Savior used unleavened bread. But how does Brother Trail know that the Savior intended that no other bread should be used on the Lord's table down through the ages except unleavened bread? The New Testament nowhere specifies the kind of bread to be used. How does Brother Trail know that the Savior intended that his disciples could not eat the Lord's Supper acceptably without having unleavened bread? Brother Trail does not know and cannot know that the Savior meant to forbid on the Lord's table the use of any and all kinds of bread. When he says that only unleavened bread shall be used in the Lord's Supper, he is legislating where the New Testament is silent; he is imposing a law upon God's people that Christ and the Holy Spirit did not ordain. It is a fearful thing to press our own opinions and legislations upon God's people, putting a yoke upon them which Christ did not authorize, and doing this oftentimes to the disturbance and disruption of the body of Christ. I said that it was safe to use unleavened bread because of the strong probability that Christ used it, and that we would be safe in using just what Christ probably used. I have not said—I would be afraid to say—that no other bread is acceptable to the Lord, since Christ, the Holy Spirit, and inspired writers have not instructed on this question.

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Should a church have a treasurer and keep money in the treasury to pay for its annual meeting?—X.

It seems that every congregation should have some one who looks after and keeps the money which is contributed from time to time. A church that is active in the Lord's service must make contributions to the poor and distressed, as well as supporting the preaching of the gospel. Emergencies arise in a congregation and urgent demands are made by the distressed. There should be enough in the treasury to take care of these cases of emergency. Paul said to the church at Corinth: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) Dr. Macknight translates these verses as follows: "Now, concerning the collection which is for the saints, as I ordered the churches of Galatia, so also do ye. On the first day of every week let each one of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be then no collections." A treasury implies a treasurer. It seems that it would be a wise thing for the church to have money in the treasury for its annual meeting. No church should ask a preacher to come and hold a meeting without being willing to support him, and the support should be ready when the preacher arrives, so that the time and attention of all the members could be given to the meeting in order that the meeting be a success.

YES, I JUST WONDER, TOO.

BY J. N. ARMSTRONG.

I heartily commend Brother Billingsley's "I Just Wonder" that appeared in the Gospel Advocate of June 11.

Blessed is the preacher of the gospel—yea, the Christian—that can keep those two "attitudes"—namely, one of that unswerving devotion to truth that kindly but firmly abhors all evil, one that always supports the right and that clearly and unmistakably identifies himself with them that hold to truth, but at the same time keeps an attitude of compassion, long-suffering, sympathy, and helpfulness toward the wrongdoer, void of any compromise. Jesus our Lord was all of this. Every wrongdoer into whose presence the holiness of our Lord came felt the disapproval of our Lord, but at the same time recognized in him a compassionate friend.

Truly it is not easy to reproduce the life of our Savior in these two attitudes to the sinner. It takes skill to instruct in righteousness, to reprove, to correct, to rebuke the church and the world, and keep manifest in it all the desire to help and bless the wrongdoer—to save him from his error.

But, as Brother Billingsley implies, when one has done his best, one must not expect to keep the good will and friendship of all. No one was ever hated more bitterly than was our Lord, though he always sustained in perfect poise the two attitudes toward those whom he taught.

A firm, steadfast life against the world's evils, though it be lived with the gentleness and compassionateness of Christ himself, will arouse antagonism, bitter opposition, and hatred. Even as our Lord said to his brethren in the flesh: "The world cannot hate you; but me it hateth, because I testify of it, that its works are evil." (John 7: 7; see, also, Matt. 10: 34-39.) It is altogether an error for us to conclude that one can preach and live the truth in a wicked world like ours and not be hated and despised as was our Lord; yet there is a strong feeling among "us"—many are afflicted with it, I fear—that if one be wise, prudent, and kind, one can avoid such antagonism and keep the friendship of all. If it were so, it would be a reflection on our Lord's wisdom. For think not, my dear friends, that the life of the world has changed. It may have donned a new dress, but it is still "enmity with God." "The friendship of the world is enmity with God." And he that "would be a friend of the world maketh himself an enemy of God." (James 4: 4.)

So strong is the conviction in many that, if a man is prudent, wise, and kind in his manner, he can avoid antagonism and keep the friendship of all, and yet preach and live the truth, that when a man does find himself opposed, antagonized, and in trouble, he is at once declared radical, extreme, or imprudent, when, in reality, these things came upon him through his unfailing faithfulness to the word of God. His only way to have been "wise" and "kind" would have been to wink at evil and to compromise with gross wrongs. Sometimes I know men find themselves in serious trouble because they threw monkey wrenches into the wheels of the machine. I am making no excuse for the unnecessary arousing of antagonism and trouble; but for preachers to believe they can preach the truth needed so wisely, prudently, and sweet-spiritedly that they will be loved by all is a dangerous error.

Certainly one can preach for a church for an indefinite number of years and get along with that church and be loved by all the church. He can, also, preach truth, *always preach truth*, but he may find himself *selecting* the truth that will not disturb the congregation; that will leave them alone in the things they want to do, in their business, in their social life, and even in their religious life.

For instance, he may know that the young people of that congregation frequent the mixed swimming pool or beach; so he will wink at that evil, or he may vulgarly joke about it and pass it up at that, and keep the young people on his "side." But he who positively stands against the life of the world and teaches against it with no uncertain sound will find the water boiling around his head. It is well for the servants of God to say to themselves now and then: "Am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ." (Gal. 1: 10.)

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

The Jones Chapel meeting began on the first Lord's day in August and closed on Thursday after the second Lord's day, at the water. Ten were baptized and three restored to fellowship. Of the number baptized, three were Methodists and one a Baptist. This was the fifteenth meeting in succession at that place and was by no means a failure. Large audiences, especially at night, gave good attention to the preaching. There is one thing I can say about the Jones Chapel congregation that I can't say of all others that I know: the plainer and stronger the preaching, the better they like it. During the meeting a report was circulated that the congregation called me to time and told me that if I did not soften down and stop such plainness of preaching they would stop me. The devil never started a bigger lie. Never in my life did I try harder to expose false teaching, false conversions, and false worship, and to get the plain, simple facts before the people. The plainer I put it, the better the congregation enjoyed it.

I am sorry to say that I know of many congregations in West Tennessee that will not indorse such preaching, but will condemn it and pass the preacher up that will preach it. God wants fighters. The fight is on, and on to stay, unless the people of God will line up, take the sword of the Spirit, and go into the fight to stay till the finish. In nearly all the congregations in West Tennessee there are members so full of sectarianism they will not "endure sound doctrine." It would be a blessing to the congregations if these "milk-and-cider" members would go where they really belong—into sectarian bodies. Not long ago I was speaking to a great, good, gospel preacher, and I asked him who was to blame for such conditions. He said: "Elders and preachers." The more I think of his answer, the more I see he is correct. All sectarian bodies have some truth, but no one of them nor all of them have all the truth. There is but one church on earth to-day that has all the truth, and that is the one built by Christ Jesus the Lord. No man or woman on earth has a scriptural right to belong to any other than the one Christ built. To do so is to say that man can build a better church than Christ did.

A few days ago I had the pleasure of hearing Brother J. Paul Slayden preach at Glass. I cannot remember when I heard a sermon that did me more good than the one he preached. His subject was, "The Boldness and Courage of the Apostles." To say that Brother Slayden is a bold proclaimer of the gospel is to put it very mildly. He certainly is a great man and a great preacher. There are places, however, that he won't fit in. I get some encouragement out of this, as there are places I do not fit in. To be plain about the matter, I am truly glad I do not. Automobiles, bathing places, dance halls, and smooth preaching are all to be reckoned with by the gospel preacher. When the few old members pass off, I fear there will be a great departure from the old Jerusalem gospel—the "simplicity and purity" of the worship.

The Lord willing, I am to begin a meeting next Lord's day (August 23) at Oak Ridge, and on the second Lord's

day in September I am to begin a meeting in Kentucky Bend.

Brother Smith, of Martin, Tenn., held a week's meeting at Hornbeak while I was in Lake County. I did not get to hear him while he was here. However, the brethren say he did some fine preaching. Two were baptized and one restored to fellowship.

If the prize (heaven) is not worth fighting for, it is worth nothing. Who, then, is willing to fight to the end? I am doing what I can to hold the congregation in line and prevent a rupture in the body or a departure from "the faith." Pray for me.

FRUITS MEET FOR REPENTANCE.

BY PRICE BILLINGSLEY.

1. Not able to look up. (Ps. 38: 5; 39: 9; 40: 12.)

2. Covered with confusion. (Jer. 3: 25; Dan. 9: 7; Ezek. 9: 6.)

3. Confounded and cannot open mouth. (Job 40: 4; Jer. 22: 22; Ezek. 16: 63.)

4. Remembers evil ways and loathes self. (Ezek. 9: 4; 20: 43; 36: 31, 32.)

5. Abhors self and repents in dust and ashes. (Job 42: 6.)

6. Turns with fasting and mourning. (Joel 2: 12; James 4: 9.)

7. Cleanses hands and purifies heart. (Job 11: 14; James 4: 8.)

8. Sorrows after godly manner and clears self. (2 Cor. 7: 9, 11.)

9. In sorrow declares the sin. (Ps. 32: 5; 38: 4, 5, 18; 51: 3.)

10. Acknowledges offense and seeks God's face. (Hos. 5: 15.)

11. In shame bears God's indignation. (Jer. 31: 19; Mic. 7: 9.)

12. Humbled and accepts punishment. (Lev. 26: 41; Lam. 3: 39.)

From a close study of these and related scriptures and a knowledge of present-day church conditions, it is clear that vastly more is involved in repentance than is commonly thought. Possibly our teachers do not give a tithe of consideration to the subject which it demands. Many congregations wink at sin; describe it in mild, inoffensive terms; or ignore it altogether or cover it up with hush and polite whitewash. This, when what is required is that in shame and mouring they should rise up and cast it forth with all their might. Rude public exposure can heal it and withhold from worse things. I admit that these works answerable to amendment of life seem at the time exacted killingly exorbitant and well-nigh impossible of being rendered. So steep is the divine price of repentance that most are unwilling to pay it. Yet the Lord's hand is cruel that it may be kind; these fruits of repentance are just and right, and in the long run kind, seeing it is the only way to pardon, honor, and full restoration.

Sins known to the public cannot be put away by some convenient private arrangement. Nor do they go out of date. The Lord must cancel them, which he does only when the full price of repentance is paid, or they eat the soul to eternal damnation. And he who genuinely repents of his sins never attempts to excuse himself, or hedge, or dodge, or hide. He does not wish the shame hushed up and forgotten, or resort to crafty device to put it out of mind. He does not use mild terms in describing them, or ambiguous phrases in the matter of their settlement. Not the repentant man! Instead, cost what it may, he wants men to see the fruits of his repentance and to know that he has reformed. His confession does not have a string to it; he surrenders unconditionally by specifically naming his transgressions and in shame renouncing them, and wherever possible he makes restitution. And then, with spite toward nobody, he accepts the hard lot which through disobedience he has brought upon himself.

The penitent must name his own particular wrongs. "He shall confess that he hath sinned in this thing." (Lev. 5: 5.) "Tell what thou hast done." (Josh. 7: 19.) "Confess your faults." (James 5: 16.) "If we confess our sins." (1 John 1: 9; Prov. 28: 13.) In no uncertain terms one must own to and declare his own sins. This is the Lord's way of strengthening the erring from another fall and helping others to have confidence in him. If this is the law (and it is), then let it be understood that he who does not bring these fruits is a condemned impenitent, cowering in the bondage of divine disfavor, regardless of what is believed about him or what he says. This in connection with my article on immoral preachers.

A TRAGEDY.

BY H. LEO BOLES.

The following is a letter written by a young lady to her grandfather. This young lady was trained in a home that believed in God, in Christ, and in the Bible as the word of God. She grew up and was finally placed in school under teachers who do not believe the Bible. These teachers with their theories have completely destroyed her faith in the Bible. What a tragedy! It is one of the saddest tragedies in the life of any one to have his or her faith wrecked in God and the Bible. Such was the effect of the training that this young lady received. Isn't it bad for Christian parents to place their children under such influence?

I think that parents commit a crime against their children when they place them under such godless influence before their faith is well grounded in the Bible. Greater is the crime committed by Christian fathers and mothers when they place their children under such influence as will destroy their faith in God and the Bible, when they could place them under Christian teachers where the word of God is respected and taught daily, so that their faith may be strengthened in God and the Bible. The letter reads as follows:

Seattle, Washington, October 12, 1924.—Grandpa Dear: I am in a perilous state, and in my distress I am coming to you to seek the truth. I am in doubt as to the existence of God. Grandpa, you must remember that *I* am a product of the *age*, and in school having studied the beginning of the world and the evolution of man, it is a little difficult to read Genesis and believe what I find there.

H. G. Wells has something to found his statements upon; the Bible has nothing. I believe that Jesus Christ lived and preached the gospel, just as Confucius, Buddha, and Mohammed lived and preached a good and pure religion. If Christianity is so great, grandpa, why are the blackest pages in history accounts of its wars? Why is it that Christianity is but a few hundred years younger than other pagan religions and is yet embraced by such a comparative few? There are millions of *devout* Mohammedans in Arabia; are there millions of *devout* Christians in America? I go to church and wonder how many there even know the Ten Commandments, and if so, how many follow them. The Lord gave these commandments for the people to live by: are there any that do so?

I have read the Bible through with no great understanding of its inner meaning, but with the simple, direct mind of any girl of twenty. I found few great words and few figures of speech; in fact, the Old Testament is just an interesting account of a very tragic people. Do you think it possible for me to believe in evolution and in God? Write me a letter, grandpa, and explain everything you can; for I am anxious to learn the truth, and only wish you were here to talk with me.

Great music and works of art live, and are as good and perfect to-day as they were in the beginning because they "ring true." There is something in them that touches the heart of every human being. If a thing does not live through the ages, then it does not deserve to; and I believe religion to be deteriorating. The greatest men to-day are not those inspired by God. They are not even reli-

gious men. I am with the multitude, grandpa. My life is being lived to the best of my ability, because in giving happiness it is returning to me a thousandfold. After this life I anticipate nothing other than to fertilize the earth. Lovingly, EVELYN.

As stated, this letter was written by a schoolgirl to her grandfather who now lives in Nashville, Tenn. I repeat that this reveals a sad tragedy. How sad for one to give up faith in the Bible and turn to the theories of man! Such is the result of much of our modern-day education.

I am not attempting to answer the questions asked in this letter. A book is being prepared by the Gospel Advocate Company on the question of evolution which will fully answer the questions raised in this letter. This book will be from the press within a few weeks.

OUR MESSAGES

Hall L. Calhoun began a meeting at Sharon, Tenn., last Lord's day.

Zellner English recently held a good meeting in Bell's Bend, in this county, with nine baptisms.

O. H. Tallman, Springfield, Tenn., August 24: "Three more baptized and one restored this week."

J. E. Wainwright, Shreveport, La., August 24: "Thirteen baptized and five restored at Kosse, Texas."

George Nichols, Cordova, Ala., August 22: "Twenty-five were baptized and twelve restored at Cleveland."

S. P. Pittman recently closed at Flat Rock, Nashville, with two added to the church and much good done otherwise.

Ben West, Rockport, Texas, August 19: "One was baptized at Sinton Monday. I began a meeting here last night."

N. B. Hardeman began a tent meeting at Portland, Tenn., last Lord's day. Elam Derryberry is leading the singing.

J. V. Armstrong Traylor closed the meeting at Beechwood, near Bellbuckle, Tenn., on Sunday night, with one addition.

George W. Graves, Nashville, Tenn., closed at Bloomington Springs, Tenn., with five baptisms. He then began at Hillsboro.

H. M. Phillips closed near Tigrett, Tenn., with thirteen baptisms. He began at Philadelphia, near Lebanon, Tenn., on Tuesday night.

L. L. Brigance closed at Trinity Lane, this city, on Sunday night. The attendance was good throughout. There were two restorations.

R. E. L. Taylor closed at Jacksboro, Tenn., with ten baptisms and eight restorations. He began at Morrison, Tenn., last Lord's day.

W. A. Record, Homberg, Ill., August 15: "I must again praise the quality of the Gospel Advocate under its present management. It is fine."

J. H. Stone, Haleyville, Ala., held a seven-days' meeting at Walker's Chapel, eight miles east of Haleyville, with one baptized and five restored.

Thomas E. Milholland and Ben M. Taylor, Collinsville, Texas, August 24: "The meeting here is fine. Thirty-five additions—twenty-seven baptisms."

T. D. Willis, Louisville, Ky., August 20: "I have just closed an interesting meeting at Van Buren, Ky. Seven were baptized and one by membership."

B. D. Morehead and wife, San Francisco, Cal., August 18: "At the pier. Sail at noon. Brethren, pray for us that we may do good in the name of Christ."

Foy E. Wallace, Jr., and Austin Taylor report sixty additions—forty-two baptized and a dozen from the "digressives"—as the result of a ten-days' meeting at Colorado, Texas.

C. McClung, Fort Worth, Texas, August 24: "I closed at Slaton with fifty-eight added. This meeting was hindered much by rain, but was a fine one nevertheless. I go next to Lelia Lake."

G. A. Dunn, Jr., Cornersville, Tenn., August 27: "The meeting at Ostella, near here, closed last night with a great interest. There were eleven additions—eight baptisms. The church was in no shape for a meeting because of internal troubles. I shall begin Sunday at Hamilton, Ala., and from there will go to White Bluff, Tenn."

O. C. Lambert and V. M. Spivey closed an interesting meeting at Plant, Ala., after seven days, with seven confessions and one restoration. Three baptisms the last night after the preaching.

Gilbert E. Shaffer, Lawrenceburg, Tenn., August 24: "C. M. Pullias closed last night at Leoma, Tenn., with twelve added to the one body and the church strengthened. I conducted the song service."

J. W. Brents and Tommie Nicks closed their part of the meeting at Stayton, Dickson County, Tenn., August 25, with four baptized and five restored. The Lord willing, they will return for the 1926 meeting.

Will J. Cullum, Livingston, Tenn., August 20: "Since last report I have held two mission meetings with the tent, resulting in twelve baptisms and two restorations. I am to begin at Baxter next Tuesday night."

Joyce Hendrix, Yuma, Tenn., August 18: "J. R. Stockard closed the meeting at Christian Chapel, Sunday night, with ten baptisms and two restorations. The large house could not supply sitting room for the people."

J. Fairs Nichols, Hickory, Ky., August 24: "I was with the Friendship congregation, ten miles northeast of Murray, Ky., from last Friday evening to Lord's-day morning. One was baptized. I am now teaching school."

H. C. Hale closed at Bethany, in Henry County, Tenn., Sunday night, August 9, with twelve baptized and two to come from the Baptists; at Finley, Tenn., August 16, with three baptized and two to come from the Methodists.

M. D. Baumer held a two-weeks' meeting at Carthage, Tenn., with two additions to the church. A. C. McEwan, of Winchester, Ky., led the singing. Brother McEwan is now ready to enter the field as a singing evangelist.

W. J. McAlister, Fayetteville, Tenn., August 9: "Andy Largin held an eight-days' meeting under a tent at Wells Hill, five miles south of Fayetteville, with twelve baptized, two reclaimed, and one from the Missionary Baptists."

P. L. Copeland, St. Augustine, Fla., August 17: "At the present time we are meeting in my home, 93 Bruen Street (near Horn Road), and any brethren coming to or passing through St. Augustine will receive a hearty welcome."

C. H. Smithson, Francis, Okla., August 24: "We had three fine services here yesterday. My meeting at Saint Jo, Texas, has been called off. I am ready to answer calls for work anywhere. The cause in this part seems to be advancing."

W. Don Hockaday, Sayre, Okla., August 20: "I closed at Granite with forty-eight baptisms and ten restorations. I begin at Bulo Schoolhouse, eighteen miles northwest of Sayre, to-night. C. T. Clay began this meeting for me on Tuesday night."

W. M. Oakley, Double Springs, Tenn., August 22: "Notwithstanding our tent was blown down twice the past week and greatly damaged, our meeting continues. Whether under the tent or in the open air, capacity crowds greet us at each service. Two baptisms to date. With the tent repaired and up, we continue here this week."

R. C. White, Shelbyville, Tenn., August 23: "The meeting at Fosterville, Tenn., closed on August 18, after ten days' effort. Good interest and large audiences throughout. The church seemed much encouraged. There were twelve baptisms and one restoration. I began at Butler's Creek, between Shelbyville and Wartrace, to-day, a mission tent meeting. The outlook is encouraging. I am to be at Deason on the first Lord's day in September. Brother Beeson began at Shelbyville to-day. Let the good work of the Gospel Advocate continue."

A. G. Freed began a meeting at Bradyville, Tenn., last Lord's day.

D. F. Draper, of Willis, Okla., is in a very interesting meeting at that place.

J. G. Allen began a meeting at Beech Grove, near Carter's Creek, Tenn., last Lord's day.

Elvin Bost, Keller, Texas, August 19: "I closed a short meeting at Bragg, Okla., to-day, with eight baptisms."

W. N. Ridge closed a splendid meeting at Bell's Branch, in Hickman County, Tenn., with three baptisms and one restoration.

J. Clifford Murphy, Lineville, Ala., August 24: "I closed last night at Mount Zion, in Clay County, Ala., with eight baptized."

W. L. Karnes closed a meeting on Sunday night, August 23, at the Shiloh church of Christ, near McEwen, Tenn., with one restored.

Frank L. Pierce, Sardis, Tenn., August 24: "I find James A. Allen's comments in the Gospel Advocate worth the price of the paper."

Roy E. Cogdill, Hobart, Okla., August 24: "I closed at Gotebo, Okla., Saturday night, with twenty-one additions. I began here yesterday morning."

R. B. Henry, Camden, Tenn., August 21: "I closed at Mount Moriah, in Benton County, Tenn., with two baptisms. I begin next at Carpenter."

W. W. Gaddis, Cordova, Ala., August 25: "I recently held a mission meeting in Franklin County, Ala. We had large crowds and good interest manifested."

T. C. Wilcox, Murray, Ky., August 24: "I closed on August 23, near Benton, Ky., with four confessions. This week finds me in a tent meeting near Sedalia, Ky."

R. D. Smith, Bonham, Texas, August 24: "Our work with the church in Bonham began yesterday. The congregation has grown remarkably the last few years."

J. V. Armstrong Traylor, Louisville, Ky., August 25: "G. C. Brewer and I will conduct a meeting at Horse Cave, Ky., beginning on the fifth Sunday in August."

J. L. Pummill, Dallas, Texas, August 25: "I closed at Spicewood, Texas, with nine fine young people baptized. Four men came back to their 'first love' and asked forgiveness."

P. N. Lavender, Thompson Station, Tenn., August 23: "Andy T. Ritchie and son, Andy T., Jr., closed a very interesting meeting at Burwood on August 16, with fifteen baptisms."

J. R. Endsley, Good Springs, Tenn., August 22: "I closed at Greenwood, ten miles from Lawrenceburg, with ten baptisms. I am now at Shoal Bluff, with eight baptisms to date."

H. D. Jeffcoat, Ackerman, Miss., August 27: "I closed at Beech Hill last Lord's day, with seven additions. I hope to begin an arbor meeting two miles west of Ripley b- next Lord's day."

C. Knowles, Huntsville, Ala., August 29: "I closed a good meeting with the Hurricane congregation to-day, with thirty-eight additions. I go from here to Friendship for a ten-days' meeting."

Mrs. T. E. Kerr, Fosterville, Tenn.: "R. C. White, of Nashville, Tenn., closed a ten-days' meeting here on Tuesday night, August 18, with good results. Twelve were baptized and one reclaimed."

L. R. Wilson, Oneal, Ark., August 27: "I will close here to-night. Three have been baptized to date. I begin at Batesville to-morrow night. My last meeting was at Leachville, Ark., with twenty-three additions."

J. T. Harris, Prospect, Tenn., Route 3, August 25: "On August 22 I closed a very interesting meeting at Pleasant Valley, in Lawrence County, Tenn., with nine baptized. I began last Lord's day at New Zion, in Giles County."

J. M. Dennis, Hermitage Springs, Tenn., August 25: "I closed at Oak Grove Schoolhouse, in Clay County, Tenn., on Sunday night, with a large crowd, but no additions. I go next to Jackson County, Tenn., to begin a meeting on August 30."

A. H. Smith, Dancy, Miss., August 26: "I closed at Pine Bluff, near Toccopola, Miss., with two baptisms. I am in a fine meeting now at Crockett, in Tate County. We have had three baptisms here to date. From here I go to Sledge for a meeting."

C. A. Ashlock, Celina, Tenn., August 24: "I closed at Cedar Grove, Ky., August 16, with seven baptized. I began on Thursday night at Pine Branch, near Celina, and closed on August 23, with fifteen additions. I am now at Rush Point, Ky."

Thomas H. Burton, Union, S. C., August 25: "Our tent meeting in Union is moving along nicely. Large crowds each evening. Many are hearing for the first time. Many in this neighborhood are very much prejudiced, but we hope to do some good."

E. D. Martin closed a meeting with the Bluff Springs congregation, in Warren County, Tenn., recently, with good interest and six baptized. At last report he was in the midst of an interesting meeting at Salem, with eleven confessions up to that time.

J. F. Buffington, Crandall, Miss., August 26: "The meeting at Freefield closed on Monday night, with six baptisms, one from the Baptists, one from the Mormons, and four restored. We go from here to Boligee, Ala., for a ten-days' meeting, to begin on August 29."

Elmore Gentry, Willow Grove, Tenn., August 26: "John H. Allen and J. V. Armstrong Traylor closed a meeting at Willow Grove, Tenn., with one addition. On Sunday night, August 16, they began a meeting at Lillydale, and closed it on the following Thursday night, with seven additions."

Leslie G. Thomas, Nashville, Tenn., August 25: "W. L. Sullivan and I closed the meeting at Craigfield, Tenn., Sunday night. Eight were baptized, two of them being daughters of a Primitive Baptist preacher in that community. I will begin at Sale Creek, Tenn., next Lord's day, the Lord willing."

John Hayes, Athens, Ala., August 25: "I am in a splendid meeting at the Reed Schoolhouse. This is a Baptist community, and a gospel meeting was never held in this section before. This is my second mission meeting since I finished my crop. Have one more, to begin on the first Lord's day in September."

A. L. Moore, New Market, Ala., August 17: "R. A. Largen has just closed a week's meeting at Union Grove, which resulted in thirty-eight baptisms and four restorations. We want to begin a two-weeks' singing school on August 25; so please don't fail to get the 'Choice Gospel Hymns' to us this week."

W. N. Abernathy, Westport, Tenn., August 22: "J. L. Holland, of Greenfield, Tenn., closed his eighth annual meeting with the church at Williams Chapel with one baptism. An unfortunate incident had just occurred that directed the minds of the people away from the consideration of primary obedience."

W. N. Ferguson, of Monroe, La., reports that whereas there were only twelve members meeting in the city hall there two years ago, they now have a nice house and sixty-seven members. Brother Ferguson has baptized thirty-eight, while eighteen have been restored. The work in Monroe is getting along fine.

J. G. Allen closed a splendid meeting at Southall, near Franklin, Tenn., Thursday night, August 27. Five persons were baptized, all heads of families. He says: "I feel that the work there is in splendid hands, as such men as George A. Lillie, J. S. Andrews, and T. J. Overby, with other godly men, are leading in the work.

W. F. Lemmons, Pecan Gap, Texas, August 25: "I closed a meeting at Hagansport, Texas, Sunday night, with one baptism and one restored. This was my sixth meeting here, and was attended by the largest crowds we have ever had. The interest was ideal. I will begin a meeting at Bogota, Texas, on Saturday before the first Sunday in September."

O. M. Reynolds recently conducted a meeting at Lexington, Okla., which resulted in six baptisms. With W. G. Aldridge, of Glen Allen, Ala., as singer, Brother Reynolds held an eleven-days' meeting at Era, Texas, which resulted in several additions. He then began at Idalou, Texas, with J. G. Hufstedler leading the singing. Brother Reynolds' permanent address now is Abilene, Texas.

W. H. Neill, Huntsville, Ala., August 22: "L. C. Browning, of Huntsville, has just closed a ten-days' meeting at Columbus City, Marshall County, with nine baptized and one restored. They were all adults, and all came out of the sects. There was no congregation at Columbus City when Brother Browning went there, but they now have twelve members who say they will meet every Lord's day. Brother Browning will begin a meeting at Honeycomb Church, in Marshall County, on the first Sunday in September. Long live the Gospel Advocate and its editors!"

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

WORD AWAY FROM WASHINGTON.

BY T. B. LARIMORE.

August 25, 1925. Nothing strange, startling, or spectacular, in any way involving us or either of us, has occurred, so far as I know, since I wrote you last week. We have simply been walking about on the streets of the capital of our native State, shaking hands with friends, new and old, and having a good time. A bad time is what some people call a good time; but we are having a genuinely good time, which has nearly all passed and gone, I'm sorry to say.

We went to see Sister Sewell, widow of our beloved brother, E. G. Sewell, last week; but, as she has been in this beautiful world scarcely ninety-three years, she is unwilling to be inactive, hence was away from home, enjoying the beauties of nature and other blessings, hence we failed to see her. We saw some nice people at her home, however, and learned that her prospects of several more years of useful life are encouraging. May the prospects brighten and all those prospective years be hers.

Early this morning, before the city began to stir much, we met Frank Watrous, who was evidently glad to see us; but he was gladdest to see "Miss Emma," as Mrs. Larimore is still called here. He took pleasure in telling her of the nice family of which he is the head now; and he and "Miss Emma" talked of old times at Foster Street. Joe Warlick once declared that everybody he saw at Foster Street Church, elders and all, had at some former time been in Miss Emma's Sunday-school class—and her class was the infant class! Well, Frank was in that class, and, this morning, Mrs. Larimore reminded him of a little incident he may have forgotten. One morning he asked her for two papers instead of one, as he wanted to take one to his little sister. She gave him the papers, and, always on the alert for new pupils, she asked him: "How old is your little sister, Frank?" He replied: "Three days old." Thus he enrolled his baby sister in the class at an early age, and, Mrs. Larimore says, he, in due time, brought her with him to the class, and later another baby sister, and all three were faithful members of the class till they grew out of it.

We have visited the "Old Woman's Home," where we found a few elderly ladies, who seemed to be pleasantly and comfortably situated and contented. Our visit was especially to see Sister Jennie Williamson and Sister Kitch, and we were glad to find them both well and happy to see us. At St. Thomas Hospital we found my old-time friend, John McMillin, a patient there, and his brother, Benton, ex-Governor of Tennessee. John once perpetrated an innocent little joke, of which I reminded him. I conducted a series of meetings a few miles from their home. Before the meeting began, Mrs. McMillin said she was going to attend every service. Warned that such a course might kill her, as she was not in robust health, she said: "If so, I'll die in a good cause." Taking two or three of their fine boys in a buggy with her every day, she attended that meeting from start to finish. When the meeting closed, she was well and her husband was happy. He said: "If my wife ever has another spell, it shall be a short spell, for I'll know exactly what to do, and I'll do it. I'll buy an old 'bonestack' and a rickety old buggy, start a Campbellite meeting about ten miles from home, and turn 'er loose." There may be much in Christian (?) Science; I'm sure there's much in Christianity, and the Christian faith of a faithful Christian woman can work wonders—not miracles, but wonders, nevertheless.

We found Sister Brown in bed, but cheerful and hopeful. I claimed kinship with her on the ground that the B in my name stands for Brown. She did not resent it, and I appreciated that.

Sister Peel, whom we visited in her home in the country, has lived here eighty-eight years, loving and serving the Lord nearly all of that time. As my indulgent wife is willing for all the pretty girls who wish to do so to kiss me, Sister Peel was granted that privilege when the parting time came. So, you see, my visit was not in vain.

We visited other friends in and around Nashville, trying especially to visit friends who are sick. To-day we went to the Community House of the church of Christ on Boscobel Street, and there saw Sister Hurt, the pleasant matron of the establishment, Sister Williams and Sister Anna Gooch, who gave us a most affectionate welcome to the Home. I am delighted that the brethren are establishing such homes for those who need homes, and I hope the work may continue and increase.

That pleasant little visit ended our goings to and fro in Nashville this time, as we must soon turn our faces toward Washington.

DRIFTING WITH THE TIDE.

BY F. W. SMITH.

It is much easier to drift with the tide than it is to stem the current. All who have had experience in rowing know this to be literally true. One has only to drop the oars, fold the arms, and sit quietly in the boat to drift; while it requires both mental and physical exertion to battle against the current. To "drift" requires neither skill nor energy, but is intoxicating to the sensibilities, lulling to sleep all fear of danger, and rendering the subject oblivious to his surroundings. The single thought of comfort and ease takes possession of the soul without considering whither it is drifting and the inevitable consequences.

The Proper Ideals of Life.

Life is a tremendous problem, fraught with obligations and responsibilities that are far-reaching, and on the proper discharge of which are suspended the highest and best interests of time as well as an eternal destiny crowned with endless bliss. There should be, then, a guiding star to every rational soul whose radiance will reveal the hidden dangers and serve as an unerring pilot amid the breakers on life's tempestuous sea.

What can be that star other than the "Star of Bethlehem"—*the "Light of the world"* and the only hope of a lost race? If Jesus' pure life and his doctrine do not constitute the "proper ideals of life," then from what source may we expect such? What improvements have been made regarding the correct manner of living since the "Man of Galilee" walked among the inhabitants of Palestine?

The world before and since has had its great teachers, its profound philosophers and lawgivers, but none of them could lift man above himself, leaving him *stranded* on the shoals of human wisdom and weakness.

The Molding of True Ideals.

All of man's thoughts, his ambitions, aspirations, aims, and purposes must be cast in the divine mold in order to the proper formation of his ideals. An ideal that does not "embody" the Christ life is a consummate failure to begin with, and the sooner such a conception is abandoned, the better for the soul.

There is not and never has been but one *perfect example* for humanity, and that example is found in the life, character, and teaching of Jesus Christ. When mankind turns away from the divine standard as revealed in the holy Scriptures for patterns of true idealism, it is comparable to walking away from light into darkness. This is true because it is said: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) From this, as well as from many other passages of Holy Writ, it is perfectly clear that man, notwithstanding his wonderful mental endowments, needs a guardian, one to direct his course in life.

Characteristics of the True Pattern.

Since Jesus Christ is the only true and correct pattern by which to form proper conceptions of life that will crystallize into characters fitted for the enjoyment of God in time and through all eternity, it is highly important to keep before us our model.

1. Jesus Christ did the will of his Father, no matter *how strong the opposition*. In fact, he met with opposition upon all sides, but it never entered his mind to give up, fold his arms, and float with the popular tide. He fulfilled to the letter the prophecy, "I am come (in the roll of the book it is written of me) to do thy will, O God" (Heb. 10: 7); and while the doing of that will rendered him the most unpopular being that ever lived in this world, culminating in his death on the cross, he never wavered. He loved the truth, the will of God, and spurned the plaudits of a sinful world. How, then, can one dare claim to be a follower of Jesus Christ, and compromise the truth of God, *drift with the popular tide*, instead of stemming the current of opposition to the kingdom of God? It is a "lamentable" fact that many disciples go from the rural districts into towns and cities, and instead of seeking a place of worship after the New Testament order, they compromise the truth and *drift* with the tide of popular religion. The congregations where they formerly worshiped were, perhaps, numerically strong, and they were content to worship as the Bible directs so long as they remained in the country. But upon removing to the city and beholding the *fashionable* and *popular* churches, they realized that in order to be true to the truth it meant a struggle against strong opposition, and hence they folded their arms and *"drifted with the tide."*

2. Jesus Christ was separate from sinners. "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens." (Heb. 7: 26.) Of course, no one can attain to the fullness of his perfection, but we *should* and *must* strive to approximate it. But this cannot be done by running with the world, mixing and mingling with the ways of the world in the unholy and ungodly pleasures of the world. To "abstain from every form of evil" (1 Thess. 5: 22) requires the *courage* of a true soldier, one who is not only fearless of *popular sentiment*, but is willing to openly and publicly combat it. Many church members, rather than suffer the criticism of a godless world, will compromise with the world, and *misrepresent* their Lord and Master by engaging in the things that are antagonistic to his kingdom. They do this because it is so much easier to "drift with the tide" than it is to "stem the current."

3. Jesus Christ was always submissive to the Father's will. His motto was: "Not as I will, but as thou wilt." (Matt. 26: 39.) Some, if not many, professed Christians murmur and complain at the providences and dispensations of God. They seem to have caught the spirit of murmuring from Israel of old, who exclaimed: "Ye have brought us forth into this wilderness, to kill this whole assembly." (Ex. 16: 3.) God was leading them toward the promised land, a land of plenty, and yet because of a few hardships they complained against the leadership of God. There are many "fair-weather" Christians; and when a little cloud appears in their sky, they begin to complain at their lot. O, it is so much easier to *drift with the tide than it is to stem the current!*

CORRUPT LEADERS.

BY E. A. ELAM.

In addition to what was said last week in answer to the question, "What shall be done with some preachers?" let it be added that corrupt judges, false and immoral prophets, and covetous and licentious priests marked the beginning and accomplished the end of the downfall of the kingdom of Israel and the destruction of the kingdom of Judah.

One lesson for us is: the church to-day can advance no further and rise no higher in spirituality than its elders and preachers, or its teachers and leaders.

Beginning with Solomon's disobedience to God in marrying his hundreds of foreign wives and his introduction of idolatry into his kingdom to please them, and tracing the kingdom through changing vicissitudes to the Babylonian captivity, this statement will be found true. The same will be found true in regard to the kingdom of Israel.

The division of his kingdom followed Solomon's sins, as God declared it would, as a consequence. From the height of its glory and peace it began to decline. It went from sin to sin and to destruction.

Lamenting the captivity of Judah and the desolation of Jerusalem, Jeremiah says:

> It is because of the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her. (Lam. 4: 13.)

To read of the abominable sins of the prophets and priests—the shepherds—of God's people at different times makes the blood run cold. The prophets claimed to have visions from God and to present his will to the people, and the priests professed to teach the people and to represent them to God. They were false; they led the people to trust in falsehood and to believe lies, they sought their own gain, they fed themselves and not God's sheep, they were drunkards and licentious.

Let us begin with Isaiah and read consecutively to the

last of Malachi, marking with a pencil every charge made by the Lord against prophets and priests (called also "shepherds") of covetousness, serving for hire, falsehood, drunkenness, licentiousness, etc.; then we will understand and feel the force of Jeremiah's declaration.

To begin with, Isaiah (1: 23) says, the faithful city had become a harlot, and whereas she was full of justice and righteousness, she had become a lodge for murderers; she had corrupted her money and her wine; her princes had become rebellious and companions of thieves; "every one" loved bribes and followed after rewards; and they judged not the widows and orphans. This is a most fearful charge. The nation was sinful and the people were laden with iniquity, "a seed of evil doers, children that deal corruptly." Notwithstanding the severe chastisement of Jehovah, the whole nation revolted yet more and more. The whole head was sick and the whole heart faint. From the sole of the foot even unto the head there was "no soundness in it; but wounds, and bruises, and fresh stripes:" they had not been "closed, neither bound up, neither mollified with oil." (Isa. 1: 5, 6.)

Isaiah's most beautiful, wonderful, and soul-stirring prophecies concerning the coming of the Messiah and the wonderful Prince of Peace are interspersed with the dark shadows of "woes," "woes" against God's then rebellious people. Hosea, contemporary with Isaiah, makes (chapter 4: 11-14) reference to debauchery which, Adam Clarke says, should not be mentioned, and Judah is warned against following this shameful and diabolical example of Israel.

Micah, also contemporary with Isaiah, denounces the wicked rulers and priests and says "the heads thereof judge for reward, and the priests thereof teach for hire." (Mic. 3: 11.)

The book of Amos states the same sins.

Jeremiah's prophecy is filled with warnings against and denunciations of false prophets (see Jer. 23) and licentious and otherwise corrupt priests. He says it is a horrible thing that "the prophets prophesy falsely, and the priests bear rule by their means" (through their influence), and the people "love to have it so." (Jer. 5: 30, 31.) He declares that *every one of them*, from the least to the greatest, was given to covetousness; from "the prophet even unto the priest every one" of them dealt falsely, and of this abomination they "were not at all ashamed, neither could they blush." They were all grievous revolters and went "*about with slanderers;*" they were as "brass and iron," and all of them dealt "corruptly." (Jer. 6: 9-15, 26-30.) They could not be impressed with truth and right. Again: "Ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations?" (Jer. 7: 8-10.)

These prophets, priests, and people seemed to think, according to the accusation of Jeremiah, that because they stood in the temple and pretended to worship God they would be delivered from the sins of lying, stealing, and fornication.

Does it not *seem* that some preachers and teachers of to-day think they can take liberties, or even practice fraud, commit adultery, and sin otherwise with impunity, because they preach and teach? On the contrary, it does not appear to them that God requires them to be the cleaner and purer, the more righteous and holy, and to set the better example because they are preachers and teachers. Notice that God says such practices in prophets and priests are abominable; they are no less so in preachers and teachers of to-day. Such preachers and teachers are no less false and hypocritical.

Ezekiel says of false prophets: "Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep." (Ezek. 34: 1-10; read the entire chapter.)

Does it not appear that much more now than fifty years ago preachers and other religious teachers look far more after feeding and taking care of themselves than the spiritual growth and welfare of the church? Is not the fleece far more to them than the flock? Jesus teaches clear and wonderful lessons in the parable of the sheepfold. The "hireling, and not a shepherd," flees when he sees the wolf—that is, trouble and danger—and the sheep are scattered and destroyed. He does this because he is *a hireling*—that is, serving only for hire. "The thief cometh not, but that he may steal, and kill, and destroy." The true shepherd remains with the sheep, protecting them from harm, hazarding and even giving his life for them. This is preëminently true of Jesus, "the good Shepherd." But all undershepherds and teachers have the same spirit and follow his example; and if not, they are not his. (Rom. 8: 9.)

All these sins of prophets and priests—shepherds—of Israel and Judah did not come upon them at once. They grew into them by degrees, by more and more. The apostasy of the church into the Dark Ages did not come as a cyclone or Egyptian darkness, but little by little the church fell away. See in 2 Thess. 2 and Rev. 2 and 3 how the spirit of lawlessness and covetousness and licentiousness was at work in the days of the apostles. Can the church expect to escape the attacks of the same spirit of Satan now? Does not Satan use the same human agency now?

The New Testament now, as well as the Old Testament then, points out and warns against "false gods" and idolatry of various forms; "false Christs; "false apostles;" "false prophets;" "false teachers;" "false brethren;" "deceitful workers," Satan's ministers, fashioned into "ministers of righteousness;" "whose end shall be according to their works." One of the apostles turned traitor, possessed of a devil, and betrayed the Son of God with a kiss. May there not be such treacherous kisses placed upon the spotless cheek of the church now? There followed others, in kind if not in degree: blind guides "corrupt in mind and bereft of the truth, supposing godliness is a way of gain;" who go "in the way of Cain" and run "riotously in the error of Baalam for hire;" "shepherds that without fear feed themselves;" "clouds without water," driven "about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;" "autumn leaves without fruit, twice dead plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever." Paul mentions some who corrupt, or make merchandise of, the gospel; who handle the word of God deceitfully; who with their smooth and fair speech beguile the hearts of the innocent, who serve not the Lord, but their own belly (Rom. 16: 17, 18; Phil. 3: 19), and who "creep into houses, and take captive silly women laden with sin, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3: 6, 7).

The enormity of the sin of being a false prophet with the desire to lead the people into rebellion, in the Old Testament, is seen in the fact that it was punishable by death. (Deut. 13: 5; 18: 20.) This being put to death in the Old Testament is only a shadow of *the eternal death* which false teachers spoken of in the New Testament will have to suffer. This fearfulness of the punishment of false teachers does not make the impression in places that it should. "Because sentence against an evil work is not executed speedily, therefore the heart

of the sons of men is fully set in them to do evil." (Eccles. 8: 11), whether prophets, priests, or preachers.

Let it be remembered that God, through Jeremiah, says the false prophets and adulterous priests were not *ashamed of their course* and did not *blush* at their sins. A man is certainly in a very bad state when his own evil doings do not cause him to blush and do not put him to shame. Can one bring shame and reproach upon the church, the Lamb's bride, and not even blush or hang his head in shame? Just so false prophets and unchaste priests stood in the temple of God, thinking they could sin with impunity because they were prophets and priests. It is a great piece of audacity for a man to attempt to go boldly on in sin without repentance, confession, humility, and fruits worthy of repentance. If a man is not detected in sin, his sense of right and his own conscience should so smite him that he cannot rest under it and pretend to be a teacher and guide in the church.

Another thing which must be noticed is, Jeremiah says, "the people love to have it so." There is a great fault in the people. They have itching ears and heap or pile up such teachers as will gratify them. (2 Tim. 4: 3, 4.) We see from this that many preachers and teachers like to please the people. This is a great temptation. Hosea says: "Like people, like priests." The priests were what the people wanted them to be. They did not strive to have the people what God wanted them to be. This may be true of preachers now, as when Paul wrote. There is an eternity of difference between pleasing even the most of church members, catering to their likes and tastes, notions and conceptions, and seeking to please God in saving them from their sins. It is one thing to preach and work in the love of the truth to save people and quite another thing to want to be a leading and popular preacher, to seek one's own advantage and glory.

One of the most important things for the church to learn is that it cannot rise in unity and peace, purity and love, righteousness and holiness, higher than its leaders. But since the church cannot rise in these graces higher than its leaders, it will be dragged down, on the other hand, to a level with them in corruption and pollution.

Let some preachers think and act as they please and teach what they may, elders with their scriptural qualifications and doing their scriptural work are the God-appointed shepherds, defenders, guides, and teachers of the church. Not that they are to do all the teaching and the other work—not at all; but they are the overseers, the bishops, of all, and must have all things done in accordance with the will of God. When this is done, all things go well—that is, to please God. If men are put up as elders, who are selfish and self-righteous, ignorant of the word of God and wise in their own conceits, close and niggardly, who have no broad outlook for the church, but are partisan and sectarian, and who provide always such preachers as themselves to teach the church, it can never be in liberality and service, truth and love, what the New Testament will make of it; it can never be free from jealousy and envy, hatred and strife, and stand upon the high and holy plane of integrity and uprightness, unity and peace, faith and purity. In the ratio that elders, other teachers, and preachers are lacking in the practice of the truth, liberality, and zeal, the Christian virtues and graces, and true spirituality, the church goes down to this level. Water seeks its level, but can rise no higher, and no congregation can rise higher than its teachers—their example and teaching.

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NOTES FROM THE WEST.

BY F. B. SRYGLEY.

Mrs. Srygley met me in Denver on Tuesday, August 11, and we spent one day with Brother and Sister Ford, of Englewood. They are fine, Christian people, and they always do enough for a friend to put him under obligations to them. This was our home last year while in Denver.

We left Denver on Wednesday and went back through Pueblo and up the Arkansas River, through the Royal Gorge, and over Tennessee Pass (which is more than ten thousand feet above sea level) and on to Salt Lake City. We stopped over one day at Salt Lake City, and tried to see the city and a few of the sights surrounding it.

On Thursday afternoon we went to the lake itself, which was a surprise to me, as I found it had a much larger body of water than I had expected. It is seventy-five miles long and forty miles wide, and the water of the lake contains twenty-two per cent salt. It must be a fine place in which to learn to swim, as they say one cannot sink in its waters. I do not know this to be true, as I did not try it. Great quantities of salt are taken from this water during the summer months. The water is pumped from the lake and allowed to spread out over the flat country near it, where the water evaporates and leaves the salt on the ground. Every five buckets of water will make more than one bucket of salt. The water from the lake is confined in squares of an acre or two, spread out over what is called the "salt beds;" and as fast as the water evaporates, more is made to flow over the beds until the salt is left two or three feet thick, and then it is plowed up and banked, where it remains for a year, and then it is blasted up and hauled to the mill to be ground and made ready for shipment. A man told me that the two salt works shipped daily an average of sixteen hundred tons from May 15 to November 15. I do not know that this is true, and I confess it sounded rather "salty" to me.

The impression is made on the visitor that Salt Lake City is dominated by the Mormons. They seem to take every opportunity to advertise their religion to the tourists who pass through the city. There are many things in the city to remind one of Brigham Young and the Mormon religion. The old house in which Young first lived has been preserved and is pointed out to the visitor. The old mill pond where he owned the first flour mill of Utah, his individual farm, is now a city park. It is claimed that Brigham Young did the first irrigating that was done in the United States. He must have been a man of considerable ability and of great patience, as he had nineteen wives and fifty-two children besides two adopted children. The old wagon in which he traveled to Utah is now on the first floor of the Capitol. His grave is pointed out to the visitor in a plot of ground which was once his garden; but no other grave can be put there, as it is now in the heart of the city.

We remained over in Salt Lake City to hear the organ recital in the Mormon Tabernacle. I pronounced this a rather poor entertainment; but it was new to us, and we were both anxious to hear it. The tabernacle was built in the early days, and it is claimed that there is not a nail in the building. It is a circular building, and the walls are built of stone. The roof is a dome, and the rafters that support the roof are fastened together in the center by strips of rawhide. The Mormon Temple stands in the same inclosure, which is now called "Temple Square." The temple is not used as a church, as it is considered too sacred for any one to enter except a Mormon, and he must be a Mormon that uses no tea, coffee, or tobacco. The temple is used only for marriage ceremonies and to baptize for the living and the dead. Mormonism, like Catholicism, seems to be a mixture of paganism, Judaism, and Christianity.

We left Salt Lake City on August 14 for Los Angeles.

HOME READING

THE JUDGE.

The judge glanced down at the ledger before him.

"Jim Parkinson," he read; and then looking up, he turned toward the prisoner's dock and saw a thin, pale-faced boy of about eighteen standing there. "Come on, Jim," he said, not unkindly. "Stand up over here in front of me where I can get a better look at you. They've got you down here charged with theft. That means jail. How'd you come to do it?"

The boy moved out of the prisoner's pen and came up to the rail in front of the judge. His face carried a dogged expression of indifference. He hung his head. "I was hungry!" he mumbled.

A trace of a smile, somewhat grim, showed on the judge's face. He was not a hard man; but most prisoners charged with petty theft told him they did it because they were hungry—that they wanted to sell what they had stolen and buy food. It was an old tale calculated to work on the sympathies of the court.

The judge regarded the boy for a moment and then spoke somewhat sharply. "O, you were hungry, eh?" he said. "Well, what did you steal—an overcoat?"

"Food!" the lad answered. He did not look up, but stood staring at the floor, and his tone also indicated an indifference as to his fate. "I was hungry, an' I stole some food from a back kitchen winder that I found open."

The judge reflected. Too many vagrants were being picked up. They were getting to be a nuisance. They didn't want to work, as a rule. He spoke sharply.

"Look up at me—don't hang your head that way! Why don't you go to work and earn food the way other people do, instead of stealing it? That's no way to live! Are you too lazy to work?"

The boy raised his head quickly. For a moment there came into his eyes a flash of resentment. "I've looked for a job ever since the money I got on my last one give out," he replied, "but I ain't been able to get none. I ain't got no schoolin'. I can't read or write. I been battered 'round everywhere—I been a tramp all over the country. Nobody wants me—I ain't got nothin' to live for—I been in jail 'bout a dozen times!"

The judge was quick to see the flash of resentment in the boy's eyes, and it nettled him. He did not like to have prisoners look at him in that way when they were before him for sentence.

He replied in quick, sharp tones. "Well, this will make thirteen!" he said. "Too many of you fellows around. You ought to be able to get work if you want it. I don't believe you want it. Thirty days, officer!"

The judge got into his limousine and was driven home. It was a beautiful, clear day. Everybody he met seemed happy. His wife waved to him with a smile from a window as she saw him alight from the car. His children rushed up to him as he entered the hall, with the many and diversified tales that children have to greet a loving parent. But the judge was a bit absent-minded. He was trying to think where he had heard that name before. Subconsciously he realized that it was before his professional life—back in the days of youth—and that it was more than a casual acquaintance. Then suddenly he remembered. He smiled.

"That factory girl," he said to himself—"Parkinson—Nelly Parkinson—that I used to see when I was a senior at college!" He passed into his study and sat down in a great easy-chair, lighting a cigar. "Jove!" he said, musingly, "I haven't thought of her since I graduated and left that college town. Just an ordinary sort of affair that so many well-to-do young college chaps have with some girl of the lower scale. I remember, she said she loved me." He smiled at the recollection. "And she gave me a half of a silver shilling, some old pocket piece that she filed in two. Yes, and I remember now, she drilled a hole through her half, at the factory, and wore the thing around her neck with a piece of yellow ribbon. Guess I must have lost mine soon after. I've no recollection where it went. Funny, that boy's name made me recall her!"

The telephone rang sharply.

The judge laid his cigar on the ash tray, picked up the receiver and placed it to his ear. It was the officer in charge of the city jail speaking.

"Your Honor? . . . O, yes. . . . Well, Judge, that boy you sent up for stealing did away with himself. Made a break on the way up and threw himself in front of an electric car. Mashed up badly—died in a few minutes."

The judge listened attentively. He was used to hearing all sorts of news about prisoners in his professional capacity, and was never surprised. His voice was kindly, but with an element of the stereotyped in it.

"Well, that's too bad. Pretty young to take his life!" And then, casually, as a matter of routine: "Any identification found on him?"

The officer answered in the voice of the paid official going through a part of his duty. "No," he said, "not a thing to tell who he was. All they found was an old envelope. He'd sewed it up in his jacket, somehow, I believe—so's not to lose it, probably. Hold on a moment. . . . Here it is. . . . It's an old, dirty thing with something written on it in lead pencil. . . . There's a date, . . . eight years back. . . . Let's see what the rest is. . . . Pretty hard to read—words misspelled—some woman that wasn't educated much. . . . I've got it: 'Jim, from your mother who is dying, memory of your father who never knowed you was born.'"

"I see," said the judge. He yawned. All sorts of odd papers and letters were found on suicides. He was bored with the recital and reached with his free hand to pick up his cigar again. "What was in the envelope, anyway?" he asked, casually.

There was a moment's wait. The officer was evidently studying what he held in his hand. "Why, nothing," he said—"nothing at all but a half of a silver shilling with a piece of old yellow ribbon strung through a hole in the rim."—Selected.

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COMMENDATORY.

I am glad to inform the brotherhood that Brother W. A. Sisco, of Hohenwald, Tenn., has so far regained his health that he is again actively engaged in evangelistic work in Hickman, Lewis, and Perry counties. For years he has been a patient sufferer; but he is now much improved in health, and, though not vigorous or robust, is able mentally and physically to conduct successful gospel meetings.

As a preacher, Brother Sisco is clear, logical, direct, tactful, and unafraid. He preaches the gospel in fear and fearlessly, in love of the truth and of souls. His strong gospel sermons benefited me greatly in the meeting I attended, and I congratulated the congregation on securing such a man as he to teach them the way of life; and his efforts bore fruit, and will yet bear fruit, in the hearts and lives of those hearers.

Brother Sisco is a good man as well as a good preacher—conscientious, devout, spiritual, willing to spend and be spent for Christ. He does not seek notoriety and honors, but he does seek work, and he is found in hard places and at mission points laboring without murmur for the furtherance of the gospel. And now that he is physically able to preach, mentally alert, and desirous of doing good, churches need not hesitate in calling him. Once he had more work than he could do; but when his health failed, the brethren feared he would break down in meetings, and so have hesitated in calling him. The meeting I attended was a most difficult one, and the mental and physical strain was great, yet Brother Sisco preached twice a day for eight consecutive days and did much visiting.

I should rejoice to know that the churches will use this humble, godly man in the ministry. He is just the type they need most—a man of firmness, conviction, unselfishness, grounded in the truth, able, set for the defense of the gospel. If the churches would call such men—"faithful men, able to teach others also"—they would be the better served and the gospel of Christ would be furthered.

Let the congregations who loved Brother Sisco in other days for his work's sake call him to labor for them now. Let this faithful servant be kept busy. I commend him to any congregation which loves the truth presented in its simplicity and purity and logical clarity. A man who wants work and who is capable ought to be given work, not for his sake merely, but for the gospel's.

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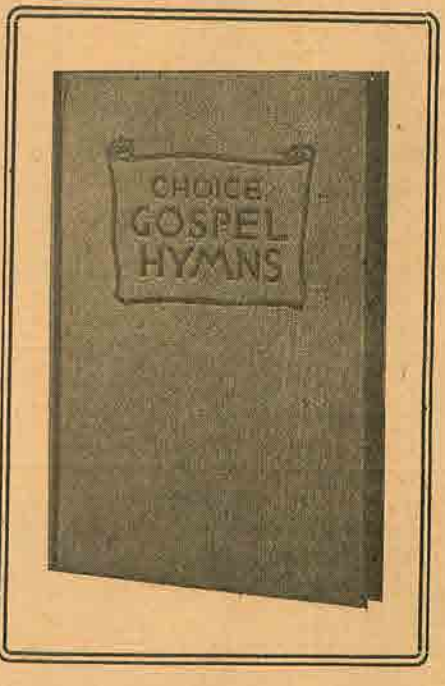

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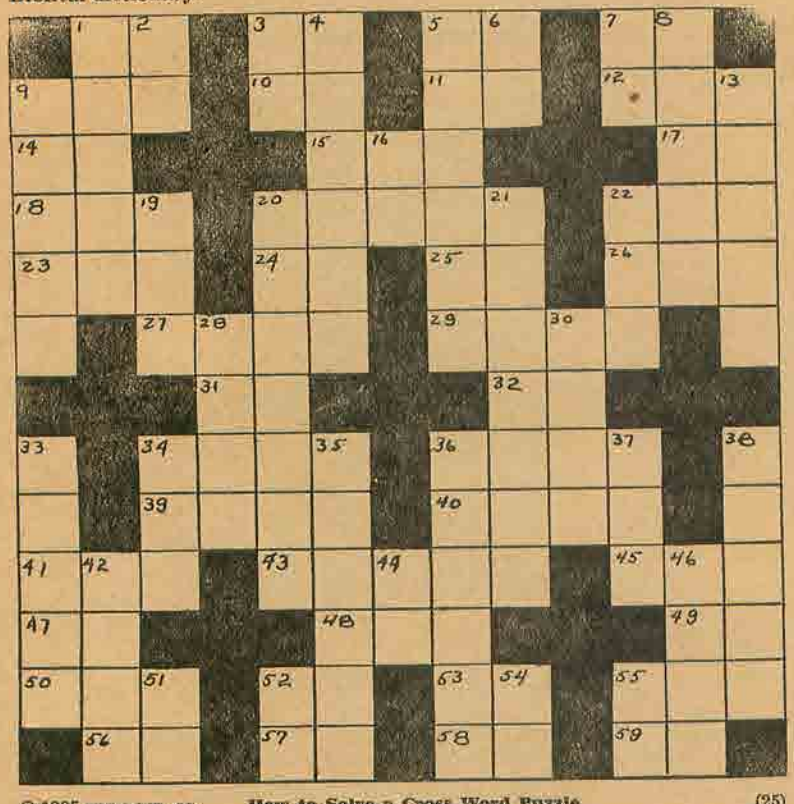

© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (25)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

HORIZONTAL

1 For example (abbr. for Latin term).
3 Alternative preposition.
5 Preposition of direction.
7 Exclamation of surprise.
9 One of the towns of Benjamin. (1 Chron 8: 12.)
10 Himself.
11 Upon.
12 The last book of the Old Testament (abbr.).
14 Place where.
15 God's orders given to Moses. (Ex. 24: 12.)
17 Order to depart. (Matt. 8: 9.)
18 To mend, to make a garment. (Eccles. 3: 7.)
20 Openings in the wall of a city. (Rev. 21: 25.)
22 Sixth letter of Hebrew alphabet.
23 Anger.
24 And (Latin).
25 Behold!
26 Minerals in crude form.
27 Skeleton formation of the body. (Job 19: 20.)
29 Murdered, killed. (Acts 5: 30.)
31 Prefix meaning again.
32 Upon.
34 Peace, respite. (Ps. 55: 6.)
36 Only book of the Old Testament with nine chapters.
39 Continent on which St. Paul made many journeys.
40 A vessel. (Ex. 25: 31.)
41 Son of Noah. (Gen. 9: 22.)
43 Killed, butchered. (Isa. 26: 21.)
45 Affirmative.
47 Within.
48 In the midst of.
49 Perform.
50 A sea named from the color of its banks.
52 A Greek letter.
53 For example (abbr.).
55 The Commandments.
56 Road (abbr.).
57 Edition (abbr.).
58 Thus.
59 Upon.

VERTICAL

1 To go within. (Ps. 100: 4.)
2 Proceed.
3 Exclamation of desire (modern spelling). (Ps. 9: 19.)
4 To tell a story.
5 What Jesus wiped the feet of the disciples with (plural).
6 Upon.
7 I exist.
8 Sarah's handmaid. (Gen. 16.)
9 A fertile spot in a desert.
13 Is fond of: attribute of God.
16 Place where.
19 What a spider weaves. (Isa. 59: 5.)
20 First book of the Bible.
21 The king who built the temple.
22 An oath, a promise. (Ps. 76: 11.)
28 Metals in crude form (plural).
30 Enough (old spelling).
33 Place from which gold came. (1 Chron. 29: 4.)
34 An animal the horns of which were used as trumpets. (Josh. 6: 4.)
35 Book of Jewish religious lore.
36 Remains with, is left. (Luke 19: 5.)
37 Cunning, deceitful.
38 A workman on the temple. (2 Kings 22: 6.)
42 A town of Judah. (Gen. 14: 24.)
44 Royal city of the Canaanites. (Josh. 7: 2.)
46 The original paradise.
51 Doctor of Divinity (abbr).
52 Myself.
54 Verb of action.
55 Toward.

Solution of Puzzle in last issue

■	S	A	M	O	S	■	A	T	O	N	E	■
D	E	B	T	■	H	I	E	■	L	A	G	S
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A	■	R	■	A	M	■	B	E	■	I	■	S
N	A	P	S	■	A	I	R	■	A	L	M	S
T	R	E	E	■	E	L	I	■	I	L	A	I
S	E	E	■	M	U	L	E	S	■	E	R	R
■	A	L	O	E	S	■	L	O	F	T	Y	■

THE WORK OF THE HOLY SPIRIT.

In this article we will study the beginning of the animal kingdom.

"And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good." (Gen. 1: 20, 21.) This was the creation or beginning of the lower, or monotrematous animals. God spoke, and the seas swarmed with living creatures, and birds flew in the open firmaments of heaven. The Holy Spirit, giving the laws by which this species of animals should be perpetuated, put the fertility or reproductive power in the egg or spawn. Every bird flying in the firmament to-day and every fish swimming in the waters comes from the egg or spawn. After the Holy Spirit had thus placed the reproductive power, there was no further need of the creative power being brought into operation. Therefore, the miraculous period ceased with the creative period.

God then created a higher species, or the mammal animals. "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind; and God saw that it was good." (Gen. 1: 24, 25.) For six thousand years this kingdom has produced after their kind, according to the law given on the day of creation.

The highest species of the animal kingdom, or of God's creation, was

man. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heaven, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 26, 27.) Thus God finished creation with his crowning work—man. When God created "male and female," the Holy Spirit gave the law of procreation by which the earth has been peopled and repeopled for six thousand years. Therefore, procreation began where creation ended, and the miraculous period ended with the creative period. "And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." (Gen. 1: 28.) This is the simple story of the creation of the material kingdoms as related, in only a few verses, in the Bible. This record of creation, as told in the Bible, is as invulnerable as God himself.

With the thousands of volumes in the world to-day that have "evoluted" from the fertile minds of all the "evolutionists" who have ever lived, there is not one thing discredited that the Bible says about creation. Men and women are on the earth, multiplying, replenishing, and subduing the earth, just as God said they would do. They are over the works of God's hand, where the Bible record says God put them.

What kind of a theory do the evolutionists offer us for man's existence as he is to-day? They say, back in the dim distance of the past, millions of years ago, there was an infinitesimal particle of life. Somehow, this little particle of life began to wiggle itself through the fleeting centuries, overcoming every obstacle and surmounting every difficulty that chanced to be in its way, gathering strength and intelligence as it "evoluted," until finally it evolved the human family.

The long process of evolution, the road which scientists say this small particle of life traveled, has proven a very difficult road for them to travel. They have begun with man as he is, and back-tracked him through the centuries to an impassable gulf—they call it a "missing link." Here they have floundered for decades and are still floundering, trying to find a way by which they hope to span the chasm and trace man back to his supposed origin. The infidel's belief of man's origin, briefly stated, is this: they say they know where man started from, and they know where man is, but they do not know how he got there—that is, they admit, according to their theory of man's origin, there is a link missing, and they do not know where it is or what it was.

The man that would ask you to reject the Bible record of man's origin and accept a theory like the evolution theory is either a fool on the origin of man or he believes you to be one. The Bible is the only book in the world that gives man's origin, mission, and destiny. Let us accept the Bible record with unwavering faith, while the evolutionists hunt the "missing link."—John T. Lewis, in Truth in Love.

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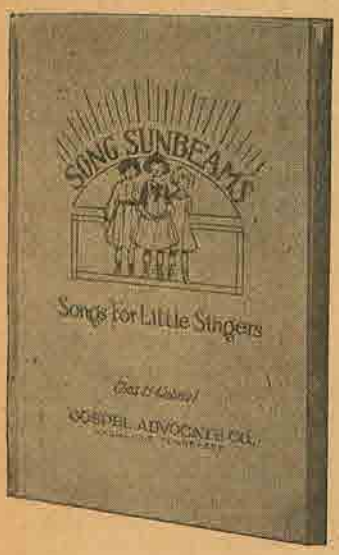

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From the Brethren

Murray, Ky., August 19.—On August 16, late in the afternoon, I closed a meeting at Mount Olivet, in this county, with seven additions. I am now near Benton, Ky.—Tipton C. Wilcox.

Tulare, Cal., August 15.—The work of the Lord in this section moves along very nicely. The supply of "Choice Gospel Hymns" reached us in due time for the meeting. We think it a splendid book.—L. M. Williams.

Garrett, Texas, August 20.—Brother F. C. Sowell, of Columbia, Tenn., has just closed a two-weeks' meeting for the church of Christ at Garrett. One was baptized and one reclaimed from the "digressives."—Guy Riddels.

Shreveport, La., August 15.—Brother J. E. Wainwright will begin his work here on the fifth Lord's day in this month with a series of discourses, continuing through the following Lord's day and probably longer.—A. A. Walton.

Apache, Okla., August 15.—Brother George Howell closed here with twelve baptized, two reclaimed, and one from the Christian Church; also, thirteen put in their membership with us from different sections of our country.—S. H. Howell.

Fayetteville, Tenn., August 15.—Brother R. A. Largen, of Fayetteville, Tenn., recently closed a meeting at Union Grove, near New Market, Ala., with thirty-eight baptized and four found and brought back into the fold. —Oscar E. Hudgins.

Ridgely, Tenn., August 15.—Brother O. C. Lambert, of Waverly, Tenn., recently closed here with twenty-one added to the church—nineteen of which were baptized. Brother V. M. Spivey, of Nashville, Tenn., conducted the song service.—Mrs. S. H. Gore.

Pilot Oak, Ky., August 17.—I closed at Knob Creek, Tenn., with twelve baptized and one restored. Several nights our crowds were estimated at one thousand. I began here yesterday, with a crowded house at both services. I go next to Pleasant View, Tenn.—W. T. Hines.

Golconda, Ill., August 18.—W. A. Record, of Paducah, Ky., closed a fourteen-days' meeting in a brush arbor at Homberg, Ill., August 15, with four baptized and one reclaimed. Brother Record will probably return to this place to meet the Baptists in discussion.—Noah H. Brymer.

Tupelo, Miss., August 17.—I closed at Marietta, Miss., Saturday night, with nine baptized. I am now in the second day of a good meeting near Tupelo. I go next to Saltillo, Miss., for a meeting, beginning on the fifth Sunday in August. Success to the Gospel Advocate. It gets better all the time.—Charley Nichols.

Gunter, Texas, August 14.—I am pleased to announce that I will do the preaching in a meeting (my first meeting in Tennessee) at the Cowart Street Church, Chattanooga, beginning on September 25. I begin in Collinsville, Texas, to-night; thence to Rochester, Texas; thence to New

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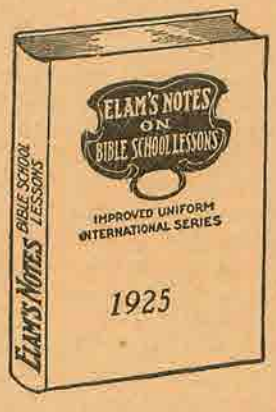

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Hope, Ala.; and from there to Tennessee.—Thomas E. Milholland.

Daniels Landing, Tenn., August 18.—Brother O. C. Lambert, of Waverly, Tenn., began a meeting here on August 9 and closed it on Friday night, August 14. The public at large enjoyed his stay in the community and his simple gospel preaching. The meeting closed with thirty-four baptisms, thirteen restorations, and two from the Methodist Church—forty-nine in all.—R. E. Black.

Norman, Okla., August 17.—Three weeks of work in Arkansas closed with twenty-four responding to the invitations. Twenty of them were baptized and four confessed their sins. A ten-days' meeting near Byars, Okla., closed with thirty-one baptized and eleven restored. Please note the change of my address from Hobart, Okla., to 717 South Jenkins Street, Norman, Okla.—Robert Alexander.

Anniston, Ala., August 20.—I closed at Pleasant Grove, near Ashland, Ala., with five baptisms. I am now assisting Brother J. F. Tipton in a meeting at Wellington, with one confession to date. Last night a gentleman expressed a desire to affirm publicly that "baptism under Christ is Holy Spirit baptism only, and that water baptism was only for the Jews." We granted him the privilege of so doing on Friday night, and thus it is announced.—Gardner S. Hall.

Corinth, Miss., August 17.—Brother Hall L. Calhoun closed here with fifty-seven additions—thirty-eight baptized, one restored, and the rest by membership. Brother Calhoun did some of the very best preaching. He is forceful, logical, and true to the Book. Great crowds of people of every denomination filled the large auditorium of our new building, which has a seating capacity of eight hundred. Brother Gilbert E. Shaffer, of Lawrenceburg, Tenn., led the song service.—J. L. Leath.

Detroit, Mich., August 19.—Vinewood Avenue Church is doing some excellent mission work this year. We are having part in "sounding out the word," not only in this city and some parts of the State, but have assisted the brethren in Windsor, Canada; Richmond, Va.; Jacksonville, Pa.; and other places. Fathers, mothers, sisters, or brothers, if you have relatives here who are not saved or who are not faithful, send me their names and street addresses, and I shall be glad to call on them and welcome them to the house of worship to hear the gospel. My address is 2123 Hubbard Avenue.—W. S. Long.

Trenton, Tenn., August 13.—Brother Word recently closed a meeting at Walnut Grove, about eight miles west of Trenton, with nine baptized and two restored. The interest was fine. This is a mission point, and the meeting was held in the schoolhouse. Beginning on the first Lord's day in August, I was with the brethren at Bethany, four miles west of Trenton, and continued until the second Sunday night. Large crowds both day and night. Twelve baptized and three restored. Brother L. L. Brigance held a ten-days' meeting at Trenton, with large crowds and good attention. Two were baptized. Brother B. G. Swinney was the song leader. They were engaged for the meeting next year.—W. R. Hassell.

Shreveport, La., August 17.—I closed at Tenaha, Texas, with about ten additions—eight baptisms, all sectarians or of sectarian families. H. L. McCrary is minister for the church there, and is doing a great work. Beginning on the fifth Sunday in August, Brother J. E. Wainwright is to labor with the Fetzer Avenue Church here. For the last nine months I have labored here. From a small and unknown congregation we have become one of the largest in Louisiana.—T. W. Phillips, Jr.

Walnut, Miss., August 20.—I contemplate resigning my position with the railroad company and selling my home in order to locate in some field where I can give my time exclusively to preaching. I would like to get in touch with brethren in Florida where an energetic and industrious man is needed, or I would consider a field in some other State where I could give the greatest per cent of my time to preaching. My work as a preacher has been mostly local; so, not being known generally, I feel that I will have to call on my brethren who are better acquainted and in closer touch to help me locate in a new and better field.—D. P. Craig.

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A VISIT TO TOLEDO.

BY W. S. LONG.

On a recent Lord's-day morning at eight o'clock fifteen of the Vinewood Avenue members, of Detroit, Mich., took cars and drove to Toledo, Ohio, to meet with and encourage the faithful in Christ who meet for worship every Lord's day.

The place of meeting in Toledo is the Masonic Temple, on Detroit Avenue near Central Avenue. Should brethren desire to write the brethren there, they may address L. A. Hines or William Paisley, 228 Millard Avenue.

Our company reached Toledo at 10:30 A.M., and found a happy, peaceful, and faithful band busy in the Bible-school lesson. They were using Brother E. A. Elam's Lesson Helps in connection with the Bible, and the recitation proved to the visitors that they were students of the Bible. Brother Darnell, of Morrison, Tenn., was teaching one class, and he does his task well.

Toledo has the brightest prospects for a strong congregation in years to come that I have seen in a long time. There are no "cranks" or "hobby riders" to hinder their growth. But a great city like Toledo needs a Paul, or a Barnabas, or a Timothy, or a Titus, to labor there daily for about two years. They have no regular preacher near, and never hear a discourse unless some preacher visits them. Now, how fine and how scriptural it would be for some congregation in Ohio, or Tennessee, or Texas, that has two hundred or three hundred members, to send an evangelist there to help this little band for a year, at least! What church will be like Antioch of old and send this great city a missionary? Watch, and see who will say: "Here am I; send me."

Dallas, Texas, August 15.—I recently labored with the Pearl and Bryan Streets congregation here, preaching twice and teaching the fine class of young people in the Bible school each Lord's day, directing the Wednesday-night meetings, and visiting the sick and conducting funerals through the week. It was a pleasure to be at home for a month and to work under such fine conditions. However, I was only "supplying," as it is commonly called. The last Lord's day in May it was arranged for Brother J. B. Nelson to take up the work at Pearl and Bryan Streets regularly so soon as he could get released from other work which he had promised. He is now back in Dallas, working with this church, and we are expecting to see the congregation go forward to greater things. The work of this church in establishing the Boles Orphan Home is not only a splendid achievement, but sets a good example of doing things through the church as an altogether sufficient and efficient organization.—C. E. Wooldridge.

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It opposes all human creeds and ecclesiastic councils, and pleads for the right of each individual to study the Scriptures for himself and formulate his own faith, without dictation or hindrance from churchly dignitaries. It opposes all clerical assumption of official authority in the church, and stands for the scriptural doctrine that each Christian has an office to fill, a work to perform—that all are kings and priests unto God.

It stoutly advocates the doctrine of missions, and argues unceasingly that every Christian is a divinely commissioned missionary and every church is a scripturally organized missionary society. The mission of every Christian and the design of every church is to preach the gospel to all the world.

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From the Brethren

McAlister, Okla., August 19.—The meeting at Myrtle Springs, Texas, was well attended and several were baptized. From there I went to Lockhart, La., and had a fine hearing and four or five baptisms. Next I held a three-Sundays' meeting at Tyrone, Okla., with good crowds and seven baptized. I go next to Largo, Texas, for a twelve-days' meeting. Then I am due at Indianola, Okla., for a ten-days' meeting, embracing the first two Sundays in September. I am to begin at Walnut Ridge, Ark., on September 19.—Bynum Black.

Union, S. C., August 17.—Since my last report we have held two meetings. The one at Moore closed with fifteen baptized and the church in fine condition. We closed at Stone Station last night with a very large crowd. We baptized four here. These brethren are planning to build a house immediately. Then we want to have another meeting, and hope to firmly establish the cause here. Brother Mosley is doing a good work with these congregations, and the brethren love him and his faithful companion, and are very thankful to have them in their midst. We plan to begin a tent meeting in Union this week. We are going into a part of the town that we have never had the opportunity to hold a meeting in before. We are having calls from every side to come over and preach in their neighborhood. Yesterday some men came to me and said if I would pitch my tent in a certain place that I would baptize a hundred people. They said that the people were begging for us to come. It makes my heart ache to hear such calls and then not be able to reach them. I can go into such places and baptize several, but then we would not have any one to perfect them in the gospel. Brethren, my heart's desire and prayer to God is that he may send more laborers into this field, for truly the harvest is white and the laborers are few. What will the answer of many churches in that day be, when they say, "No one ever told the gospel plan to us?" How can whole churches sit idly by and have one little week's meeting at the expense of a hundred dollars and think that they are going to rest in the last day? May God hasten the day when the Christians will get the fighting spirit and train and support the soldiers on the firing line to the pulling down of Satan's stronghold. If you will not send us a preacher and support him, then send us some help to enable us to do more in sending out thousands of tracts and good books to place in the homes of people. We are ready and willing to do this work, if you will help finance it. Send us any good books or tracts that you have that would be good for distribution.—Thomas H. Burton.

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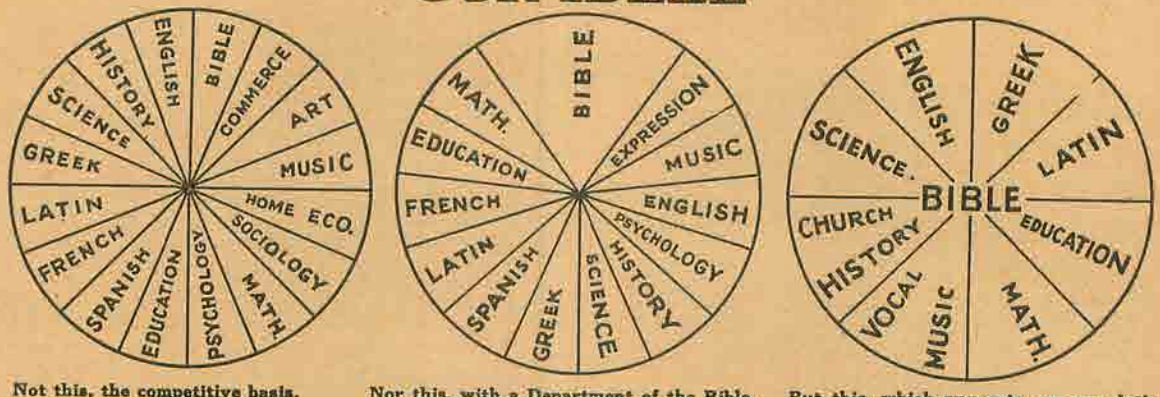

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DAVID LIPSCOMB COLLEGE

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OBITUARIES

NETHERY.

Sister Lee Nethery, of Pocahontas, Tenn., was born on September 12, 1863, and died on June 24, 1925. She obeyed the gospel some thirty-five years ago during the early preaching of Brother A. G. Freed in Tennessee, and lived a consistent, Christian life. Sister Nethery is survived by five children—Mrs. D. C. Wardlow, Mrs. Ed Wardlow, Mrs. J. B. Meeks, Frank Tiples, and Grant Nethery, all of whom are devout members of the church. Three await on the other side. Her good works will live until the end of time, and her reward is among the faithful. The writer held the burial services. F. O. HOWELL.

MYRES.

My mother, Mrs. Mary Ann Myres, was born on May 13, 1846; was baptized into Christ in 1859; was married to Jeff Myres on May 5, 1867; and departed this life on May 24, 1925. She was the mother of thirteen children, eight boys and five girls. She leaves, to mourn her death, a husband, twelve children, two brothers, three sisters, and a host of grandchildren and great-grandchildren. She lived seventy-nine years, was a member of the church of Christ sixty-six years, was married fifty-eight years, and saw all of her children (save one that died young) baptized into Christ. Her love for her children was exceedingly tender. She loved her home and preferred its associations to all others. God was good to give to us a mother so sweet and pure. None have been more beautiful or lived a braver life than mother, who lately walked with us, but now rests in her grave.

JEROME MYRES.

ROBINSON.

On May 2, 1925, at her home in West Point, Ky., Sister Bessie Belle (Baker) Robinson was called to rest. At the time of her death she was twenty-nine years and nineteen days of age. Bessie (as we called her) obeyed the gospel early in life at the Green Street church of Christ, in Nashville, Tenn. This congregation was blessed with her presence and influence as a faithful and untiring worker until she moved to Louisville, Ky., in November, 1923. On June 30, 1924, she was married to Mr. Charles N. Robinson, of West Point, Ky. After a life well spent in the service of the Master, she has passed into her eternal rest, to await the coming of her friends and loved ones, whose lives were but made happier and brighter by the pleasant associations with one so kind and true. Funeral services were conducted at the church of Christ in West Point by Brother D. H. Friend, and she (with her little babe) was laid to rest in the Jefferson Cemetery. She leaves her husband, mother, father, four sisters, three brothers, and a host of friends, to mourn her passing. Now to them no word could be more comforting than that revealed to the apostle John: "Blessed are the dead who die in the Lord."

DOUGLAS S. BRITTAIN.

GREGORY.

On June 9, 1925, Brother Ephraim Gregory, of Delrose, Tenn., passed to his final reward. He was born in Lincoln County, Tenn., on December 12, 1851. He lived over seventy-three years, and for forty years was a member of the church. He loved the Gospel Advocate, and read it as long as he could read. He was a diligent student of the Bible, a lover of the truth, and was faithful to his family and to God. His life here is ended, but the influence of his life will live on. Just three weeks before his death, on May 19, Sister Gregory, his wife, passed away. She was born in 1848, in Madison County, Ala. She was a faithful member of the church for many years. One by one our loved ones pass away. This faithful father and mother are survived by one son, Brother L. A. Gregory, of Delrose, Tenn. He and his faithful wife and children tenderly cared for the old people till the last. These hours are dark; but Jesus passed this way, and in the midst of death and sorrow there is joy when we know that we can meet again where hours of parting are unknown.

W. O. NORTON.

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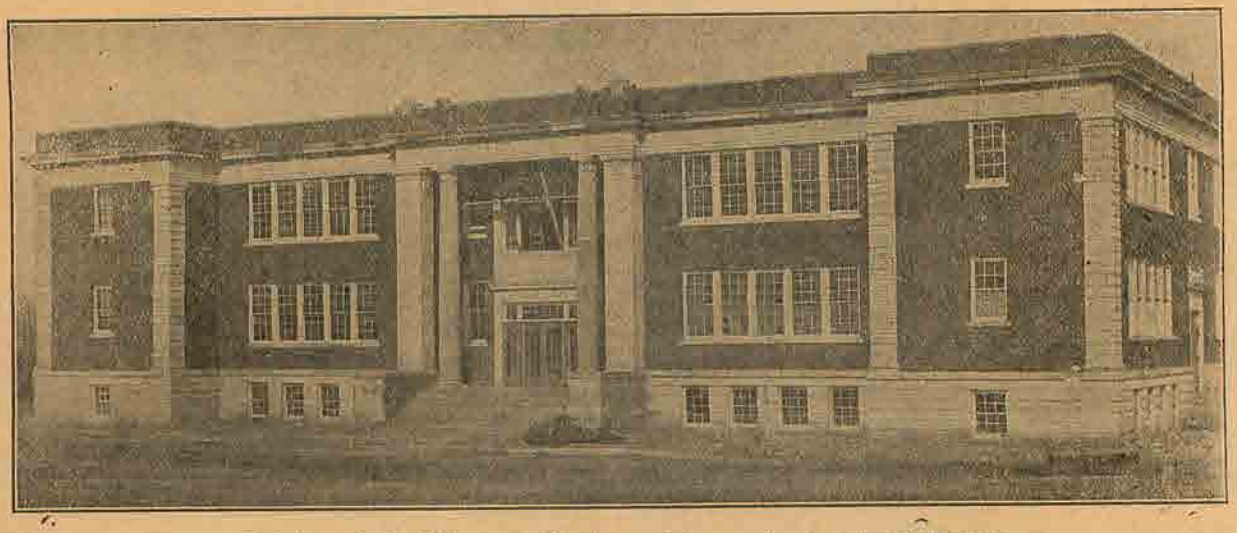

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EDITED AND COMPILED BY

E. A. ELAM

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STUDY OF THE BIBLE.

The importance of studying the Bible cannot be overestimated. To a failure to study the Scriptures may be traced many lukewarm churches, many unfortunate circumstances of individuals and communities, and many wasted, wrecked, and unhappy lives. The Bible is the oldest book in the world. That it is the best book in the world has always been, and still is, the consensus of opinion among the best minds. The Bible reveals God to man, the Creator to the creature. It reveals man to himself and gives him, as an introduction to a study of himself, a few brief hints of what he originally was; and also tenders, for his encouragement, a few kind intimations of what he shall hereafter be, in a redeemed and regenerated state. This much of the past and future is benevolently given in order to prepare man for the burden of the revelation, which is to show him what he now is, in a lapsed and fallen state, and to show him what he ought to be, after a new birth, as an adopted child of God and as an heir to immortality.

Man cannot worship God by proxy. He must proceed personally upon his own faith. He can "walk by faith" only in so far as he has intelligently received the word of God and personally understood it, and cannot, therefore, stumble into the worship of God or be led into it by other causes or motives. To perform an act or take a step as service to God without a previous intelligent reception of the word of God to guide in taking the step or performing the act becomes a presumption that angels fear to assume. Except "by faith" no man can be "well pleasing unto God;" and Paul asserts that "whatsoever is not of faith is sin." Faith, then, which "cometh by hearing, and hearing by the word of God," is an essential prerequisite to that service so justly owed by every man to the great Father of lights, and which, when performed in spirit and truth, is pleasing and acceptable in his sight.

We cannot lay too much stress upon the necessity of the study of the Scriptures. Indeed, ignorance of the teaching of the Bible is, I think, one of the principal causes that make it possible to introduce heresies into the churches and that lie at the basis of the general indifference to the performance of Christian duty. Paul wrote thus to Timothy: "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3: 15.)

Moses, fifteen centuries before the Christian era, said: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 4-9.) The same passage is repeated almost verbatim in Deut. 11: 18-20. The purpose there given is: "That your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth." (Verse 21.)

General increase of Bible knowledge naturally decreases and dispels sin. Countries in which the Bible is most read suffer less from lawlessness, vice, and crime. Sectarianism cannot flourish where the people study the Scriptures. Neither Protestant nor Catholic sects can increase or thrive when the people are taught the pure word of God. The Bible is not peculiar to any sect or schism on earth. It disseminated Christianity before any of the doctrines that form the distinctive features of each of the present respective parties were originated.

Taste for reading the Bible is one of the best indications of healthy spiritual and moral character. Only those depraved in mind and poisoned in taste can fail to find pleasure and profit in Bible study. David said of the righteous man: "His delight is in the law of Jehovah; and on his law doth he meditate day and night." (Ps. 1: 2.) As "the fool hath said in his heart, There is no God," so the higher man rises above the fool, the more he delights in God and meditates upon his word. It is peculiarly significant that all great and good men have delighted in reading and meditating upon the Holy Scriptures and that the extent of their genius has invariably determined the extent of their taste for such reading and study. Even men in the business and political world, without having received a Christian education and without being themselves Christians, have instinctively, through the possession of native talent and genius, recognized the presence of a superhuman finger upon the sacred page. Webster, a lawyer, and one of the foremost men in the Senate, read the Bible daily for, as he frequently said, the mental strength that he felt himself receive from such reading; and Andrew Jackson, in his dying hour, impressively pointed to a copy of the Bible lying on the table, and said: "That book is the Rock upon which the republic rests." Napoleon, emperor of infidel France and surrounded by atheists, frequently discoursed at length upon the divinity of Christ and upon the evidences of the divine origin of the Bible. A Catholic, he imprisoned the Pope and often vividly exposed the corruptions of the church; but for the pure word of God, apart from Catholicism and human traditions, he ever, till the last, maintained the greatest reverence and respect. I cannot, for the want of both time and space, adduce even a tithe of what might be presented showing the awe with which men of genius have regarded the Bible and the reverence and profound respect it has always met at their hands.

The Scriptures should be read regularly. Spiritual food is infinitely more essential than physical food. If Moses thought it essential for the Jews, fifteen hundred years before Christ, to memorize the word, to teach it diligently unto their children, to have it as a sign upon their hand and as frontlets between their eyes, and to write it upon their doorposts and upon their gates—I say, if such a diligent study of the word was necessary in order to be a godly Jew, in that ancient age, how much more is a diligent study of the word necessary in order to be an acceptable Christian in this enlightened day! Paul, therefore, recognizing this, says: "Let the word of Christ dwell in you richly." (Col. 3: 16.) Children of God are "filled with the Spirit" to the extent that the words of the Spirit dwell in them. The word of God, the Sun of righteousness, throws a noonday light upon every problem confronting man, pertaining to his duty and happiness, and illuminates the only path that will lead him through Christ to a mansion in the city of God. J. A. A.

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OUR CONTRIBUTORS

TRIBUTE TO THE MEMORY OF WILLIAM JENNINGS BRYAN.

(D. E. McCorkle, in Williamson County News, July 30.)

Bryan is gone! How this great Captain will be missed! Whether it be friend or foe, all men alike will miss this great outstanding character of the whole world, for he was a world character. No man, perhaps, in history has flashed so suddenly into renown and held his fame so long as has William Jennings Bryan, who on Sunday evening, July 26, passed out from his activities in this world where he had lived and labored and loved so long. True, he was not old in years, being a little past sixty-five, but O how much he had lived in those years! How he had wrought! How he had forced men, not alone in his own country, but the world over, to love and respect him, in spite of the fiercest and most truculent antagonisms! He first attracted nation-wide attention in his famous tariff speech in Congress when the nineties were young; but it was in the National Democratic Convention of 1896 that, in his "Cross of Gold" speech, he electrified the convention and the country and snatched the nomination for the Presidency from Richard P. Bland and other great leaders of his party. From that day he became his party's idol and held the preëminence in its councils till he endured a second defeat for the Presidency, when his star dimmed a little, but only a little, till it regained its splendor and shone as brightly as before, and, with some waxings and wanings, continued to shine as a brilliant luminary till the close of his eventful and splendid life.

From 1896 to 1912 the writer followed his fortunes and his flag with unfaltering trust in his wisdom as a great leader. In the latter year some things happened that caused some abatement of the enthusiasm with which I had followed him, but I never doubted the clean character and purposes of his spotless life. I came to disagree with him on some matters political, and I felt that a vaulting ambition had led him at Baltimore to do what I thought him incapable of doing; but at that he betrayed no greater weakness, if as great, than most ambitious men in public life have shown throughout the tide of time. In his private life he was pure and impeccable. He was a deeply pious and religious man, a quality so rarely found in those who figure conspicuously in politics for such long periods. As an orator he had no equal in this age, nor any superior in any other age. His presence was so impressive, his voice so commanding, and his speech so clear and logical that when he arose to speak he could still the wildest and most tumultuous audience into a silence which was not disturbed even by a whisper. His personality and his oratorical abilities were known and appreciated throughout the civilized world, and he was probably the best-known man in the world. He spoke in the great capitals of Europe and even in Egypt, and commanded rapt attention in all places where he spoke. It was related of him, on unquestionable authority, that one time a number of years ago, when he was a private citizen, not at that time a candidate for any office, he entered, unannounced, a great convention hall in London, where a large political meeting was in progress, and where such men as Chamberlain were to speak; and as Bryan quietly entered the hall he was instantly recognized, and such a cheer as shook the rafters of the big building went up from the throats of that vast throng. This could scarcely have happened with any other private citizen of another country.

Perhaps such a demonstration might have happened in the case of a Napoleon whose fame was mainly military; for since it is true of mankind that they are more prone to glorify the destroyers of their kind than their benefactors, great military heroes will evoke applause not accorded to men of peace. But Bryan was preëminently a man of peace, and for peace he would sacrifice high office and "a place in the sun," as he did in giving up the Secretaryship of State in the Wilson cabinet.

His last great work was that of defending the Bible and the Christian religion against the insidious attacks of infidelity under the soft pseudonym of "evolution." In this work he died in the harness, having fought a good and winning fight, a fight which will not be lost though he is gone. In his death there is universal grief; many are the expressions and deep are the feelings of sorrow over his departure, not in this country alone, but all over the civilized world. Even his bitterest foes pause to reverently bow their heads in sadness at his sudden taking off. We will hear that magic voice no more, we will see that impressive gesture not again, we will see that strong mouth and that flashing eye no more, but his great work done in earnestness of purpose and for the good of his fellow man will live on and on as long as hearts hunger after the "Living God."

THE BIBLE AND TESTAMENT FUND.

BY S. F. MORROW.

In Rom. 13: 11, 12, Paul, through the Spirit, says: "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Jesus says: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." (John 8: 12.) Yes, while Jesus was here on earth, indeed and in truth he was "the true light" that should give light to every one that cometh into the world. Ps. 119: 105 says: "Thy word is a lamp unto my feet, and light unto my path." From this statement of the sweet singer of Israel, we know when to look for light to-day. From Ps. 138: 2 we learn that God exalts his word above his name. If our God has exalted his word above his name, how precious it should be to every one of us to know what it teaches and to meditate on it day and night, that we may know our duty to our Creator and how we should treat our neighbor!

We have observed for years that those who study the Bible most and love it best, and who commence studying it when young, make the best people in all the world. Teach your children while small that Jehovah is God and is all-powerful; that all blessings come from him; that he is full of grace and truth, and that his word is truth. Fill their little minds full of Bible stories; and when they become large enough to read, give them a New Testament. Live righteously and godly before your children, and practice what you preach. In doing this, you will give to your children and your neighbors' children the greatest fortune that this world affords.

The foregoing scriptural teaching furnishes some of the reasons why we are trying to raise a Bible and Testament fund, that all, as far as possible, may know Jehovah God, from the least to the greatest, and may know that "he is a rewarder of them that seek after him." We all are agreed that to the word of God we must go as a source of all true knowledge. As stated in previous articles on this Bible and New Testament fund, we want every congregation of worshipers to secure a sufficient number of Bibles and Testaments, keep them on hand, and see that every person in each community has one. If any are not able to buy a Bible or Testament, give it to them. Let all who are able pay the price—about half as much as *these books sell* for at places where they are kept on sale.

Now, some may want to know how this is possible. The

New York Bible Society, which is enabled to manufacture these Bibles and Testaments by gifts of money from good people who want to save the people from sin and eternal condemnation, has agreed to let us handle the books, or will let any one handle them at these prices, provided it is done without profit. I have been using their Bibles and Testaments for years. I do not think I have ever sold one, but I keep a supply of the books on hand. Those who are able will, we think, be glad to pay the price and give some to help sustain this fund.

We are thankful that the brethren are giving liberally to this fund. One brother gave a thousand dollars, one hundred to be paid annually. Others are giving one hundred annually for life. All who want a part in this good work will please write me. Make your own terms, and you and the good Lord, through his teaching, name the amount, remembering that "the Lord loveth a cheerful giver." Some are sending checks to the Gospel Advocate Company, which is right. At the proper time acknowledgment will be made through the Gospel Advocate of the amounts received, together with the names of the contributors. We hope that this work may be perpetuated till our Lord and Master comes. A board of trustees to direct the funds and the distribution of Bibles and Testaments will be selected from among the trustees of the Fanning Orphan School and other good schools of the brotherhood. We have ordered two thousand small Testaments and two hundred large ones, and hope to be able to fill orders soon. Any suggestions will be highly appreciated.

"NOT EVERY ONE THAT SAITH."

BY JAMES E. CHESSOR.

Doing Well in Christ.

"And let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6: 9.)

One of the most emphatic terms in this verse is "well-doing." We are not to be weary in *well-doing*. The term occurs at almost the mathematical center of the verse and receives stress of voice in reading. It is so simple that it hardly needs defining. If we reverse the order of the words "well" and "doing," which are connected by the hyphen, we have "doing well."

We are to do well. In what? In the Christian life, to make satisfactory progress, to please God in our work and worship and service. Doing well, then, according to the divine standard of well-doing, not our own—doing God's will, receiving his approbation. And the Father desires that we do well in Christ. Christ was well pleasing to him, and so should Christians be.

Now the Galatian Christians had started out well—"ye were running well;" but they had been hindered—"who hindered you?" False teachers had come among them and bewitched them. "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?" They were in danger of falling away, and so Paul writes them this letter of encouragement that they may with purpose of heart cleave to Christ. We as Christians can profit by this exhortation.

Much Given, Much Required.

In these articles I shall suggest four things that well-doing is *not:* knowledge, emotion, professing, resolving. First, knowledge is not enough. *Knowing* is not doing. No Christian can be said to do well if he is ever learning, but never doing. Of course, knowledge is necessary, but knowledge is not enough. It is true, as said Hosea, that without knowledge we perish; but it is equally true that "*to him that* knoweth to do good, and doeth it not, to him it is sin."

And Christians, as a rule, know more of the divine will than they are disposed to practice. They know to do good, but oftentimes do it not, and thus sin by omission. We are prone to boast about our superior knowledge of the Scriptures. In view of our practice, such boasting is not good. We contend for the word of God, the word in its entirety, without addition or subtraction—the whole truth, and nothing but the truth. We declare the whole counsel of God, contend earnestly for the faith. "To the law and the testimony," is our motto. We speak where the Bible speaks; we are silent where it is silent. We speak as the oracles of God, and try the spirits, whether they be of God. We will have nothing but the Book for our creed. We urge that the inspired word should be rightly divided and applied, handled aright. We meditate upon the holy precepts day and night. We teach it to great and small and everywhere; we would make disciples of all nations. We would fling the torch of the gospel flaming into every benighted soul sitting, cheerless, hopeless, helpless, in the Stygian darkness of the region and shadow of death. To them, and to all, we would have light to spring up. We would lift up the Christ, the Light of the world, that the path of every man might be lighted. And for all this we are to be praised. Not a word can be said against such a position. Let the word be sounded out. Let the gospel be preached. Let the world be saved. Let unity prevail.

But we are weak on doing. There's the rub. And our boasted knowledge and fidelity to God's word will avail us nothing, if we fail to do works worthy of and proportionate to our knowledge of the divine will. We must live up to the dictates of our enlightened conscience. And why, indeed, educate the conscience, if only to defile it, to sear it, to stultify it, by irresolution and apathy? Why, indeed, learn what to do, if we are not going to do it? What avails it? Better to be a heathen in darkest Africa than an enlightened Christian in "enlightened" America, if we do nothing! Knowledge is nothing if an enervating incubus lies upon the will. Knowing is not doing, and doing nothing casts the greater reproach upon us in view of our boasted claims to greater knowledge.

Knowledge carries with it responsibility. To increase knowledge, therefore, is to increase the weight of responsibility in geometric ratio. The more we know, the more we must do; and if we fail, the greater will be our condemnation, the sorer our punishment. So taught the Christ. "And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. *And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him shall they ask the more.*"

Remember, too, that Paul speaks of a "sorer" punishment. It behooves us, therefore, to do according to our lights, as God has given us to understand his will. *Much* is given, *much* committed; *much* shall be required, *much* asked. Knowing, therefore, our Lord's will, we must do according to his will, or we shall be beaten, not with *few*, but with *many* stripes, and the *sorer* will be our punishment. In view of these principles, we ought to do more, to translate our knowledge into action, into the service of good works. "For now is it high time to awake out of sleep."

"What Doth it Profit?"

Nor is emotional *feeling* enough. I do not discount emotion. But emotion is not doing. Feelings are often delusive. It is possible to feel all right and be all wrong. So we cannot rely upon our feelings in doing the will of God. They cannot be trusted. We may, for example, feel that we wish the world converted, and do nothing toward furthering the gospel. The impulse would be commendable, but the failure to act would be ruinous. In that case the good wish would profit nothing.

Of course the feelings must be enlisted in every undertaking for the Lord. We cannot even get into Christ without obeying "from the heart" the gospel of Christ. "But

thanks be to God, that, whereas ye were servants of sin, ye became *obedient from the heart* to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Every act of acceptable worship and service is likewise from the heart, or heartfelt. Take the matter of giving for an example. Unless the heart is in the gift, the donor will not be blessed. He must give of his heart's bounty, not from a sense of duty.

"He gives nothing but worthless gold
Who gives from a sense of duty."

"And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing." It profits the giver nothing, because his heart is not in the deed. On the other hand, "love" that does not act, like faith without works, is barren, being alone. It profits nobody, neither the well-wisher nor the needy. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" Indeed, what doth it profit? Deeds without heart are poor enough; they benefit the needy or unfortunate merely. But "heart" without deeds is worse; it eventuates in no blessing at all. The need is for heart and deeds—a heartfelt religion. Then will both "Sir Launfal" and "the beggar" be blessed abundantly.

"Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me."

Doing well in Christ, then, consists of love and deeds of love. It is characterized by a faith that works through love. First we must have knowledge, then faith, then love, then deeds of love. Then shall we have profit indeed, and fruit abounding to our account.

And to do well in Christ we must bear in our lives the fruit of the Spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. If we have not the Spirit of Christ, we are none of his. We cannot then do well in him. But the Spirit in our hearts will lead us to do good uniformly and invariably. Let us, therefore, present ourselves—body, soul, and spirit—unto God, as alive from the dead, and our members as instruments of righteousness. Then shall we be well pleasing to him. Then shall we do well in Christ.

MAN, OR CONSTITUENTS THAT MAKE MEN.

BY JIM HALL ELAM.

(Submitted as class work in Cumberland University.)

Did you ever think just what the word "man" means? Does it mean any more in your estimation than the highest type of animals? To me the word "man" means so much that I have found only few in the world. Perhaps some people think that a man is one who is six feet tall and with shoulders two and one-half feet broad, with strength like an ox. But, as I think of a man, so many things are necessary that I don't know what to mention first.

A man is one who puts God first. A man thinks of others as well as himself, and the good that he can do for them. A man will not flatter you when he wants you to do something for him and not speak to you when he doesn't have any need of you.

A man will not lose his individuality in a crowd. A man has the courage of his convictions and is not afraid to say "No," though all the world say "Yes." A man will not allow the overdevelopment of one faculty to stunt or paralyze his other faculties; he will not value his occupation as a means of getting a living, but will see self-development, culture, and manhood in his occupation.

A man has courage and is not a coward in any part of his nature. He is not cursed with some little defect of weakness which cripples his usefulness and neutralizes his powers.

A man is not one-sided in his development, but has a broad view of things and mixes common sense with his theories, and does not let a college education spoil him for practical, everyday life.

A man regards his good name as a priceless treasure. He is full of life and fire, but trains his passions to heed a strong will. He learns to love all beauty, to hate all vileness, and to respect others as himself.

A man is educated all over. He has the acutest sensible nerves, cultured brain, dextrous hands, alert eye, a heart tender, magnanimous, and true.

Here are ten marks of an educated man, by Edward Wiggan, that I found in the American Magazine:

1. He keeps his mind open on every question until the evidence is all in.
2. He always listens to the man who knows.
3. He never laughs at new ideas.
4. He cross-examines his daydreams.
5. He knows his strong points and plays them.
6. He knows the value of good habits and how to form them.
7. He knows when to think and when to call in the expert to think for him.
8. You can't sell him magic.
9. He lives the forward-looking and outward-looking life.
10. He cultivates a love for the beautiful.

KIPLING'S IDEA OF A MAN.

If *you* can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when men doubt you,
But make allowance for their doubting, too;
If you can wait, and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good nor talk too wise.

If *you* can make one heap of all your winnings
And risk it on a turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word of your loss:
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them, "Hold on!"

If *you* can talk with crowds and keep your virtue,
Or walk with kings, nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a Man, my son!

EDGAR A. GUEST'S "A MAN."

A man doesn't whine at his losses;
A man doesn't whimper and fret,
Or rail at the weight of his crosses,
And ask Life to raise him a pet.
A man doesn't grudgingly labor,
Or look upon toil as a blight;
A man doesn't sneer at his neighbor,
Or sneak from a cause that is right.

A man doesn't sulk when another
Succeeds where his efforts have failed;
Doesn't keep all his praise for the brother
Whose glory is publicly hailed,
And pass by the weak and the humble
As though they were not of his clay;
A man doesn't ceaselessly grumble
When things are not going his way.

A man looks on a woman as tender
And gentle, and stands at her side
At all times to guard and defend her,
And never to scorn or deride.
A man looks on life as a mission,
To serve just so far as he can;
A man holds his noblest ambition
On earth is to live as a man.

No man need have any fear of having too high an ambition if his ideals are noble.

A "THUS SAITH THE LORD" FOR WHAT WE TEACH.

BY LEE JACKSON.

In the beginning of our plea for unity upon the basis of the simplicity of New Testament teaching and practice, it became well understood that nothing was to be taught as a matter for belief or practiced in worship which could not be substantiated by a positive "Thus saith the Lord," either by apostolic precept or apostolic example. There are yet living many of our older people who can distinctly remember when it was not thought out of place for a Christian brother to demand this, and no preacher as a leader became prominent enough to be exempt from this demand for a positive "Thus saith the Lord." With the passing of the years, however, and the growth of that spirit of partisan rivalry over issues that have no vital bearing upon either the salvation of men or the living of the Christian life, a change has come, and it is no uncommon thing for brethren to accept teaching as scriptural simply because some favorite leader among us says that it is true to the principles of our plea for the gospel, or at least makes the claim that such teaching is true to a generally accepted understanding as to what the Scriptures teach. Very few persons are thoughtful enough to remember that what is commonly understood to be the teaching of the Scriptures on a question at issue may be a common misunderstanding. This has been found to be true of generally accepted teachings in the past, and it is possible for it to be true of some things for which we are contending as a necessary part of our plea for New Testament teaching.

The most able Bible teachers associated with the Restoration Movement in its beginning were clear in their statements that the primary purpose in Bible revelation was and is to reveal God to man in the Christ as man's Savior, and not for the purpose of making known any system of doctrine as the object of saving belief or faith. Under the Old Testament dispensation, in preparation for the coming of the Christ, God made himself known to Israel, and all teaching given in addition to this evidence of the existence of God and his providential watch care over his people was for the purpose of teaching them necessary obedience and acceptable service; and this principle holds as true respecting God's revelation of himself to man in Christ Jesus, as made known in the New Testament Scriptures. That which it is of supreme importance for men to learn is the testimony that God has given concerning his Son, which testimony is God's ordained means of inducing and supporting faith in that Son as an only and all-sufficient Savior. No reader of the New Testament will meet with any difficulty in learning that the thing of supreme importance to lost men and women is faith in Christ as the Savior, and that this Christ as revealed to us in the Scriptures is the only object toward which the heart's faith can be savingly directed. When this truth that he is God's Son and God's ordained Savior of men is believed in a sufficient degree of strength to induce an unswerving, obedient trust in him as the one alone who can save from the ruin of sin, we can cast aside all other matters of belief, and opinions which are held as beliefs, for through the knowledge of the all-sufficiency of this faith in Christ we know that these beliefs and opinions are worthless. In praying for the unity of his people our Savior conditioned it upon faith in himself, through the word of his apostles, and did not condition it upon any formulated items as a church creed. For this the Christian can always give a "Thus saith the Lord" as the reason for his hope.

Soon after the death of the last of the apostles, and even during the lifetime of the apostles, through misunderstandings, men began drifting away from this simple faith of the gospel, and the groundwork for humanly devised creeds was laid. The apostasy resulted, and the great apostate defender of what was called "an orthodox catholic creed," the church of Rome, was brought into existence. Since the time of this first apostasy and this first formation of a general church body, especially since the time of what is known as the Reformation, creeds, and organized denominational churches in defense of accepted creeds, have continued to multiply; and they will continue to multiply until all true Christians become sufficiently acquainted with the Scriptures to learn that the Christ himself, and not doctrines, is the one only object of the Christian's faith. Even among those who claim to be loyally standing upon the plea for a return to New Testament teaching and practice there appears to exist the same harmful misunderstanding that caused the first apostasy, and which has been the cause of so much confusion, strife, and divisions which have disgraced the cause of Christ through the centuries. Dominated by the notion of an itemized body of tenets which are to be understood and accepted as the truth to be believed, there are honest, conscientious brethren among us who are continually contending for things which have no connection whatever with gospel faith, nor have any bearing upon either scriptural worship or service. Even if some of these good brethren succeed in showing that through the study of the Scriptures they have learned some things that others do not know, and which others are neither prepared to learn nor appreciate, it then becomes their duty to show the vital connection between these things and the gospel of salvation. If it be admitted by these brethren that men can receive the remission of sins, and worship and serve God acceptably and go to heaven when they die without believing the doctrinal tenets they are contending for, they are then admitting that they are calling on men to believe things that are no part of the gospel of Christ; for, as Benjamin Franklin loved to quote, "he that believeth not the gospel shall be damned." In their preaching and contending for these things that are really no part of the gospel, these brethren are bringing themselves under condemnation, and in addition to this they are most certainly doing what the foundation principle of our plea for unity upon the basis of the simplicity and purity of the gospel forbids being done. In exact conformity to New Testament teaching, the original of our plea was that we would not seek to bind anything upon men as a matter of belief which does not essentially belong to the gospel that presents Christ to the world as a Savior, and that in the worship and service of Christians we would require conformity to nothing that is not expressly taught in the New Testament Scriptures. Only the things expressly taught as matters of duty to God and man are vital in worship and in Christian living. A man's opinion that the church and kingdom are equal to the same thing, his opinions regarding the fulfillment of prophecies, or his opinions as to the existence of an indefinable something called the general church, or opinions concerning a coming millennium on earth, are things that have nothing to do with his being fellowshiped in a congregation of New Testament Christians, provided he holds such opinions as personally private property and makes no effort to force their acceptance upon others. However, when a brother gets the erroneous notion in his mind that any one of these opinions is a part of the gospel truth that must be believed, and, therefore, begins to preach it, write it, and contend for its acceptance by others, he becomes a factionist, and should be disciplined as such. In the light of New Testament teaching, the man who creates divisions among brethren by teaching things that are no part of the gospel is committing as great a sin in the sight of God as is the man who causes divisions by introducing worldly innovations into the worship.

Upon the principle of the plea that we are endeavoring to place before the world for acceptance, a Christian brother is always within his rights in demanding a "Thus saith

the Lord," showing that what is being taught is essentially a part of the gospel that must be believed, or that it belongs to the wholesome New Testament teaching necessary to the living of the Christian life. In truth, it is the duty of Christians to demand such a "Thus saith the Lord;" and the elders of a congregation, as spiritual overseers, should be well enough informed in the New Testament Scriptures to be able to enter a righteous decision as to whether or not the teacher is giving a competent "Thus saith the Lord." Simply making a matter look plausible, or the presenting of some passage of scripture in support of an opinion when the meaning of such passage is involved in doubt, will not answer the purpose of a positive "Thus saith the Lord." If it is not a part of the gospel that saves from the ruin of sin, its acceptance should not be insisted upon as a test of Christian fellowship, nor when inability to understand it causes wrangling and contentions among the brethren. Some of the deeper things of Bible teaching may be sufficiently apprehended and understood by close students to enable them to arrive at assured conclusions which the vast majority can neither understand nor appreciate; and it is the privilege of such Bible students to hold such conclusions, provided they are not pressed upon those who are not prepared to receive them. Whether true or false, such conclusions held as matters of opinion or belief are no part of the word of God that saves, and, therefore, should not be preached.

The New Testament Scriptures furnish us with two phases of doctrine, or teaching, which preachers or Christian teachers can use without bringing themselves under condemnation. The one is that part of gospel teaching which gives faith in Christ as the Savior, including that which increases or strengthens faith, and the other is that which informs men in regard to duty. Faith causes men to ask, what must we do? And the instruction in regard to duty answers the question by telling what is to be done as well pleasing to God. After men and women have become Christians by being made believers in Christ as the Savior, there is no such thing as searching the New Testament Scriptures to find out what to believe. The faith that is made perfect in obedience to gospel commands places under obligation to study the inspired writings for the purpose of learning duty, and not for the purpose of learning things to believe. The truth that makes free from bondage in sin is the truth that Christ, as God's Son, is our Savior. This truth must be known and obeyed in order to prepare for the life to come.

SOURCES OF THE INSPIRATION OF THE EARLY CHURCH.

BY K. C. MOSER.

Religious indifference is the besetting sin of the churches to-day. Every leader of a congregation knows that to maintain the proper degree of interest is the perplexing problem that always confronts him. It is, of course, comparatively easy to create a temporary enthusiasm. But the reaction that follows a brief revival of interest is so deadening that all the benefits of the revival are lost.

When the leaders of a congregation are compelled to confess that a state of indifference exists, what are they to do? Of course, they have the choice of doing at least two things—the wrong thing and the right thing. By doing the wrong thing, it is possible to appeal to the unspiritual part of the congregation; and here is such an inviting field for the introduction of things that corrupt the worship and service of the Lord that many have been overcome by the temptation. Is it not a fact that an attempt to appeal to the unconverted has been the occasion of the introduction of every innovation into the work and worship of the Lord? But we must not do wrong. Let others set aside the Lord's way for the sensational in order to interest the worldly-minded, if they will, but let us not thus bring ourselves under the condemnation of God.

If, then, we are not to appeal to the lukewarm members, what is to be done? Let us do the right thing; and the right thing is to adopt the Lord's plan. Paul wrote to Timothy: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 3: 16, 17; 4: 1-4.)

Every evil with which it is possible for any church to be cursed can be cured, if at all, by the preaching of the word. The itching ear does not need to be satisfied with fables. What it needs is teaching, reproof, correction, and instruction which is in righteousness. A failure to adopt this course results in a twofold evil. The unscriptural are kept in the church, and the church is corrupted also with the innovations that retain the unspiritual. But let us study the sources of the inspiration of the first Christians. First, the novelty of Christianity inspired the early church. Every one is more or less acquainted with the psychological effect of any new enterprise, religious or secular. The first love and interest are probably the most intense. The gospel was something new. Some of the first Christians had witnessed the scenes of the crucifixion or had talked with those who had. The cross was still stained with "the precious blood" of the "Lamb of God;" and the resurrection, the greatest event of the ages, had but recently "abolished death, and brought life and immortality to light," blessing alike both Jew and Gentile; and still fresh in the minds of the apostles were the Lord's ascension and the blessed promise of his return, and the holy enthusiasm thus received was imparted to the young churches as they were stirred with the majesty of the ascension and consoled with the promise of the Lord's return; and then the glorious Pentecost, when the church was sent forth on its mission of saving souls, was the inspiration of every congregation, if not of every individual Christian.

But Christianity is no longer new. If the novelty of Christianity once furnished the early churches with enthusiasm, does not its age now justify, in a measure, a state of indifference? Not at all. If Christianity now lacks the inspiration of the new, it furnishes us with additional proofs of its divinity and worth. It has successfully stood the test of the ages, as it was openly opposed by its enemies and neglected by its friends. But what has Christianity lost by its age? What blessings did it offer the first Christians that it does not offer us? What hope did it furnish them that cannot now serve us as the "anchor of the soul?" *Christianity has lost nothing.* We have the same Savior, the same offers of mercy, and the same "precious promises." If these things once inspired the children of God, why not now? And they can to the exact degree that we have faith.

But what served to the early church as a source of a more abiding enthusiasm than did the novelty of Christianity was its attitude toward the religion of the Lord. The first Christians were intensely earnest. They had to be, for it cost something to be a Christian then. The price of discipleship was paid with their homes and with even their own lives. Religion with them was not a pious pastime or a convenient avenue of social, financial, and political advantages, nor was the worship of the church

an occasion to display their pride before an unconverted world. The issues of Christianity they considered to be eternal. They considered themselves once lost, and realized to an appreciative degree what it means to be saved by the grace of God. They had such a faith in the existence of heaven and hell that they were willing to pay any price to gain the one and evade the other. In their tribulations they rejoiced in hope. Christianity was put first. With them it came before business, pleasure, convenience, and even before life itself. They considered that everything else gained and heaven lost meant eternal ruin. They remembered that Christ had died for them, and they were determined to live and, if necessary, to die for him. They had really been born again; they were new creatures. Their affections were on "things above" and not on this world.

OUR MESSAGES

J. W. Beasley preached at Pilcher Avenue, this city, last Lord's day. There was one confession at the night service.

W. Clyde Martin, Palmyra, Ind., reports that George A. Klingman is in a very fine tent meeting at New Albany, Ind.

A. B. Lipscomb will begin a meeting for the church in North Chattanooga, Tenn., on the third Sunday in September.

E. N. Glenn, Los Angeles, Cal., August 27: "F. B. Srygley's meeting here continues with good interest. Four baptisms to date."

P. Hovious preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. There was one restoration.

J. H. McBroom, Atlanta, Ga., August 31: "I closed at North Springs last night with great interest. Twenty-four baptisms and two reclaimed."

Bynum Black, McAlister, Okla., September 1: "I am in a well-attended meeting at Fargo, Texas. Three persons have been baptized to date."

C. W. De Armond, Drakesboro, Ky., August 30: "I am now in a meeting at Powderly, Ky., with sixteen baptisms and two from the Christian Church to date."

H. C. Hale has just closed at Ephesus, in Giles County, Tenn., with eleven baptized and two reclaimed. Brother Hale is to begin next Friday night at Menlo, Ga."

G. W. Jarrett, Fair Hope, Ala., September 3: "I recently held two fine meetings in Alabama—one near Bay Minette, and the other about eight miles from Uriah."

T. D. Willis, 3237 West Madison Street, Louisville, Ky., September 7: "I have just closed a meeting at Providence, in Pulaski County, Ky., with eleven added by baptism."

D. F. Draper, Willis, Okla., August 27: "On Wednesday night I gave the invitation, and nine grown persons came forward. There was hardly a dry eye in the audience."

R. E. L. Taylor, Decherd, Tenn., August 28: "I have just closed at Pleasant Knoll, in Coffee County, Tenn. Seventeen were baptized and six confessed their wrongs."

A. B. Lipscomb preached for the Reid Avenue congregation, in this city, last Sunday. One hundred dollars was contributed for the support of the Tennessee Orphan Home.

G. L. Cullum closed a two-weeks' meeting last Sunday night at Mead's Chapel, near Nashville, Tenn., with three baptisms. Brother Cullum will begin a meeting at Cedar Grove next Lord's day.

G. C. Brewer will preach at Charlotte Avenue, this city, next Lord's day. Brother Brewer will deliver his lecture, "Evolution and Christianity," at Russell Street, this city, next Lord's-day afternoon at three o'clock.

John R. Hovious closed a two-weeks' meeting at Cyclone, Ky., Thursday, August 27, resulting in seven Methodists ceasing to be Methodists and becoming Christians. Edward Craddock assisted in the song services.

John T. Smithson, Louisville, Ky., September 5: "The meeting at Dillton, five miles from Murfreesboro on the Bradyville pike, began on July 19 and continued ten days. There were thirteen baptisms and one restoration."

I. A. Douthitt, Sedalia, Ky., September 1: "I have recently held the following meetings: At Benton, Ky., fifteen additions; Centerville, Tenn., fourteen additions; Lynn Grove, Ky., no additions; Latham, Tenn., nine additions; Henry, Tenn., ten additions. I will begin next Sunday at McKellar Avenue, Memphis, Tenn."

C. B. Laws, Oxford, Miss., August 24: "On August 14 I closed at Blackwater, Miss., with three added. I closed last Friday night at Oak Grove, with eleven added to the one body. I began a meeting at Pine Grove yesterday."

W. R. Yowell, Gainesville, Texas, August 31: "Both services at the Central church of Christ were well attended yesterday. The evening service was the largest for some time. In the afternoon I was with the brethren at Center Vale."

Rice H. Rogers, Birmingham, Ala., September 5: "I closed at Guntersville, Ala., on August 18, with three added. I closed an eight-days' meeting at McBurg, Tenn., on August 30, with twenty-eight additions—twenty-six by baptism."

J. W. Chism, Murfreesboro, Ark., August 28: "Our meeting closed on Sunday night at the water, at Center Point, Ark., resulting in one reclamation and seventeen baptisms. The meeting here is four days old, with one restored and two confessions."

C. G. Vincent, Toronto, Canada, August 28: "Five were baptized Wednesday night at the Fern Avenue Church, making seven since our coming here, May 1. We will leave here next Tuesday for Detroit, Mich. The Gospel Advocate is a welcome weekly visitor to my desk."

J. T. Harris, Lawrenceburg, Tenn., September 4: "On Wednesday night, September 1, I closed an interesting and well-attended meeting at New Zion, in Giles County, with two baptized. The Lord willing, I will begin at Bunker Hill, in the same county, next Lord's day."

Jessie Sue Addy, Buena Vista, Ark., August 31: "Orin Hartsell closed at Whitefield, near this place, on last Lord's day, with large crowds, good interest, and nine additions. Brother Hartsell went from here to Maul Schoolhouse, two miles from Camden, Ark."

E. V. Wood, Jr., Dallas, Texas, August 21: "Last week I closed a ten-days' meeting with the church at Lemalsamac, Tenn. There were four souls who surrendered to Christ, and much good was accomplished in bringing the church there into the appreciation of outsiders."

L. E. Carpenter, Houston, Texas, September 2: "I closed a twelve-days' meeting at Wellington last Sunday night, with sixty-eight additions. Twenty of these came the last night, and seventeen on Monday at the water, after the meeting had closed. B. R. Bassel led the singing."

R. B. Henry, Camden, Tenn., September 4: "I closed a twelve-days' meeting at Carpenter's Schoolhouse last night. One erring child came back and confessed her faults. May the Gospel Advocate and its editors ever live in the hearts of the brotherhood and accomplish great things for our loving Master."

A. B. Barret closed at Swallowfield, Ky., Friday night, August 28, with one from the Christian Church and one baptized. Brother Barret preached at Chapel Avenue, this city, August 29. He expects to assist in meetings at Ephesus, near Columbia, Tenn.; Hartsville, Tenn.; Waverly-Belmont, this city; and Monticello, Ky.

Tice Elkins, Dyersburg, Tenn., September 7: "The meeting at Curve, Tenn., closed last night with a number baptized and great encouragement to the church. I found a few homes blessed with the Gospel Advocate, and I can tell its influence wherever I find it. May you live long to bless mankind." It is a shame that Brother Elkins does not find every home blessed with the Advocate. No home can morally, spiritually, intellectually, or financially afford to be without it. We request preachers and elders to suggest to their congregations that every member subscribe for the Advocate.

Gus Nichols, Cordova, Ala., September 1: "Sixteen baptized and three restored at Mount Pleasant."

K. C. Moser, Oklahoma City, Okla., September 3: "I closed at Rhea, Okla., with nine baptized and one restored."

J. G. Allen closed a splendid meeting with the Beech Grove congregation, near Carter's Creek, Tenn., last Lord's day.

J. R. Armstrong, Town Creek, Ala., August 29: "Ben Harding has just closed an interesting meeting at Hatton, with seven added to the church."

C. M. Gleaves closed a meeting at Friendship, near Petersburg, Tenn., on Sunday night, August 30, with eight added to the church, five of whom were baptized.

T. H. Bass, Lufkin, Texas, September 2: "I have just closed a meeting with the congregation at Paluxy, Texas, with eight baptisms. Jack Bills assisted as song leader."

W. B. West, Jr., Decherd, Tenn., August 28: "On August 26 I closed a fine meeting at Owl Hollow, in Franklin County, Tenn. There were eight baptisms and one restoration."

W. T. Hines, Pleasant View, Tenn., August 31: "I closed at Pilot Oak, Ky., August 25, with three baptized and much good done otherwise. I began a meeting here yesterday with a crowded house."

C. C. Patterson, Denver, Tenn., September 1: "W. W. Bates has just closed at Hustburg, with fifteen baptisms, three restorations, and two from the Baptist Church claiming scriptural baptism."

W. Don Hockaday, Granite, Okla., August 31: "I closed at Bulo Schoolhouse, fifteen miles northwest of Sayre, Okla., at the water's edge, this morning, with nineteen baptisms and sixteen restorations."

T. C. Little, Fayetteville, Tenn., September 6: "The meeting at Harmes, near Fayetteville, closed September 6, with four additions to the church. The membership is not large, but strong in faith and sacrifice. This house was built without asking for help."

Willie Hunter, Tompkinsville, Ky., September 7: "I closed a week's meeting yesterday at Moss, Tenn., with nine additions—seven baptized and two reclaimed. I am to begin a meeting at Lafayette, Tenn., next Lord's day. The Gospel Advocate continues fine."

E. W. Daniel, Dickson, Tenn., September 3: "J. H. Horton, of Dickson, has just returned to his work here, after having held four successful meetings, as follows: Eva, Ala., seven additions; Oak Grove, Ala., five; Rogersville, Ala., fourteen; Albertville, Ala., nine."

David Thompson, Mayfield, Ky., September 4: "The first of October I am to begin a meeting with the church of Christ in East St. Louis, Ill. Any one knowing of members of the church of Christ there is requested to forward their names and addresses to me at Mayfield, Ky."

The Gospel Advocate deeply regrets the occurrence of the unfortunate accident that resulted in the death of A. Smith Chambers, of Florence, Ala. Brother Chambers was a splendid young man and an excellent preacher of the gospel. We extend our most sincere sympathy to the bereaved family.

P. D. Lawson, Smithville, Miss., September 2: "Since last report I have held one meeting at Powhatan, Ark., and assisted in two other meetings in Mississippi. I would be glad to help any place in a meeting during the fall or winter. May God bless the editors and contributors of the Gospel Advocate."

C. C. McQuiddy, Alma, Ark., September 1: "Thirty-eight were added as a result of a two-weeks' effort at Lamar, Ark.—twenty-three by primary obedience and fifteen by restoration. Two of those restored were from the 'digressives.' The audiences ran from three hundred to fifteen hundred the last night."

L. S. White, Columbia, Tenn., August 26: "I closed at Tioga, Texas, August 9, with sixteen additions. B. M. Taylor led the song service. I closed at Greenfield, Tenn., August 23, with twelve added to the church. B. C. Swinney led the singing. I preached last night in my old home in Columbia, and met many dear friends."

C. Maynard, Muskogee, Okla., August 24: "G. W. O'Neal, of Clarita, Okla., preached for us yesterday. C. McClung, of Fort Worth, Texas, will begin our fall meeting on October 23. Members passing through or moving to Muskogee will find the church at the corner of C and Kankakee Streets, and a cordial welcome awaits all."

R. L. Whiteside, Denton, Texas, August 28: "Sixteen were baptized in the nine days I was at Corinth, Ark. My plans for the fall and winter have been changed so that I am free to arrange for meetings or to work with a church or churches. Correspondents may address me at Denton, Texas."

A. H. Smith, Sledge, Miss., August 31: "I closed at Pine Bluff, near Toccopola, Miss., with two baptisms. Then I held a meeting last week at Crockett, in Tate County, and baptized four. I am now at Sledge, preaching in a sectarian house to sectarian audiences, and having good attendance and attention."

C. E. Holt, Iron City, Tenn., September 3: "The annual protracted meeting at Iron City is in progress. Crowds and interest are good. The meeting is three days old, with four baptized. This is my former home, and it is a real love feast to be with my former associates again. Gilbert E. Shaffer is conducting the song service."

Dr. S. T. Hardison, Lewisburg, Tenn., August 31: "Hall L. Calhoun began our meeting on August 16, preaching morning and night for thirteen days, resulting in sixty additions—about fifty baptisms, ten restorations, and memberships taken. One addition by confession and baptism since he left us. Brother Calhoun is a fine preacher, being loyal to the Book and very earnest in his appeal for more work in the church."

W. M. Oakley, Nashville, Tenn., September 1: "Our meeting at Double Springs, of fourteen days' duration, closed on Sunday night, with five baptized and three restored. Interest in this meeting was fine from start to finish. Notwithstanding the overflow crowds each night, good order prevailed, and the people seemed glad to hear the truth. I am at home for a few-days' rest. I will begin on Saturday night near Bloomington Springs, Tenn., the Lord willing."

Will J. Cullum, Livingston, Tenn., September 5: "I have just closed an eleven-days' meeting at Baxter, Tenn. I am to begin at Jeffersonville, Ind., next Tuesday night. This is a mission point. The services will be under a tent. Beginning on September 22, I am to conduct a mission meeting at Cummingsville, Tenn. This meeting is to be under the direction and coöperation of the churches at Sparta, Spencer, and Doyle. After November 1 we will move to Hartsville, Tenn."

W. H. Neill, Huntsville, Ala., August 30: "R. A. Largen recently closed at Union Grove with thirty-eight baptized and four restored. James M. Neill preached twice to the Merrimac congregation, with one added by baptism; while the writer preached four times to the congregation which meets at W. E. Jackson's, with one restored. L. F. Browning will begin a meeting at Brother Jackson's, Flintville, Route 2, on the third Lord's day in September, in a tent. Brother Browning is to begin at Honeycomb Valley on the first Lord's day in September."

J. O. Blaine, Portland, Tenn., September 7: "Our annual gospel tent meeting closed yesterday, with thirty-two baptisms, one restoration, two from the Baptists, and one from the Methodists who had been baptized. We, however, do not measure the success of our meeting by the number of additions to the church. The gospel was daily preached to splendid audiences of fifteen or sixteen hundred people who were anxious to hear it. The intolerably hot weather, with the air filled with choking hot dust, hindered much, but we had a glorious meeting which will not soon be forgotten. Brethren, if you want your friends and neighbors to hear the gospel, get a big tent, spread it in some shady grove, and invite N. B. Hardeman to do the preaching. You cannot beat it. Elam Derryberry led the singing."

The following item, clipped from a daily paper, was sent from Henderson, Tenn., August 24: "A surprise wedding happened yesterday when C. M. Foy and Carrie Neal Hardeman ran away and married at Pinson. The parties had kept the matter of their coming marriage to themselves, and the families were surprised, as well as their many friends. The bride was the youngest daughter of Professor and Mrs. N. B. Hardeman, and one of Henderson's most popular and accomplished young ladies. Her winning way and social manner always kept her with a host of friends, besides her wonderful musical talent. She was one of the prettiest and most popular girls ever reared here. The groom is the oldest son of Mr. and Mrs. Oscar Foy and is one of the fine, clean boys of the town. He owns half interest in the ice plant here. Both bride and groom have a large host of friends in this city and section who wish for them a long and happy married life." Sister Hardeman says: "The wedding surprised us greatly, but such things happen in the best regulated families."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

"HOW OLD ART THOU?"

BY F. W. SMITH.

"And Pharaoh said unto Jacob, How old art thou?" (Gen. 47: 8.) This question propounded to Jacob, father of the twelve tribes of Israel, by Pharaoh, king of Egypt, is worthy of serious consideration.

Jacob, under the guiding hand of an all-wise Providence, had been led from his native land, the land of Canaan, to sojourn in the land of Egypt. At this time Jacob was very dependent because of a famine that had spread discouragement and desolation broadcast over many lands. But through his son, Joseph, who was the food administrator of Egypt, he was brought to a land of plenty. Through the kindness of the king, Jacob and his sons were settled in the land of Goshen, the most fertile pasture lands in the empire, so well adapted to a pastoral people such as the Israelites had always been.

The Greater Meeting the Lesser.

Upon the arrival of Jacob, the father of the distinguished official, Joseph, the news spread rapidly and soon reached the ears of the king, who spoke to Joseph regarding the proper settlement of his father and brethren. Joseph, filled with gratitude for Pharaoh's benevolence toward his aged and dependent father, presented Jacob to the king, who graciously received the old patriarch, who, in turn, blessed the ruler of Egypt. There was something connected with this meeting that inspired the king's question, "How many are the days of the years of thy life?" Whether it was the "appearance" of Jacob, or the fact of his "numerous posterity," we know not. But the question, with Jacob's answer, is quite suggestive, and I think we may draw some helpful lessons from it.

Replying to Pharaoh's question, Jacob said: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." (Gen. 47: 9.) Notwithstanding Jacob's poverty and dependence upon the king of Egypt, he was an infinitely greater man than Pharaoh, and it was in truth the greater meeting the lesser.

Life is a Pilgrimage.

The first lesson we may glean from this bit of sacred history is, *we are pilgrims on the earth.* Jacob so regarded his life in the answer he gave to Pharaoh, and so did all of the ancient worthies. "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." (Heb. 11: 13.) With such a conception of life, Jacob, with all the saints of old, was inspired with a zeal and hope expressed as follows: "For they that say such things make it manifest that they are seeking after a country of their own." (Verse 14.) That country is described as "the city which hath the foundations, whose builder and maker is God." (Verse 10.)

Yes, the saints are pilgrims, travelers from time to eternity, and we may very aptly apply the words of Joshua addressed to Israel, "Ye have not passed this way before," to saintly pilgrims; and we may go further by saying of the pilgrims from time to eternity: "Ye will not pass this way again."

When about to cross the border between the wilderness and the promised land, Joshua gave instructions for the march. The people were to follow the ark of the covenant, where God's presence abode, as their only safe guide. (Josh. 3: 1-4.) How fitting and applicable was this journey to that of the pilgrim whose face is turned toward the heavenly Canaan! His only safe guide is the Lord Jesus Christ. And since the saint passes through this life but once, how *precious* should be the moments, and how they should be *utilized* in a preparation for crossing the "border land!"

The Evil of Jacob's Life.

In his answer to Pharaoh, Jacob said: "Few and evil have been the days of the years of my life." Taking the word "evil" to mean the hardships, disappointments, and struggles of life, Jacob had a bitter experience. He was a *deceiver* of his old blind father, brought about by a *sharp bargain* with Esau, his brother, buying the "birthright" with a mess of pottage. (Gen. 25: 29-34; 27: 1-29.) Because of this deception he became a *fugitive* from the wrath of Esau, sleeping upon the plain with a stone for a pillow, and finally being *deceived* by his uncle, Laban, laboring "fourteen years" for his wife, Rachel. (Gen. 29: 13-28.)

The "fewness" of Jacob's years were measured, of course, in the light of a *never-ending life beyond the grave.* The sojourn of man on this earth is brief, indeed, when compared to an *endless existence* awaiting him on the other side, and for this reason the matter of existence here becomes one of the most serious concern because of its weighty consequences.

One May be Old in Different Ways.

The question, *"How old art thou?"* may be considered not only in the literal sense of days, months, and years, but also in the sense of experience, or the *mode* of living. Many are "old" in the ways of the world and the service of Satan ere the bloom of youth has faded from the cheeks. In this age of *revelry* there are boys and girls as old as were their grandparents in middle life. They know much more of things about which they should be *profoundly ignorant* than did their parents at marriage. One may

be *old in sin* and young in years, and because of the excesses in dissipated lives many young people bear upon their persons the marks of age caused by traveling in the way of transgression.

Hence, the question should become a personal one, propounded as follows: *"How old am I?"* The solution should not be sought from the family record, but from a *searching inquiry into personal experience.* What has been and *is* the record of our lives? Are we filling our lives with the dreadful things that *will eternally damn us?* "How old art thou?"

THE INFLUENCE AND EXAMPLE OF PREACHERS.

BY E. A. ELAM.

Continuing from last week, it must be said that the influence which preachers exert, the example which they set, and their responsibility for their example and influence should be emphasized with much force. They cannot lose sight of their example and influence.

Preachers cannot fail to realize that they set some sort of example, exert some sort of influence, and are responsible to God for their conduct. Closing their eyes to such things wholly disqualifies them as preachers of the gospel. One who feels no sense of responsibility for his example and influence cannot in such condition of heart become a Christian, to say nothing of being a *teacher* in Israel. Yet, if these reports referred to be true, some preachers bluster along regardless of responsibility to God and men. Their main purpose seems to be to "get by," to use a colloquialism, with their dishonesty, immorality, or otherwise questionable conduct. If they can hold their place as "evangelists," their reputations as preachers, and continue their shady practices, they seem satisfied, regardless of what their private lives may be.

The influence and example of preachers and other teachers are matters of very great importance, as is learned from the teaching of the Bible. This is true from the fact that God has made them an object of clear and strong teaching. Paul emphasizes the fact that he had not only taught the church at Ephesus the whole counsel of God, but that he had set the proper example in all things. (Acts 33: 35.) He exhorted the Corinthians to be imitators of him, even as he was also of Christ. (1 Cor. 11: 1.) He furthermore exhorted them to receive him, saying: "Open your hearts to us: we wronged no man, we corruped no man, we took advantage of no man." (2 Cor. 7: 2) While he was at Corinth eighteen months at the first and worked at times with his own hands for his support (Acts 18: 3; 1 Cor. 4: 12; 2 Cor. 11: 7-10; 12: 13), he let there not owing any man a dollar; neither did he compain that he could not pay his debts because the church had not paid him. In no respect did he take advanage of any man. He was thoroughly honest, and not ony paid all his bills, but set the church the example of doing the same. He corrupted no man by any sort of bad example. He was true and righteous in all his dealings with men. He was clean, pure, and chaste in all his assoiations with women. He declares that he brought every "hought into captivity to the obedience of Christ." (2 Cor. 10: 5.) His sole desire in his deportment in public or private life was to win souls to Christ.

Paul's instructions to Timothy was that he should live the same pure and holy life. For instance: "Keep thyself pure." 'But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2: 22.) He should treat" the elder women as mothers; the younger as sisters, in all purty." (1 Tim. 5: 2.) "Let no man despise thy youth; bu be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4: 12.)

Paul says the same to Titus: "In all things showing thyself an example of good works." (Tit. 2: 7.) "Let no man despise thee." (Verse 15.)

This is sufficient for all preachers who desire to obey God, to exert an influence for good, and to win souls to Christ. Men who have not this desire, however learned, eloquent, or entertaining as speakers they may be, are not only unfit to preach, but are dangerous characters. It is the duty of elders and all other members of all congregations to see that all preachers whose services they seek are such in life and character as the Lord commends.

That elders should be qualified to teach the word of God and should set a pure and good example are matters of little or no importance to many. The teaching of the New Testament on this subject is almost out of use in not a few places. "Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5: 3.) "Considering the issue of their life, imitate their faith." (Heb. 13: 7.) "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops [overseers], to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) What is meant by taking "heed unto yourselves?" *This must be done first;* afterwards the flock must be attended to. This means, of course, that elders are to guard their own hearts and lives and to keep them worthy, pure, and holy. Also, they are to consider and work for and pray for the harmony, peace, and spiritual development of the church. They should by example and teaching see that all the church are truthful, honest, upright, meet their obligations, worship God truly, and make proper spiritual development.

But all who read the New Testament at all know that it teaches preachers and elders all these responsibilities and duties. We do not feel that we are teaching something which they do not know. We are studying and praying and trying to learn how to induce some preachers and some elders to live the pure and consistent lives which they should.

But all, whether preachers or not, exert an influence. One cannot live without exerting an influence either good or evil. Some kind of influence goes out from one as heat and light go out from the sun. One's deportment, one's dress, one's conversation, one's associations—each carries its influence, and all together exert a still greater influence.

Men are known by the company they keep. Birds of a feather flock together. Water seeks its level. But water cannot rise higher than its source. Neither can a preacher. The fountain cannot "send forth at the same opening sweet water and bitter." Make the fountain pure and the water will be pure; make the tree good and the fruit will be good. Every one should believe God when he says: "Be not deceived: evil companionships corrupt good morals." Like attracts like. If preachers are frivolous, like to gossip, are scandalmongers, heresy hunters, etc., they will be attracted by such persons, and will listen to their stories. Turn an innocent, humble lamb on a farm, and it will seek and find the sheep; but turn a goose on a farm, and it will seek and find the geese.

Walk with wise men, and thou shalt be wise; but the companion of fools shall smart for it. (Prov. 13: 20.)

All the teaching of God on these points should be accepted with all faith and firmness, and should be practiced with all the self-denial and earnestness as all other commandments of the gospel. These *points* should be made just as clear and strong and as often as the teaching of Christ against any sectarian teaching contrary to the Bible. Is not he who does not so teach a sectarian? It is a heroic and glorious thing to teach the whole will of God, and especially when it condemns oneself. "Happy is he that judgeth [condemneth] not himself in that which

he approveth." How appropriate the scripture, "Physician, heal thyself;" and:

Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest thou God? (Rom. 2: 21-23.)

What if a preacher is strong in the pulpit and in public discussion against denominationalism and sectarianism and all sectarian teaching, but will not pay his debts, or defrauds others in some other way, or steals otherwise, or commits adultery; how does he stand before God and all true and good men? God's teaching here comes against him with divine force. How can such a man face an audience, claiming to be a follower of the pure, sinless Christ and a servant of the righteous and holy God, as a teacher of the truth? One is not sinless and perfect in holiness; but one should not act a Pharisee or play the hypocrite, but should keep unspotted from the world.

One is responsible to God and men for the influence one exerts. For the good influence one is greatly blessed; for an evil influence one is cursed. This is taught with great force by the Savior in declaring that his disciples are the "salt of the earth" and "the light of the world." "A city set on a hill cannot be hid." "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." This teaching was applied to the apostles as much so as to all Christ's disciples. It applies with the same force to preachers of to-day. The influence is exerted by their good works—*their private and daily lives.* All see this. Then why do not all try to live as Christ directs? There is nothing more clearly and strongly and abundantly taught in the New Testament than this. If the salt has lost its savor, it is fit neither for the land nor the dunghill. If the disciples of Christ have lost their influence for good by a failure to live the Christian life, they are good for nothing as Christians. How much less are preachers and elders fit for anything when they have lost their influence?

Another forceful consideration is: Preachers are much more responsible for their influence, because they have set themselves up as teachers of babes, as guides to the blind, as lights in the church, and as examples to the world. Their clearest, strongest, *most logical,* and most convincing preaching is their humble and consistent and godly Christian life. Without such life they are not only hindrances, but curses to the church.

FAITH ALONE AND FAITH WITHOUT WORKS.

BY F. B. SRYGLEY.

From the Program and Bulletin of the Trinity Methodist Church, of Los Angeles, Cal., Robert Pierce ("Bob") Shuler, pastor, I take the following, which is given as a portion of "the creed on which we stand:"

We also believe that Christians should be good Americans, upright citizens, standing for decency, morality, right, and justice, and representing Jesus Christ in daily deportment. We believe that Jesus Christ must save this world by saving the souls of individuals, and we also believe that every saved soul should eagerly join in the program of Jesus, as taught by him, in helping humanity, in lifting the fallen, in driving back evil conditions, and in making this old world a better world in which human beings may live. We believe that faith alone is sufficient to salvation, a salvation perfectly accomplished and altogether complete, but we positively hold that faith without works is dead.

It is not clear to me what the gentleman means by "a salvation perfectly accomplished and altogether complete." Does Christ offer any other salvation to the world than a salvation which is "perfectly accomplished?" Since Christ saves, how could he save imperfectly, and how could the salvation be anything but complete? Does he mean to intimate that any one believes in a salvation that is not "perfectly accomplished" or that is in any way incomplete? It is not certain what he means by "faith alone," which he says he believes "is sufficient to salvation," and yet "we positively hold that faith without works is dead." He either holds to a thing which he does not believe, or else he believes he is saved by a "dead faith." Faith with works would certainly not be faith alone. Faith alone is faith without anything, or "alone" does not mean what I thought it did. Faith alone, I think, means faith by itself, or faith without anything but faith. That would exclude the blood of Christ, the life of Christ, or the gospel of Christ. If a sinner is required to repent in order to be saved, then salvation is not by faith alone. If one must both believe and pray in order to be saved, then salvation is not by faith alone, or one and one do not make two. If faith can include repentance and prayer and still be faith alone, why can it not include baptism and still be faith alone? "He that believeth and is baptized shall be saved." In that sentence faith seems to be one thing and baptism another, but both come before the promise of salvation. What right has "Bob" Shuler or any one else to promise salvation on less conditions than Christ has promised it? Christ is the one to save, and he ought to have the right to give the conditions. It does not make any difference what Mr. Shuler believes or what he holds to, he cannot save a sinner in any way. Since Christ alone can save, one had better believe in his conditions and hold to them. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." (James 2: 17, 18.) How can a sinner show his faith without works? And if he cannot, how can Mr. Shuler know that he has faith? If he has any faith, it is dead; and certainly a dead faith cannot save. Mr. Shuler had better believe what he holds to, that "faith without works is dead," and stop trying to teach people to depend on a dead faith to bring to them a salvation that is "perfect and complete."

JUDGE M. H. MEEKS.

BY T. B. LARIMORE.

"Friends who have loved me are slipping away."

Marcus Henry Meeks was born near Stantonville, McNairy County, Tenn., May 9, 1852. His father, Gen. John Henderson Meeks, was a typical Southern gentleman of the very finest type, who, through his famous kinsman, John Henderson, for whom he was named, was closely related to Revolutionary heroes who fought under Washington for the freedom that we enjoy. I lived in the home of General Meeks so long, and was treated so much like a bred and born member of the family, that I cannot write what I want to write about his son without writing something about him. Sterling integrity and absolute fearlessness are prominent characteristics of the Meeks family. Notwithstanding General Meeks' son John fought Gant at Shiloh, April 6, 1862, General Meeks visited General Grant, a few days after that sanguinary struggle, and, as Free and Accepted Masons, they enjoyed a fraternal conversation. Thenceforth General Meeks, who never wavered in his loyalty to the Democratic party or to the South, always believed and said Grant was a good man, who deeply deplored the death, destruction, devastation, and desolation incident to the war.

I knew M. H. Meeks as Judge Meeks, but much longer, better, and more intimately as "Henry," my friend, my pupil, and my partner in many of the minor bates of life, and I never saw him manifest fear or an inclination to shift responsibility from his own shoulders and thus burden another. He was always willing to bear his own burdens and help his friends bear theirs. Once when his

office and that of his friend, H. C. Lassing, were nearly one and the same, Mr. Lassing had an important case in Kentucky; and when the case was to be tried, Henry went with him for the rest and recreation the trip might afford him. However, having heard the evidence, believing Mr. Lassing's client to be in the right, Henry made one of his characteristic speeches in his favor. Mr. Lassing's client, having gained the case, asked Henry: "What do I owe you?" "Not a cent," was the reply. But the grateful man handed Henry a check for a thousand dollars, and the incident was closed.

As lawyer and judge, Henry made an enviable record, as is well known. Early in his public career he served as attorney-general in one of Tennessee's circuits, was a highly honored member of the Nashville bar, served as judge of the Second Circuit Court twelve years, and also served as State Senator from Davidson County.

As cheerful as he was bright, he had at command an almost inexhaustible fund of incidents, amusing and interesting, that he had gathered in his work in various fields, and he told those incidents in a most delightful way. Nine years his senior and a long time his teacher, he never grew so great or rose so high as to fail to manifest toward me the deference he deemed due; and yet our relations were so easy and so cordial that I always thoroughly enjoyed being with him, talking to him and listening to him.

He obeyed the gospel in his early youth and became somewhat prominent in religious activities; but, if I understood him—and he was not hard to understand—he withdrew from all affiliation with the congregation with which he had long worshiped and said he would work and worship the remnant of his days with the Central church of Christ our great and good brother, A. M. Burton, is establishing south of and very near to the McKendree Church, in Nashville. He was fully in sympathy with that work, and would have helped it had he lived—and what a wonderful helper he would have been!

He was a tender, considerate husband to the bereaved wife who mourns him; a loving father to the two daughters and the son he leaves behind, as also to the well-beloved older son who preceded him to the grave a few years; an affectionate brother to his two sisters, who alone are left of the once large and happy family of which he was a beloved member; faithful to all his kindred and friends. In his passing many have lost much, and I believe to a majority of them I could truthfully say, "I have lost more." Once when I was about to begin a long journey, he said to me: "If at any time in all this wide, wide world, you get into trouble and need me, just touch the button, and I'll be there." Few losses can be greater or sadder than the loss of such a friend. Good-by, Henry—good-by—but not forever.

IN MEMORIAM.

BY F. W. SMITH.

Miss Margaret Roberts was born in 1849, in Williamson County, Tenn., near Triune, in the house her grandfather built on removing from Wythe County, Va., and in which her father and mother were married, and where she graced the family circle with the charm of her beautiful life so long.

About five years ago, she, with her sister-in-law, Mrs. Mamie Cayce Roberts; her sister, Mrs. Bettie Ogilvie; and her nephew, Dan H. Roberts, left the old home of hallowed and blessed memories for Franklin, Tenn., where she remained until crossing over to the other side, May 7, 1925.

Her going away was sudden and without any apparent pain, she having eaten supper with the family and conversed until ten o'clock; but within two hours she had crossed the border between time and eternity, thus reminding us how quickly and unexpectedly we may be called from home and loved ones.

Having known this good woman for several years and having had the opportunity to study her character, I hesitate not to say the following: Miss Margaret was a perfect type of that noble womanhood for which the South has ever been noted. She combined all the graces of true womanhood—modest as an angel, refined and cultured, cherishing only the loftiest ideals of life, and with a tenderness of heart and benevolence of soul that endeared her to all with whom she came in contact. She was educated at Mary Sharp College, Winchester, Tenn., a female institution which, during its existence, was unsurpassed by any in the land. Her home training and that received at college developed the native powers of this gentle woman, fitting her for the duties of life which she so nobly performed.

With a gentleness of speech and frankness of manner, she reminded one at once of being in the presence of a queenly woman, one that challenged the greatest respect and highest admiration. Such women exert an influence upon the hearts and lives of people that tend to mold characters of the highest and best type. Hence, while Miss Margaret is dead, she yet lives, as Enoch of old. We can, therefore, say:

Were a star quenched on high,
For ages would its light,
Still wandering downward through the sky,
Beam on our mortal sight.
So when a good woman dies,
For years beyond our ken
The light she leaves behind her shines
Upon the paths of men.

This good woman was never married, but she was indeed a mother to nieces, nephews, and orphans, who now rise up and call her blessed. She was baptized by James E. Scobey, of blessed memory, and attended, when able to do so, the church in Franklin. She leaves one brother, T. B. Roberts, and one sister, Mrs. Bettie Ogilvie, to mourn their loss.

The writer conducted the funeral services in the presence of a large number of friends and relatives, and the remains were gently laid to rest in beautiful Mount Hope, to await the resurrection call.

Lee Jackson, Oakland, Miss., August 27: "J. Ridley Stroop, of David Lipscomb College, closed a meeting with the Sylvan Knoll congregation, four miles west of Coffeeville, Miss., with two baptisms. Brother Stroop next went to Jackson's Grove, in Tallahatchie County, where he preached six sermons to large and interested audiences. Jack Meyer began our meeting in Oakland on Tuesday night."

J. S. Newman, San Antonio, Texas, August 17: "It is refreshing and gratifying to read the reports of so many good meetings in the Gospel Advocate. Sin appears to be raging, and false teachers are still abroad in the land, not sparing the flock. Regardless of the conditions that exist, there are many who will hear and give heed to the message of life. The cause at 3432 South Flores Street has had a steady growth for several months. There were two baptisms on the second Sunday in this month, and two identified themselves with the congregation last Sunday. I appreciate the many good things brought to us by the Gospel Advocate."

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QUERY DEPARTMENT

BY H. LEO BOLES

What does Christ mean when he says, "Every plant which my heavenly Father planted not, shall be rooted up?" (Matt. 15: 13.)—L. H. SHOULDERS.

Jesus is here answering a complaint which was made by the Pharisees to his teaching. He compares the Pharisees to plants in a garden that were not put there by the owner of the garden and declares that they shall be rooted up. The Pharisees were teaching certain things without any authority from God, and Jesus was teaching them with others that anything and everything that did not come from the authority of God should be destroyed. While it had direct application to the false teachings of the Pharisees, it has application to any false teaching of to-day. The principle is a general principle.

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I am under the impression that I have read somewhere (perhaps in the Gospel Advocate) that Brother David Lipscomb never took a formal confession from a candidate for baptism. Why should it be taken, seeing that all Greek scholars admit that the thirty-seventh verse of the eighth chapter of the Acts of Apostles is an interpolation and not in the Greek manuscripts? And why do our preachers use the American Revised Version until they get to Philip and the eunuch, and then go back to the King James translation?—G. F. MILLS, Midlothian, Texas.

I think that our brother is mistaken in his impression that Brother David Lipscomb "never took a formal confession from a candidate for baptism." Brother Lipscomb taught, as do the Scriptures, that only believing penitents are to be baptized, and that the administrator should know, if he can, that the person to be baptized is prepared in heart and life for baptism. One of the ways that the administrator has of finding out whether the candidate is a believer is to ask the candidate. This is done by what is usually termed "the formal confession." Of course the Bible teaches nothing about "a formal confession." Brother Lipscomb taught that "the confession" was not essential to salvation, as is baptism and repentance. We have great respect for what Brother Lipscomb and other great Bible scholars taught, but we should be more interested in what the New Testament teaches. I am sure that if Brother Lipscomb were living now he would commend, not his own teaching, but the teaching of the New Testament. Many preachers learned to quote from the Authorized Version before they began using the Revised Version and learned the thirty-seventh verse of the eighth chapter of the Acts of Apostles from the King James Version. I suppose this is why they continue to quote it.

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We have Sunday school at 10 A.M. and preaching at 11 A.M., at the schoolhouse. The Baptists have what they call "B. Y. P. U." at 3:30 P.M. The Baptists use the organ. Is it scriptural for the Christians and Baptists to unite and have an all-day singing, leaving off Sunday school and preaching, but pushing the organ aside and taking the Lord's Supper the last thing before closing?—MRS. L. B. WILSON.

Why "push the organ aside and take the Lord's Supper?" Why should the organ be "pushed aside" at all? If it is wrong to use the organ in one item of worship, it is wrong to use it in others. Eating the Lord's Supper is one item of the worship and should not be corrupted any more than other items, and the other items should not be corrupted any more than the eating of the Lord's Supper. The query shows a confusion of the scriptural items of worship. I would suggest the following admonition: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a father, and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6: 14-18.)

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If husband and wife are separated for the scriptural cause, is it right for the innocent party to marry again?—X.

I think so. The Scriptures teach that there is but one cause which justifies an absolute divorce. Jesus teaches as follows: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5: 31, 32.) Again, it is said: "And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife: and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19: 3-9.) The Scriptures abundantly teach that there is but one cause for absolute divorce. It has always been a disputed question whether or not one has the right to marry again. Many have contended that there is no scriptural authority for marrying again while both parties are alive; other good and wise men have held that the innocent party may marry even while the guilty party is still alive. We know that it is safe not to marry.

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(1) Can the church withhold the Lord's Supper from a member that has been withdrawn from? Does not 1 Cor. 11: 28 teach that every one must prove himself, or examine himself? Does not 1 Cor. 5: 11 refer to the temporal meal?—GEORGE J. HIPP, Fort Pierce, Fla.

1. Christianity is preëminently a voluntary service. No force or coercion can be used, scripturally, to make any one do anything in the service of God; neither can any force or coercion be used to keep any one from doing what that one wishes to do in the service of God. No church has any power or authority to keep any one from eating the Lord's Supper. The scripture bearing upon this question or point is: "But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." (1 Cor. 11: 28, 29.)

2. The scripture referred to reads as follows: "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." (1 Cor. 5: 11.) Paul is here giving instructions to members of the body of Christ and teaching them that they cannot encourage sin or wrongdoing in any one, and especially other members of the church. They are to have no interchange of hospitality which would encourage or imply brotherly recognition of the wrong or evil that is done, so that the church should not be put to shame by such evil. The eating referred to seems to be a common meal in the home.

HOME READING

THE SUPREMACY OF WOMAN.

(Speech of James A. Allen at the second annual banquet of the Jeffersonian Club, Nashville, Tenn., about 1908.)

Mr. Chairman, Ladies and Gentlemen: It is with pleasure that I rise to lay a flower at the feet of that gentle and lovable goddess that we call "Woman." What propriety, let me ask, would there be in raising the question at this late day as to whether or not she reigns supreme? Though she was created of a rib of man, she has shown that she can upset the head of man and make him bite the dust in his homage and in his worship. At her feet man lays down all that he possesses: he gives her his wealth, his fortune, and his fame; he begs her, as he trembles and quivers, to *please* take his *heart;* and there is nothing that man possesses that he would withhold from her—except his seat on a street car.

I need not inform you, ladies and gentlemen, that woman's first home was in Eden. There man married woman. It is strange to us, who inhabit single blessedness, that that event should have suggested to Milton a "Paradise Lost." A deep sleep fell upon man, and as he slept he dreamed of sweet eyes and sunny curls. A rib was taken from his side, and some evil-minded persons have said that that first sleep of man was his last repose.

Woman, indeed, is a queenly tyrant. Men who have led armies from conquest to conquest have trembled before her bewitching eyes. Her beauty is a cruel despot that has caused men to become enemies and struggle to the death, and there is no tyranny like the tyranny of her smiles. I pity the poor man to whom Fate has dealt a losing hand in the great game of Hearts, and I recommend to Mr. Blank to look up through his tears and thank the great Matchmaker that somewhere in this wide world there is a mate for every one. I hope we may all learn great diplomatic lessons from Mr. Blank, who has informed us that bitter experience has taught him that when one's rival has a standing date on Sunday night the "jig is up" and the game is over.

Woman is a tyrant. She is a beautiful rod that sways over man; but, gentlemen, take my advice and kiss the rod. She is the greatest conundrum of the twentieth century; but if we cannot guess her, we will not give her up.

Gentlemen, if you will listen to the conversation of a crowd of ladies for just a few minutes, you will discover that one of the chief ambitions of woman is to learn how to manage man. We remember that all down through the ages the dazzling beauty of woman has enabled her to wind a dozen men around her finger, and that in the beginning, when our Mother Eve found that there was no other man in the garden but her husband, she took to flirting with the Devil. And this is a more cruel decree of Fate than to live in that sad land of Utah, where a single death may make a dozen widows.

Gentlemen, if I had the eloquence of Demosthenes, or if I could wield the word-building powers of Patrick Henry, or if I could speak with the tongue of an angel, I would make haste to acknowledge my inability to offer an adequate tribute to the power and supremacy of a noble woman. Her smile is a reward that stimulates men to genius and industry, and her sympathy in adversity, like a beacon of hope, throws a light upon a cloud of gloom. As both a business and social partner, I recommend her to every young bachelor around this banquet board.

I have no wish to lisp a word against the supremacy and glorious despotism of beautiful woman. Every good man is willing for her reign to be supreme. I remember the lines:

There's the press, the pulpit, and the petticoat,
The three ruling powers of the day.
The first spreads knowledge;
The second spreads morals;
The *third* spreads considerably.

Woman is the fairest work of the great Creator. A large edition has been got out, and no man should be without a copy.

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A MARRIAGE CEREMONY.

(The following ceremony was used by Brother E. A. Elam in a Tennessee wedding in July, 1911.)

Amidst the music, beauty, and magnificence of his Edenic home, "Man, the hermit, sighed 'till woman smiled." For what to him was the bright sky that shone not upon another; or what the beauty of such rich profusion of variegated flowers and luscious fruits hanging from perfumed bowers, without the rose-tinted cheek, the coral lips wet with the dew of love, and the sparkle of the love-lit eye; or what the music of rippling brooks, humming bees, and sweet-voiced birds, without the soothing tones of woman's voice? "For the world is full of beauty when the heart is full of love." So, when it was not good for man to be alone, God made a helpmate for him. Of the dust of the earth God created man, akin to the hard rocks and the strong fibers of the trees, able to suffer and endure; but of man, and for man, God made woman—not, says one, from his head, to be his ruler, nor from his heel, to be trampled beneath his foot, but from his side nearest his heart, to be loved and protected by him and to love him in return, bone of his bone and flesh of his flesh, as pure as the lily unkissed by the morning sun, as beautiful as the full-blown rose, as modest as the daisy of the field or the drooping violet, as sweet as the pink all covered with the dew, as graceful as the fern, and as trusting as the clinging vine. "For this cause," says God, "shall a man leave his father and mother, and shall cleave to his wife: and the two shall become one flesh." [Here the marriage vows were taken.]

Like two streams flowing from opposite mountains, sparkling, laughing, and leaping from cleft to cleft, and drawing nearer together until they unite in the river below, so these young lives now unite in the pure, deep stream of love, which becomes purer and deeper, broader and stronger, as the years come and go, until it is lost in the ocean of God's eternal love. [Here a prayer was offered by Brother Elam.]

May you both ever prove true to these sacred vows, and may your married life be as smooth and peaceful as "the unruffled water of a moonlit lake, kissed by gentle dewdrops distilled by angel hands."

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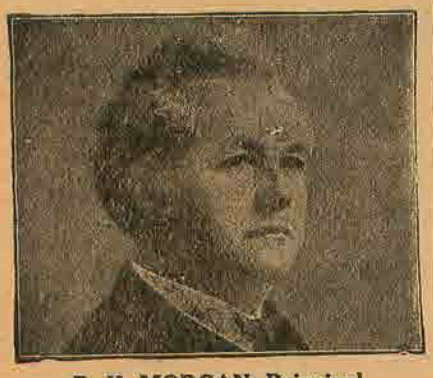

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OBITUARIES

PIGG.

Lillie Etta Tally was born on December 2, 1862, and died on March 7, 1925. She obeyed the gospel at the age of sixteen. She was married to T. Doak Pigg on December 20, 1882. This was a happy union, to which were born nine children—four boys and five girls—who were reared in such a way as to reflect credit upon their parents. Sister Pigg was a very thoughtful and industrious woman, looking "well to the ways of her household," and always to the things that would be for the best interest of her family. She loved the plain truth of the Bible. She often said to me: "I love your preaching because you make things so plain." God's picture of the home woman (Tit. 2: 5) she filled well. Sister Pigg filled well her mission in life. She fought the fight and kept the faith, hence the crown. This is the consolation that her children and her friends have. After a tribute paid her by Brother T. C. Little and the writer, she was laid to rest beside her noble husband.

B. F. HART.

DOWDEY.

Our beloved sister in Christ, Josephine Williams Dowdey, was born on February 22, 1846, and departed this life on June 5, 1925. She was married in 1855 to M. Harris Dowdey, who died on June 23, 1899. Sister Dowdey was the mother of thirteen children, only four of whom are living—H. M. Dowdey, Albertville, Ala.; J. E. Dowdey, Jasper, Ala.; Mrs. Laura Payne, Oklahoma; and Charles B. Dowdey, with whom she had made her home since the death of her husband. She joined the Baptist Church in Georgia when about sixteen years of age, but learned "the way of the Lord more perfectly" under the preaching of Brother J. M. Joiner, becoming one of the charter members of the church at Hopeful, Ala., and her body now lies in the cemetery there to await the resurrection. Knowing her as we did, her faithfulness and devotion to the cause she loved so well, we believe that her spirit has been joyously received in the land of continued joys and eternal rest. She has left to her children, all of whom are members of the one body, a Christian character that stands as a monument to the cause of Christ.

B. F. CAMP.

COLLEY.

Sister Martha Loraine Meeks Colley closed this earthly life at 8:30 P.M., Thursday, July 2, 1925, at Corinth, Miss. She was married on October 17, 1922, to Brother R. L. Colley. Her beautiful traits, natural and acquired, so well suited her to be the companion of a minister of the gospel. Hers was a character of lofty ideals, a life of the sweetest practices, and the memory of her is an inspiration. Her faith in God and his word was, not only in life, but in death, sublime. This marks the passing of one of the most beautiful Christian characters this community has ever known. She is survived by

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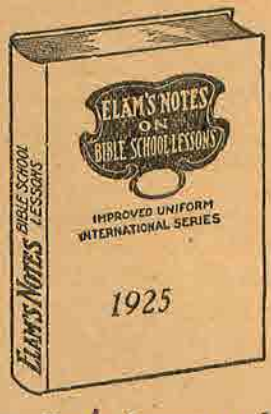

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her husband, Brother R. L. Colley; her mother, Sister M. W. Meeks; six brothers—J. B. Meeks, G. O. Meeks, O. L. Meeks, M. W. Meeks, Jr., Dr. J. H. Meeks, H. L. Meeks; and one sister, Miss Mary Meeks. Funeral services were conducted at the Foote Street church of Christ by Brother Overby, assisted by Elder E. H. Broome. Words cannot express the feelings that rend the hearts of mother, husband, brothers, sisters, and friends; but they "sorrow not, even as others which have no hope."

A. G. FREED.

HILL.

William C. Hill, son of Barney and Nancy J. Hill, was born in 1842, in Roane County, Tenn. He died of pneumonia on February 10, 1925, at his home near Rockwood, Tenn., after a few-days' illness. He enlisted as a Federal soldier in the War between the States on November 10, 1862, and made a brave and faithful soldier through this unfortunate and unhappy struggle till he was mustered out on August 3, 1865. He served in Company E, but was mustered out in Company B, First Tennessee. The war closed and the smoke of battle settled down, he returned to his home, and on October 31, 1866, he was married to Miss Nancy D. Rector. To this union fifteen children were born, ten boys and five girls. Two of the boys and one girl died before he did. He is survived by one brother, J. A. Hill, of Rockwood, and his widow and twelve children—namely: J. B., W. C. (Jr.), I. A., W. E., and Frank, of Rockwood; A. T., of Isabella, Tenn.; Wiley, of Oneida, Tenn.; Bob, of Ashland, Ky.; Nancy D. Shillings and Norah Tedder, of Rockwood; Myrtle Tedder, of Danville, Ky.; and Maggie Sisco, of Farmersville, Texas. He was an industrious and hard-working man, cultivating the soil, making good crops, and providing well for his family the things that made for their temporal needs. He tried, to the extent of his ability, to send his children to school and give the advantages of a liberal education. He was a patron of mine in school work for three years, and a good one he was in point of numbers and coöperation. For twenty years he was a member of the County Court, and during that time had much to do with the affairs of his county. In 1866 he obeyed the gospel and went into the church at old Post Oak Springs, under the teachings of Brethren Gilbert Randolph and J. W. Owings. Later he was made an elder of the congregation, and remained so till he moved down on the Tennessee River, getting out of the neighborhood. His brother, I. A. Hill, was a member of the same congregation and was also a Mason, and for this the church preferred charges against him and withdrew fellowship from him. Brother Hill did not concur with them on their action against his brother, and this brought about estranged feelings between him and these brethren, and he withdrew from the church, and never went back into the fellowship after this; yet he was a churchgoing man and encouraged the work of the church. He had a fair knowledge of the Scriptures and taught Bible classes in their Sunday schools till just a few years ago. Only a few evenings before his death he talked quite freely, going over the case of Naaman, the Syrian leper, taking the position that we must obey God before we can claim the blessing, which is certainly correct. Man is a fallible creature. None live—yea, none will ever live and not make some mistakes some time along the line of life. I believe those elders made a mistake when they withdrew from that brother because he was a Mason, and I believe Brother Hill made a mistake when he withdrew from the church because of their action, and I know he made a mistake when he did not change his mind and go back into full fellowship of the church. Christ says: "Apart from me ye can do nothing." I look upon it as being a most serious thing to live out of the fellowship of the "household of faith." I say this as one who loved Brother Hill, and I love his family and wish for them all the very best. But he is in the hands of a just God, and he is a God of love, mercy, and wisdom, and doeth all things well. To Brother Hill's dear family, permit me to suggest that each of you avoid your father's mistakes, emulate his many fine traits, "fear God, and keep his comandments," and "God will take care of you."

GEORGE W. FARMER.

SPIVEY.

John Spivey was born on June 10, 1853, and departed this life on January 8, 1925, after three years and six months of suffering from stomach trouble. He was married to Abey Bailey forty-five years ago. To this union two boys were born. His wife and sons survive him, and, with a host of friends, mourn his death, but not without hope. He obeyed the gospel under the preaching of Brother Thomas D. Rose in July, 1915, and lived a consistent Christian until death. Even before his obedience to the gospel Brother Spivey was a good, moral citizen, always standing for that which was for the betterment of his fellow man and the upbuilding of the community in which he lived. He lived to see his whole family become Christians. His body was laid away in the Ray Cemetery. Brother Marion Harris spoke words of comfort and respect in the presence of a large audience.

O. S. MOSS.

WILLIAMS.

Mrs. Nellie H. Williams, wife of Willis W. Williams and daughter of Mr. and Mrs. W. E. Williams, was born on December 7, 1888, and died on February 12, 1925. She is survived by her husband, nine children, five brothers, and two sisters. Sister Nellie obeyed the gospel about twenty-eight years ago. She was one of the best of mothers, sacrificing for her children in a truly Christian spirit, and made her husband a good wife. She believed in woman's being a home keeper, and kept her home beautified with flowers, and to be in her presence was a pleasure to all. She will be very much missed at church, in the home, and in the community. Her death was the first to break the circle in her family and in our father's family. We all are very much grieved at the separation, and our hearts go out to her husband and little children. May God bless this home.

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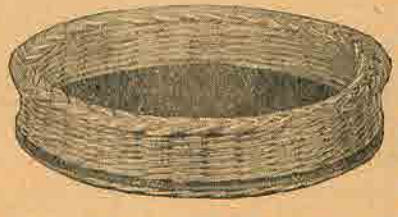

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DID THE PREACHER DO THE RIGHT THING?

BY ROBERT E. WRIGHT.

Several months ago one of our preachers of no mean standing was holding a meeting at Bradentown, Fla., and people were coming forward almost every night to make the confession and be baptized. One night a little girl came forward with others to make the confession and be baptized. She, I suppose, was about ten or eleven years of age. Her father and mother were both members of the church, and sometimes the father takes a public part in the services of the church. After the invitation song was sung and the people had taken their seats, the brother who was doing the preaching asked me to take the confession of those who had come forward. When I came to the little girl, I asked her several questions, for in my heart I doubted whether she really understood the gospel well enough to become a Christian. Some of the questions I asked her were as follows: "Have you repented of all the sins of your life, and do you want to live for Christ?" She replied that she had not repented of her sins, but wanted to be baptized. I said: "You have repented of your sins, haven't you?" To which she replied: "No, sir; I just want to be baptized." I then asked her what repentance was, and she replied: "I don't know; I only want to be baptized and be a member of the church." I soon saw that according to my Bible this child did not need baptism at all, but needed teaching; so I simply said to the people that the little girl needed further instruction in the gospel. The father and mother did not think well of me for so doing; and after some days I called on them at their home and the question was brought up, and the mother had somewhat to say in defense of their side of the question. "The reason the child told you that she had not repented of her sins was that she thought that she had to be baptized, and then she must repent after being baptized." I told the mother that I could not baptize the child in justice to the word of God and my conscience; but if the father thought she should be baptized, let him go and baptize her, and that I would not further open my mouth on the matter. The mother further said: "You have greatly discouraged the child in this matter, and she says that she will never be baptized now." This time a bad spirit creeps out, and I was more confirmed than ever that the child was not ready for baptism. Again, did the preacher do right?

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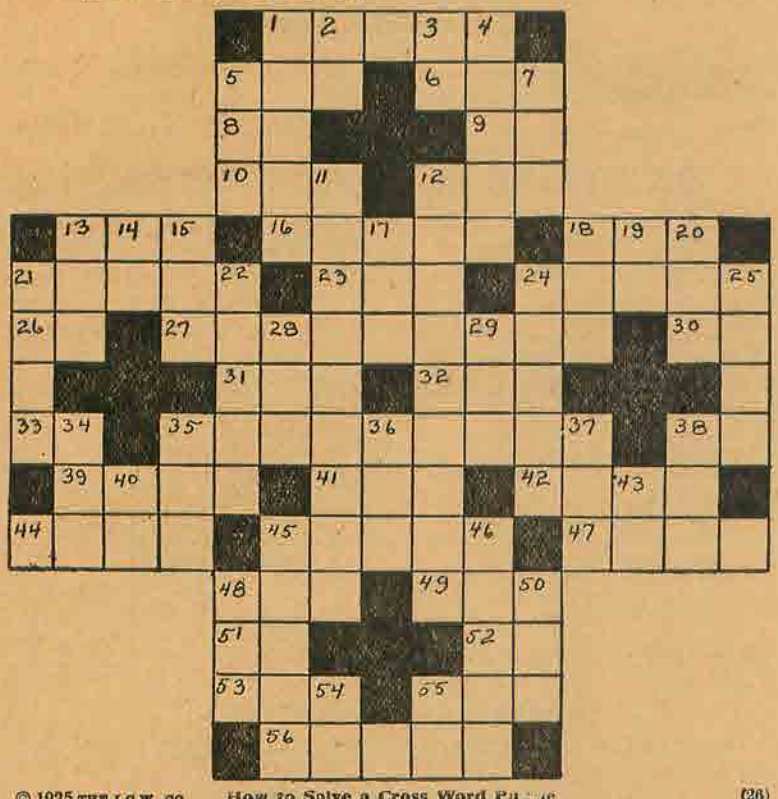
BIBLE CROSS WORD PUZZLE

THIS square cross may seem to be composed largely of short words, but look closely and you will see four nine-letter words which cross towards the center. With those worked out and in their places, you will find that many others fall into line. It is a puzzle that deserves your best effort, however, for there are several pitfalls to catch the unwary.



© 1925 THE J.C.W. CO. How to Solve a Cross Word Puzzle (26)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

HORIZONTAL

1 The father of Hadad, king of Edom. (Gen. 36: 35.)
5 A state of conflict.
6 Opposite of old.
8 I exist.
9 Verb of being.
10 The first son of Zilpah and Jacob. (Gen. 30: 11.)
12 Invited. (Matt. 22: 9.)
13 Instrument used to winnow grain. (Isa. 30: 24.)
16 One who hews wood.
18 Female sheep.
21 Redeemed.
23 Pallet, mattress used as bed in Oriental countries.
24 Roman weapon thrust into side of Christ on the cross.
26 Indefinite pronoun.
27 A city in the north of Canaan, inhabited by mixed races. (Judg. 4: 2.)
30 Toward.
31 Number of tribes of Israel after split from Judah.
32 To prevent, to shut off.
33 First-born of Judah. (Gen. 38: 3.)
35 Third book of Pentateuch.
38 Himself.
39 The son of Seth. (Luke 3: 38.)
41 Element in which birds fly.
42 First word of mysterious inscription on wall of Belshazzar's palace.
44 To declare.
45 Behaved.
47 Put on, as a garment.
48 Beast of burden.
49 Contracted form of the name "Ije-abarim." (Num. 33: 45.)
51 Exclamation of astonishment.
52 Exist.
53 Small monkey.
55 Decay.
56 Chief minister of Ahasuerus, overthrown by Esther.

VERTICAL

1 Place of idolatrous worship. (Ezek. 20: 29.)
2 Suffix denoting comparative degree.
3 Indefinite article.
4 One of five kings hanged by Joshua (Josh. 10: 3 ff.)
5 To shake from side to side.
7 Married.
11 Lunatics possessed of evil spirits.
12 A town of Simeon. (1 Chron. 4: 31.)
13 Opposite of lean.
14 Authorized Version (abbr.).
15 Nehemiah (abbr.).
17 Existed.
18 Tenth book of the New Testament (abbr.).
19 Ourselves.
20 Consume.
21 A city on the coast of Pamphylia, mentioned in 1 Macc. 15: 23 (Apoc.).
22 A sort of fruit much used in the Orient.
24 To strike the strings of a stringed instrument.
25 City which governed Palestine in Christ's time.
28 Last book of Bible (abbr.).
29 Each (abbr.).

Solution of Puzzle in last issue

	E	G		O	R		T	O	A	H
O	N	O		H	E		O	N	M	A	L
A	T				L	A	W			G	O
S	E	W		G	A	T	E	S		V	A	V
I	R	E		E	T		L	O		O	R	E
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I	N				M	I	D				D	O
R	E	D		M	U		E	G		T	E	N
	R	D		E	D		S	O		O	N	

most natural things in life for it to want to become a Christian, or go to the Christ. The child will feel the need of Christ and want to go to Christ, but it cannot go without teaching. It has to be taught of Christ. (John 6: 44, 45.) Think of one who is responsible to God and wanting to go to the Savior and be saved and can't! Fathers and mothers all over this land, better wake up and teach your own children the way of salvation, or you will be lost world without end. If that child which the Lord placed in your care is lost because you were filled with the things of this world and would not help it find the Christ, God will damn you in hell without mercy forever and ever. When a child becomes accountable to God, no father or mother should rest until they have taught it the way of the Lord and then leave the child to act on its own responsibility in the saving of its own soul. Teach it what it means to be lost forever, and its little heart will soon respond to the loving call of the Savior.

DO WE LOVE TO STUDY GOD'S WORD?

BY H. M. PHILLIPS.

In Ps. 1: 2, David speaks of the blessed man as one who delights in the law of the Lord. Now, the question is, do we? I feel sure all who respect the word of God will say we ought to study it; for we are so taught by Paul to Timothy. (2 Tim. 2: 15.) Then, the very fact that the word has been preserved by divine power is evidence that it is here for more than just to decorate the table or bookcase. We know that in the word is salvation revealed and man's whole duty is told. For many reasons we ought to study the word; but the question is, do we "delight in the law of the Lord?" It is one thing to do as a duty because we feel we ought to, and another thing to do because we love to do it. Many a person goes to the place of worship, not because he is glad to go to worship, but as an act of duty, feeling that he has done fully what God wants. We may do all the things commanded, so far as action is concerned, and leave out love, and it will avail nothing.

To a man of God, the word of God

34 St. John's book written on Patmos (abbr.).
35 Abased.
36 A book of the New Testament (abbr.).
37 To fashion a garment.
38 She (accusative).
40 Negative.
43 A city of Egypt, identified as Thebes. (Jer. 46: 25.)
45 One of the leaders of David's choir. (1 Chron. 6: 39.)
46 A town on the east side of Jordan. (Num. 32: 3.)
48 Exclamation of derision.
50 Encountered.
54 Each (abbr.).
55 Egyptian sun god.

is as a love letter, and it is not read just as a matter of duty. What would you think of a young man who was dearly in love with a young lady and she should write him a letter, and when it came into his possession he should say: "Well, I guess I ought to read it. I just read it because I feel it is my duty to do so." Would he speak in such terms, or even have a faint thought of such? Not if he loved the lady. Just so, my kind reader, if you love God. You claim to be a Christian. Well, you cannot be one without loving God. If you, then, do not love to read the word or delight in the law of the Lord, you neither love the Lord, nor are you a Christian.

A sinner may not love to read the word, because he is not in love with the Author nor desires to follow the word of God. But what think you of a man who claims to love God and is trying to obey the word and does not delight in the study of it? Suppose you were to get a sinner, and say: "I expect to give you a real feast of pleasure. I want to read you about a dozen chapters of God's word." Would he rejoice and be exceedingly glad? In all probability he would say: "Good-by. I will see you later." But what about a man who poses as a Christian, and cannot stand the preaching of God's word for only a few minutes at a time? Is he God's blessed man?

Why do people not like to listen to the word of God more than they do? I think they are choked by something. Jesus said the cares of this world, riches and pleasures, choke out the word. (Matt. 13: 22; Luke 8: 14.) Could that same one watch a ball game and delight in it for hours at a time? Could he spend his time in the care of riches with pleasure and not tire in making dollars by the hour, rather than just for a few minutes? Does this same man spend hours at home or in his place of business studying the word of God, actually loving to do so?

Then, if we desire to be blessed of God and claim to love God and at the same time do not delight in the law of the Lord, what hopes do we have of God's blessing us? Do you love to read the word? If so, how often do you read it? How much do you read, and do you meditate on it day and night? The *blessed* man does.

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From the Brethren

Tupelo, Miss., August 15.—Brother C. P. Roland, of Henderson, Tenn., recently closed a most successful meeting in the new church house at this place, with nine additions—five baptisms and four from other congregations taking membership. The church was much strengthened and edified. Brethren passing through Tupelo are cordially invited to meet with the brethren on Sunday morning at ten o'clock and on Wednesday night at the church of Christ on North Gloster Street.—T. D. Long.

Malden, Mo., August 25.—I began preaching at Christian Chapel, Dongola, Ill., on Wednesday night of last week and closed on Lord's-day night. I preached six sermons and made a lot of calls among those with whom I had labored much in the past. This congregation has a history of at least sixty years, and has stood firm against all innovations in all these years. They have had some discouraging days and some trouble with bad preachers. But there is still a good band of faithful Christians doing service for the Master. I am now on my way to Greenway, Ark., for a few days' stay.—Andrew Perry.

Granite, Okla., August 24.—I began a meeting at Baxter, Tenn., on Tuesday night, July 28, and continued it until the following Saturday night, with two baptisms. I went next to Jester, Okla., where I began a meeting on the second Sunday in August, which continued until Thursday after the third Lord's day. Ten were baptized, six were restored, and one took membership. The singing was led by Brother Cute Moore. I am now in a meeting at Lake Creek, near Granite. I go from here to Eastview, Okla. Brother W. Don Hockaday, of Granite, has just closed a meeting in his home town, with forty-eight baptized and eleven restored.—W. T. Beasley.

Clovis, New Mexico, August 25.—The Floyd meeting closed on the night of July 30, and I began the next night at Portales. As I already had an appointment for the eleven-o'clock hour the first Sunday, Brother W. A. Barnhill, who lives at Portales, preached, and had two confessions, and the persons were baptized that afternoon. At night I came back to Portales, and Brother Barnhill went to preach for me at Clovis. On Monday morning we went to work and made ready for an open-air meeting on a corner lot by the courthouse square, and by night we were ready for the meeting, and we had the people to hear. The first week we were almost rained out, but the last week we had good weather and our crowds were large and the attention good. The meeting closed on Sunday night with ten more confessions and baptisms and the brethren and sisters greatly encouraged in the Lord's work.—D. S. Ligon.

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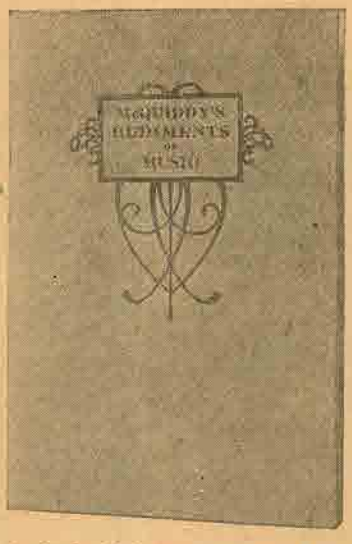

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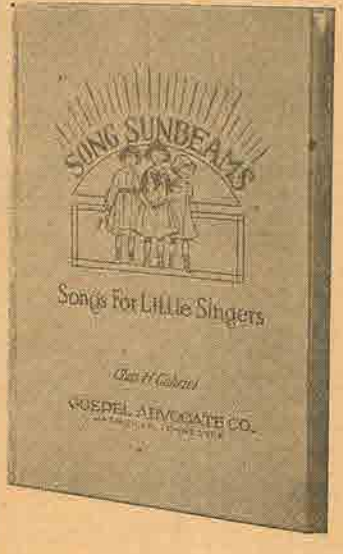

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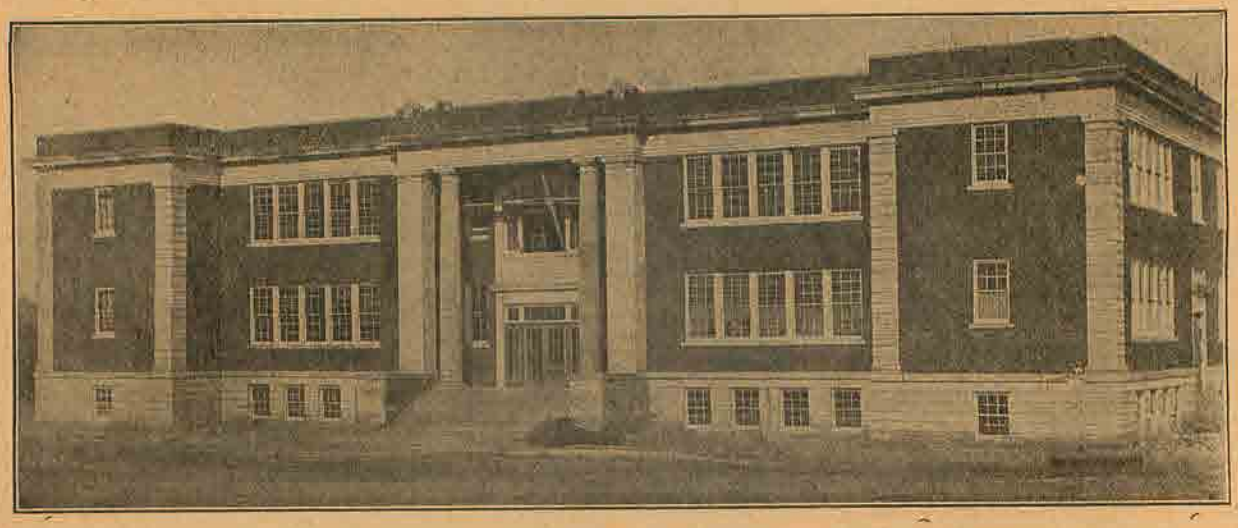

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GOSPEL ADVOCATE

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A WORD TO OUR READERS

The reading season is rapidly approaching. Every father and mother should see that the right kind of reading is placed before their children. It is to be deeply regretted that so many Christians take more interest in reading the sensational news contained in daily papers and the injurious and harmful things contained in trashy magazines than they do in reading journals devoted especially to the propagation of the Truth and to the dissemination of news concerning the progress of the kingdom of God.

The Gospel Advocate is earnestly endeavoring to propagate "the faith which was once for all delivered unto the saints." It stands upon the grounds once occupied by that body of people who "were called Christians first in Antioch." All who subscribe for it may rely on the fact that, to the best of its ability, it will publish "all things that pertain unto life and godliness" as they are revealed in the writings of those who "spoke from God, being moved by the Holy Spirit."

We wish to solicit the hearty coöperation of all our readers in the great work that we are endeavoring to do. The Advocate can do good only to the extent that it is read. Our readers can greatly assist us by sending in new subscribers, and in so doing will accomplish good that eternity alone can estimate. The people appreciate the stand the Advocate has taken for the primitive order of things in the church of Christ, and many who are not now subscribers will subscribe if you will only ask them. You will be surprised to find your friends subscribing so readily for the Advocate if you will only make the suggestion.

Preachers and elders would do great good by making an effort to get the Advocate into every home of every congregation. No man can estimate the increased zeal and activity in the work of the church that would result from every family in the church reading the Advocate. We earnestly suggest that preachers and elders publicly make this suggestion to their congregations.

SCRIPTURE STUDIES

BY JAMES A. ALLEN

The old world was tottering on its foundations when Christianity appeared. Clouds of incense from myriads of temples arose from every city, town, and hamlet in honor of the gods of pagan superstition. The Jews, while professing to believe in Moses, had long corrupted his teaching by their traditions; the temple of God had been impiously converted from a house of prayer into a den of thieves; the throne of David and of Solomon, the greatest throne that monarch ever had occupied or ever will occupy, had been overturned, and the scepter was merely lingering with Judah until Shiloh should come. In this singular crisis, when idolatry was at its zenith in the pagan world and the Jews were well-nigh distracted by faction, the star of the Messiah was seen in the east.

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The earth is too small to contain books enough to present a full chronicle of the sufferings, toils, and labors of Jesus Christ. Other prominent characters have performed prodigious amounts of work, and have waded through nights of toil after days of labor; but all of them together never accomplished a tithe of this Person's performance. He bore, upon his shoulders, the burden of the guilt of the world: "As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." He commissioned his apostles to announce the proclamation of the gospel of redemption and to preach repentance and remission of sins unto all the nations. Simon Peter, in Jerusalem, by virtue of having been assigned the keys of the kingdom, delivered the commencement speech in the cause of evangelical Christianity; multitudes, both of men and women, were immersed into the Lord under the personal superintendence of men who preached "by the Holy Spirit sent down from heaven;" and churches, established and duly set in order, "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

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The fortunes of Christianity have been varied and remarkable. An apostasy was predicted, a "falling away" from the primitive faith of the church. Under no former dispensation could the people be held loyal to God or be prevented from corrupting the law long at a time. At the death of every reformer, defection would again set in, and the Jews would indulge in the abominations of the nations around them until some bold servant of God would dare to institute another reform. In all ages, under every dispensation, the cause of truth has advanced in this alternate rotation of apostasy, revolution, and reformation, one generation endeavoring to tear down what its predecessor labored to build up.

We need not attempt to prove, in this place, that the Protestant reformers aimed no higher than a reformation of popery. Emerging from the smoke of the great city of mystical Babylon, they saw as clearly and understood as much as any persons could in such a hazy atmosphere.

Many of their views, if carried out to their legitimate issue, would result in an arrival at the truth. But, unfortunately, while much truth was elicited in the controversy, their followers, at their death, soon converted themselves into numerous sects and schisms, all of which retained various relics of popery, and which eventually proved that the only difference between the Catholic and Protestant popes was that the one was older than the other.

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The first effort known to us to abandon the whole controversy over creeds and dogmas, and to return to the original grounds occupied by the apostles in the beginning, was made about the beginning of the last century. A. Campbell, in the spring of 1823, in issuing a prospectus for the publication of the first regular periodical, said: "The Christian Baptist shall espouse the cause of no religious sect, except that ancient sect called 'Christians' first at Antioch. Its sole object shall be the eviction of truth and the exposure of error in doctrine and practice. The editor, acknowledging no standard of religious faith or works, other than the Old and New Testaments, and the latter as the only standard of the religion of Jesus Christ, will, intentionally at least, oppose nothing which it contains, and recommend nothing which it does not enjoin."

The avowed object of this first effort was "to restore a pure speech to the people of God; to restore the ancient order of things in the Christian kingdom; to emancipate the conscience from the dominion of human authority in matters of religion; and to lay a foundation, an imperishable foundation, for the union of all Christians, and for their coöperation in spreading the glorious gospel throughout the world."

Ecclesiastical society, like the sea, is purified by continual agitation; and such an effort, not to reform old parties, but to abandon them entirely, as being unauthorized in the Bible, soon involved the religious-speaking world in convulsions. Extremes, as ever in the past, still beget extremes; and one of the most laborious tasks that confronted Campbell, Scott, Stone, and others, was to prevent the friends of truth from carrying it into unscriptural and hurtful absurdities. Our own times, after the work of reformation has gone on for almost a full century, are still full of the drones, dwarfs, and cranks that inevitably follow in the aftermath of a great revolution. As proof of this, I only say that if the reader will examine the back volumes of the Gospel Advocate for the last fifty years, he will get a good specimen of the hobbies, fads, and extremes with which this paper has had to contend.

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No man, I presume, did more to hold the churches to the apostolic institutions of Christianity than David Lipscomb. I aspire not to either eulogy or criticism upon the long employment of Brother Lipscomb's splendid talents, or upon the great ability shown by him in the management of complicated affairs. I leave things personal, for the present at least, to a better pen and to a more mature critic. But, laying this aside, in view of the crisis through which we are passing, I may be excused in speaking of the influence that Brother Lipscomb so long exerted. An age of investigation is consequently an age of extremes. Minds long chained in theological fetters, when loosened, like a convict out of prison, rapidly tend to run riot in a new freedom. When the winds of doctrine rage upon the great sea, boisterous waves transcend the limits of all reason and revelation.

In the Gospel Advocate, Volume L., Number 1, Brother Lipscomb said: "Our position has been a peculiar one. We have been identified with a people that started out to return to unsectarian, Bible Christianity. They have divided into two parties, each turning in different directions. We have stood between them. It is part of human nature to form parties, become sectarian, and reject the oneness of the people and church of God. We have tried to stand between the two parties on the foundation of truth."

Both of these parties, in their misguided zeal, have lost their identity with the principles of the reformation. The original basis of "the Bible alone," discarding all matters of human opinion or that stand in the wisdom of men, upon which all started out to unite as Christians, has been violated by the introduction of instrumental music and human societies into the church; and, on the other hand, some have bent so far the other way, in their opposition to human inventions, as to become entangled in unfortunate hobbies and extremes. We cannot now speak particularly of the Sunday-school hobby, nor of the endless jangling over the use of literature, meetinghouses, and hymn books, but the progress of truth is thus retarded by the fanatic zeal of its friends; and, we might add, the life is well-nigh stifled out of congregations so infected. The clashing between the rebaptists and the loose Baptists comes perpetually before us; laying on of hands, woman's work in the church, and the right hand of fellowship have been duly and long debated; and yet, in the midst of such a clashing of elements, Brother Lipscomb stood, like a balance wheel, endeavoring to adhere always to the rational mean. Continual discussion, though carried to an excess, proves a blessing to the world; and we thank God that things naturally regulate themselves, and that they eventually settle down on the true foundation.

The Gospel Advocate to-day stands upon the same platform upon which it stood, and adheres to the same policy to which it adhered, for so many years, under Lipscomb, Sewell, Srygley, and McQuiddy. It will continue to so do unto the end. We propose to follow them as they followed Christ. We stand to-day, like they stood, upon the ground that was occupied by the apostles of Jesus Christ in the beginning.

The general public is rapidly approaching a better understanding of the Christian institution. "Many are running to and fro," and knowledge certainly is on the increase. The Bible is gradually slipping from the hands of the clergy into the hands of the people. The necessity of producing Bible authority for religious practices is more generally recognized; and such an impression, every day widening and becoming stronger, is certainly calculated to loosen the shackles upon pope-trodden and priest-ridden communities. The prophet, standing in the midst of the valley of dry bones, was asked: "Son of man, can these bones live?" The fiat has gone forth: "O ye dry bones, *hear the word of Jehovah.*"

The people are reading the Bible. Publishing houses and book concerns are selling Bibles with a new impetus; and we cannot but hail it as being auspicious of a better era, and as being significantly indicative of the advancement of the cause of the Lord. The church of Christ, the custodian of the truth, should exert new efforts and with renewed zeal strive together for the faith of the gospel. Bickerings and wranglings among brethren should give place to "the unity of the Spirit in the bond of peace." Truth, in the providence of God, shall be exalted and exonerated; and those who love it, and strive for it, shall, in the end, "shine as the brightness of the firmament" and "as the stars forever and ever."

Do something to associate yourselves with Christ's apostles—something that, in another life, you may look back upon as having contributed, however little, to the carrying on of the great enterprise that began when our Lord bade these simple Galileans make disciples of all the nations, and that will only end with the last hour of time.—Liddon.

OUR CONTRIBUTORS

A REAL "PREACHER FACTORY."

BY JOHN T. HINDS.

In the August 6 issue of the Gospel Advocate I find this statement: "The Twelfth Avenue congregation, this city, had eight of their brethren filling various pulpits in Nashville last Lord's day. Every congregation should be a 'preacher factory.'"

The above is suggestive of some things that all congregations—particularly the elders—might well think about. The two biggest problems that concern any congregation are how to accomplish the proper growth and development of the members and do the missionary work that the Lord requires. The latter depends upon the former, and will never be done until the proper development is accomplished. I shall not stop here to show by scripture teaching that each congregation is under obligations to do missionary work. I presume that any one who knows enough Bible to be saved understands that. The very fact that one man is saved implies that others should be, and that the saved man, realizing the vital necessity of salvation, should do all he can to save others. Since God is no respecter of persons, this conclusion is so evident that it admits of no question. Also, it must be true that congregations are not only responsible for doing all the mission work they can now, but all they can do after the greater development that is possible. Since congregations are composed of individuals, that puts the responsibility on each individual to the extent of his ability, or the ability that he may have by proper development.

These unmistakable facts show that probably the question of greatest importance is the proper development of the membership. We are plainly told that it pleased God to save the believers "through the foolishness of preaching." We cannot dodge the issue by saying Paul meant that God pleased to save men by the thing the apostles preached. As a matter of fact, that is true, and Paul may have meant that in this passage; but, if so, still that truth has to be believed and obeyed, and Christians are under the necessity of getting it to people. Personal preaching has always been the most effective way of doing this work.

But where shall these preachers come from? Shall congregations, mail-order-house fashion, always send for their preachers "readymade?" If all congregations do that, where will the supply come from? Sometimes colleges are charged with being "preacher factories." That might be true in some instances, in some sense, but the right kind of a college will help any one to learn all he can. Whether this knowledge will be used in preaching the gospel depends upon the use the student wants to make of it. Far more students who attend Bible colleges never expect to preach than those who do. But granting that Bible colleges might be of some benefit to those who want to preach, where does that kind of student material come from, and how does it happen to be that kind? The desire to preach and to get more knowledge to more efficiently do the work is created in the congregation, and before the student ever goes to college, as a rule. The real "preacher factory" is the congregation; and that is just what it should be. There the desire is usually created, there encouragement is given, and there the final indorsement is received. Each congregation is duty bound, if at all possible, to furnish as much preacher work to other places as it receives from others, and a little more; for, if we only furnish as much as we receive, the problem of growth is not taken care of. Any congregation that does not realize this is falling below its responsibilities to God. Any set of elders who are not trying to bring their congregation up to this standard are sleeping on their task.

But how shall this desire to preach be created, and how shall the proper encouragement be given? There is really no secret about this matter. Putting every man and boy in the congregation to taking part in the church services, if wisely done, will most likely bring to the surface all the preacher material you have. The proper encouragement in taking part will hasten the development of that preacher material. Those that do not become preachers will become excellent workers in the church. This is of great importance to the successful work of the church. Nothing else can be substituted successfully for taking part in the regular church services. The young and inexperienced should begin with passing the emblems, reading the Scriptures, and so on up to addressing the congregation. This is far better for those taking part than to sit still while a preacher does all the talking and a regular set of elders and deacons do all the balance from Sunday to Sunday. It will also be better for the congregations, as a means of development and preparing material for the work of preaching the gospel. In fact, if the result cannot be accomplished without it, I am fully convinced that it would be better to dispense with the sermon at the hour of worship, and have that attended to by the membership.

But perhaps some one is ready to say that people will not come if we do not have a preacher. When Christians learn that the worship is the way each one can honor and praise God, then they will want to worship if there is not a preacher in a thousand miles. When members of the church are not as willing and anxious to attend the worship to personally honor God and Christ when no preacher is present as when one is, they need conversion. I doubt very much that members who will not attend unless some one is to preach will be saved if they do attend. To say the least, they have never fully appreciated their personal responsibility to God, and do not have the Spirit of Christ, without which Paul says we are "none of his." Such members need to be shamed for their low conception of Christianity and their lack of personal service.

Members who want to be entertained by the preacher, rather than to render some personal part in the service, have imbibed the spirit of the world, and need to be told so in plain terms. Those who have cultivated such a sensitive nature that they cannot endure the efforts made by those striving to grow in efficiency, but must always have the "best" preachers, have not touched the hem of the Savior's garment, so far as missions are concerned.

I am heartily in favor of every congregation supporting one or more preachers for their whole time if at all possible; but it is my candid opinion that we should have the preacher give the major part of his time to doing real missionary work and let the congregation in the main be a self-edifying and self-developing body. The preacher can be preaching practically all the time—real mission work—and be in close touch with the home congregation. If this plan in some reasonable measure is not put into effect, I have despaired of the churches of Christ ever getting anywhere in the real work of spreading the kingdom. As long as the preacher—"pastor" or "located evangelist," or whatever you wish to call him—does practically all the public work, we will never develop enough preachers to look like even a start at real missionary work. When every available member is pressed into taking some active part in the services in the home church, backsliding and indifference will be almost banished, Christians will be glad to worship and be present, and the preacher can be released for an amount of mission work that will spread the kingdom.

Now, I sincerely trust all the writers will not jump on me about my suggestions; but if any one can present a better and more scriptural way to worship as a congregation and do effective missionary work, I shall be glad to see it.

TOPIC AND TEXT

BY A. B. LIPSCOMB

James says: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." This text, which is a favorite one, is frequently misinterpreted. For example, I heard a preacher on one occasion say it was "the shortest but most perfect definition of Christianity ever given." An unbaptized person said, too, by way of excuse: "No, I have never been baptized, but I am trying hard to live the Christian life according to James' high ideal." We may be sure that the inspired writer never intended this fine text to be a complete definition of Christianity; for Christianity in the true scriptural sense embraces not one or two or a few, but all the teachings of Jesus Christ and his apostles. The record of that teaching is found in the New Testament. True enough, there are prophecies that foretell the blessings of Christianity, and types that prefigure them; but to avoid confusion of the old with the new, we must confine our definition to the New Testament. Christianity does not consist in a heterogeneous collection of doctrines, creeds, and denominations, but in doctrines of unquestionable authority; "in things that are true, whether men believe them or not."

Furthermore, it is the height of nonsense and folly for any person to attempt to use this passage as an excuse for the neglect of baptism, for it is easily seen that the whole letter is addressed to *baptized believers*. We need not get away from the text to prove this statement. Therein we read, "keep oneself unspotted from the world." Plainly, it is addressed to those who have been called out of the world through obedience to the gospel.

A Rebuke to the Nominal Christian.

While never intended to be a complete definition of the Christian religion, the text deserves unusual attention because it states a very vital and important principle of that religion. Evidently it was written for the special benefit of those who were mere professors of that religion. That person who is a Christian in name only is found in every age, in every community. He is a problem to be dealt with by every congregation in the fear of God. Theodore Cuyler once said: "It is always a terrible condemnation of a church member that no one should ever suspect him of being one." I have read with good impression the story of a florist who used to go round working in gentlemen's gardens. He was a joyful old man, an earnest Christian worker, and no one would be in his company long without knowing he was a follower of Christ. One day he went to work in the garden of a gentleman whom he knew fairly well, and after some time he said to him: "Dear brother, are you a Christian? Are you a lover of the Lord?" With some show of indignation the gentleman replied: "Of course I am." "Praise God," said the gardener, "for that. I never should have known it if you hadn't told me so."

Applying the Test to Ourselves.

It usually pays to ask heart-searching questions. The hour of the Lord's Supper is not the only occasion for self-examination. Am I a Christian? Are you a Christian? We may do well to apply the acid test that James' text suggests. Better still, we should examine ourselves in the light of the teaching of the whole epistle, noting especially what it has to say about faithless, empty praying; about partiality and fawning on the rich; about the mistreatment of the poor; about the deadly evils that are wrought by gossiping tongues.

James' letter is undoubtedly the most practical of the New Testament. It does not deal with theological and dogmatic problems, with abstract and intellectual questions. On the other hand, it reduces to a marked simplicity the fulfillment of the moral law, written in the Old Testament, interpreted anew, purified and completed by the teachings of Jesus. We may well appreciate the thought of an Italian writer who calls it "The Sermon on the Mount of the Epistles." While the writer was not one of the twelve, he must often have sat at the feet of the Great Teacher; for in his letter time and again we are forcibly reminded of what Jesus had said. In it we find, for instance: "Be ye doers of the word, and not hearers only, deluding your own selves." (1: 22) "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." (1: 26.) "If ye fulfill the royal law, according to the scriptures, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors." (2: 8, 9.) Where in all the Bible could we find a better complement and corollary to Jesus' vivid picture of the judgment, as given in Matt. 25: 31-46, than to read what James has to say about faith without works, and then to repeat the text: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world?"

Luther said of one of his opponents: "He is nothing but words, words, words." Just so, when we get tired of rhetorical and empty phrases, of theological discussions, of blatant infidelity, of boastful self-assertions, of hypocritical cant, of the venting of personal spleen, whether in sermon, debate, or on printed page, and long for reality, for facts, for practical demonstration of Christ's teachings, we can always turn to this letter of James for relief and inspiration.

THE MEANING OF THE CROSS.

BY JAMES E. CHESSOR.

What the Cross Meant to Christ.

What did the crucifixion mean to Christ? Perhaps we may never know the full meaning. There is much that is revealed, and there may be much that is not revealed. We know that by the cross is brought salvation, but to look at the cross from the viewpoint of the Savior who bore it and died upon it is a different matter. It is worthy of reverential study.

First, let us go back to the time. Indeed, we must orient our minds, and by the aid of the imagination put ourselves back in the stream of time to the point where the cross was a symbol of shame and to hang upon the tree an accursed thing. We are, in fact, to study the very experience of Christ which turned the shame to glory and the curse to blessing.

The following study is not exhaustive. It is but a few glimpses of the moving tragedy gathered up from the four unique accounts written by Matthew, Mark, Luke, and John.

"Not My Will, But Thine, Be Done."

The cross meant to Christ the conformity on his part to the will and plan of God. "It is written," he often said. "The Son of man goeth as it is written of him." "The cup which the Father hath given me, shall I not drink it?"

Therefore, the submission of Jesus was not an impersonal and inevitable fate. He did not bow to an unseen decree. He felt that the living will of God, his Father, was leading him on to whatsoever end. He would submit to that will, whatever the cost. He cherished the thought, though his death was indicated, that God could intervene, and would do so if such were his good pleasure. And so he prayed: "Father, all things are possible unto thee;

remove this cup from me: howbeit not what I will, but what thou wilt." Other records of this prayer vary the words, but not the sentiment of submission. "If thou be willing," reads one. "If it be possible," reads another. Another utterance of his indicates his voluntary submission. "Thinkest thou," he said to Peter, who had drawn a sword, "that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?"

So the cross meant that he was doing the will of God, for which purpose he was sent and came. Note again his submissive words. "My Father, if this cannot pass away, except I drink it, thy will be done." "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

"Ye Shall Be Offended in Me."

The cross meant to Christ the betrayal by one disciple and desertion by all. He was to be betrayed into the hands of his enemies by a friend, a guest, one of the twelve, and by a kiss. "He that eateth my bread lifted up his heel against me." Jesus was "troubled in spirit" at the thought of being betrayed, at the sense of woe impending over Judas. "It is one of the twelve, he that dippeth his hand with me in the dish, the same shall betray me. For the Son of man goeth as it hath been determined, even as it is written of him, but woe unto that man through whom he is betrayed! Good were it for that man if he had not been born!"

But it was not alone betrayal by a trusted friend that Jesus had to anticipate at the time of his trial and continuing temptation; there was also desertion and denial. "And ye shall be offended in me this night." "And they all forsook him, and fled." "And Simon Peter followed Jesus afar off, and so did another disciple." "Then he [Peter] began to curse and to swear, and saith, I know not this man of whom ye speak."

And the Lord turned and looked upon Peter with tender reproachfulness for not having heeded the warning. Betrayal, desertion, denial, by those who had ever reason to be loyal—this was a part of the sorrow of the "man of sorrows."

And then the cross meant also the delivery of the betrayed into the hands of sinful men. This, too, he had foreseen. "The Son of man shall be delivered up into the hands of sinful men," he had said before. This man, of whom the dying thief could testify that he had done nothing amiss, of whom the Roman judge could say, "I find no fault in him at all," was to be adjudged worthy of death by religious leaders of his own people, was to suffer indignities at their hands, was to be delivered to the hated Roman oppressors, was to be mocked as a king, spit upon in contumely, scourged as a criminal, crucified as a malefactor, and done to death. This, too, Jesus, knowing the customs of the Sanhedrin and the processes of Roman law, had anticipated, though he was undeterred thereby, setting his "face steadfastly to go to Jerusalem," saying to his disciples: "He shall be delivered unto the chief priests and scribes and shamefully entreated; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and crucify him, and kill him."

"My Soul is Exceedingly Sorrowful."

The cross meant to Christ an agony of soul in the garden. We are not sure of all the elements entering into this anguish. "Being in agony, he prayed more earnestly; and his sweat became as it were great drops of blood, falling down upon the ground." "My soul is exceedingly sorrowful, even unto death." We reverently inquire into the sources of such sorrow. Did the weakness of the flesh shrink at the torture just ahead? Could he have been fearful lest he fail to endure? Was the overwhelming sense of the impending disaster greater than he had anticipated?

Whatever the nexus of causes of his great amazement, exceeding sorrow, and sore trouble, it is clear that it was difficult for him to finish his appointed mission. It is clear that he prayed to escape drinking the cup if it were possible; that he felt himself undergoing the temptation again (he prayed thrice); that he relied upon the Father ("O my Father," "Abba, Father"); that he felt the need of human companionship ("Abide ye here and watch with me"); that he brought his will into submission to the divine will of his Father with the heart-wringing adversatives, "howbeit" and "nevertheless." The ultimate of all prayer is: "Not my will, but thine."

> "Into the wood my Master went
> Clean forspent, clean forspent.
> Into the wood my Master came,
> Forspent with love and shame."

Then also the cross meant the enduring of undeserved ill without murmur, complaint, or self-pity. The trial was unfair, the witnesses suborned, and Pilate's attitude that of a vacillating demagogue rather than that of a vindicator of justice; the bearing of his own cross an imposition; the transfixing of the quivering flesh with crude nails most excruciating; and the railing, taunting, and jeering, inhuman and fiendish. Yet he opened not his mouth, save to bid the daughters of Jerusalem not to weep for him, but for themselves and their children.

"It Is Finished."

Next we come to the desert place in the meaning of the cross. It brought to Christ the sense of being forsaken of God. "It was now about the sixth hour, and there was darkness over all the land until the ninth hour, the sun's light failing. And about the ninth hour Jesus cried out with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me?"

Does this cry from the depths of divine despair suggest that until this time Christ had indeed thought that God might intervene? Or that the actual withdrawal of the divine favor and sustenance was a necessary part of the awful price of man's redemption? Whatever the secret of this anguish, the "Eloi" of Christ on the cross is the most tragic cry of human history. At this point the crucifixion means that Christ plumbed the depths of human woe. "There came one moment, bitterest of all."

And then came the end. And here the cross meant to Christ the finishing of his ministry on earth. Hitherto for six hours, without anæsthetic, he had faced death with undimmed consciousness, enduring the agonizing thirst of the mortally wounded. At last he received the vinegar, and said: *"It is finished."* The work was done; the cup was drained to its last bitter dregs; the Father's will was accomplished. Jesus was satisfied. The storm was over, and in the eventide there was light.

"And then Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he bowed his head, and yielded up his spirit."

"THE PROFITABLE WORD," BY J. C. McQUIDDY,

Contains a choice selection of the writings of J. C. McQuiddy, compiled by A. B. Lipscomb. For over forty years Brother McQuiddy was editor and publisher of the Gospel Advocate. "The Profitable Word" is a gem, and contains some of the best thoughts of a great mind. It contains 196 pages and is bound in silk and stamped in gold and white metal. Send $1.50 and get a copy.

IS THE BIBLE SCIENTIFIC, AND WILL THE OLD BOOK STAND?

BY S. H. HALL.

One of the outstanding characteristics of those who claim to be "scientists" to-day, and especially those who espouse the Darwinian theory of evolution, is that they sneer at the Bible and speak of it as being unscientific, and would like to make the impression that its Author was cursed with ignorance.

For years I have contended that the Mind that wrote the Bible anticipated every erroneous idea that would ever arise, from the time it was finished, more than eighteen hundred years ago, until the end of time. One is safe in challenging the infidel world to name one irreligious thought that has ever been advanced since the Bible became a finished product that the Mind that wrote the Bible did not foreknow would be advanced, and intentionally put something in the Book to shield and protect his disciples from the same. This should be expected, as a matter of course, since the book that John wrote on the isle of Patmos finished written revelation; and, as a finished or completed book, it was designed to meet man's every need in his battles with error until the heavens and the earth are removed and the new heavens and the new earth take their place.

In 1 Tim. 6: 20 we read: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." The American Revised Version and others use "knowledge" for "science." Weymouth says: "Shunning irreligious and frivolous talk, and controversy with what is falsely called knowledge." Goodspeed says: "Keep away from the worldly, empty phrases and contradictions of what they falsely call knowledge." Weymouth says: "Which some have spoken boastfully in connection with the truth."

We could not find a better description of the devotees of the Darwinian theory of evolution. They do speak "boastfully." They are connecting their speaking with the truth. We even have the theistic evolutionists, who claim that they want our Lord, that they are Christians. But they cannot have him. They confess him with their mouths, but in their acts deny him and put him to an open shame; for Christ indorsed the Mosaic account of creation, and all evolutionists deny it. Christ says: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words." (John 5: 46, 47.)

But let those evolutionists who say they are Christians say what they please. It is a known fact that they all would have us believe that there are "unscientific" expressions in the Bible, such as the sun's rising and setting, the four corners of the earth, etc. But it cannot be shown that there is even one expression that can be proven "unscientific" in the true sense of this term. The very fact that the Author of the Bible warns us against "false science" declares that he knows that there is such a thing as "true science," and this puts him on the side of the true.

"Science" defined: "Knowledge gained and verified by exact observation and correct thinking, especially as methodically formulated and arranged in a rational system; also the sum of universal knowledge." (Standard Dictionary.) This is the first definition of the term as given by most of the dictionaries, and there is no book in existence that meets every thought in it so completely as does the Bible.

Certainly the Bible makes no claim to being a book of science on biology, zoölogy, botany, astronomy, etc.; but it is correct to say that whenever it touches a point that belongs to such books of science, it shows beyond a doubt that its Author knows true science in those fields.

The specific purpose for which the Bible was written is declared to be *man's good.* All of its statutes were given "*for our good always.*" (See Deut. 6: 24; 10: 13.) And it claims that all things else revealed along with the statutes, or "the law of right living" that it contains, were revealed to encourage us to "*do all the words*" of God's law to man. (Deut. 29: 29.) The Bible makes no claim to having been written to teach all about animal life, plant life, and the heavenly bodies; but it does claim to have been written for the specific purpose of showing man how to live for his greatest good and the greatest good of those with whom he daily associates. The question is: *Is it scientific here?* The answer is: *One hundred per cent so.* For, though it was finished more than eighteen hundred years ago, it has not been capable of a revision; for all the men that have lived on the earth since this law was given to man have been unable to give us another law just as good, to say nothing of giving us a better one. And here is a miracle within itself. All the books of science that man has written have to be revised because of mistakes he made while writing it and of facts he would learn later that he did not know while writing it. But here is a book finished centuries ago in which not one mistake can be found on how best to live, and out of which not one good thing was left on how best to live. Do you think uninspired man could have put up a job like this? As friends of the Book, we worry not, but, Jacoblike, we lie with our heads pillowed upon an immovable stone, and look at our enemies and smile, and tell them to get busy and write a book just as good as the one we have and we will listen to them. We will not impose upon them by calling for a better book, but one just as good as the Bible. Let fathers and mothers, parents and children, governments and peoples, all conduct themselves toward each other just as our Bible teaches them to do, and then let the infidel tell us how much better we could live than this, and what course we could pursue that would bring us and those with whom we live a greater good.

Not only does the Author of the Bible claim that man's greatest good is to be found in walking in the law he has given, but he selected one man and permitted him to try to find something else that would give man a greater joy. This man was Solomon. In the book of Ecclesiastes we find him going forth as a seeker till he should "see what was that good for the sons of men, which they should do under the heaven all the days of their life." (Eccles. 2: 3.) At the conclusion of his years of quest he says: "Let us hear the conclusion of the whole matter: Fear *God, and keep his commandments: for this is the whole duty of man.*" (Eccles. 12: 13.)

So we have divine knowledge telling us how best to live. This knowledge is "verified by exact observation and correct thinking" by man. This makes it about as near universal knowledge as we could find. Yes, indeed, God's law on right living has been corroborated by every thoughtful soul that has known it and by it lived. And not one who has put it to a whole-hearted test has even dared suggest that man can find a greater good in some other way of living. And as to being "methodically formulated and arranged in a rational system," it is enough to say that "the wayfaring men, though fools, shall not err therein."

But just a word about the Author of the Bible's not knowing the earth is round and that it revolves on its axis as it journeys around the sun. I am glad to say that our Lord knew all about this before man ever dreamed of it. He permitted us to know that he knew that there is darkness on one side of the earth and people in their beds sleeping, while the other side is flooded with light and men in the field at work. Hence, he tells us that when he comes again it will be both day and night. Two will be in the bed, one taken and the other left; two will

be in the field, one taken and the other left. He clearly shows that he knew it would have to be both day and night. (See Luke 17: 34; Matt. 24: 40, 41.)

Will some one tell me how he knew this fifteen hundred years before man dreamed about such a thing? It was in 1543 that Copernicus published an exposition of his system of astronomy, in which he advanced the thought that the earth revolves on its axis about the sun. This position was taken also by Galileo, and he was put to death for so believing and teaching.

It would have been wholly unscientific for our Lord to have so come out on such questions as to raise them for controversy. He would have created another difficulty in his way in his effort to teach man how best to live. Would it have been scientific for our Lord to have gone about his teaching in a way to wholly thwart the purpose he had in view? Here is the wonder of the Bible. In all the efforts its Author made to show what is good for the sons of men, did he do one thing that would raise questions the settlement of which was germane to getting man to see how he ought to live? And the very way our Lord incidentally allows us to know that he knew the facts about the earth goes beyond man. What man could have had such knowledge, and so skillfully made it possible for subsequent generations to know that he knew all about it, yet so speak of it as to not raise that question in the minds of people who would have thought him crazy if he had come out fully on the facts in the case?

The Author of the Bible declares that he speaks of "things which be not as though they were." (See Rom. 4: 17.) He wrote a book for all time and for all the people that have lived and may yet live, for the ignorant and the learned. He had to speak of things as they appear to be, and not as they are. Hence, he speaks of the sun as rising and setting because it so appears to all observers. He speaks of the corners of the earth because it certainly appears that it is flat. For our God to have adopted that style of speech that would have made it necessary for him, along with the law on how best to live, to explain to an ignorant world every fact about the heaven and the earth and all things else that man did not know would have made it utterly impossible for him to teach man how to live, hence would have been absolutely unscientific in the true sense of the term.

Take the style of speech used by the Author of the Bible for the purpose intended, and let the enemy tell us what other style of speech he could have used and accomplished his purpose so well as he has. We have a book adapted to all ages and to all peoples on the earth. The purpose of the Bible demanded such. And its style of speech is so good that it is used even by those who have come to know many things the people did not know when it was finished, even by our "scientific" critics. Hence, we go on talking about the sun's rising and setting, the four quarters or corners and ends of the earth, and will ever continue to so do; for it is perfectly scientific, according to all the laws of language known to man, to speak of things as they appear to be.

No, the friends of the Bible are not worrying. We have nothing to fear. Let the enemy bray as much as he pleases. We quietly listen. And after they have done their talking, we, Samsonlike, can take the jawbone of the asses they make of themselves and drive the whole army to flight.

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REAL HEROES.

BY HALL L. CALHOUN.

When the day seems dull and commonplace, too,
And nothing seems really worth while to do;
When you are sick at heart and tired in mind,
And you get no response though thoughtful and kind;

When the load seems heavy and the road seems rough;
When you long for kindness and meet with rebuff;
When you are lonely and weary and all out of heart,
And no one cares to take your part—

Then is the time to prove you're a man,
To take up your arms and do what you can.
'Twould be easy to quit and say, "I don't care"—
To show the white feather to all who are there.

But that's not the way to be brave and true,
To show you have courage your part to do.
So plunge in and fight, e'en if you fall;
'Twill prove you can rally at Duty's call.

'Tis then you'll be worthy the crown to wear,
When you've proved you are willing His cross to bear.
Then fight like a hero, do not falter nor quail;
You'll surely win out, you never can fail.

The world may not heed it nor care at all,
But your own heart will feel it and answer its call,
And you'll stand a bit firmer for all that is right,
If you do your best bravely in this hard fight.

Then stand true to duty whate'er it may be,
The reward of your labors you some day will see;
And when the *real heroes* in heaven are crowned,
Among that blest number you are sure to be found.

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OUR MESSAGES

Samson Lester preached at Eleventh Street, this city, last Lord's day.

W. S. Moody is in a splendid meeting at Berry's Chapel, near Franklin, Tenn., with three additions to date.

H. D. Jeffcoat, Ackerman, Miss., September 7: "The Gospel Advocate gets better. I am glad to recommend it wherever I go."

W. G. White began a meeting last Lord's day, five miles from Nashville on the Brick Church pike. Services every evening at a quarter to eight o'clock.

H. Leo Boles preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. Two placed their membership with this church.

Leslie G. Thomas, Nashville, Tenn., September 14: "James L. Newman and I closed a two-weeks' meeting at Sale Creek, Tenn., last Friday night. Three were baptized."

C. R. Nichol closed an excellent meeting at New Hope, Tenn., last Lord's-day night, with seven confessions and one restoration. Brother Nichol began at Rector, Ark., last night.

Rece H. Rogers, Birmingham, Ala., September 12: "My permanent address is 2416 North Thirty-third Avenue, Birmingham, Ala. I will preach for the North Birmingham Church."

Married, September 2, 1925, in the chapel of the David Lipscomb College, in the presence of a large group of friends, H. Clyde Hale and Miss Christine Ward, S. H. Hall officiating.

E. D. Martin, McMinnville, Tenn., September 11: "I am just out of a meeting of ten days' duration with the church at Corinth, in Dekalb County. There were seventeen baptisms."

Married, September 6, 1925, at the home of S. H. Hall, 820 Woodland Street, this city, Thomas Anthony Williams and Miss Edna Earl Welch, of Tullahoma, Tenn., S. H. Hall officiating.

R. P. Cuff closed a splendid meeting at the Liberty church of Christ, in Maury County, Tenn., September 8, with three baptisms. Brother Cuff preached last Lord's day at Waverly-Belmont, this city.

Telegram from Price Billingsley, Abilene, Texas, September 14: "Preached to over two thousand people tonight. Over fifty additions, all told, to date, twenty of them to-day. We close on September 20."

R. C. McCaleb, Cordell, Okla., September 2: "J. Pettey Ezell, of Cookeville, Tenn., closed here on August 23, with five baptisms and one restoration. G. A. O'Neal, dean of Oklahoma Christian College, directed the song service."

W. L. Karnes, Nashville, Tenn., September 8: "I closed a good meeting at Beckwith, in Wilson County, Tenn., September 4. There were four baptisms, one renewal, and one from the Baptist Church who claimed scriptural baptism."

H. C. Shoulders, Bowling Green, Ky., September 12: "I began a meeting at South Tunnel, Tenn., August 25, and continued it eleven days, with two persons restored to the fellowship of the congregation and one person baptized into Christ."

M. Keeble, Decatur, Ala., September 8: "The meeting here is fine. Six confessions last night, and all were baptized 'the same hour of the night.' This makes a total of nine to date, and we are anxiously looking and praying for others."

Wanted—An elderly lady to help keep house for a family of five while I teach school. Permanent place if desired, and good wages and a way to attend meeting every Lord's day. Address Nellie S. Woodward, Knob Lick, Ky., Route 1, Box 49.

P. G. Wright, Holcut, Miss., September 7: "I preached seventeen sermons at Holcut, closing to-day. Interest was great. This was an open-air meeting. The gospel in its fullness was never preached in this town before. Several who had a wrong conception of what we teach were well pleased with the preaching."

A. J. Veteto, Nashville, Tenn., September 14: "Joe L. Netherland and I closed at Gainesboro, Tenn., the second Lord's day in September, with five baptisms and two restorations. H. A. Brown works with the church there, and is doing a great work."

H. M. Phillips, Nashville, Tenn., September 14: "I closed an interesting meeting at Philadelphia, near Lebanon, Tenn., last Thursday night. There were five baptisms. I will begin a mission meeting near Radnor Yards, Nashville, to-morrow night."

Orville C. Hamilton reports that Leslie G. Thomas preached at Green Street, this city, last Lord's day. Three persons were baptized, one of whom made the confession on the preceding Wednesday night under the preaching of J. G. Allen, of Muskogee, Okla.

S. H. Biggerstaff, of Oklahoma City, Okla., made the Gospel Advocate office a very pleasant visit last week. Brother Biggerstaff had just closed a meeting with the Abilene congregation, near Statesville, N. C., with eight baptisms and three restorations.

A. H. Smith, Dancy, Miss., September 12: "In the meeting at Sledge last week we had small attendance, but little interest, and no additions. I closed last night at Oak Ridge, in Attalla County, where we had small audiences, but some interest and two baptisms."

Mr. Egbert Bates, of Hickman County, Tenn., and Miss Lela Willis, of Detroit, were quietly married, at the minister's home, 2123 Hubbard Avenue, Detroit, Mich., on the evening of August 29, 1925, W. S. Long officiating. We wish this young couple a useful life in the service of Christ.

S. F. Morrow, Nashville, Tenn., September 14: "D. H. Friend closed a splendid meeting at Fairview, near Nashville, with two baptized and the sins of to-day condemned in the most positive terms. I would to God that all teachers would preach boldly against sin as revealed in God's word."

Willie Hunter, Lafayette, Tenn., September 12: "G. C. Brewer closed at Tompkinsville, Ky., on Lord's day, August 30, with seventeen baptized and three reclaimed. Brother Brewer gave a lecture on evolution to over fifteen hundred people in Court Square one Sunday afternoon. I am now in a meeting at Lafayette."

E. A. Elam preached at Fosterville, Tenn., last Lord's day, and on Tuesday, September 8, attended the birthday celebration of his sister, Mrs. Eudora Edwards, who is eighty-three years of age. Sister Edwards has been faithful in the service of Christ for many years. The Gospel Advocate extends to her its most sincere congratulations.

James J. Reynolds, Woodlawn, Tenn., September 11: "The meeting at Pine Top, Ky., closed with two baptized and two restored. I am now at Pleasant Valley, near Murray, Ky., with one addition to date. T. C. Wilcox is in a meeting at New Concord, near here. He is soon to leave for Morrillton, Ark., where he will teach in Harding College."

Will J. Cullum, Jeffersonville, Ind., September 12: "I am here laboring for a few days with the nine members who are faithfully struggling to establish a congregation. We are conducting these meetings under a tent. The attendance is small, only about thirty or forty at each service, and in a town of nearly twenty thousand population. These faithful disciples need to be assisted in their efforts."

C. E. Wooldridge, Dallas, Texas, September 14: "I recently held meetings at Bolivar, Sand Flat, and Paducah, Texas. I will return to all these places for meetings next year. I have meetings in this section as follows: Little Mountain and Huntland, Tenn., September 19 to October 5; Oakwood, near Clarksville, Tenn., October 10-18; Gorgas, Ala., October 22 to November 2; Vernon, Ala., November 8-15; Berry, Ala., November 22-29." Brother Wooldridge preached at Foster Street, this city, last Lord's day. There was one baptism.

M. A. Creel, Cullman, Ala., September 7: "My meeting at Hanceville resulted in four baptisms. From Hanceville I went to Union Grove, in Morgan County. There was one baptism in this meeting. From Union Grove I went to Cartwright, in Limestone County. There were nine additions in this meeting—seven baptized and two by membership. My next meeting was at Pettusville, in Limestone County, near the line of Tennessee. Twenty-six were baptized. I will preach here next Lord's day. Success to the Gospel Advocate. I think it is doing great good."

Crack-brained men often mean well.

C. E. Wooldridge preached at Foster Street, this city, last Lord's day.

E. H. McElroy changes his address from Heidenheimer, Texas, to 719 East Symmes Street, Norman, Okla.

C. R. Nichol recently closed at Lynn, Ark., with eight baptisms, and at Strawberry, Ark., with forty-eight baptized.

F. W. Smith will begin a series of meetings with the church at Franklin, Tenn., on the first Lord's day in October.

John T. Smithson, Louisville, Ky., September 10: "I recently held a meeting at Bonner Church, in Warren County, Tenn., with two baptisms."

Gilbert E. Shaffer, Iron City, Tenn., September 12: "C. E. Holt closed here last night, with eight added to the one body. I conducted the song service."

G. C. Brewer preached at Charlotte Avenue, this city, last Lord's day. In the afternoon he delivered his lecture on evolution at the Russell Street meetinghouse.

Jesse Beall, Chattanooga, Tenn., September 11: "A. B. Lipscomb, of Nashville, Tenn., will begin a series of meetings with the North Side church of Christ, Sunday, September 20."

John G. Reese recently closed a meeting at Burg, Ark., with ten baptisms and six restorations. Brother Reese also closed a ten-days' meeting at Athens, Ark., with no visible results.

J. F. Buffington, Crandall, Miss., September 7: "I closed at Carrell Schoolhouse last Lord's day, with one addition. I hope to begin at Pine Grove, near State Line, by the third Lord's day."

J. G. Allen, father of the office editor of the Gospel Advocate, after having held several very successful meetings in Tennessee and Kentucky, returned last week to his home in Muskogee, Okla.

The Oakland church of Christ, near St. Bethlehem, Tenn., will have a home-coming picnic on Saturday, September 26. F. W. Smith, who formerly preached for this church, will deliver an address on that occasion.

L. N. Moody, of Buchanan, Tenn., has just closed a meeting at Portia, Ark., with three reclaimed and one baptized. Brother Moody is now in a meeting at Hopewell, Tenn. He goes from Hopewell to Hardin, Ky.

M. G. McAlister advises that R. V. Cawthon will begin a meeting at Pilcher Avenue, this city, next Lord's day. Services every night at half past seven o'clock. Take a West Nashville car to Thirty-seventh Avenue and go north one block.

A. A. Bunner, Cleveland, Ohio, September 9: "God willing, I will hold a meeting at Gladesville, W. Va. I hope to do some work in the evangelistic field before cold weather sets in. When winter comes on, I will have to house up and confine my labors to our local work."

W. W. Gaddis, Cordova, Ala., September 9: "Since last report I have baptized one lady at Jasper, Ala. I preached for the home congregation last Lord's day, and one was restored. I am now in a meeting at Tyra Schoolhouse, with good interest being manifested. Pray for us."

F. O. Howell, Jackson, Tenn., September 7: "I held a meeting of one week's duration at Mount Zion, eight miles north of Dyersburg, Tenn., and moved five miles farther north to Freeman's Chapel (a Methodist church) and preached another week. W. C. Sellers, of Jackson, led the singing. There were twenty-six additions to the one body in the two meetings."

J. L. Hines, Mount Juliet, Tenn., September 12: "Our meeting closed at Adams, Tenn., August 27, with eight baptized—all, except one, over fifty years of age. One thousand dollars was raised for a new church house. On September 9 I closed at Cold Spring, near Pikeville, Tenn., with two baptized and five reclaimed. I will begin at Mount Juliet to-morrow."

Lee Jackson, Oakland, Miss., September 9: "On last Lord's-day night the Oakland congregation closed a twelve-days' meeting, Jack Meyer doing some of his best preaching while this meeting was in progress. Three additions to our congregation here were the immediate results. Before beginning in Oakland, Brother Meyer held a ten-days' meeting in Enid, with good audiences and one addition."

Honesty has a tone which even the father of lies cannot counterfeit.

H. D. Jeffcoat, Middleton, Tenn., September 7: "The meeting at Parmer, near Ripley, Miss., closed on September 4, with fourteen baptisms. The brethren are going to get a lot and build a house. I am now in a good meeting at Middleton. We began yesterday, with a large crowd at 11 A.M. and an overflowing house last night. I go next to Dell, Ark., the fourth Lord's day in this month."

Pride E. Hinton, Marion Junction, Ala., September 3: "The church at East Point, Ga., a suburb of Atlanta, has just closed a fifteen-days' meeting in which I assisted by preaching. E. C. Lowry did the leading in the song service. There was one addition. I am expecting to work with the East Point church another year. They are planning to do a great deal of mission work in Georgia."

R. S. King advises that a cablegram from Brother and Sister Morehead announces their safe arrival in Japan. Brother and Sister Morehead were sent out by the Nashville churches as missionaries to Japan, and their many friends will rejoice to know of their safe arrival. News from Sister Andrews says she continues to gain, with hopes of being back at her post of duty at Shizuoka by September 15.

Robert Alexander, Norman, Okla., September 6: "My meetings thus far this summer have been: Oilton, Okla., twenty-six additions; New Blaine, Ark., twenty additions; Prairie View, Ark., four additions; Midway, near Byars, Okla., forty-two additions; and Randlett, Okla., nineteen additions. I am now located in Norman, Okla., where I expect to attend the State University this fall and winter. Correspondents will please note my new address—717 Jenkins Street, Norman, Okla."

Among those who visited the Gospel Advocate office last Monday were: W. T. Head and wife, Springfield, Tenn.; Leslie G. Thomas and H. M. Phillips, David Lipscomb College, Nashville, Tenn.; A. B. Lipscomb, S. H. Hall, F. W. Smith, S. F. Morrow, and J. F. Pendleton, Nashville, Tenn.; C. E. Coleman, Springfield, Tenn.; J. W. Grant, Florida; C. E. Wooldridge, Dallas, Texas; Elmo Phillips, Aspen Hill, Tenn.; G. C. Brewer, Sherman, Texas; A. J. Veteto, Memphis, Tenn.; C. R. Nichol, Clifton, Texas.

E. N. Glenn, San Diego, Cal., September 7: "Our all-day meeting here yesterday was well attended. Brother McQueen, of Riverside; Brother McGlasson, lately of Oregon; Brother Fuqua, of Pasadena; and Brother Azbill, who was well known to the readers of the Gospel Advocate through his reports many years ago, were the preachers present. Brother Fuqua had planned to be with us several nights, but hastened home to-day to make preparations for his wife to be brought home from the sanitarium this week. We rejoice with him."

Will W. Slater, Bartlesville, Okla., September 4: "The Eufaula mission meeting closed last night. Eufaula is a town of some three or four thousand people, and, so far as I know, this was the first gospel meeting ever held in the town. The meeting began on August 19. Our crowds increased until we had at least seven hundred in attendance. There were seven baptized and four restored. Brother Hamilton led the singing. Arrangements are being made for our return next year. Brethren, it pays to do mission work. I wish every church might become interested."

G. W. Farmer, Port Lavaca, Texas, September 3: "For the information of those interested in the work at Cleveland and other points in East Tennessee, I will state that I am away on leave of absence for a few weeks for the recuperation of my health. I am down on the bay getting all the benefits of the sea breeze that I can. The attendance of the Cleveland church is reported to be good. Brother Buchanan preached last Lord's day, and three girls made the confession. E. H. Hoover, of Chattanooga, Tenn., is to begin a meeting with the church next Lord's-day evening."

I. C. Vickrey, Fullerton, Cal., August 20: "I can think of nothing that will help the members here so much as a weekly visit of the Gospel Advocate. If you will send sample copies, I will make an effort to add some names to your list. G. W. Riggs and J. B. Elmore recently pitched a tent in Fullerton and preached the gospel for three weeks. There were no baptisms, but a new congregation was started with thirty-six members. Three confessed their wrongs in that they had been neglecting their duty in failing to attend church anywhere. They will meet in a hall, on the second floor, corner Spadia Road and Wilshire Avenue."

GOSPEL ADVOCATE

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EDITORIAL

THE RIGHT MOTIVE, THE RIGHT PURPOSE, THE RIGHT THEME.

BY E. A. ELAM.

We should remember that the right motive for preaching and the right purpose to be accomplished by it suggest and lead to the right theme. A wrong motive and purpose suggest and lead to improper or wrong themes, because one's theme depends upon one's motive and purpose.

To begin with, Paul was a very great preacher, not in the eyes of the world and not in the eyes of the so-called "church" to-day, but in the eyes of God, because he was prompted only by the right motive and led only by the right purpose.

One great thing with him was to have always a conscience void of offense toward God and men. After he became a Christian, and as a preacher of the gospel and teacher of the word of God, he said he "wronged no man," "corrupted no man," "took advantage of no man," and so deported himself if by any means he might win some to Christ.

Just after his conversion, recorded in Acts 9: 1-18, he was certain days with the disciples that were in Damascus"—that is, he remained some time there, including his trip into Arabia and return to Damascus, which embraced three years. (Gal. 1: 17, 18.)

"And straightway," as he declares in Gal. 1: 16, without conferring "with flesh and blood," but by Revelation from God (Gal. 1: 12), "in the synagogues he proclaimed Jesus, that he is the Son of God," and "increased the more in strength, and confounded the Jews" who dwelt there, "proving that this [Jesus] is the Christ." (Acts 9: 20-22.) What a wonderful theme! To this all the promises and prophecies of the Old Testament led. Of Jesus of Nazareth, "Moses in the law, and the prophets, wrote." (John 1: 45.) "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." (Luke 24: 27.)

Emphasis must be placed on that which Paul and the apostles and evangelists of the New Testament preached. Paul charged Timothy to "remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound." (2 Tim. 2: 8, 9.) Paul "determined not to know anything, . . . save Jesus Christ, and him crucified." (See 1 Cor. 2: 1-5.) In Thessalonica he affirmed and proved "that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ." (See Acts 17: 1-3.) In Corinth, Paul testified "that Jesus was the Christ," and Apollos "powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ." (Acts 18: 5, 28.) The main point of Peter's sermon on Pentecost was to convince the Jews "that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) Convinced of this, they asked what to do to be saved. "Every day, in the temple and at home," the apostles "ceased not to teach and to preach Jesus as the Christ." (Acts 5: 42.)

Jesus says it was necessary for him to "suffer, and rise again from the dead the third day," before "repentance and remission of sins" could "be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 44-47.)

Two things are true concerning Jesus of Nazareth, the Son of Mary—not of some other man whose name is "Jesus"—namely, he is (1) "the Son of the living God," "the only begotten of the Father, full of grace and truth," and (2) the Christ. He is the central figure of the Bible. All the promises and prophecies of the Old Testament find their fulfillment in him, because he is the fulfillment of the law and the prophets. (Matt. 5: 17, 18; Luke 24: 27, 44, 46.) All truths of the New Testament come from him. He is the embodiment of truth, the living Way, and the light of the world—"the way, the truth, and the life." (John 14: 6.) Without him, the whole Bible is false and the world is without a remedy for sin or a Savior. Thousands of preachers and tens of thousands of other people to-day seem not to know this central truth of the Bible, the power of God to save, and the only thing to be preached and practiced.

The preachers and churches, as a whole, to-day, instead of preaching as did the apostles and setting before the world Jesus as he is—the Son of God, the Christ, the Savior, "the King of kings, and Lord of lords"—leave him in the background and preach and teach almost everything else. Some seem to have but little regard for the word of God. This is said because they heed not God's charge to "preach the word," to know nothing "save Jesus Christ, and him crucified," and disregard all he says about avoiding strife, untaught questions, and many other things.

The Jews, as a people, did not believe that Jesus of Nazareth was the Messiah. Convinced of that, they were ready to become Christians. Depreciating Jesus to-day as Prophet or Teacher, Priest and King, is infidelity. All learning and all knowledge which is not sanctified by faith in him and which is not used to his glory is a curse. All theories and all teaching in schools, colleges, universities, and by all preachers, which depreciates his authority as Lord of lords and King of kings, is a partial denial, at least, if not a complete denial, of him as the Son of God and Savior of the world, and destroys faith in the Bible.

Moses and Joshua accomplished much because they were willing for God to be commander-in-chief.—Exchange.

NOTES ABOUT THE WEST.

BY F. B. SRYGLEY.

I closed the work that I went to the West to do on the second Sunday in August, but at the solicitation of the Sichel Street Church, of Los Angeles, Cal., and my friend and brother, E. C. Fuqua, I spent fifteen days in a meeting with the Sichel Street Church.

About thirty-eight years ago, when Ed Fuqua was a boy twelve years old, I baptized him, with about thirty-seven others, at Berea Church, in Wilson County, Tenn. I was his moderator in his first public discussion, which was with a Baptist preacher and school-teacher. Ed was a boy then, and a little awkward in his manner, but it was clear to all that he was equal to the occasion, and I am sure that the truth has never suffered in his hands in a public discussion. He is familiar with the Bible, and nothing that his opponent can do or say can possibly disturb him. His work as a preacher has been of the pioneer character, and he has endured hardships "as a good soldier of Jesus Christ." He has only stopped for an indefinite period with the Sichel Street Church; and while he preaches for the church on Sunday when not otherwise engaged, he is busy all the time through the week printing tracts and circulating them wherever he can do good. It is fortunate that he should have fallen among such good people who can and will help him in all of his needs. There have been few more self-sacrificing men than E. C. Fuqua.

I preached fifteen days with and for the brethren who worship on Sichel Street. There was a good audience at every meeting, and there were eight baptized and one reclaimed. The visible results were good, they said, for Los Angeles. I have preached for larger congregations, but I do not know that I ever preached for one where as near all the membership attended every service. I have held meetings where many of the members loved the ancient gospel and liked to hear it preached plainly, but I do not know that I ever preached for a church where all the members loved all the gospel any better than the church at Sichel Street does. No one, so far as I could tell, desired to hear anything but the word of God. They are a quiet people, not especially running around over town trying to "build up the church," but are content to have the word, which is the seed, preached, both by precept and example, and allow the church to "grow up" as the result. Those who know G. W. Riggs, W. F. Andrews, E. C. Fuqua, and others of that church, will not expect them to resort to claptrap and other fads and fancies to build up anything. These men will rely on the gospel as the power of God unto salvation, and that which the gospel builds up will be a divine building.

Mrs. Srygley was with me in this meeting, and the whole church did all they could for our pleasure. We saw more wonderful things than we ever expected to see in this life. I would say they *carried* us everywhere, but some of my Northern friends object to the word "carry" in this connection. Well, they hauled us through the orange groves, the walnut groves, and the flower gardens. They took us to every prominent beach and across a part of the sea to Catalina Island. This entire island, save, perhaps, the town of Catalina, is owned by William Wrigley, the chewing-gum king, of Chicago. This man also owns a fine home in Pasadena, and this is but a small portion of his property. Some people have been chewing to "beat the band," or he never could have bought all this property. It seems to me that the American people have spent a lot of money on chewing gum and moving pictures, as well as some other things.

We made our home with W. F. Andrews, whom I knew at Schocho, Ky. Brother F. W. Smith claims the honor of starting him on the divine way. That was a great meeting, Brother Smith, if no others made the start at that time. Brother Andrews never fails to say a tender word for F. W. Smith, and it will be a happy meeting when these two strike hands on the golden shore of eternity.

We left Los Angeles for San Francisco on the morning of August 31. We spent that night with W. Halliday Trice in San Francisco. We had a pleasant visit with Brother and Sister Trice and their five fine boys. They love the church and are especially interested in its growth in that city. We visited the Golden Gate Park, which runs entirely across the city a distance of some four miles and ends on the bluff overlooking the Golden Gate. We saw many strange and beautiful things in this park, but we were especially interested in the many fish which we saw there. They were of all sizes and all colors. The heads of some were golden in color back to and including the gills, while the body was as black as coal and had the appearance of velvet. They were so strange that Mrs. Srygley insisted that they had been painted; but if they had, they must have used very fast colors, as I saw no tendency in them to fade. I did not know that the waters of this country contained such a variety of fish. We followed the park till we stood on the bluff overlooking the Golden Gate. Here stands a flagpole at the western end of the Lincoln Highway. I have traveled that same road in Colorado and in Indiana and perhaps some other States. It runs from the Atlantic on the east to the Pacific on the west, and in doing so it belts the best country on the face of the earth. God has done much for this country, but the country as a whole has not appreciated it by even acknowledging the existence of God. Here for the first time I saw the Golden Gate, which is the narrow passage from San Francisco Bay into the great Pacific Ocean. It was named "Golden Gate" by Sir Francis Drake, probably in 1578. I had heard of the Golden Gate all of my life, but this was the first time I ever saw it.

We left San Francisco at 4 P.M., September 1, crossed the San Francisco Bay in a large transport boat, and saw the sun through the Golden Gate as it was nearly ready to set. It was a great sight to me, and I will never forget it. After crossing the bay, we took passage on a Southern Pacific train for Chicago. We reached Chicago at 4 P.M., September 4, having traveled twenty-two hundred and sixty miles in seventy hours. I had to move up my watch twice, and I got so I had little idea of the time of day or night. If I had stopped the thing, it would have been right twice each day; but as it was, it may not have been right at all. I am now back in Nashville, and it is a good place to be; but I must confess that it appears a little hot to me just now, as I have been in the high altitude of New Mexico and Colorado and the ocean breezes of California for seventy and two days. I traveled about seven thousand miles, preached sixty-seven times, and never missed a meal or an appointment.

"THE AGE OF CONTROVERSY."

BY F. W. SMITH.

Under the subject, "Vast Changes in Religious Thinking," W. D. Van Voorhis, in the Christian-Evangelist of July 30, says many fine things, especially regarding the *effect* upon the religious world of the "Declaration and Address" by Thomas Campbell and the movement inaugurated to restore the church of the New Testament.

But, to my mind, a *complete surrender* is made of the ground gained by the heroic souls who fought under the motto, "Where the Scriptures speak, we will speak; and where the Scriptures are silent, we will be silent," by the following:

> How any man can fail to become enthusiastic about the "Declaration and Address" when he considers the state of religion in 1809, I cannot understand—warring sects, clashing creeds. No wonder good men were sick at heart. No wonder they longed to be at rest. But many changes

have come since then. For thirty years I have been a member of ministerial associations. I have received nothing but courtesy from my brethren. What changes have been wrought in the minds of ministers and the policies of denominations! Our older men still remind us that "without controversy great is the mystery of godliness"—with their own interpretation—but the age of controversy is happily past, and we are busy to-day getting the will of God done on earth as it is in heaven.

It must be a *strange enthusiasm* generated by the "Declaration and Address" that causes one to write as does the author of the above excerpt. It seems that our brother is wholly unconscious of the fact that he is woefully out of harmony, not only with that "address," but with the whole life work of those grand men who sought to restore New Testament teaching.

It seems that not only has there been a radical change in our brother's "thinking," but also in his *religious practice*, if he was ever in harmony with what are termed "the fathers of the restorative movement."

That "movement" in its clearly enunciated principles left *no room* for a compromise with denominationalism, the doctrines and traditions of men, with which Brother Van Voorhis has been *affiliating* for the past thirty years as "a member of ministerial associations." In such associations, he says, "I have received nothing but courtesy from my brethren."

Exactly so. Why should he not receive such courtesy while *surrendering* the truth by such affiliation? Did his "brethren" of the "ministerial associations" discard their denominational tenets, human creeds, and sectarian names in order to promote such courteous treatment toward our brother?

At the time of his membership in those "ministerial associations," did Brother Van Voorhis ever even *intimate* to his very *courteous* brethren that the New Testament taught "immersion" *only* as baptism, and that baptism was in order to the *remission* of past sins? Did he ever contend with his "ministerial brethren" that denominational organizations were unscriptural and should be abandoned? Did he combat the theory of a direct or immediate operation of the Holy Spirit upon the heart of the sinner to convert him? In short, did Brother Van Voorhis contend against any of the errors and unscriptural practices of his "ministerial brethren" in a way to *impress them that he did not indorse such?*

Had Brother Van Voorhis obeyed the injunction, "Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3), does any one believe for a moment that he would have received such "courtesy" from his "ministerial brethren?" If so, the "ministerial brethren" in that neck of the woods differ very materially from those in these parts.

The Changes Wrought.

With an exclamation our brother says: "What changes have been wrought in the minds of ministers and the policies of denominations!" The brother is seemingly in the condition of the man who was so intoxicated that he thought everybody was drunk. He has become so liberal (?) in his views that he *imagines* a great change has taken place with "ministers and the policies of denominations," when, in fact, *the only change that has taken place is in himself.*

If Brother Van Voohis will point out *one vital change* that has taken place in the preaching of his "ministerial brethren" regarding conversion and the conditions of salvation, and the polity, or church government, in the denominational world, this journal will take pleasure in publishing it.

The Age of Controversy.

Our brother says: "But the age of controversy is happily past, and we are busy to-day getting the will of God done on earth as it is in heaven." Now, this would be *deliciously sweet* if one could conscientiously shut his eyes to the actual state of things and swallow it. But those who love the truth of God are constrained to ask: With *whom* is the "age of controversy past," and with *whom* did controversy for the truth's sake begin?

It certainly did not pass with either Jesus Christ or his apostles, and neither will it ever pass with the true followers of Christ so long as religious error is taught and practiced. No one to-day, any more than in the days of our Lord's personal ministry, can be "busy getting the will of God done on earth as it is in heaven" without opposing the doctrines and commandments of men.

The kind of religious teachers that Van Voorhis shows himself to be is what has played "havoc" in many quarters with "our plea," or the movement to restore the church of the New Testament. He has become so *denominationalized* and *sectarianized* that he does not know himself from his brethren of the "ministerial associations."

Whenever a preacher or a church begins to "oppose" honorable and gentlemanly controversy over religious matters, they are *too soft* to preserve, *too tender-footed* for good soldiers of Jesus Christ. All such are real hindrances to the progress of Christianity, and they, in justice to the cause of our Lord, should go to the people with whom they are in harmony.

A Clearer Ring.

The Christian Standard, while somewhat *besmirched* itself with sectarianism, is a decided improvement over the Christian-Evangelist. On the subject of "Federation vs. Unity," the Standard remarks:

> It was no sadder day for the Hebrew people when they exchanged the worship of the true God for the idolatry of the nations than for the church of Christ when it exchanged the Christ himself, as the center of the Christian system, for denominational doctrines and the tenets of sectarianism. The former was no more a flagrant wrong than is the latter. Sin is sin, idolatry is idolatry, disobedience is disobedience. The mystic union of the denominationalists and the spiritual unity for which the Savior prayed are as far apart as the poles. The Savior prayed not for federations of sects, but for the unity of his followers. Only by the destruction of sectarianism can unity be restored.
>
> All this talk, so popular in denominational circles, about unity in diversity is the silliest possible avoidance of the issue. Think of a church which is a federation of sectarian churches! Who is able to make plain to an ordinary mind the faith of such a church? Yet, we are asked to believe that such is the church of our Redeemer. What alternative has it between calling upon the man out of Christ either to choose his own way of salvation and accept an alignment that must put up walls of partition in the very house of God, or else of swallowing apostolic succession, special call, foreordination, predestination, free salvation, and the whole of the foibles of theologians at one and the same time? What explanation can such a church have for its existence, in the light of the Word, beyond the desire to camouflage the sin of sectarianism? Its very formation is a confession of both the presence of evil and the purpose to compromise with it rather than eradicate it.
>
> Had the Standard adhered as closely to the Book in former days on this and some other things as it does in the above, it would not now be calling for "Restoration rallies" in an effort to get its forces back to New Testament teaching.

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OPENING OF DAVID LIPSCOMB COLLEGE.

David Lipscomb College began its thirty-fifth session last Wednesday. Opening exercises were held in the chapel at 10 A.M., in the presence of a large audience of friends and patrons of the school. Gordon H. Turner, superintendent of Public Instruction, Maury County, Tenn., and G. C. Brewer, of Sherman, Texas, made addresses. Addresses were also made by E. A. Elam, president of the Board of Directors, and C. M. Pullias, secretary and treasurer of the board.

H. Leo Boles, president of the college, announced that the faculty had been strengthened by the addition of Prof. E. L. Darnell, Prof. Leonidas T. Holland, and Prof. C. P. Poole. Prof. Darnell will have charge of the Commercial Department, Professor Holland will have charge of the Music Department, and Professor Poole will have charge of the Department of Science. Nine of the men on the faculty hold M.A. degrees.

David Lipscomb College begins this session with the largest enrollment in its history. Many States are represented in the student body. The school offers a four-year college course, and there is a good enrollment in senior college work. During the summer many improvements have been made on the college buildings. All available space has been taken, students having to be turned away.

Christians should rejoice over the existence of such schools as David Lipscomb College. The problem of educating our children is a serious one. What are we to think of parents who send their children to schools where pert and egotistical, infidel teachers slyly poison their minds and blast their happiness for time and eternity? Let us have more schools and better schools, and let our great brotherhood patronize them and sustain them.

J. A. A.

FANNING ORPHAN SCHOOL OPENING.

The Fanning Orphan School opened its forty-second session on September 7. Under the efficient management of Brother David Lipscomb, Jr., it opens with the largest enrollment in its history. The buildings are filled to their capacity, Brother Lipscomb having had to reluctantly turn away ten applicants in the last few days.

None of the pupils pay the rates usually charged by boarding schools. All charges are low. The school is carrying entirely free of charge more than sixty pupils. Certain of the churches are supporting pupils in the school, paying the low charge. Churches so doing are to be commended. Other congregations desiring to support pupils may so do. They may assist the school in the good work it is doing by selecting any of those being carried free and making arrangements for their support.

The Fanning Orphan School, in a quiet and unpretentious manner, is accomplishing a great work. Churches and individuals will honor God and do good to themselves and others by assisting in its maintenance. Let us remember the unfortunate condition many would be in were it not for such institutions. Every pupil studies a Bible lesson under a competent teacher every day. J. A. A.

F. B. Srygley began a meeting at Yell, near Lewisburg, Tenn., last Lord's day.

J. D. Matthews changes his address from Marietta, Okla., to Davenport, Okla.

W. H. Neill, Huntsville, Ala., September 8: "Luther F. Browning closed a meeting with the Shiloh congregation on August 31, with four baptized. I preached twice for the Merrimack congregation on last Lord's day, and two were restored."

C. E. Holt, Iron City, Tenn., September 8: "The meeting at Richmond, Tenn., resulted in eighteen baptisms. Our meeting at Iron City is making good progress, with eight baptized to date. Gilbert E. Shaffer, of Lawrenceburg, Tenn., is our song leader."

W. F. Lemmons, Tyler, Texas, September 12: "I preached on Saturday night, Sunday, and Sunday night at Bogata, Texas, to interested crowds. I am to hold a mission meeting at Giles, near Pecan Gap, a community well located and thickly settled with Baptists and other sects. The meeting will begin on September 19."

F. F. Hickey, Coal Creek, Tenn., September 9: "After teaching a neighbor the truth as it is in Christ Jesus last Lord's-day night, he demanded baptism at my hands the next afternoon, at which time he was buried with his Lord in baptism, to arise to walk in newness of life. This was my first convert to baptize. Pray for me, that I may live a life worthy to preach the gospel."

T. B. Larimore, Cookeville, Tenn., August 31: "I came to Cookeville last Friday, expecting to preach here twice yesterday and start to Washington this morning via Knoxville; but I have been unable to sit up since I came, and am still in bed—trouble with my back—lumbago, Dr. McClain says. Of course, I did not expect to be sick when I came to Cookeville, notwithstanding I had a touch of this trouble in Nashville, but it was certainly fortunate for me that I reached the Whitson home here before I submitted to the inevitable. I hope to be well within a few days, and we shall reach Washington as early as we can."

J. L. Hines, Mount Juliet, Tenn., August 28: "For nearly two weeks I preached under a tent at Adams, Tenn., closing last night. We had overflowing crowds from the start. There were eight baptized (all, except one, over fifty years of age), one from the Baptists, and one from the Methodists. Prejudice was to a great extent removed. People attended these services who had never before heard a Christian preacher preach. Emerson Simpkins led the songs, and did it well. Last night a business meeting was called, plans were laid for erecting a church home and one thousand dollars raised. I am to begin on September 2 at Cold Springs, Tenn."

M. L. Moore, Sellersburg, Ind., September 1: "We started a revival with the church of Christ at this place in the name of the Lord on Sunday. Just before coming to this place I was with the church at Red Boiling Springs, Tenn., in a meeting of two weeks' duration. The Lord greatly blessed us in the meeting, and six were added to the congregation there. While there I was within sixteen miles of my old home in Clay County, Tenn. A number from the old home came to the meeting, and I had the pleasure of hearing Willie Hunter, of Tompkinsville, Ky., in the schoolhouse in my old home district. From here I go to Lynchburg, Tenn., where I feel that the Lord has used me at least in a small way for his glory."

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QUERY DEPARTMENT

BY H. LEO BOLES

Was Judas Iscariot saved? Some Baptists say he took the Lord's Supper and repented and was saved.—R. C. WHARTON, Martin, Tenn.

No. I do not believe that Judas Iscariot, who betrayed the Savior, was saved in heaven. Peter, in leading in the selection of one to take Judas' place, quotes as follows: "For it is written in the book of Psalms, Let his habitation be made desolate, and let no man dwell therein: and, His office let another take." (Acts 1: 20.) After Judas betrayed the Savior, he committed suicide. He hanged himself. His betrayal was committed after the Lord's Supper had been given. He could not have repented of hanging himself after his death. The New Testament Scriptures were all written by inspiration after Judas' death, and there is no intimation whatsoever that he was saved. Every reference to him brands him as a traitor and leaves the impression that he was unsaved.

☼ ☼ ☼

Please answer the following questions as fully as your space will permit: (1) What should be the attitude of other members of a congregation toward members that have been withdrawn from? (2) When persons have been scripturally withdrawn from and some one denies the authority of the church to exercise discipline, should he be dealt with, and how?—J. G. ALLEN, Muskogee, Okla.

1. It all depends upon whether one has been scripturally withdrawn from. If a member has done wrong, and all scriptural ways and means have been used in a scriptural way to get the wrongdoer to repent and he still remains impenitent, and if the church follows the Scriptures in the spirit of Christ and withdraws from a member, then every other member should sustain the same attitude toward the one from whom the church has withdrawn that the church itself sustains. In fact, when the church withdraws, that means that every member of the church withdraws fellowship. So often blunders are made in attempting to discipline a member. Frequently one faction of a congregation attempts to discipline another faction. No one is scripturally bound to respect any action of a faction of the church when that faction has acted in a partisan spirit. Matters are always made worse by such action.

2. This also depends. It may be that the one who "denies the authority of the church to exercise discipline" is ignorant or uninformed. If such be the case, then the entire membership should be taught the word of God on this subject before any action is taken. It may be that all objections will be removed, or, at least, all objections should be removed, if possible, before action is taken. It is taken for granted that every member of the church wants to do just what the Lord would have him do. Every member should want to do just what the Scriptures teach should be done; and surely no member would object to doing anything that the Scriptures require, if it is done in the way that the Scriptures require it should be done. All members should be dealt with scripturally. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness: looking to thyself, lest thou also be tempted." (Gal. 6: 1.)

☼ ☼ ☼

Please answer the following questions: (1) I have been rebuked for explaining 1 Cor. 14 as given in the Gospel Advocate. I explain sitting by my husband in the class. I am accused of misapplying, disobeying, deceitfully denying God's word. I made it plain that that chapter was to spiritually endowed men and women. (2) Please explain 1 Tim. 5: 19, 20. Show how it does not contradict 1 Tim. 5: 1. (3) Show that a member has no right to submit to an eldership that he knows is wrong, or contrary, contentious, slanderous, that wants one to submit or apologize to the elders for teaching God's word as "it is written." (4) Should an elder forbid a woman in a class teaching or visiting the sick? (5) Please show that the late version of the Bible leaves out the word "broken" in 1 Cor. 11: 24. (6) Please give a Bible definition of the word "temper."—X.

1. It seems that the wrong spirit is manifested in this question. I think that it would be wise for this sister to be quiet, especially since it seems to irritate matters. The spirit of Christ requires of us that we do everything in our power to promote peace and harmony. Of course no scriptural principle should be violated. There is danger of this sister's manifesting the wrong spirit and giving a wrong interpretation to the scriptures under consideration. I do not think that Paul had reference only to "spiritually endowed men and women" when he wrote 1 Cor. 14: 33-35. I think that it has application to women today. The same is true of 1 Tim. 2: 11-13.

2. The scripture referred to here is: "Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear." (1 Tim. 5: 19, 20.) This simply means that one should not be so anxious to bring an accusation against an elder. One should hesitate before accusing an elder. The elder, with his experience and honor, should not be rebuked by inexperienced and young people. They should be taught to respect the elder and give honor to whom honor is due. There is no contradiction between the above scripture and 1 Tim. 5: 1. God's Book does not have any contradiction in it.

3. No one should submit to anything that is wrong, and no one should want any one to do any wrong. When we encourage any one in wrong, we become a party to that wrong, and are, therefore, guilty of wrong. All should show respect to those who have the oversight in spiritual things. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13: 17.) Elders should not lord it over God's people, but in meekness and humility should instruct all; and those who are instructed by them should submit to them as they teach and enforce or encourage the will of the Lord.

4. All teaching in the church should come under the supervision of the elders of the church. If the elders of the church should tell a sister that they do not want her to teach a class, she should not do so. She should respect the judgment and authority of the elders who are guiding and directing the affairs of the church. It is always understood that elders have no authority, except that which comes from God's word, as they have nothing to teach but the will of the Lord. Visiting the sick is a ministration that belongs to all Christians, and one should do so in the name of Christ. If a member visits the sick to help and minister to the sick in the humility and gentleness of the spirit of Christ, no one should object.

5. The scripture referred to reads as follows in the American Revised Version: "And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me." Many ancient authorities read "is broken for you;" but the word "broken" is not in the Revised Version.

6. The Bible is not a dictionary of words. The word "temper" is used, I believe, only four times in the King James Version. In Ex. 29: 2 it means "to mix, mingle;" in Ezek. 46: 14 it means "to sprinkle, temper;" in Ex. 30: 35 it means "to be salted, tempered;" in 1 Cor. 12: 24 it means "to mix with, compound." In the American Revised Version we do not find the word "temper," but have the word "tempered" in Ex. 30: 35 and 1 Cor. 12: 24. By studying the word as used in the Bible, we soon discover that its present use differs widely from its original use.

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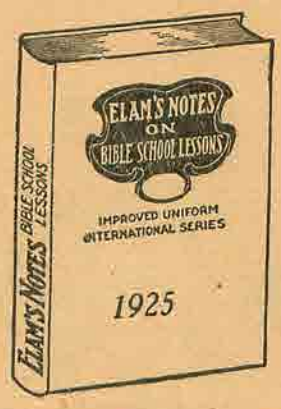

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From the Brethren

Fayetteville, Tenn., August 28.—The tent meeting at Howell Hill, in Lincoln County, closed on Sunday night, with seven additions to the church. We had by far the best hearing we have ever had at that place, with several hundred hearers throughout the week. This is the fourth meeting I have held for them. There is no congregation there; it is strictly a mission point. They will erect a house right away. They have a good Sunday school. I have baptized about forty since I first went there to preach.—T. C. Little.

Christiana, Tenn., August 26.—I began a tent meeting in Montgomery, Ala., June 17, and continued it for fifteen days. As results of this meeting, fourteen came from the "digressives" and took their stand for the New Testament order of worship and a loyal congregation of twenty-seven members was established. They meet in a rented hall on Holt Street. On July 7 I began a meeting in a schoolhouse at Bellbuckle, Tenn. This meeting was well attended by both white and colored. The meeting was supported principally by the white disciples. One lady from the Methodists made the good confession and was baptized. I am to return to Bellbuckle this fall to help them build a house of worship. On July 21 I began a tent meeting in Nashville, Tenn., with the South Hill congregation. Nine made the good confession and were baptized. On August 2 I began at Richmond, Tenn., and closed with fifteen additions. On August 9 I began at Morrison, Tenn., and closed with eight additions. On August 16 I began a mission meeting near Hampshire, Tenn., which closed with eight additions. I am now in a meeting here, with a crowded house each night. From here I shall go to Dickson, Tenn., a destitute place, for a two-weeks' tent meeting.—Alonzo Jones.

Ash Flat, Ark., August 25.—The Burwood meeting closed on Sunday night, August 16, with the brethren and sisters very much encouraged and seemingly highly pleased both with the preaching and singing and the visible results. There was a fine attendance of attentive listeners throughout the entire meeting. Fifteen persons were baptized, several of whom were men of families. On Wednesday following the close of this meeting we (my family and I) left Nashville in a "Ford" for my old home at Ash Flat, and reached here on Friday night without accident or serious trouble. While spending the week with my aged parents, both of whom are very feeble, I am preaching at night to a crowded house of lifelong neighbors and their descendants. It is a great pleasure to me to be with them again and to feel that those who have known me from infancy still love to hear the "old story" I have been telling them for more than a quarter of a century. Brother Porterfield, of Imboden, Ark., closed a very successful meeting a short time before we came. There have been four baptisms and two restorations. Andy T., Jr., will leave Saturday and begin the meeting at Newark on Sunday. After this meeting closes, he and Fulton and Mrs. Ritchie will drive back home, that he may be ready for the opening of school at the David Lipscomb College. I will remain in Arkansas for another meeting at Mount Zion, beginning as soon as we close at Newark. Correspondents may address me at Newark for a few days.—Andy T. Ritchie.

Hartselle, Ala., September 4.—Since last report I have conducted the following meetings: On the East Pike from Hartselle, with four additions; at Antioch, near Hillsboro, Ala., with fourteen additions; at Beulah, near Vinemont, with three additions; at Union, with five additions; and in Clay County, at Campbell Crossroads, with two additions. My next meeting is to be at Center Ridge, near Delrose, Tenn. I have conducted one tent meeting and have three others yet to hold. There are many villages and towns in North Alabama, with from one thousand to five thousand population, where there is no church. The laborers are too few for such a large field.—W. O. Norton.

Wellington, Texas, August 27.—I am now in a good meeting with the North Grosbeck Church, northwest of Quanah, Texas, and will continue over the first Lord's day in September, and then go to Binger, Okla. The meeting at Shrewder, north of Gould, Okla., closed last Lord's-day night. This was my third meeting there, and the best one. There were fifteen additions, twelve by baptism. Brother L. E. Carpenter is now in a good meeting at Wellington.—Ira Lee Sanders.

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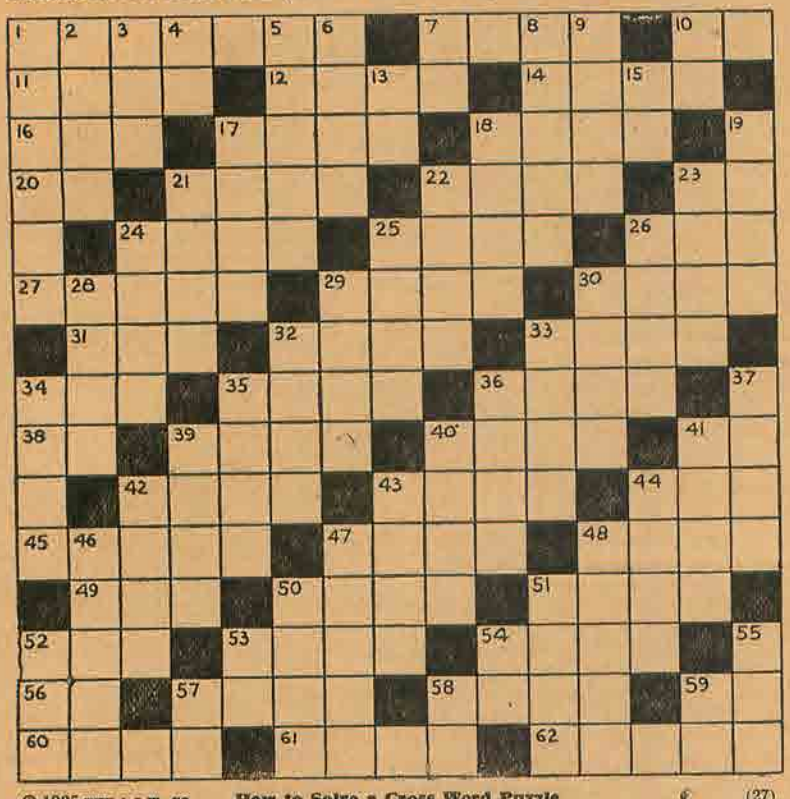
BIBLE CROSS WORD PUZZLE

THIS diagram represents Jacob's ladder, and though it may look as though there were more ladders than the Biblical narrative calls for, the exigencies of the puzzle require that many black spaces be introduced. It provides an exercise in four-letter words, and in words of very few other lengths.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (27)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

HORIZONTAL

1 The father of the prophetess Anna. (Luke 2: 36.)
7 Birds of reputed wisdom. (Lev. 11: 17.)
10 A common Hebrew prefix.
11 A direction of the compass.
12 A trip.
14 Monkeys brought in with ivory and peacocks. (1 Kings 10: 22.)
16 It is (contraction).
17 A wicked king of Judah who worshiped Molech. (2 Kings 23: 12.)
18 Eastern continent.
20 Suffix meaning comparative degree.
21 A royal city of the Canaanites. (Josh. 12: 14.)
22 Paradise.
23 Proceed.
24 The eldest son of Ephraim. (Num. 26: 36.)
25 Where Jesus turned the water into wine.
26 Answer (abbr.).
27 Poetic interjection in Psalms.
29 The valley of bitterness. (Matt. 5: 22.)
30 Antithesis of "this."
31 To plunder.
32 To whip.
33 What one walks upon.
34 A Hebrew measure of capacity.
35 To breathe quickly, as a runner does.
36 One who tells an untruth.
38 Like.
39 Chief of Saul's herdsmen. (1 Sam. 22: 9.)
40 The use of the ears.
41 Negative.
42 A small pond of water.
43 Animal made to bear the sins of the people.
44 Book by a minor prophet (abbr.).
45 A body of mounted soldiers.
47 The father of Saul.
48 The son of Judas. (Matt. 1: 3.)
49 Belonging to us.
50 Old English form of "do" (second person singular).
51 Flock.
52 Fourth of the kings of Midian. (Num. 31: 8.)
53 Market.
54 Winged creature.
56 Indefinite article.
57 One of the descendants of Benjamin. (Gen. 46: 21.)
58 The boss of a shield. (Job 15: 26.)
59 Call to attention.
60 A descendant of Gershom. (1 Chron. 6: 21.)
61 King who married Jezebel.
62 One of the capital cities of Bashan. (Deut. 1: 4.)

VERTICAL

1 Belonging to the brother of Andrew.
2 Growth on the head.
3 Beast of burden.
4 New Testament (abbr.).
5 A musician in the time of David. (1 Chron. 15: 17.)
6 Burden.
7 Alternative.
8 A city in Crete. (Acts 27: 8.)
9 To draw and twist into threads.
10 Inasmuch.
13 The country in which Job lived.
15 Each (abbr.).
17 An Asherite. (1 Chron. 7: 39.)
18 A priest, descendant of Harim. (Neh. 12: 15.)
19 Upright piece of wood.
21 Member of a nomadic desert race.
22 Every one.
23 A blood-sucking fly. (Matt. 23: 24.)
24 A town on the border of Dan. (Josh. 19: 43.)
25 Thrown.
26 Ancestor of Hushim. (1 Chron. 7: 12.)
28 Belonging to a son of Gad. (Gen. 46: 16.)
29 Pealed.
30 Shed in sorrow.
32 Father of Eliasaph. (Num. 3: 24.)
33 Authoritative command.
34 The stag.
35 The raised stern of a vessel.
36 The older sister of Rachel.
37 A portion of Syria which formed an independent kingdom. (1 Sam. 14: 47.)
39 Entrance.
40 Landlord.
41 A precious ointment or spice.
42 To cause liquid to flow in a stream.
43 Summary of subject-matter.
44 Difficult.
46 Circular in shape.
47 Third son of Esau. (Gen. 36: 5.)
48 A valley or brook. (Num. 21: 12.)
50 A son of Mahol. (1 Chron. 2: 6.)
51 Where bees congregate.
52 A city lying east of Bethel. (Josh. 7: 2.)
53 Myself.
54 College degree.
55 King of Hamath. (2 Sam. 8: 9.)
57 Proceed.
58 Take note.
59 That man.

Solution of Puzzle in last issue

A. SMITH CHAMBERS.

BY G. A. DUNN, JR.

One week ago this Monday evening (September 7), Brother A. Smith Chambers, although somewhat sick, drove from his home at Sheffield, Ala., to the Hamilton meeting to see me. Little did any one think that this would be his last public service of worship to attend, and, as he prayed, that it would be his last prayer to offer in public. At the close of the services he visited with me, and we talked for quite a while of our future work and how each might serve the other, and it seemed to me that he had just caught a vision of even greater accomplishments. But this past Friday he was accidentally shot at Bellbuckle, Tenn., while returning home from a short vacation, and died within an hour's time. The parents immediately telephoned me to preach the funeral service, and arrangements were made for this service to take place on Sunday afternoon, with Brother C. A. Norred, of Florence, Ala., to assist. I had been on intimate terms with Brother Chambers since my first year of evangelistic work, and not only with him, but also with the parents, and it was always a pleasure to visit with this happy family, and I was admitted to it almost as though I had been born into it, for Sister Chambers wanted to help mother me.

Brother A. Smith Chambers was the only child of Brother and Sister J. F. Chambers, of Sheffield, Ala. He was baptized about ten years ago by my father, at Booneville, Miss. Since that time he had graduated from both Freed-Hardeman College and David Lipscomb College in his preparation as a minister. He was twenty-two years old, but had been preach-

ing for a number of years, and at the time of his death was engaged as minister of the Sherrod Avenue congregation at Florence, but was at the immediate time in his summer meetings. When he took up the local work in North Florence, the membership was less than fifty, with no permanent meeting place; but under his direction they grew, and now possess a fifty-thousand-dollar structure. He was expected to begin a meeting with them this coming week, and because of my association with him they have asked me to act as substitute, which I appreciate. In the summer months his time was spent in a needy section of the country, and no one can fill his place.

The funeral was attended by a large crowd from many cities representing several States, and the grave was literally banked with flowers. The funeral procession of over a mile in length was the longest ever seen in the tri-cities. The Freed-Hardeman Quartette did the singing, and four young men who were graduated with him at David Lipscomb College —Cy Young, George Thorogood, George Kinnie, and Herschel Priestly —acted as pallbearers. The heart-broken parents are being comforted by hundreds of telegrams and other expressions of friendship.

To-day the mother made two requests of me. The first was to take her to the grave and there pray with her to God that she might so live as to be able to join him some day, and this was done. The second request was to try to convert as many as both Smith and I could have done living, and I shall try, but know it is impossible. Although his ministry was a short one, many were converted as a result of his preaching, and none could calculate the other good accomplished. Thus his untimely death is to be mourned by the entire church of Christ, and not only by the parents.

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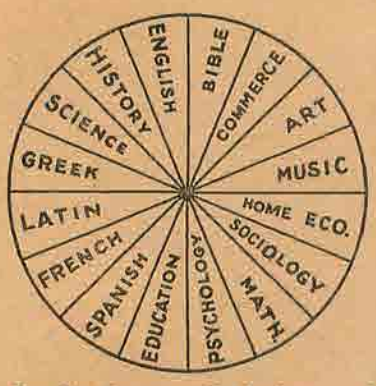

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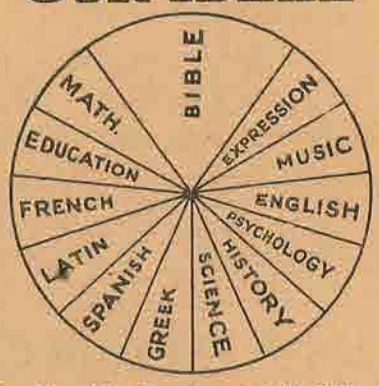

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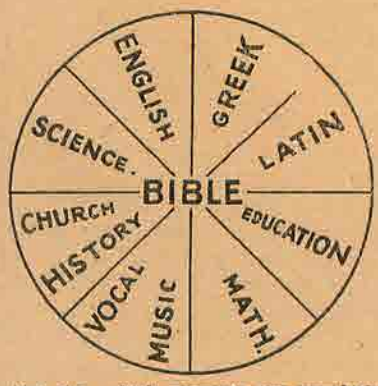

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DAVID LIPSCOMB COLLEGE
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From the Brethren

Loving, Texas, August 27.—I closed last night at Bethel, eight miles northeast of Loving, with nine baptisms. I begin at Eubank, Ky., September 6. —W. E. Morgan.

San Antonio, Texas, September 2.—I preached at the Belle Haven Chapel at Luling, Texas, Sunday morning, and baptized a promising boy of fifteen years of age from the Belle Haven Orphan Home.—George M. Rance.

Woodlawn, Tenn., August 27.—The meeting at Pine Top, Ky., continues with splendid crowds, good interest, and one restored. After closing here on Lord's day, I shall preach at the night service in Lexington.—James J. Reynolds.

Hamilton, Ala., August 31.—The meeting here is two days old, and there have been five additions to date. Brother W. G. Aldridge, of Glen Allen, is leading the singing. I go next to White Bluff, Tenn.—G. A. Dunn, Jr.

Kosse, Texas, September 2.—My meetings for the year have been fine. Many have been added to the one body. I am now preaching in a fine meeting at Hollis, Okla. Sixteen have been added—ten by baptism. I go next to Beeville, Texas, to begin on September 18.—John W. Hedge.

Springfield, Mo., September 1.—I closed at Boone's Chapel, near Steele, Mo., with fifteen additions. I closed at Supply, Ark., with thirty-three additions. I am now at Jerusalem, near Dexter, Mo., with good prospects. I go next to Licking, Mo., the last half of September.—M. S. Mason.

Monterey, Tenn., September 2.—I began at Hilham on the fourth Lord's day in August and continued until the next Sunday night. Seven were baptized. I am now in a meeting at Rickman, between Algood and Livingston. Best wishes for the continued success of the Gospel Advocate.—J. D. Jones.

Hohenwald, Tenn., September 2.—The last night of August I closed a nine-days' meeting at Marcella Falls, in Giles County. A number who could not get seats occupied the vacant places, standing. Thirty-two were baptized, several of whom were Methodists and Baptists, and thirteen were restored.—W. A. Sisco.

Temple, Texas, September 1.—I closed a good meeting at Bowie, Texas, Sunday night. Big crowds attended throughout. Seven were baptized. Brother Homer Ferguson, of Kingsville, Texas, led the songs. I have been busily engaged in meetings since early spring, and will be through the fall and winter. I am to begin at Norman, Okla., September 6. —Cled E. Wallace.

Athens, Ala., September 6.—I closed at Ephesus, near Athens, Ala., this morning, at the water, with forty-five additions. This makes one hundred and ninety-four additions in exactly two months; one hundred and forty in the last four weeks. I am now in the town of Athens, with a good start and fair prospects for a great meeting. Two confessions the first service.—O. C. Lambert.

Rockdale, Texas, August 31.—I closed the mission four miles south of Caldwell, Texas, at the water, yesterday, with eight baptisms. One middle-aged lady from the Roman Catholics and her husband were among those baptized. A congregation of about thirty, who will meet regularly in a schoolhouse five miles south of Caldwell, was set in order. This is the only congregation of Christians in Burleson County.—J. S. Daugherty.

Nashville, Tenn., August 31.—A series of meetings lasting eight days was concluded at Herberson's Schoolhouse, near Dickson, Tenn., August 30. Three were baptized. One of the number was a member of the Dunkard sect and one was a Freewill Baptist. Brother W. N. Ridge assisted by leading the singing three evenings and preaching one evening. The Dickson and Colesburg congregations assisted. The little band of Christians seemed encouraged and strengthened. For all of these things we are thankful. This was the writer's first meeting. —J. D. Boyd.

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FIELD REPORTS

Springfield, Tenn., September 1.—Two services and dinner on the ground was the program at Mount Zion, Ky., Sunday. About a thousand people gathered. It was a real home-coming, several States being represented. Only about half could get in the house, and not more than half of the good things prepared were eaten. There were three additions.—O. H. Tallman.

Jackson, Tenn., August 31.—I closed at Mount Zion, near Dyersburg, Tenn., after one week's duration, with eighteen additions. I am now in a meeting at Freeman's Chapel (a Methodist church house), eight miles west of Newbern. I drove a Ford eighty-five miles, preached four times, and baptized eleven yesterday, and feel fine this morning. All the Christian families in these parts read the Gospel Advocate, one of the best papers ever published.—F. O. Howell.

Cookeville, Tenn., August 28.—Since last report I have conducted meetings at Donelson, Tenn.; Nolanville, Texas; and Cordell, Okla. We have a fine community of good people at Donelson, and one of the nicest and best meetinghouses of any rural section that I know. With unity of faith and action, great good will come from the work of this congregation. The Nolanville meeting was the thirty-eighth annual camp meeting. The drought hindered many from camping, as the water had to be pumped on the ranches; but about twenty-five families were encamped, and others came for miles. Brother J. H. Antwine, of Bonham, Texas, led the song service and otherwise assisted in the work. He is a splendid coworker. Fourteen were baptized and one restored. The people Cordell, Okla., on August 23. I found a splendid body of people there. They stood by the meeting from start to finish. Six were baptized and noe restored. The people of the West endeared themselves to me many years ago when but a boy, and I was glad, in the providence of God, to feast again on their generosity and hospitality. I am glad to report that the work at Cookeville was carried triumphantly on by home forces in my absence. We have not less than eight or ten men there who can and do creditably preach the word, and not less than twenty or twenty-five young men who gladly take public part in the worship. The brethren say the church was never in better shape than now. So far as I know, we do not have even one disgruntled member. While I was gone they baptized a splendid man who was above threescore and ten, and another splendid man of middle age was restored to his "first love." We are bringing to a triumphant close our fourth and best year's work together.—J. Pettey Ezell.

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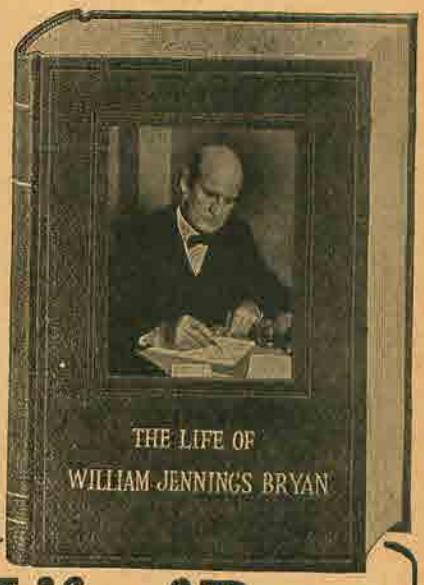

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From the Brethren

Rogersville, Ala., September 7.—Brother J. Clifford Murphy, of Pulaski, Tenn., has just closed one of the most successful meetings ever held at the Romine Schoolhouse, thirty-five being added by baptism and fourteen reclaimed.—B. M. Romine.

Fulton, Ky., August 31.—I closed at Palmersville, Tenn., on the fifth Lord's day in August, with good interest, but no additions. I go next to Webb's Chapel, near Arlington, Ky., to conduct the song service for Brother C. B. Douthitt, who is preaching there. —M. K. Moody.

Haleyville, Ala., September 3.—I closed on Lord's-day night, August 23, at the Wylie Branch meetinghouse, with one restoration. I also preached for them last Lord's day. I shall engage in a six-days' discussion with C. C. Clark (Baptist), beginning September 7.—Chester Estes.

Munfordville, Ky., August 31.—I closed a very interesting meeting at Union No. 5, near Glasgow, Ky., this morning, at the water, with three added to the one body, all by baptism. We had an audience the last night which filled the house to overflowing. Many were standing and many could not get inside.—Samuel H. Austin.

Knoxville, Tenn., August 31.—I came to Knoxville yesterday and began a tent meeting which is being supported by the Broadway congregation. We had a fine start. This is the third meeting which these brethren have held this year, they having bought and equipped a new tent for this work. We hope to start a new congregation.—J. W. Brents.

Cleveland, Miss., August 31.—I closed at Little Dean, near Cleveland, with twenty-six baptized and three from the Baptists who claimed scriptural baptism. This is in the delta, and a most wonderful opportunity is presented to reach multitudes of people. There are some plantations with people enough to make a large congregation. The harvest indeed is ripe, but the laborers are few.—J. Roy Vaughan.

Shelbyville, Tenn., Septemher 4.—Brother U. R. Beeson closed our meeting last Wednesday night with seven baptized. On last Sunday night I closed a meeting at Cedar Dell which resulted in ten additions and three reclaimed. Our meeting at Riggs Crossroads resulted in five additions and two reclaimed. My next meeting will be at Center, near Petersburg, beginning on the second Lord's day in this month.—E. P. Watson.

Hohenwald, Tenn., September 3.—I closed at Mount Hope, in Wayne County, Tenn., with two additions. I also closed at Turkey Track, Lawrence County, Tenn., with four additions. I will begin next Sunday in Wayne County, in a new field. After that I shall go to Browning Schoolhouse, in Lewis County, Tenn.; next to Holland, Mo.; next to Beebe, Ark. The good old Gospel Advocate gets better all along. I hope to send you some new subscribers soon. I baptized a man this summer who was convinced by reading the Gospel Advocate.—L. W. Hinson.

Detroit, Mich., August 29.—Two were added at Vinewood last Lord's day by membership, and an excellent hearing at each service. Brother J. J. Pierce, of Washington, D.C., was with us, and all enjoyed an excellent evening address by him.—W. S. Long.

Erick, Okla., September 4.—Brother Homer Davis, of Bellview, Texas, closed at Erick, Okla., August 31, with twenty-five baptized and seven reclaimed. I led the song service. Brother Davis is to begin at Big Springs, Texas, next Lord's day.—H. A. Gilbert.

Morrillton, Ark., September 2.—The Jerusalem meeting closed on Lord's-day night, August 23. Thirteen noble souls were baptized and three reclaimed. I closed at Linker Mountain last night with two baptisms, a man and wife. I was called to Grange Hall, near Mill Creek, last Lord's-day afternoon to meet Mr. Purington, one of Pastor Russell's followers. Everything passed off nicely. I expect to begin at Coffee, Phillips County, on September 5, to continue ten days.—R. H. Johnson.

Elkmont, Ala., September 6.—Brother O. C. Lambert will close at Ephesus to-night and begin at Athens to-morrow. So far he has had seventeen baptisms at Ephesus and ten from other sources. Brother Creel closed last Sunday night at Pettusville. On Sunday afternoon he baptized sixteen, and two more came forward at the last service. Monday morning, at the water's edge, others came forward, making a total of twenty-six baptisms there. In addition to that, much good was accomplished otherwise.—James C. Dixon.

Abilene, Texas, September 1.—Our open-air meeting in the heart of Haynesville, La., resulted in eight baptisms and great crowds and interest increasing to the last. There were twenty additions in the Nugent (Texas) tent meeting, just closed. Finally, our revival on Southside, in Abilene, is begun in our lovely open-air pavilion, and nightly I speak to more than a thousand souls. We cherish the liveliest expectations of great success in the gospel here. My next meeting is to be in Rockwood, Tenn.—Price Billingsley.

Tyler, Texas, August 28.—Our sixth mission meeting at Athens, Texas, came to a close, at the water, yesterday morning. There were twenty-nine additions. A few members had met for worship in the courthouse for many months, and we now leave them with above forty to worship "as it is written." Last winter a move was put on foot to buy and equip a tent for mission work in East Texas. This was done, and it has been in constant use since April. In every town it has gone a congregation has been left to worship God. The Tyler church has stood nobly by me in this, and we have rejoiced much to see the people welcome the truth as they have. We now have more work on our hands to strengthen and confirm these who have newly come to the faith. We must have help of another minister, and should have other churches to aid in caring for this work. We are made to wonder why many churches larger and stronger than Tyler don't launch out and preach the gospel to the lost, but this church is much encouraged to go farther.—J. W. Dunn.

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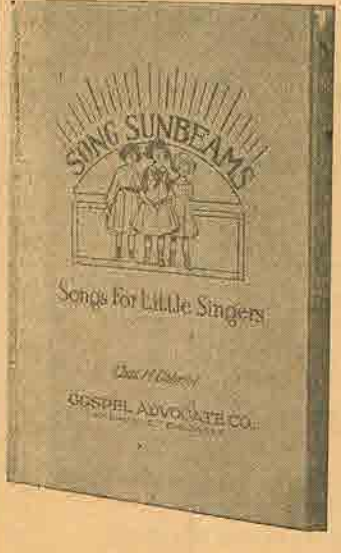

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

Our friend, the editor of The Front Rank, "official organ" of the United Christian Missionary Society, published by the "Christian Board of Missions," is still occupying a back seat when it comes to telling sinners what to do to be saved. The Gospel Advocate would rejoice and be glad to see its friend of "The Front Rank" push away from the back of the house and get up nearer to the amen corner, which can be done only by publishing what Jesus told the apostles to tell "every creature." It looks like a paper representing a "United Christian Missionary Society" ought to do that.

We confess that we cannot see how a man can be a true "missionary" unless he "missionaries." Missionary work consists in preaching and teaching the first principles of the gospel, and no man is a "missionary" whose preaching does not cause sinners to cry: "Sirs, what must I do to be saved?" He may be a great writer, as is our friend, the editor of "The Front Rank," or he may be a great preacher, even a "popular pastor," and a member of the "Ministers' Alliance;" but he is not a "missionary," for the simple reason that he does not preach the gospel.

We do not think "The Front Rank" is a real missionary paper, because it does not point out clearly and plainly what the Holy Spirit, through the apostles, preached to sinners. It is a good paper and carries much interesting and beneficial matter, as well as some that is not so interesting and certainly not beneficial; but, as a "missionary" paper, it seems to have a penchant for printing everything but the right thing.

✡ ✡ ✡

J. H. Garrison, "Editor Emeritus" of the Christian-Evangelist, says:

But Brother Garvin's statement is only an introduction to a question suggested to him by a recent paragraph in The Easy Chair, in which it was stated that there must be a "middle ground" between the two extreme views concerning baptism—namely, that, on the one hand, it was a mere ceremony, whose form was indifferent and its observance unimportant, and, on the other, that baptism was absolutely essential to salvation, and that, too, in its primitive form. "What is that 'middle ground?'" he asks. It is that ground which well-informed Disciples think they occupy—namely: that it is a divine ordinance, ordained by Jesus Christ as a solemn act of consecration to his service, and that its form is a burial in water, symbolizing, as Paul teaches, Christ's burial and resurrection from the dead and the believer's rising to "newness of life." They do not believe, however, that those sincere believers who mistake the form and meaning of this ordinance will be damned. On the contrary, we welcome to the Lord's table all Christians who desire to commune with us, regardless of the form of baptism which they may have observed.

The above clearly shows the direction in which our "transgressive" brethren are moving. It is a dangerous thing to tamper with God's word. The same spirit that presumptuously introduces a single innovation on the apostolic order of work and worship will ultimately deny the divine inspiration of the Bible.

When innovations were first introduced, bringing division among those who had started out to restore Bible Christianity, brethren who attempted to check the wave of apostasy warned that it would lead to general infidelity. The fulfillment of their prediction has been before us for several years. The United Society has already practiced open membership and eliminated baptism. Many of those on its pay roll would do so openly were it not for the fact that the churches would cease their contributions to the society. Those who promoted this division over the introduction of innovations have already reached the point where they deny the Mosaic account of the creation, the occurrence of the miracles recorded in the Bible, the virgin birth of Jesus and his bodily resurrection from the grave. The man who can find it in his heart to practice anything as worship or service to God that God has not authorized is an infidel in embryo if not in fact.

The Gospel Advocate is not surprised that Brother Garrison regards it as "an extreme view" to think "that baptism is absolutely essential to salvation, and that, too, in its primitive form." Why speak of baptism's being "absolutely" essential? If it is essential at all, it is "absolutely" essential. The very terms used indicate that Brother Garrison is not sure of his position. And what does Brother Garrison mean by saying, "and that, too, in its primitive form?" Does he mean that sprinkling and pouring are "forms" of baptism? Baptism has never been in any form other than "its primitive form."

For Brother Garrison to deny "that baptism is absolutely essential to salvation" is equivalent to his affirming that some people will be saved without baptism. If some will be saved without baptism and some will not, he certainly owes it to God and to the world to tell which will be saved and which will not be, as otherwise all might conclude that they are safe and reject baptism. God has commanded the penitent believer to be "baptized unto the remission of your sins." If baptism is not necessary to obtain the remission of sins, why did God command it? It certainly devolves upon Brother Garrison to tell who can be saved without obeying God's command to be baptized and who cannot. His position requires him to show who can set God's law aside and who cannot. No inspired man ever promised salvation to any one before bap-

tism or ever regarded any one as saved until he was baptized.

It is an awful and dangerous thing to promise salvation where God has not promised it, to encourage people to think they can be saved without doing as God commands. The world is looking for excuses not to obey God, and to say that some can be saved without being baptized, "that baptism is not absolutely essential to salvation," is to give them the excuse they are looking for to ignore baptism. The only safe thing we can do is to say what the Bible says in the words of the Bible. There is not a passage in the Bible that promises salvation to any man before baptism. Such a fact greatly peeves such men as Brother Garrison; but it is a fact, and facts cannot be changed.

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OUR CONTRIBUTORS

THE INFALLIBLE GUIDANCE.

BY J. N. ARMSTRONG.

We live in a world of so many uncertainties that one might be caused to wonder if there be anything that is steadfast and wholly reliable and dependable. To be able to set one's feet upon solid rock in our world of quicksand is exceedingly satisfying and restful.

There is just one such rock. It is the guidance of God—yea, it is God. He is the same to-day, to-morrow, and forever. Everything else crumbles; everything else fails. The wisdom, philosophy, vagaries, speculations, and theories of men must vanish as the mist of the morning, and those who lean upon them must find themselves hopelessly put to shame.

God sent Jesus into the world to evangelize the world. Jesus could not accomplish this undertaking alone; so he did intensive service in training a few helpers. The interest of the whole world, born and unborn, was involved. Infallible guidance was the need.

He was the Son of God and had the Spirit without measure. But what about his helpers? How were they chosen? Are we sure through them we find the solid Rock? Is their guidance God's guidance? These questions are as important as the eternal interests of men make them.

The Lord felt the responsibility of selecting these ambassadors, into whose hands he would leave this world-wide undertaking, so keenly that it drove him into a night of prayer. Though he was the Son of God, he felt the need of God's guidance. He would not undertake this selection without God. He recognized the importance of the occasion. How vital to us was next morning's step! "And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles." (Luke 6: 12, 13.)

Now these go into special training and are thus specially and personally prepared by our Lord himself for the great service into which they are called. Altogether they sit at his feet about three years and a half. What a privilege! But were they then ready to go? You might have thought so. I might have been willing to turn them loose on the job, but our Lord was not. He was particular, careful, that no mistakes be made. "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." (Luke 10: 16.) "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 40; see, also, John 13: 20.) They must be as infallible as God. Their guidance must be God's guidance.

So to these good, loyal, and thoroughly prepared teachers of the gospel comes this significant command: "Wait." Think of it! The memories of men are treacherous. They might forget important matters. Then, men are weak and cannot be implicitly trusted; so, truly, they needed to "tarry" "until ye be clothed with power from on high." (Luke 24: 49.) "And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1: 4, 5.)

Before this, Jesus had said to them: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14:

26.) "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment. . . . He shall guide you into all the truth." (John 16: 8-13.)

So, one day in their waiting, "suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 2-6.) In other words, they were so baptized with the Holy Spirit that those teachers had no more control of their own tongues than my readers have of my pen to-day. No wonder that to reject their words was to reject God. How infallibly safe it was to hear them! How certainly divine was their guidance! We are, no doubt, ready to say this provision was entirely safe for that first age, but it has been more than nineteen centuries since then.

Is it not just as important that we in this age be guided by the Holy Spirit as it was for those who lived in that first age? If God's faithful men, trained by his own Lord, needed to "tarry," to "wait" for infallible guidance in that first age before they could be safe teachers, do not God's faithful to-day need that same guidance?

Humanity is as fickle, unfaithful, uncertain, and unsteadfast as it has ever been. It is just as true now as it has ever been that "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.)

God could have supplied this need through all the ages, as he did in the first age. He could have clothed every teacher of his in every succeeding age with power from on high. He could have had each teacher in each age to "wait" till the Holy Spirit came to guide him into all the truth. But it remains an undeniable fact that Jehovah has not thus supplied the need.

It is certain that the New Testament was written in that first page. These men who spoke from God, being moved by the Holy Spirit, wrote for us this holy Book. It is Jehovah's provision for our need, else he has never supplied it. On this our hopes eternally rest, or we have no resting place. Once we let it go, we are hopelessly left to the vain philosophies, vagaries, and speculations of men. With it, we can lay hold of God, the solid Rock of our salvation.

To fill those first teachers with the Holy Spirit until they were infallibly safe for that generation, and then leave his next teachers unguided and unguarded, would be inexplainable—a reflection upon both his goodness and his wisdom. If the New Testament be not that guidance, that permanent and infallible leading, God has made no provision for our safety. On the other hand, the faithful child of God, with this New Testament, is as completely furnished and as infallibly guided as the faithful teacher in the first age, clothed with power from on high.

But the teacher of God must be faithful to what is written. He has no duties, no rights, but to deliver faithfully the message. It is his to "preach the word," *just as the Holy Spirit has delivered it, word for word, dot for dot, every "i" dotted and every "t" crossed.* Speculations, unnecessary inferences, and unwarranted deductions are unfaithfulness in a messenger of God. It is his duty to men and to God to as nearly as possible, by a prayerful, earnest, and conscientious study of that word, give out faithfully every idea and thought God has put into that word, nothing more and nothing less. He may simplify, paraphrase, or clothe in other words as his skill as a teacher may direct; but he must never lose sight of his work—namely, to give to the people *only* what God has said. When he has done this, he has been faithful. This is to be his *only* effort. In the American Revised Edition of the Scriptures, the best English-dressed Bible in the world, you will notice that sometimes the translators, in their efforts to give to us God's word from the original, have not been satisfied with their first effort. So they made another, giving us a marginal reading. This second reading is only another effort on the part of the translators to give us the very ideas and thoughts of God. When they have put the ideas in the original words into English words faithfully, their work is finished. So, when a teacher of God's word has given out without addition or subtraction the ideas couched in the naked text faithfully, his work is done. In any dispute the final appeal must be made to the *naked* text of God's word. Those who hear the teaching and receive it from such a teacher of the word hear God and are as infallibly and safely guided as the hearers of Peter on that first Pentecost after the resurrection of our Lord.

I certainly could not count safe and sound, as a teacher of God's word, one who did not make it his faithful aim to give to the people only what God has said, free from his own theories, speculations, and inferences; and I should never think of giving my indorsement to one who would be careless at this point. "Be not ye called Rabbi: for one is your teacher." (Matt. 23: 8.) (See 1 Tim. 1: 4; 6: 4; 2 Tim. 2: 23; Tit. 3: 9.) "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 10, 11.)

But, lest some young and inexperienced teacher make a mistake in his application of the important lesson I am here giving, and thereby cause alienation, strife, and even division, among some happy band of disciples, I must add one more word.

When an English text could have another meaning than that I give it, and it sometimes can—at least, faithful men, just as intelligent, just as capable, and just as loyal to God's word as I am, so interpret—I should be humble, patient, and considerate in my differing from such faithful teachers of the word. In brotherly love we must differ on that text as we continue to search for the true meaning. In forbearance I should be willing to listen to such child of God lay before me his faithful findings from God's word, so long as our difference is a difference of misunderstanding of a text of scripture. On this ground great and faithful men of God have always differed in love. In fact, there is no other basis of harmony, peace, and good will among us. Neither is there safety from human creeds in any other course.

FAITH AND ITS FRUITS.

(David Lipscomb, in the Gospel Advocate of May 9, 1895.)

The Lutheran Reformation was aroused by the immoralities practiced and tolerated by the Catholic Church. The priests had become covetous and licentious, haughty and domineering. This was brought about greatly through the large organizations or ecclesiasticisms that were over the churches, made the priests independent of the churches, and exalted the interests of the organization above personal piety and devotion. All large ecclesiasticisms are dependent upon money for support and success. The ecclesiasticism soon sees a good money-raiser is more essential to its prosperity than a pious, devoted Christian. So the one is honored while the other is neglected. A good money-raiser or effective organizer of the forces will be given the position of honor. Immorality and irreligion will be overlooked in one who can serve the party in building up its material forces. True religion will perish in such associations.

Tetzel, the unscrupulous salesman of indulgences, was more highly esteemed in the Catholic hierarchy than the praying, devoted, self-denying Luther. The one brought money into the coffers of the hierachy; the other could only inspire souls with devotion. To all these human organizations and combinations of churches money is much

more highly valued because much more essential to the success of the ecclesiasticism than the saving of souls. Soul-saving must give place in all of them to money-raising.

The Wesleyan Reformation was a revolt against the ungodliness and worldliness of the Church of England. The Church of England had lost sight of virtue, morality, devotion, in the worldly ambition for wealth and honor of its teachers and leaders. So virtue, purity, and holiness were at a low ebb among the people.

While true doctrine or correct scripture knowledge lies at the foundation of all virtue, purity, and devotion—that is, a true faith is the only foundation of true virtue and morality—virtue and purity are the fruits of a true faith. Yet the masses of the human family see the evil of a wrong faith only as it bears fruit in a bad life. So the reformation comes only when the evil fruits of a false religious theory are borne.

There is a tendency in this age to consolidation into monopolies in business affairs, to general organizations and ecclesiasticisms in religion. The one is destructive of individual activity and success, and destroys incentive to personal activity and energy in business affairs. The other destroys individual purity, holiness of life, and devotion in religion.

The tendency is that way in all the churches. Morality, virtue, discipline are lost sight of in all the churches in the zeal for strong organizations and big collections and endowments.

It is becoming a crying evil in the churches. We believe it is preparing the way for a reformation. He is wise who does not forsake the law of the Lord or the true spirit of Christ in the desire to build up strong worldly organizations in the churches.

The more earnest and devoted Methodists are grieving over the decay of piety, devotion, and zeal in the Methodist organization. These qualities are overlooked in the preachers. The man who can raise the collections stands higher with the conference managers than he who can convert souls. It is so in the conventions of the Baptists. The man is in demand who can raise the contributions. It is so among the disciples. A man's morality may be more than doubtful, but if he organizes and raises the money, this condones many sins, and in the end virtue suffers. Morality is at a low ebb; true, vital religion is ignored. This is the tendency to-day. A reformation in personal morality and holiness is demanded. This is giving the unscriptural extremes of the self-styled sanctificationists currency. But reformation is sadly needed along this line. While guarding against the extremes, let us encourage more holiness of life; let us learn that true religion can exist only in God's institutions.

A true faith will alone bear good fruits. The Divine Spirit will dwell only in temples of God's building. All human additions to God's building bring with them the worldly spirit of selfishness, fleshly, ambitious lives.

FROM AN AGED SISTER.

BY F. W. SMITH.

The following letter was received a few days ago:

September 8, 1925.—Dear Brother Smith: There is so much need and so many calls for help, I do not know where my "mite" would do most good. Knowing how you keep in touch with such work, I inclose ten dollars for you to use as you think best.

How I did enjoy your sermons in the long ago at old Oakland, and how I would enjoy hearing you once more! But your pieces in the Gospel Advocate are just as good and instructive, as are all the articles from all the old soldiers of the cross. I read them all, and everything else in the Advocate. "God bless you all" is the prayer of

AN OLD SISTER IN CHRIST.

I most certainly appreciate the kindly words and remembrance of this good sister. No man ever had better friends than I had among those to whom she refers at Oakland Church, near Clarksville, Tenn. It was, in those days, one of the best churches I ever knew, and I am told that it is still a good church. But those who composed the membership in those days of which our sister speaks, with few exceptions, have either passed to the beyond or removed to other parts.

We appreciate her commendation of the Gospel Advocate, and sincerely pray that it may prove worthy of the confidence and assistance of all the good men and women who are so loyally supporting it.

We also thank our sister for the liberal donation, and have divided her contribution between Sister Sarah Andrews, in Japan, and Brother E. S. Jelley, who for sixteen years labored in India in the service of the Master and who is now in need of help.

SELF-PITY.

BY JAMES E. CHESSOR.

THE NOXIOUS WEED OF SELF-PITY.

Within many a heart is found *self-pity*. It is a most subtle, insidious, treacherous enemy. Far from appearing such, its appeal comes in the friendliest guise. But its work is none the less deadly on that account. If allowed free course, complete wreckage will come to the life that harbors it.

It seems indigenous to the soil of most hearts, and, like a noxious weed, it requires no care, but grows vigorously under all conditions; and who that is mortal has not had experience with it? Surely all who have endured distress and disappointment know it well. Almost any trial causes its appearance as if by magic; then the wounded spirit is prone to retire within itself and submit to the coddling of this pitying, sympathetic nurse. Its voice is so soft, its balm so soothing, that one will surrender to its caresses in order to secure a semblance of satisfaction, not realizing how weak he is becoming—how the anodyne of self-pity is sapping his strength, lowering his morale, destroying his power of resistance, so that almost before he is aware of it his faith will surrender and doubt will be allowed to enter and control his life.

It is self-pity which, in the stress of suffering, begins the treacherous work of undermining the soul, preparing the way, step by step, for those questionings of doubt which so often come to confuse the troubled heart in its zero hour of trial and bewilderment. Thick and fast come the *Whys*, *Ifs*, *Yets*, and their ilk. Why should you be called upon to suffer this affliction? If God really loves you, why should he allow this trial to come upon you? See how faithfully you have served him, yet he has not prevented this calamity! And you would be willing enough to endure some other test, but of all things not this! What possible good can come of this ailment or deformity? How can God permit such an attack upon his child? Now, when such questionings are harbored, self-pity is hatching rebellion fast. It is an imminent danger, threatening, imperious—a poison at the heart. Many are the examples of those crushed in this manner. Many are the damaged souls who have not yet shaken off the incubus. But there are those who have resisted and withstood, who have forgotten the claims of self in service to others; who, like Paul, hold not their life as dear unto themselves, so that they may accomplish their course. I shall now make mention of certain steadfast souls who cast out self-pity by submitting to the Lord's way. These examples are of record—Bible characters.

EXAMPLES OF FAITHFUL ENDURANCE.

David passed this way, and in the Seventy-third Psalm he graphically tells us of his experience. His feet were slipping into the Slough of Despond and even of hopeless defeat while he was engrossed in contemplating the pros-

perity of the wicked and comparing it with his own life of trial. He was on the eve of surrendering to self-pity. "But as for me," he said, "my feet were almost gone; my steps had well-nigh slipped." Then by God's grace he was led into the sanctuary, as it were, and there, in the light of true vision and clear perspective, he saw as in a panorama the fearful destruction of those of whom he had been envious and the provisions for his own glorious future. Hear his confession: "So brutish was I, and ignorant; I was as a beast before thee." This is followed by a pæan of praise: "Thou wilt guide me with thy counsel, and afterwards receive me to glory."

Satan attempted this specious strategy even on our blessed Lord. The Savior is predicting his trial and crucifixion, when Peter, taking him aside, actually rebukes his Lord: "Be it far from thee, Lord: this shall never be unto thee." As though he said: "Have compassion; spare yourself." Were ever spoken more presumptuous words? And how sharp was the prompt and self-deserved rebuke: "Get thee behind me, Satan: thou art a stumblingblock unto me."

Job is an example of faithful endurance. Never in all his sore testing did he give place to self-pity. Amid all the distressing losses of his first fiery trial, "in all this Job sinned not, nor charged God foolishly." "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah." "In all this did not Job sin with his lips." All this expresses his quiet confidence and submission to the will and way of God. There are other early examples, not the least among them the prophets, but Job appeals to us peculiarly. "Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful."

Rejoicing in Tribulation.

And Paul. Not many souls allow God to lift them up to the height of Paul's experience when he said, "We rejoice in tribulation;" and he proved it while enduring his thorn in the flesh. Thrice deliverance was sought, and thrice denied; but instead of moping in sadness and gloom and allowing self-pity to fasten upon him to destroy his faith, he breaks forth in glad acclaim: "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me." Paul exemplifies the Christian attitude toward trials. He never pitied himself, but interpreted his trials as being means for his own good. Hear these words of his: "For, I think, God hath set forth us the apostles last of all, *as men doomed to death:* for we are made a *spectacle* unto the world, both to angels and men." This was his secret of patiently enduring all that came to his apostolic lot.

The Christian does not give place to self-pity. He may sorrow, not for himself, but for the loss of loved ones who have passed on before; yet not as others who have no hope. He may pity, again not himself, but others who suffer, and especially the lost on their way to perdition. Bearing his cross, Jesus spoke thus to the weeping women who followed him: "Daughters of Jerusalem, weep not for *me*, but weep for *yourselves* and for *your children*." And on the cross this petition for his enemies: "Father, forgive them." Such an example of self-immolation, such altruism and love for others, the world has never seen. His pity was for the women and their children, whose woes were hidden from their eyes; his prayers were for his murderers, whose enormity was unknown to their calloused hearts. And he is our Exemplar.

So the Christian may be distressed because of the wickedness of men, because of the indignities manifested toward the religion of his Lord by a sin-pursuing world. He may be concerned about this in the interest of truth and of the souls of men. Losing himself in a passion for souls, he will pray and work for the salvation of the lost. He will not once give place to self-pity. Then will be measured to him strength proportioned to his given task. Then will be bestowed upon him by the Giver of every perfect gift, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Do not, therefore, allow the upas tree of self-pity to take root in your heart, to flourish in your life. Its deadly shade and poisoned soil will work distrust and havoc and ruin to character and devotion. Pluck it out root and branch, and let the fruit of the Spirit spring up instead, to bless the world, to make you joyful in service to others, in forgetfulness of self.

TRUE VALUES.

The things of time seem wonderfully small
Compared to those beyond—then why enthrall
Our minds and hearts by making them our all?
What though success our effort does not crown
With joy or love or pittance of renown,
If, at the last, we gain a victor's crown?

What though our eager hands do fail to grasp
The laurel, and unfinished is our task,
If, crossing o'er, our Pilot's hand we clasp?
For though our earthly eyes may fail to see
The consummation of our aims, there we
Shall gain for work, heaven's vast eternity.

What though by adverse winds our lives be driven,
And on time's rocky coast be sadly riven,
So we but anchor safe, at last, in heaven?
And though our hearts are often sore oppressed
In this short life, and anguish fill the breast,
On that fair shore we'll gain a peaceful rest.

All earthly love and fame and wealth and ease—
O, one could well afford to lose all these,
If fanned his soul-life by immortal breeze.
But, "No good thing will he withhold from them
That walk uprightly." Like a diadem
He crowns the life that is with that to come.

—Selected.

GOSPEL ADVOCATE MANAGEMENT COMMENDED.

Murfreesboro, Tenn., August 16, 1925.—The Gospel Advocate, Nashville, Tenn.—Brethren: I certainly rejoice over the progress the Gospel Advocate is making and the good I believe it is producing. There has been a great improvement in both the editorial and business policies of the magazine.

The policy of refusing to sell space for "patent medicine" advertisements is most praiseworthy. This change in the advertising policy of the Advocate inevitably places a heavier financial burden on its publishers. The brotherhood should recognize and realize this fact and help secure worthy advertisements for the Advocate, and thus make it possible for it to render a greater service for our Master.

Our brethren should be shown and taught that under present conditions it is impossible to publish a religious magazine of merit without a financial loss, unless considerable income can be secured from advertisements. Advertisements of merchandise of merit are desirable. It is good business information. They tell us about the merits of good merchandise, where it can be bought, what we should pay, etc. The brotherhood should realize the effort and the sacrifice now being made to give it a good, clean, religious publication, and should appreciate it, value it, and give the Advocate the support that it so justly merits from the brotherhood.

Besides the good editorial and business policies of the Advocate, its presswork is of a high class. Yes, it is deserving of the support of the brotherhood in every way. I wish I could be of some help in helping increase its circulation to at least a hundred thousand.

I wanted to tell you of my encouragement and of my appreciation of the service you are rendering our Master.

Faithfully yours,
C. R. Haynes.

TOPIC AND TEXT

BY A. B. LIPSCOMB

Wherever the rich and the poor are thrown together, questions relating to social justice will arise. To know and to perform their duty, Christians do not need to take a course in social economics, but they should study closely what the word of the living God has to say on the subject.

In setting forth a fundamental and working principle of the Christian religion, James says, for the first part: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction." The New Testament writer amplifies and illustrates some of the teachings of the Old Testament; for Moses' law, the prophets, and the Psalms often speak of the fatherless and the widow. For example: "Ye shall not afflict any widow, or fatherless child. If thou afflict them at all, and they cry at all unto me, I will surely hear their cry." (Ex. 22: 22, 23.) Or: "He [God] doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment." (Deut. 10: 18.) Or: "In thee the fatherless findeth mercy." (Hos. 14: 3.) Jeremiah (5: 28), reproving hi speople for their sins, says: "They judge not the cause, the cause of the fatherless." The Psalmist with even greater passion and vehemence appeals to God, "to whom vengeance belongeth," against those who "slay the widow and the sojourner, and murder the fatherless." (Ps. 94: 1, 6.)

These passages show us that back in the olden times orphans and widows, weak and defenseless creatures, were not only forsaken, but were often cruelly and unjustly treated.

The church has not grown so good and so philanthropic under the direct and reflex influence of Christianity but what it still needs such teaching. Could we but see all that is going on in the world, we would find that there are thousands of children who have lost their parents, who every day are cruelly beaten and mistreated, and who, ragged, dirty, and forsaken, are obliged to beg in the streets. Of course, the most horrible examples of suffering are found in the larger cities; but Christians can always find in their own communities, and usually within the circle of their own membership, a widow and orphans who should become the special objects of their care. It is a matter that causes wonder and surprise why so many appeals must be made through the Gospel Advocate and other mediums for the support of the various orphans' homes, when the teaching of the Bible is so abundant, so plain, and so emphatic on the subject, showing us clearly where our duty lies. Surely the laxness and indifference of many must grieve the heart of Him who, like the Father, so tenderly loved little children, and gathered them into his arms and blessed them.

Broadening Our Vision.

There is the danger that the disciples of Christ may become narrow and limited in their philanthropies. Granted that we have five or six well-conducted though meagerly supported orphanages, what have we done for the aged, the invalid, and those seeking employment? When properly interpreted, the "fatherless and widows" represent all who are weak and needy and defenseless. They may be children who have parents, but these parents are heartless and cruel and are letting their children grow up in ignorance amid conditions of filth, disease, and vice. Should they be any less the objects of our solicitude than regular orphans? There are boys and girls obliged to work in unhealthy places. Sometimes when we catch a glimpse of their wan faces, they seem to wither like plants in need of sun and air. Shall we let them stay cooped up and die? They may be young men who, in search of employment, have left homes where they were regarded with affectionate and diligent care, and now they are being exposed to all the dangers and temptations of the large cities. You may depend upon it, the devil knows where they are. Well he knows how to surround them, presenting himself to them under changeable and alluring form, it may be appearing as "an angel of light." Shall we Christians stand by and let the devil take them? If he succeeds in taking them, then it will be easier to weaken, overthrow, and conquer humanity. They may be grown-up men and women who are wearing out their days in search of work they cannot find. Even if they find work, they are often so poorly paid they do not have enough to provide food and clothes. They may be old men and old women, put away like worn and useless tools, who, because they cannot give any more, receive no more. Are not all of these classes included in that pure religion which provides for the "fatherless and the widows?" Should we not, as Christians, broaden the scope of our sympathy and interest in suffering humanity until it includes them all?

Looking Upon the Things of Others.

Jesus said: "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone?" That man is the exception and not the rule. Most of us appreciate the necessity of looking after our own families. If our brother is ill or in trouble, we go to him; if our sister is insulted, we are quick to defend her; if our parents are in need, we provide for them. But where other people outside of our family are concerned, our attitude is often different. We go our way, do our work, think and live as if our family and our little circle of friends were the only people on the earth, very much in the spirit of that pious-speaking old fraud who prayed: "Lord, bless me and my wife and my son, John."

Paul exhorts: "Look not every man upon his own things, but also upon the things of others." That is not easy. That is why it is not usually done. "In this we are to blame," says a noted Italian preacher, "that our natural heart which is beating only for our relatives and friends has not been transformed by the Spirit of Christ, who lived and died not only for his family and for his disciples, but for all his countrymen, and still more for every man, whatever his nationality, race, religion, class—for every man only because he was a man, because he was his brother, son of the same father; for every man, even if that man betrayed and killed him."

The Right Motive in Giving.

James tells the Christian, in the second part of his famous statement, to "keep himself unspotted from the world." This is just as important as to look after the fatherless and widows. We may show our interest in widows and orphans, in the poor and oppressed of every nation, and yet be prompted by the wrong motive; we may throw ourselves body and soul into the work of relieving human miseries, not on account of irresistible love, but for selfish reasons, for vanity's sake, to be noticed and to be praised. Paul says in this connection: "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." There is such a thing as speculating on the sufferings of humanity. A poor man may give merely to make a show before the public. A preacher may get himself elected to some board merely for the honor of it. Some of us know that a well-meaning sister may stir up more trouble as a charity worker than her services are worth. At the same time her own home is being neglected. There lived in Indiana a few years ago a famous character who secured a mayor's office by giving carloads of potatoes to the poor people of Indianapolis. He did not care for

the poor, but had an ambition to be mayor. The poor got the potatoes and he got the office. Christians should keep themselves unspotted from the *world* in their giving as in all other matters. The world is a lie and loves adulation; God is truth and loves sincerity.

THE REVIVAL AT GOWEN'S MISSION.

BY S. H. HALL.

There is such a thing as a work esteemed but little by men being the very work that our Lord appreciates as the greatest. If you remember when John the Baptist sent his disciples to where Christ was teaching with the question, "Are you the Messiah, or shall we look for another?" his answer was: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The significant point in this answer is that our Lord placed the fact that the poor had the gospel preached to them along with the miracles he performed as evidence that he was the Messiah. I want to ask if one of the unmistakable, incontrovertible facts about our Lord and his teaching that distinguished him from all others is not that he made absolutely no difference between individuals and peoples of the earth, but regarded all as having souls to be saved, and tried as hard to save one as he did another? Look this fact straight in the face and think. There was no difference with him in races. The man in the very depth of poverty was just as interesting to him as the man of wealth. A soul was a soul wherever he found it, and, with no partiality whatever, he did his best to save all, and tasted death for every man.

Not so with too many of the poor mortals that claim to be his followers to-day. There are disciples that have not one bit of interest in the colored race. They have them in their homes as servants and work them all their lives, and not one time during all this time does the thought come that this colored man or woman has a soul to be saved. I have known some who were leaders in our local churches, teachers in our Lord's-day-morning Bible-school work, to do just what I have stated here. Could Christ do a thing like that? Then I have reasons to believe that there are church members who never take any interest in the conversion of some families just because they are miserably poor. Could Christ do that? To have, indeed, a church of Christ in your community, you must have a people filled with the Spirit of our Lord, that strives to save all and that has not this devilish respect of persons and of peoples.

At Lavergne, Tenn., we have such a soul in the person of Brother Jesse Owen. A more humble, modest, meek, and Christlike soul you could not find. I cannot remember the day since he came into the church of Christ that he was not trying to see that the poor and neglected have the gospel preached to them. He, with a few other faithful souls, established "Gowen's Mission." The Brethren Gowen who furnished the place for the mission have stood nobly by him, with others whose names I cannot now give.

And I am happy that Russell Street Church has helped some. The revival referred to in the heading of this article was conducted by Brethren Ed Bacigalupo and J. C. Hutchenson, the latter doing all the preaching except one sermon preached by the former; but Brother Bacigalupo furnished two cars the most of the time, was there in person when he was able, and his two splendid daughters worked much in the meeting. The results were nine baptisms and two reclaimed, among the number an old woman, seventy and odd years old. There was another baptism during the meeting about which special mention should be made. A man over forty years old, I would judge, who had been terribly dissipated, heard Brother Hutchenson preach two sermons, got to thinking after he went home how low down and mean he had been, and began to cry, seemingly hysterically, and called for Brother Owen early the next morning and wanted to be baptized. Brother Owen gave him Brother Bacigalupo's address in Nashville and told him to go to him and have a talk with him. He came. The case bothered Brother Bacigalupo. He wondered if the man were under the influence of mean whisky or were beside himself in some way; so he called me over the telephone and described the case and asked what I would advise. My answer was that no one but God could judge the sincerity of a soul under such circumstances; so I advised him to hurry over to the Russell Street house of worship, get the baptismal suit, and go to the foot of Broad Street and baptize him. This was what the man was pleading for. Brother Bacigalupo had suggested that he go back home, and be certain to be at the services that night, and learn more and think more about what he was doing. This suggestion was made with the thought that probably something abnormal was affecting him, and this would give him time to come to himself. But no! He was afraid to go back home without being baptized; he wanted this done, and done quickly. So Brother Bacigalupo called Brother Clyde Hale and asked him to meet him at the river, got the baptismal suit, and, accompanied by his own brother and the man begging to be baptized, went to the river and baptized him. This man was at church that night and at every service thereafter, working with others to save souls.

This case made me think of Paul when he was brought to know that he was the chief of sinners, and when he asked the Lord what to do and was told to go into the city and there it should be told him, and he went, but was weeping, fasting, praying for three days and nights, and just could not cease to thus do till he learned what it was he must do, and did it, and was saved. Never—no, never—refuse to baptize a soul who is crying and begging to be baptized. I wish I could see more of this.

Brother Hutchenson did his work well. We have no better man. He knows the truth, works hard every day in the week to make a living, and preaches somewhere on Lord's day, and conducts meetings when he can do so without interfering with his work. Brother Bacigalupo is another untiring worker. He has been in the church, as has been stated before, hardly four years. He had been preaching at this mission for a number of months and arranged for this meeting. As already stated, he kept two cars busy the most of the time, going after old people and others and carrying them to the meeting and then sending them home, and in getting Brother Hutchenson there, and he also did the baptizing.

It is well to state that Brother Owen saw that all of this good work was not done at their own charges, but, with the help of other good people in the Lavergne congregation, remunerated these brethren for their labors.

If all men and women who claim to be Christians would work as these men work, the whole world would soon know of our Lord. But you can find people in a radius of a mile or so (and sometimes less) of an old congregation calling itself "the church of Christ" who have never heard of our Lord, and for whose conversion this church has done nothing. I have known congregations to exist for years in the midst of other nationalities and not turn their hand one time to convert any one except their own race. Such may be "the church of Christ" all right, but it is "the church of Christ" our Lord said nothing about.

It requires the same type of men and principle to preserve our American institutions as it required to establish them.—Dr. Maurice J. Neuberg.

The best argument for Christianity is a good man. —Exchange.

OUR MESSAGES

Nobody wants a man who gives himself away.

H. C. Hale preached at Fifth Street, this city, last Lord's day.

Herbert E. Winkler preached at Green Street, this city, last Lord's day.

Foy E. Wallace, Jr., of Denton, Texas, began a meeting at Murfreesboro last Lord's day.

J. L. Netherland, of Yuma, Tenn., preached at Belmont Avenue, this city, last Lord's day.

H. S. Lipscomb preached for the Twelfth Avenue congregation, this city, last Lord's day.

Clayton L. James, of David Lipscomb College, preached at Lindsley Avenue, this city, last Lord's day.

F. B. Srygley closed a fine meeting at Yell, near Lewisburg, Tenn., last Lord's day, with eight baptisms.

O. C. Lambert, of Waverly, Tenn., and J. Clifford Murphy, of Pulaski, Tenn., began a meeting near Waverly last Lord's day.

Emmett G. Creacy, Kettle, Ky., September 16: "I am at Christian Chapel, in Cumberland County, in the midst of a good meeting."

S. H. Hall reports two good services at Russell Street, with one baptism, one from Vine Street Christian Church, and one by statement.

Jordan Riggs, College Grove, Tenn., September 10: "E. P. Watson and J. Clifford Murphy closed a splendid meeting at Riggs Cross Roads on August 5, with seven additions."

W. Clarence Cook (Christian) and W. S. Ervin (Separate Baptist) are announced to begin a debate at Lynchburg, Tenn., on November 3. We are not advised as to what propositions will be debated.

On September 10, 1925, at the home of E. L. Whitaker, 403 Carr Street, this city, Bert McAlister and Miss Margaret Ruth Colley, of Water Valley, Ky., were united in marriage, E. L. Whitaker officiating.

W. H. Neill, Huntsville, Ala., September 15: "L. F. Browning closed at Honeycomb Church, in Marshall County, with ten additions. Brother Browning is to begin next Lord's day near Fairview, in a tent."

Herbert M. Phillips is in a splendid mission meeting being conducted in a tent on the Antioch pike, just off the Nolensville road, about fifty yards from the Radnor car line. Brother Phillips will preach every night this week at seven forty-five o'clock.

John T. Smithson, Louisville, Ky., September 18: "Beginning on August 9, I held a ten-days' meeting for the Oak Grove congregation, in Warren County, Tenn. There were twelve baptisms and three restorations. This was my tenth meeting for that church."

W. D. Bills, San Antonio, Texas, September 7: "The meeting here at Grove Avenue closed with sixteen added to the congregation. Jesse P. Sewell did the preaching. Two good services yesterday, with two added—one by baptism and one from the 'digressives.'"

C. Knowles, Huntsville, Ala., September 10: "We had a good meeting at Friendship last week. Large crowds, good interest, and eight additions. I am at Free Labor this week under a tent. We had two sermons yesterday and last night, with good attendance and one addition."

H. D. Jeffcoat, Ackerman, Miss., September 17, sends two subscribers to the Gospel Advocate, and says: "The meeting at Middleton, Tenn., continued eleven days, with seven baptisms and seemingly much good done otherwise. I will begin a meeting at Dell, Ark., on September 27."

W. G. Klingman recently closed a very successful song drill of two weeks' duration at the Foster Street Church, this city. Several other congregations in Nashville are calling him for similar work in the near future. The Nashville brethren are in a singing humor and are using "Choice Gospel Hymns."

H. M. Lynam, Amory, Miss., September 19: "Your front-page write-up is fine. Keep the good work going. I have united with the Christian Chapel congregation of the church of Christ. To-morrow they are to have dinner on the ground and singing all day. I will try and get some subscribers for the Gospel Advocate."

D. L. Robinson, Spencer, Tenn., September 13: "I preached at Brown's Chapel, in Maury County, and at Sharp's Corner, to good crowds. I shall leave for Virginia to hold a mission meeting on October 14. I will be greatly in need of a song leader. I can carry him with me in my car, if some congregation will give him some support."

J. T. Harris, Lawrenceburg, Tenn., September 16: "On the first Lord's day in September, with M. L. Johnson as song leader, I began a meeting at Bunker Hill, in Giles County, which continued eight days and resulted in three baptisms. The Lord willing, we will begin a mission meeting at Brace, in Lawrence County, next Lord's day."

Charles Holder, Bridgeport, Ala., September 10: "I am now at Liberty, near Athens, Tenn., in a meeting, with good attendance and attention. I began last Sunday. I have held ten meetings this year, with seventy-four baptized and twenty-one restored. I am working faithfully and giving away hundreds of tracts and leaflets in an effort to get the truth before the people. Pray for me."

J. M. Gainer, Winchester, Tenn., September 17: "On Tuesday night after the fourth Sunday in August, Joe Mason and I began a meeting at Chilton Schoolhouse, near Estill Springs, and continued it some eight or nine days, with an all-day service the following Sunday, on which day Brother Mason, of Cowan, also preached. There were three additions. I am to begin at Fairview next Sunday for two weeks."

William Paisley, Toledo, Ohio, September 15: "We were made to rejoice on Sunday, September 13, by the presence of Brother Vincent, who preached for us that day. Brother Knepper, of Jerry City, preaches for us on the first Sunday in each month. All Christians who come to Toledo are invited to visit us. We meet in the Odd Fellows' Hall (not Masonic Hall), on Detroit Avenue just off Central Avenue, on the third floor."

J. W. Chism, Texarkana, Texas, September 14: "During my vacation for the summer I preached sixty-six sermons, baptized seventy-seven people, and restored eleven to the fellowship of the church. I returned home for the first Sunday in September and was greeted with a good hearing. We had four confessions, and I baptized all of them that night. Yesterday six were added to the congregation, brethren who had moved into our city."

C. W. Thompson, Dumas, Miss., August 19: "I have been reading the Gospel Advocate since my boyhood days. It grows better with the passing years. I persuaded a man to subscribe for it this spring, and he has passed it on to others, and now he and his wife and six others are on the loyal side and happy in their salvation from transgressive errors." Many of our readers could do great good by sending the Advocate to their friends.

J. Leonard Jackson, Lebanon, Tenn., September 16: "The following is a report of meetings held by me during the past two months: Ethridge, Tenn., seven additions; Rural Hill, none; Bethany, Wilson County, nine; Berea, in Wilson County, five. I am now at Vine, in Wilson County, with eleven to date. I resumed work with the Lebanon Church on September 1. Jesse P. Sewell, of Fort Worth, Texas, is to begin our annual meeting at the Lebanon Church on the first Sunday in October."

R. C. White, Nashville, Tenn., September 19: "I closed a fine meeting at Butler's Creek, near Shelbyville, Tenn., September 3, with fifteen baptized and one from the Presbyterians who had been scripturally baptized. I also closed at Deason the third successive meeting, with twenty baptized, four restored, and one from the Baptists who had been baptized for remission of sins. Interest and crowds increased to the end. This meeting lasted thirteen days. I began at Petway, near Ashland City, Tenn., September 20."

Jesse R. Bailey, Daylight, Tenn.: "On Sunday, September 13, I had the pleasure of hearing J. Paul Slayden (Christian) and Dr. Clifford Y. Howell (Adventist) discuss the Sabbath question at Stewart's Chapel, in which Brother Slayden made it clear that Adventism is from start to finish as false as hell itself. One year ago, August 27, I delivered my first sermon, and since that time I have been instrumental in converting twenty souls. I have established one congregation and have assisted in four protracted meetings. The brethren at home and I are laying plans to begin a meetinghouse just as soon as the busy time is over with the farmers."

F. W. Smith preached at Franklin, Tenn., last Lord's day.

John P. Lewis preached at Trinity Lane, this city, last Lord's day.

Wilson Herron preached at Pleasant Hill, near Donelson, Tenn., last Lord's day.

D. F. Draper is in a great meeting at Cleveland, Ark. Brother Draper goes next to Granville, Tenn.

Leslie G. Thomas preached at Chapel Hill, Tenn., last Lord's day. There were three confessions and baptisms.

C. H. Smithson, Tioga, Texas, September 14: "I preached twice for the church at Dye, Texas, yesterday."

W. S. Moody preached at Charlotte Avenue, this city, last Lord's day. There was one confession at the morning service.

J. S. Moores, Marble Valley, Ala., September 17: "I am in a meeting at this place, with large crowds and good interest."

Gus Nichols, Cordova, Ala., September 16: "Four baptized at the Key Schoolhouse. Fletcher Gurganus directed the song service."

J. E. Black closed at Dixon Springs, Tenn., last Lord's-day night. Interest was good and much good was done, though there were no confessions.

H. H. Adamson, Woodsfield, Ohio, and Elam Derryberry, Portland, Tenn., began a two-weeks' meeting with the Schochoh Church, near Franklin, Ky., last Sunday.

W. N. Ridge, Nashville, Tenn., September 21: "I closed a good meeting at Thompson's Crossroads, near Ruskin Cave, Tenn., last Thursday night, with two baptisms."

J. Clifford Murphy, Watertown, Tenn., September 19: "I recently held a good meeting of nine days' duration at Commerce. The visible result is that people are sitting up late reading their Bibles to see whether the things were true that were preached."

C. W. De Armond, Drakesboro, Ky., September 13: "The meeting still continues at Powderly. There were ten more baptisms to-day, making forty-four additions to date. A Missionary Baptist challenged us to-day for a debate; so we wrote out the propositions and gave to them to sign."

C. M. Pullias, Murfreesboro, Tenn., September 21: "I closed a good meeting at Birmingham, Ala., West End, Sunday night, with fourteen baptisms, six reclaimed, one by membership, and splendid interest. Foy E. Wallace, Jr., and Austin Taylor will begin a meeting at Murfreesboro next Sunday."

C. A. Ashlock, Celina, Tenn., Route 1, September 17: "I have just closed a week's meeting in Adair County, Ky., at the Chestnut Grove Church, with four baptized. The brethren have taken the organ out of the church, and they say they do not want anything that the Bible does not authorize. I am now in a meeting at Vernon, Ky."

J. E. Bacigalupo preached at Grant, in Smith County, Tenn., last Lord's day. Brother Bacigalupo is sending the Gospel Advocate to one of his friends, hoping thereby to lead him to Christ. He has sent the Advocate to several persons. When one of them was baptized, he rejoiced that the two dollars was well spent. We hope others will do as Brother Bacigalupo.

C. Maynard, Muskogee, Okla., September 15: "One was baptized at our regular prayer-meeting services on September 3. We will begin a tent meeting in the Midland Valley addition to-morrow night, J. G. Allen doing the preaching and the writer conducting the song service. Brother Allen has just returned from Tennessee and Kentucky, where he was in meetings the past three months."

L. R. Endsley, Decatur, Ala., September 14: "I recently closed a twelve-days' meeting at Shoal Bluff, near Minor Hill, Tenn., with fifteen baptized and five restored. On September 6 I closed an eight-days' meeting at Cross Roads, Tenn., with eighteen baptized and seven restored. I am now on my way to Henderson, Tenn., where I will spend the coming school year in Freed-Hardeman College."

J. P. Lowrey, Winfield, Ala., September 19: "I began a meeting with the church here last Sunday, which is to continue through another week. Splendid crowds and interest but no additions to date. I am here through the influence of my former pupil, A. Smith Chambers, whose passing all who knew him mourn. I have known and been closely associated with his parents for many years, and my heart goes out to them in tenderest sympathy in their great loss."

George W. Graves, Nashville, Tenn., September 17: "My meeting at Hillsboro, in Coffee County, Tenn., continued eleven days. Two were baptized and one restored. G. A. Davis led the song service. My next meeting was at Bean's Creek, in Coffee County. There was one reclaimed. Brother Chitwood led the song service. At present I am in a meeting at Leeville."

G. A. Dunn, Decatur, Ala., September 18: "The meeting at Berea, near Lewisburg, Tenn., the old home congregation of the McQuiddys, closed last night. There were sixteen baptisms. J. M. Morton, eighty-two years old, attended nearly all the services. Dr. S. T. Hardison, of Lewisburg, eighty-three years old, attended many of the services. Other preachers also attended. I shall begin at Corinth, Miss., next Sunday."

J. C. Dawson, Conway, Ark., September 18: "I closed my summer protracted-meeting work at Formosa, Ark., Sunday night, September 6. I have been able to keep my business going and to hold five meetings, as follows: Near Cleburne, Texas, no additions; Stephens, Ark., eleven baptized; Romance, Ark., eleven baptized; El Paso, Ark., ten baptized and three reclaimed; Formosa, Ark., thirty-one baptized and two reclaimed. I now have calls from nine churches for monthly preaching next year. The brethren assisted me greatly in these meetings."

A. O. Colley, Greenville, Texas, September 14: "We had two good services here yesterday and one out at the Boles Orphan Home. There was one addition to the fellowship of the church and a good increase in our Bible classes. The children in the Home are all just about well. Some have had tonsils removed, teeth extracted, and eyes treated during vacation. Our school will start soon. We are trying to get all of them ready for a great school year for the Home. Brethren, pray for those in charge of this work. We need your prayers and your help in every way."

D. W. Gilliam, Benton, Ky., September 9: "I closed at Boston Schoolhouse, near Beech Grove, Ky., on the fifth Sunday night in August, with large crowds and good interest. I made my home with J. H. Mackey, of Beech Grove, who is eighty-two years old. He attended every service, driving three miles with horse and buggy. He is the only man there that lifts his voice both publicly and privately against the innovations which they have at Beech Grove. The church there is about equally divided in sentiment, with the digressive element weakening."

The following speakers have delivered addresses before the students of Burritt College during the past month: Dr. Smith, extension department of the University of Tennessee; Prof. J. M. Barnes, principal, and Prof. C. O. Jett, English department, White County High School; Ernest N. Haston, Secretary of State; C. P. Poole, candidate for Ph.D. degree, Harvard University; J. E. Acuff, Life and Casualty Insurance Company, Nashville, Tenn., member of the board of trustees of Burritt College; and S. P. Pittman, minister of the Knoxville church of Christ and widely known evangelist and educator.

L. L. Brigance, Henderson, Tenn., September 18: "The opening exercises of Freed-Hardeman College were held in the auditorium of the Administration Building, Wednesday morning, September 16, at half past nine o'clock. A great audience of friends, patrons, and pupils filled this large room to overflowing. Some of the greatest speeches ever heard on an occasion of this kind were made by Presidents Hardeman and Calhoun, Ex-Governor Rye, and County Superintendent J. W. Stewart. Much interest and enthusiasm was in evidence. A fine body of students from ten different States were present. The enrollment is the largest it has been at any opening within the past four years."

J. G. Allen, Muskogee, Okla., September 14: "After an absence of three months from Muskogee on a preaching tour over Kentucky and Tennessee, I arrived home on Friday, September 11, and preached at C Street Church at both services yesterday to splendid audiences. During my absence from C Street the following brethren favored the church here with their presence and preached splendid sermons: Jeff D. Morgan, of Miami, Okla.; T. W. Croom, of Indianola; George W. O'Neal, of Clarita; and Al. Hopkins, of Henryetta. C. McClung, of Weatherford, Texas, is to be with us in a protracted meeting the latter part of October. The C Street Church is in the best condition that it has been in since the beginning. We have a tent ready to begin a protracted meeting next Wednesday night in a splendid locality in this city, where we hope to start a new congregation. The meeting will be conducted by home forces. The writer is to do the preaching, and C. Maynard will lead the singing. Pray for the work here."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

"WHERE SHALL I GO TO BE RIGHT?"

Referring to a recent editorial in these columns on this question, a brother sends in the following request:

In the answer of Brother Kurfees to Brother J. B. Briney to the above question, said answer appearing in the Gospel Advocate of August 27, 1925, at page 829, in section 6 of said article, I find the following language: "In the Jewish worship, both vocal and instrumental music were divinely commanded." I do not find where instrumental music was ever ordained to be in the worship in the Old Testament. Perhaps I have run over this and did not take the proper notice of same, and would be pleased to have Brother Kurfees give me the chapter and verse (or chapters and verses) where instrumental music was so ordained in the Old Testament. A BIBLE STUDENT.

I am glad to answer "A Bible Student," and will call attention to the facts in the case. In Isa. 38: 4, 5 we are told: "Then came the word of Jehovah to Isaiah, saying, Go, and say to Hezekiah, Thus saith Jehovah;" and a part of the message which Jehovah through Isaiah put in the mouth of Hezekiah was the following: "We will sing my songs with stringed instruments all the days of our life in the house of Jehovah." (Verse 20.) Hence, Jehovah indirectly through Isaiah told them to "sing songs with stringed instruments."

David, another one of Jehovah's prophets, was inspired by Jehovah to say: "Give thanks unto Jehovah with the harp: sing praises unto him with the psaltery of ten strings." (Ps. 33: 2, 3.) Again: "Unto thee will I sing praises with the harp, O thou Holy One of Israel." (Ps. 71: 22.) Again: "Praise him with stringed instruments and pipe." (Ps. 150: 4.)

These passages and facts establish the correctness of the statement that "in the Jewish worship, both vocal and instrumental music were divinely commanded." Some people sometimes strangely argue that it was David, and not God, that introduced the instruments of music. But David was not only one of God's prophets himself, but in the instrumental-music matter is, as we have seen, sustained by Isaiah, another one of God's great servants. When God inspires prophets or apostles to say a thing, the thing thus said is what God himself says. This vain attempt to separate David and God on the instrumental-music matter, which is sometimes strangely made, is on a par with the attempt of the bobbed-hair crowd to separate Paul and God. It is useless to mince words over the matter, and if we are at liberty to reject one thing which Jehovah said through his prophets or apostles, then we are at liberty to reject anything and everything else which he said through them. There is no halfway ground. We must either accept all, or we open the way for the rejection of all, and thus for the practical repudiation of the Bible. M. C. KURFEES.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

We have just reached Washington—September 10—thus terminating our trip to Tennessee. I have previously told you some things about our trip, but, though some of my articles were longer than I usually write, I omitted some things I wanted to tell you. One of those things was our side trip to Gallatin, the capital of Sumner County, Sunday, August 23. An automobile ride of about thirty miles, from Nashville to Gallatin, through a very fine farming country, but suffering then from drought, brought us—Mrs. Larimore, my granddaughter (Miss Mary George), and me—to the pleasant home of Brother Baskerville, where we stopped for the day and enjoyed a good dinner and association with him and his delightful family; and there Mrs. Larimore and I spent that night.

We have in Gallatin a good meetinghouse, in which I delivered two discourses to good audiences, and met many old friends and hosts of new ones. Between the two discourses we enjoyed a good supper at the beautiful country home of Brother C. C. Chenault, ten miles from Gallatin. I enjoyed especially the dainty supper served there because no one insisted on my eating more than I wanted to eat, which was very little. I think big dinners and sumptuous suppers have been very helpful to some preachers—including me—as the little girl said pins had saved many lives. "Pins has saved many lives," the little girl wrote in her composition. "How is that, Mary?" asked her teacher. "Why, by not swallerin' 'em," said the little girl. Big dinners and sumptuous suppers have made many preachers successful, if not, indeed, famous—by no swallowing 'em. An early automobile ride Monday morning landed us safe in Nashville again.

I have told you of going to Cookeville, where I was held a prisoner by a lame back till the latter part of the first week in September. I always stop and stay in the Whitson home when in Cookeville, and it is a good place in which to stay. Jere Whitson is one of the most wonderful men I have ever known, and I am glad to claim him as my friend, and Sister Whitson is simply peerless. Every member of the household and hosts of other friends did everything possible to make my sojourn in Cookeville pleasant. I preached to two good audiences there, Sunday, September 6.

The next day we reluctantly left Cookeville and glady went to Crossville, where we spent twenty-four hours, the pleasant home of Brother J. E. Baxter being our home while there. I delivered one discourse there in the grammar-school auditorium. Crossville is on the tiptop of Cumberland Mountain. I had long wanted to see that tiptop town, and I was not disappointed when I sawit. Some sixty years ago, Allen Cross and I were schoolmates at what is now Carson-Newman College—Mossy Creek

College then. Allen was booked from Crossville, Tenn.; hence, I presumed Crossville was named for the Cross family. Not so, however. Two highways cross there; hence the name.

We found one good brother, Luke Shanks, whom I had baptized at Cookeville some years ago, sick at Crossville; nor was he the only good brother we found at Crossville whom I had baptized at Cookeville. We were glad to find Brother Proffitt and other good friends and brethren there. Mrs. Larimore was especially delighted to meet in Crossville a favorite cousin and her husband—Mr. and Mrs. S. A. Taylor—who are spending the summer in that little mountain town. Those three enjoyed a reunion and communion pleasant indeed, disturbed by nothing except the fear that they might appear to others to be somewhat selfish in their enjoyment, and I enjoyed their enjoyment.

The saints and faithful in Crossville have now no meetinghouse, but they have a good lot in a good location and are building a good house on it, but necessarily they are building slowly and at a sacrifice that means much self-denial. I deplore the custom of churches' begging money to build meetinghouses, but we ought to help the church at Crossville, and, of course, we will help them. I am going to help them a little, and I suggest that you make a safe deposit for the future by helping them a little to-day. If you wait, you may forget, and they need your help and encouragement *now*. "*Now* is the accepted time," saith the Spirit.

Leaving Crossville about two o'clock, Tuesday, September 8, we spent that night in Knoxville, reaching that city about six o'clock. The next day, after making our arrangements to start on an afternoon train to Washington, we visited our good friend, Judge L. D. Smith, in his office, and there met his nephew, William Eagle, whom I baptized in Sparta some years ago, and also met for the first time Brother J. W. Brents, now of Henderson, Tenn., of whom I had often heard and read good things. He is now engaged in a tent meeting in Knoxville. He, Mrs. Larimore, and I took a walk toward the river, stopping on the courthouse lawn to see the tombs of John Sevier, first governor of Tennessee, and his wife, "Bonny Kate." We walked halfway across the bridge that spans the Tennessee River at Knoxville. That usually broad, majestic-looking river was lower than I had ever seen it, as a result of the long drought that has this summer parched vegetation and lowered rivers and dried up many wells and springs in that region. The Tennessee looked then and there like a dead river—no motion or sign of current being visible from the bridge.

We left Knoxville on schedule time—2:45—that afternoon, and, after a very pleasant trip, despite the extreme heat, arrived in Washington at 7:30 the next morning, and were soon in our home at 1311 Euclid Street, Northwest, in the midst of the family we have learned to call our family during the three years we have had a delightful home with them. Our vacation, which lasted a week longer than we anticipated, is over, and we are ready for work again.

RELIGIOUS HYDROPHOBIA.

BY F. W. SMITH.

Hydrophobia is defined as "a preternatural dread of water; canine madness." In short, when a dog has hydrophobia, we call him a "mad dog;" and when such an animal sees water, he throws a fit. This kind of a "mad" animal is to be avoided, and the best thing for both the dog and society is to dispatch the animal as quickly as possible; for so long as such creatures run at large other animals are liable to become infected with the same dread disease.

Now, figuratively speaking, there is such a thing as "religious hydrophobia," and the author of the Sunday-school lesson of September 6, 1925, as published in News and Truth, a Baptist paper, has a violent type of this dreadful malady. While the author did not mention the word "water," he threw his fit just the same; but before coming to his *convulsion* we shall note how he destroys Baptist doctrine on the subject of repentance:

> Repentance is toward God, not toward death nor toward a dead mother or dead wife or some other loved one. Multitudes of those who are put through the mourners'-bench experiences of high-pressure Arminians never think of their sins against God. Their feelings are harrowed up by deathbed stories, and then they are put through the sweat box until they are exhausted physically and mentally, and then a sense of relief comes, and they are told that is conversion. It is the baldest of deception. Study this lesson. Repentance means seeing your sinfulness in God's sight; confessing your sins to him; having wrought in you by the Holy Spirit such a loathing and hatred of sin, because it is offensive to God, that brings about in them a death to sin and a forsaking of it. That is the repentance of the Bible. That is the only genuine kind.

And this from a Baptist pen in a Baptist paper! The old darky was most certainly correct when he said: "The world sho' do move." I was reared in a Baptist community, and frankly declare that it has not been so many years ago when such utterances as the above would have been branded as "*rank Campbellism.*"

Have the Baptists become ashamed of the *wild* and *fanatical* scenes they called "getting religion" in their "mourners'-bench exercises?" The very things repudiated by this Baptist scribe were, and no doubt still are, in many sections, regarded as the work of the Holy Spirit in conversion. Instead of being regarded as "feelings harrowed up by deathbed stories" and the baldest of deception," as is now branded by a Baptist teacher, they were termed the *evidence* of "bright" and "happy conversions."

CLINGING TO THE MYSTIC.

While repudiating the former doctrine and practice of Baptists of the "mourners'-bench system of getting religion," the author still clings to the mysterious operation of the Holy Spirit. In defining repentance he says: "Repentance means seeing your sinfulness in God's sight; confessing your sins to him; having wrought in you by the Holy Spirit such a loathing and hatred of sin," etc. With this Baptist teacher, the reading or hearing the word of God describing and condemning sin is not enough to cause a "loathing and hatred of sin," but, in addition to that, the sinner must be wrought upon directly by the Holy Spirit. Then pray tell us of what possible use can the word of God be in the conversion of sinners, and how much more "scriptural" is this Baptist scribe than those who take their "harrowed-up feelings by deathbed stories" as evidence of conversion? If *his* feelings are an evidence that the Holy Spirit "wrought" in him, why should not *their* feelings be evidence that they were converted? What right has he to repudiate feelings in one case and accept them in the other? It is quite evident that while this Baptist may have himself repented, he does not understand the teaching of God's word on the subject.

AN ATTACK OF HYDROPHOBIA.

After repudiating Baptist doctrine and practice, he must have got either the sight or odor of "water," for it is impossible for a Baptist to mention "Campbellism" without throwing a fit. Note this:

> Campbellism knows nothing about genuine repentance, and Methodism and the Ku-Klux aren't much better to-day.

It is evident that he had in his mind "water" when he had that spasm, because he *ignorantly, willfully,* or in some other *false* way teaches people that Christians do not believe in repentance, that all that is necessary is baptism, and hence he tells people that "Campbellites" believe in "water salvation."

Why one who *became* a Baptist through the element of

water baptism, and who was not permitted to approach the Lord's table without that water baptism, can have the face to charge others as teaching "water salvation" is *too ridiculous* to demand the slightest respect.

PAUL MISREPRESENTED.

It was exceedingly bad for the author to use such ugly manners in calling the teaching of the New Testament "Campbellism," but even worse to so flagrantly misrepresent the apostle Paul. Hear him:

After a sinner is convicted of his need of Christ and has died to sin in repentance, then there is no whither for him to turn in his despair, except to Christ. Saving faith is receiving Christ and resting on him and his atoning blood, and that alone, for eternal life and a once-for-all deliverance from the present bondage and future penalty of sin. That is the experience Paul is talking about in this lesson. When he looked up into the face of the Lord Jesus on the road to Damascus and called him Lord for the first time in his life, right then and there he was saved; for he says "no man can call Jesus Lord, but by the Holy Spirit."

It is true that "saving faith is receiving Christ and resting on him and his atoning blood, and that alone, for eternal life;" but *when* and *how* does the sinner receive Christ? Jesus told his disciples: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 40.) Now, the only way to receive the apostles is to receive their words. Hence, it is said: "They then that received his word were baptized." (Acts 2: 41.)

But what did Peter's word contain? "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 37, 38.) That is what they received in receiving Peter's word.

Paul's account of his conversion and pardon does not agree with the Baptist scribe. Hear Paul detailing what a New Testament preacher told him to do for the remission of his sins: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) Does that sound as if, as the Baptist preacher says of Paul on the road to Damascus when he saw Jesus, "right then and there he was saved?" Did this Baptist preacher *ever, in his life,* tell a sinner what Ananias told Saul of Tarsus to do to have his sins washed away?

THE BLASTING PERIOD.

A recent issue of a Nashville paper published the following story:

WHEN MANDY GOT RELIGION.

A colored cook came after midnight from a revival meeting shouting at the top of her voice. Her employer, letting her in, said:

"Aunt Mandy, this is all foolishness. Religion shouldn't be so noisy. Tell that preacher of yours to give a sermon on the building of King Solomon's temple, which arose without even the sound of a hammer. And remember that real religion is quiet and peaceful."

"Lawd, honey," answered Aunt Mandy, "us niggers aint aimin' to build no temple yit. We is jes' blastin' now." (Everybody.)

Have the Baptists finished the blasting period? If so, we congratulate them on their progress.

MAKING TOO MUCH OF DIFFERENCES. No. 1.

BY E. A. ELAM.

And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction. (2 Pet. 3: 15, 16.)

Different statements in this passage should be studied and taught, as should the entire will of God.

1. "The long-suffering of our Lord is salvation." In what here is the Lord's long-suffering? "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation." (See 2 Pet. 3: 3-7.) These mockers scoffed at the idea that Christ will come again, that the heavens and earth which now are will be dissolved, as Peter describes, and that there will be "new heavens and a new earth, wherein dwelleth righteousness," or in which the righteous will dwell. The Lord is long-suffering in that he has not already come and destroyed the wicked.

2. That "the day of the Lord will come as a thief," in which day "the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3: 10.) The thief comes when not expected. (See Matt. 24: 42-44.)

3. That the Lord would have come already—that is, by the time Peter wrote his second epistle—and these fearful and awful things would have transpired already, but for the long-suffering of our Lord, who wishes not "that any should perish, but that all should come to repentance."

4. That this destruction of the heavens and earth and the wicked and the salvation of the righteous in the new heavens and new earth are pending—that is, they are depending upon the long-suffering of our Lord. This fearful destruction is held back by the long-suffering of the Lord. This destruction of the wicked together with the material universe and the salvation of the righteous are used by the Lord as warnings to the wicked and encouragement and hope to the righteous. "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight;" and "seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

5. That Christians, therefore, must be "*looking for* and *earnestly desiring*" the coming of the Lord. What is the meaning of "*looking for* and *earnestly desiring* the coming of the day of God," or of any important day, or the coming of any important personage? Since we *look for* and *earnestly desire* the coming of so greatly important and wonderful event as "the day of the Lord" and the melting of the elements with fervent heat and the burning up of the earth and the works therein, we should steadfastly wait for them, and also should "give diligence" to pursue that life "in all holy living and godliness" whereby we may "be found in peace, without spot and blameless in his sight." But do not some do and preach almost anything else? Listening attentively to all the sermons which are preached and reading thoughtfully all the articles of religious papers, we get but little to impress us with "the coming of the day of God," the utter destruction of the wicked people, the *spotless and blameless life* "*all holy living and godliness*" which we must pursue, and the "new heavens and a new earth, wherein dwelleth righteousness." "*All holy living,*" "*all godliness,*" "*peace,*" "*without spot,*" and "*blameless in his sight*" not in *our* sight or in *man's* sight, and not *some* holy living and godliness in *some respects*—are very full of meaning and should receive all the emphasis which the Lord places upon them; while the "*looking for* and *earnestly desiring* the coming of the day of God" should be cultivated to the full extent and joyous expectation of the gospel of Christ. On and on we could pursue this subject of "all holy living and godliness." We can see the spots on the other brother's character and see the blame in

life. This is too much by far the occupation of some. But how about *our own* "all holy living and godliness," *our own* spots and blame, or *our own* "giving diligence" to be found by Christ without such?

As teachers, elders, preachers, and examples, our greatest need is *faith.* Faith comes by hearing the word of God, but by hearing *all* the word of God, and not only that which suits us. We need to believe all that God teaches on "all things that pertain unto life and godliness"—this life of "all holy living and godliness," this spotless and blameless life. Also, faith without works is dead; and, therefore, without this pure and holy, godly and spotless life, our faith is vain, and our preaching and teaching are vain also.

We lack humility and trust. God forbids our thinking of ourselves more highly than we should, and condemns our being wise in our own conceits. Our own conceits in many things go a long way further with us than the word of God. This seems to be at present one almost deadly and incurable disease.

6. That Paul wrote of these things in all his epistles, which we find to be true as we read them. Since he wrote of them in all his epistles, we should study and both practice and teach them. *But do we?* What do we study and teach, anyway?

7. That in Paul's epistles are some "things hard to be understood," and we must note especially, "which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." The ones *ignorant* of the teaching of the Bible and the *unsteadfast* in the faith and practice are the ones who *wrest,* not only some things which Paul has written, which are "hard to be understood," but "also, other scriptures, unto their own destruction." Such "ignorant and unsteadfast" ones seem to delight in twisting or turning the gospel from its true meaning and perverting it "unto their own destruction," and unto the destruction of others. The more ignorant and more unsteadfast in both faith and practice some are, the wiser in their *own conceits* they seem to be, and the more they try to appear to know all about the "things hard to be understood."

If we desire to read some things which Paul has written of the coming of Christ, the resurrection of the dead, the judgment, the "new heavens and a new earth," the destruction of the wicked, the salvation of the righteous, etc., see 1 Thess. 3: 13; 4: 13 to 5: 11; 2 Thess. 1: 7-10; 1 Cor. 15: 20-28; Phil. 3: 20, 21; Tit. 2: 11-13; 2 Cor. 5: 1-10; Heb. 4: 9; 11: 14-16; Rom. 2: 3-11; 14: 10-13; 8: 19-22; 2 Cor. 5: 10. On these subjects Paul also preached. He preached on them to the learned Athenians and to their supreme judges (Acts 17: 20, 21, 30, 31); also, to Felix (Acts 24: 24, 25). Many other passages state that he both preached and wrote on these subjects. "Go and do thou likewise." Also, we should remember that 2 Pet. 3: 17 says:

> Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness.

Knowing beforehand these things (and if we do not know them, we should) which Paul and Peter have taught concerning the coming of Christ, the dissolution of the present heavens and earth, the destruction of the wicked, and the salvation of the righteous, we should be careful and watchful not to "fall from" *our own* steadfastness, as "the ignorant and unsteadfast," who wrest the "scriptures unto their own destruction," have done. We should search the Scriptures and lay up the word of God in *our own* hearts, lest *we* be carried away "with the error of the wicked," and fall from *our own* steadfastness. "Wherefore let him that thinketh he standeth take heed lest he fall."

Our own steadfastness is our sublime trust in God, our implicit faith in Christ, our faithful continuance in well-doing, our integrity of Christian character, and our holy living in all godliness and gravity.

On the point of being ignorant "of the word of righteousness" Paul reproved the Hebrews, declaring that they were thus ignorant because they were "dull of hearing," or had not applied themselves to the study of the word of God, and had not exercised their senses by reason of use in discerning the difference between good and evil, right and wrong, truth and error. (Heb. 5: 11-14.)

But who of us admits that he is *ignorant* of "the word of righteousness," or has been "carried away with the error of the wicked," or has fallen from his own steadfastness? The other man always is the ignorant one, the unsteadfast one, the one who is "dull of hearing," the one who is "without experience [practice] of the word of righteousness," the one who is a heretic, and the one who is not living the holy and godly life.

In striking contrast with "the ignorant and unsteadfast" and with being led away from *our own* steadfastness "with the error of the wicked," Peter exhorts us to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18.) But how much more gracious, merciful, forbearing, and forgiving; how much more faithful and loyal to God; how much more steadfast and unmovable and abundant in his work; and how much more Christlike in all daily life and teaching am I than I was last year or even ten or twenty years ago?

"Men speak of love and live in hate;
Men talk of faith and trust to fate.
O, might men do the things they teach!
O, might men live the life they preach!
Then the throne of avarice would fall,
And the clangor of grim selfishness o'er the earth would cease;
Love would shut out the baleful fire of anger,
And in its ashes plant the lily of peace."

JUDGE M. H. MEEKS.

BY F. B. SRYGLEY.

I was greatly distressed when I saw in the Gospel Advocate of August 20, in Brother Larimore's notes, that he came to Nashville to bury Judge M. H. Meeks. Having been away from Nashville and having seen no daily paper published there, I had not even heard that Brother Meeks was sick. I had spent some hours in his office the last day I was in Nashville before leaving for the West. It was a shock to me to read of his burial when I did not know but what he was in the best of health. I have been close to the Meeks family ever since, as a boy, I spent some days in his father's home. I had always consulted him on any question of law; and while we were not exactly agreed as to how to worship God, we were nevertheless the best of friends. While Brother Meeks worshiped where the organ was used, he always loved the ancient gospel on what it takes to put one into the body of Christ. He did not encourage the congregation where he worshiped in their departures after the world, and he had no patience with the higher critics who would set aside the word of God. In his last days he was more patient in his study of the Bible, and he grew more and more to love its simple teaching. He had grown more out of harmony with innovations as he drew near the end. I do not say he was perfect, but the love I had for him as a friend, with his many beautiful traits of character, causes me to want to cover up everything which I thought was a weakness with a mantle of charity. Knowing as I did how he had been treated in the Vine Street Christian Church, in which he was an elder, I was not surprised to read from Brother Larimore's pen the statement that "he withdrew from all affiliation with the congregation with which he had long worshiped and said he would work and worship the remnant of his days with the Central church of Christ." This fact brings me nearer to him in death than I had been before. He was my friend,

and I feel sure God will not condemn me for loving him as a brother though we differed some as to the items of Christian worship.

Henry Meeks was a good lawyer and a just man. There was nothing of the "shyster" in his law practice. He viewed the lawyer somewhat with the old English idea, that the law is an honorable profession and that lawyers should respect the law and try to see it enforced. I know it is difficult for any lawyer to live up to that high conception of the practice of law and be a practioner in this age of the world when the greatest thing that is expected of the lawyer is to do detective work in looking up evidence and making the best out of a bad case by even defeating justice. I believe that Judge Meeks came as near living up to those high ideals as any lawyer I ever knew. He loved justice and tried to do right between man and man. The Lord deal gently with those that he loved and those that loved him. May his children imitate his good deeds. I pray for his bereaved wife and children. I know I have lost a good friend.

QUERY DEPARTMENT

BY H. LEO BOLES

In a recent issue of the Gospel Advocate, your reply to an inquiry regarding marriage was not quite clear to me. If I understood the query, it meant this: In the sight of God, when is a couple married? In spite of what the Bible teaches, our courts grant divorces for many reasons. This is not right, we know. Does God recognize any union as *marriage* just because our laws do? Would God recognize a marriage based on friendship alone, or entered into for social position, or for spite, or for business, or to please the parents? I was told by a Chinese student a few days ago that the younger generation of students of China encourage divorce. They think that if marriage is forced upon them by parents or custom, and it proves distasteful, that they have a right to break such marriage, as God would not have them live in misery for something in which they had no volition. If you try to show them that under the old law God recognized marriages made by the parents, and it is a law in China, and is, therefore, right, they will tell you that God permitted concubinage under the old law, and, according to your reasoning, because it is a law in China to-day, a Christian can keep up the practice. I would like to know how to meet such arguments.—NED WILLISON.

The above query presents a very interesting point—when are people married in the sight of God? All the fundamental relations of society are based on human nature and originally created. Marriage was designed by God to be a complete union of two into one and indissoluble. The one sin that justifies divorce does so because it has essentially and constitutionally broken this union. Any time that man violates God's design by separating the married for reasons which do not break the essential bond, there follows great calamity to society. When two have been separated for any other cause than the one cause, evils follow. Since there is but the one sin that breaks the essential bond of union, when persons separate without this bond being broken and live with another, it is adultery. The laws of the land frequently attempt to break this bond or grant the privilege for breaking the bond. When such is done, it is done in open violation of God's law.

But when are people married in the sight of God? Horace Greeley wrote, in his famous controversy with Robert D. Owen, the noted infidel: "There may be something better than marriage; but nothing is marriage but a solemn engagement to live together in faith and love till death." True marriage in all civilized society signifies the union of one man and one woman to the exclusion of all others until the death of one party. In order for the union to be recognized as marriage in the sight of God, some things are essential. First, genuine marriage must be intended on the part of both; it must be a mutual contract to form the union as God intended that the union should be. In the second place, both parties must be free and volunteer to form this union. An enforced consent from either party prevents the union's being consummated as God would have it. If either party is coerced into the union, it destroys at least one thing that God intended should be in every marriage—namely, volunteer action. In the third place, both parties must be free of any other tie of wedlock before the union is consummated in the sight of God. A person already married cannot, in the sight of God, contract a new marriage that is scriptural. In the fourth place, the parties cannot form this union acceptably in the sight of God, if they are very closely akin to each other. Brother and sister cannot in the sight of God be married.

Marriage is more than a contract. The laws of the land seem to hold that merely a contract is the marriage. There is a contract in marriage, but this contract must be fulfilled in the actual union of the parties; this is called "the consummation of marriage." All who have contracted and consummated marriage enter upon a new state of life determined by nature. The essence of marriage, in the sight of God, is consent by both parties with consummation by cohabitation.

☼ ☼ ☼

(1) In the Advanced Quarterly, Lesson VI., May 10, 1925, verse 37 of the eighth chapter of Acts is omitted, destroying the sense of the lesson taught in the Bible, by reason of teaching the act of obedience complete with the confession, which is clearly a part of the text that is meant to be taught in this detailed example of conversion. (2) In Lesson VII., May 17, with reference to Saul's conversion, the latter part of verse 5 and the first part of verse 6 is omitted, which is misleading to a student who is not familiar with the Bible account of this notable conversion. (3) Please state whether these are typographical errors, or, if not, state the reason for the omission in both lessons.—T. P. MCCANNE, Healdton, Okla.

1. The American Revised Version omits verse 37 of the eighth chapter of Acts. It is considered by the best of authorities as an interpolation. One manuscript, supposed to be dated in the latter half of the second century, contains verse 37, but other manuscripts do not contain this verse. The American Revised Version, which is based upon the best authority, considers it as an interpolation. The meaning or thought is not changed in the least by the omission. All agree that the interpolation is an old one, but do not consider it as genuine.

2. Most of the manuscripts omit the first part of verse 6 in the ninth chapter of Acts.

3. There is no typographical error in the cases mentioned, as will be seen by comparing the Revised Version with the Authorized Version. If the querist would refer to the first lesson of his Quarterly, he would see that all quotations and lesson texts are taken from the Revised Version.

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BUSH-HAMM DEBATE.

BY C. H. MADDUX.

On August 17 Brother Bert Hamm, of Cartersville, Okla., met Mr. Bush, Missionary Baptist, at Nelson Chapel, four miles west of Antlers, Okla., in a five-days' discussion on the following subjects: (1) "The Scriptures teach that the church of Christ was established on the first Pentecost after the resurrection of Christ." (2) "The Scriptures teach that the church of Christ was established during the personal ministry of Christ while on earth." (3) "The Scriptures teach that baptism in water is essential to salvation." (4) "The Scriptures teach that baptism in water is not essential to salvation." (5) "The Scriptures teach that a child of God can so far apostatize as to be lost." (6) "The Scriptures teach that a child of God cannot so far apostatize as to be lost." Brother Hamm affirmed the first, third, and fifth propositions; Mr. Bush affirmed the second, fourth, and sixth.

On the first proposition, Brother Hamm took the position that is always occupied by our brethren, showing that the church was established when the Holy Ghost came as prophesied by Joel and confirmed by Peter—"this is that." This Bush flatly denied, but produced no scripture to refute it. Mr. Bush established the church first on the mount of transfiguration; (2) where Christ sent out the twelve (Matt. 10: 7); (3) where Christ went to the mountain and prayed; (4) where they went "into a house," because they sang; (5) where Christ sent out the seventy; (6) when Christ was tempted. Being driven from these by Brother Hamm's use of scriptures, he then said it was set up when Christ was baptized of John, thus making him (Christ) a Missionary Baptist.

In his second affirmative proposition, Brother Hamm showed that, according to Acts 2: 38; 22: 16; Mark 16: 15, 16; 1 Pet. 3: 21, etc., baptism saves. Bush ridiculed the statement that water saves, as Peter stated. Mr. Bush excluded everything from the plan of salvation but faith. Being driven from this, he then based it on repentance only.

Brother Hamm, in his third affirmative, showed by use of above seventy scriptures that man could fall and had fallen. Mr. Bush said God would not forsake man nor forget him; therefore, man could not fall or be lost unless Satan be stronger than God. Brother Hamm showed that man forsook God, and for this reason was lost.

At the close of the discussion Brother Hamm baptized seven, one was restored, and there are others preparing for baptism.

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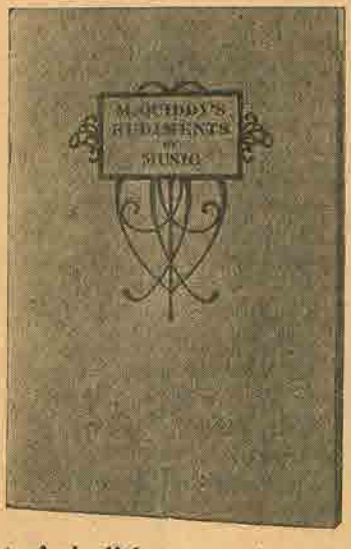

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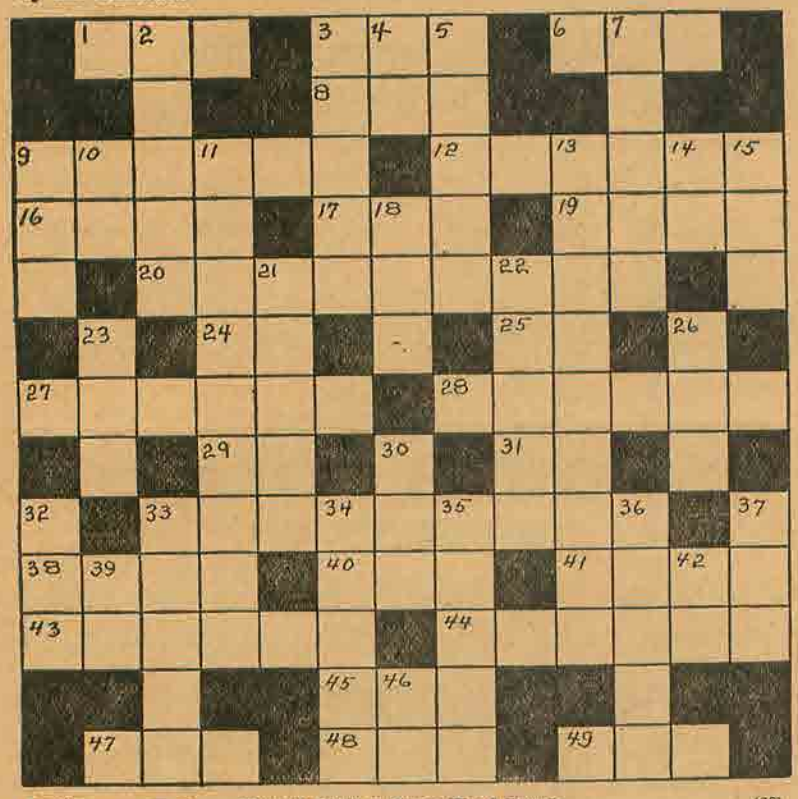
BIBLE CROSS WORD PUZZLE

THIS is one of the puzzles which has four long words so crossed that they cut off the rest of the puzzle into four sections. At least three of the four should be guessed without reference to a Bible, and by this time many of the words that were unfamiliar when used in the first puzzles can be recognized by the definition.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (28)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

HORIZONTAL

1 One of Solomon's servants. (Ez. 2: 57.)
3 Deep respect.
6 A descendant of Shamer. (1 Chron. 7: 34.)
8 Encountered.
9 Among those who returned from captivity (Neh. 7: 48.)
12 The opposite of love.
16 A graven image.
17 Wrongdoing.
19 A tower mentioned in Gen. 35: 21.
20 Belonging to a celebrated member of the Sanhedrin.
24 A college degree.
25 Egyptian name for "soul."
27 A son of Eliphaz. (Gen. 36: 11.)
28 Of the bear family.
29 Sunday school.
31 Latin for "bone."
33 A convert of Corinth. (1 Cor. 1: 16.)
38 Farewell (Latin).
40 Organ of hearing.
41 Anger.
43 Where the ark landed.
44 What Paul had on the Damascus road.
45 Greek letter.
47 To prevent.
48 A staff.
49 Consumed.

VERTICAL

2 The second son of Japheth. (Gen. 10: 2.)
3 A prince of Ephraim. (2 Chron. 28: 12.)
4 Ourselves.
5 A Gershonite Levite. (1 Chron. 6: 41.)
7 Flocks.
9 Belonging to him.
10 Anno Domini.
11 A stone famous for its whiteness.
13 Belonging to a city inhabited by the children of Eden. (Isa. 37: 12.)
14 Each (abbr.).
15 Not wet.
18 Ailing.
21 Home for a minister connected with the church.
22 A town belonging to Judah. (Josh. 15: 45.)
23 Prefix meaning a hill or mound.
26 Finis.
30 Exclamation of derision.
32 A place in the empire of Assyria. (2 Kings 17: 24.)
33 A captive servant.
34 The disciple who denied Christ.
35 An island off the Phenician coast.
36 A person who has been canonized.
37 Instrument for writing.
39 One of the chief places of Moab. (Num. 21: 28.)
42 Proceed.
46 Toward.

Solution of Puzzle in last issue

P	H	A	N	U	E	L	■	O	W	L	S	■	A	B
E	A	S	T	■	T	O	U	R	■	A	P	E	S	■
T	I	S	■	A	H	A	Z	■	A	S	I	A	■	P
E	R	■	A	R	A	D	■	E	D	E	N	■	G	O
R	■	E	R	A	N	■	C	A	N	A	■	A	N	S
S	E	L	A	H	■	R	A	C	A	■	T	H	A	T
■	R	O	B	■	L	A	S	H	■	F	E	E	T	■
H	I	N	■	P	A	N	T	■	L	I	A	R	■	Z
A	S	■	D	O	E	G	■	H	E	A	R	■	N	O
R	■	P	O	O	L	■	G	O	A	T	■	H	A	B
T	R	O	O	P	■	K	I	S	H	■	Z	A	R	A
■	O	U	R	■	D	O	S	T	■	H	E	R	D	■
H	U	R	■	M	A	R	T	■	B	I	R	D	■	T
A	N	■	G	E	R	A	■	N	A	V	E	■	H	O
I	D	D	O	■	A	H	A	B	■	E	D	R	E	I

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From the Brethren

Decherd, Tenn., September 10.—I closed a ten-days' meeting at Morrison, Tenn., with twenty baptized. Six confessed their wrongs.—R. E. L. Taylor.

Fort Worth, Texas, 941 Marion Street, September 11.—The Lelia Lake meeting closed with forty-one additions and fine interest. I will begin on Saturday night at Goodnight on the Plains.—C. McClung.

Slaton, Texas, September 9.—I have held two meetings away from home. Twenty-nine responded in the first meeting, twenty-one in the second. I am going to devote more time the coming year to evangelistic work.—T. L. Kimmel.

Gainesboro, Tenn., September 7.—J. M. Dennis, of Franklin, Ky., closed an eight-days' meeting for the church at Rough Point last night. The meeting resulted in three baptisms and one reclaimed. Success to the Gospel Advocate.—J. A. Craighead.

Kosse, Texas, September 7.—A great meeting with the church at Hollis, Okla., August 22 to September 6. Forty-four additions—thirty-five by baptism. I am to begin a mission meeting at Beeville, Texas, under a tent, September 18.—John W. Hedge.

Trenton, Fla., September 7.—I closed a two-weeks' meeting with the church at Oxford, Fla., on August 28. There were three additions. I am to preach at Ocala on the second Lord's day of this month. I have promised the brethren there to labor with them during the month of October.—R. B. Sanders.

Knoxville, Tenn., September 8.—At this writing I am assisting the Broadway Church in Knoxville in their third tent meeting this summer. Many people are hearing the truth for the first time. Much needs to be done here. The brethren are to be commended for their interest in doing mission work.—J. W. Brents.

Hamilton, Ala., September 10.—Eleven days here resulted in forty-six additions, making one hundred and three additions since my visit here last fall. The brethren are to enlarge their building. Brother W. G. Aldridge, of Glen Allen, directed the hymnal service. I am to begin at White Bluff, Tenn., Sunday, and from there I will go to Clincho, Va.—G. A. Dunn, Jr.

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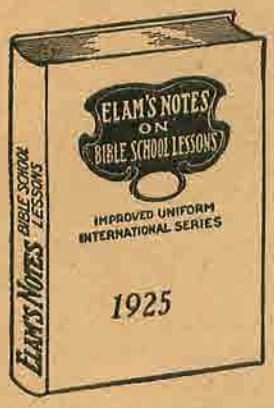

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OBITUARIES

RUMSEY.

Elizabeth P. Dobbs was born on April 27, 1849, in Calhoun County, Ala.; was married, to H. W. Rumsey, on November 7, 1865; and died on June 9, 1925. She is survived by six daughters, one son, and a number of grandchildren. She was buried in the Hayden graveyard, in Madison County, Ala., near where she had lived for many years. Her funeral was attended by a large concourse of relatives, friends, and neighbors. Funeral services were conducted by the writer. In early life she and her husband joined the Baptist Church, but later they learned "the way of the Lord more perfectly" and took their stand with the church of Christ, and were true to it until death.

R. N. MOODY.

WALDEN.

On Thursday morning, June 25, 1925, an angel came and took our darling baby boy, Dewey A. Walden. This dear one came on June 10, 1924. His stay was short—one year and fifteen days. While with us he was a shining sunbeam. We cannot see why his stay with us was so short. Surely Jesus needs him most to shine with other little ones in heaven. We miss him—yes, we miss him—but his sweet face no more we will see. The music of his voice is ringing over there; for I know he's singing with the angels as the harps begin to play. We loved this precious darling, but Jesus loved him best of all. Surely God knows best, for heaven is nearer and baby Dewey is waiting to welcome us home. Soon we will join him over there. MRS. CHARLES H. WALDEN.

HOGAN.

On Monday, May 4, 1925, at the home of his sister, in Louisville, Ky., the gentle spirit of Lonnie W. Hogan, son of Price and Ellen Hogan, winged its flight to that upper and better land seen only by faith. He was born on November 4, 1887. He obeyed the gospel in early life and was a faithful, devout Christian to the end. He was married to Gladys Isenberg, and to this union four boys were born. He was a true husband and a loving father. He leaves, to mourn his death, his wife, four little boys, his mother, one brother, three sisters, and a host of relatives and friends. The remains were laid away in Shady Grove Cemetery, at Cave City, Ky. Funeral services were conducted by Brother W. T. Dunagan, assisted by Brother Fitzhugh Duley. Lonnie will be sadly missed by all who knew him, and we sorrow at his passing, but not as those who have no hope.

ONE WHO LOVED HIM.

AIKEN.

James Hamilton Aiken, of Brownsville, Tenn., was born on May 20, 1846, and departed this life on March 30, 1925. He was united in marriage to Miss Ellen Johnson on April 4, 1872, and to this union seven children were born—two sons and five daughters. He leaves, to mourn his departure, a faithful wife, seven devoted children, ten grandchildren, one brother, and a host of friends. Funeral services were conducted by Brother Allen Phy in the presence of a large crowd of relatives and friends. Brother Aiken (Uncle Jim) obeyed the gospel on April 7, 1872, and remained a loyal Christian to the end. The Bible was his guide. He had been a subscriber to the Gospel Advocate since its beginning. For forty-five years he was a devoted minister of the gospel. The congregation at Cliff Creek has lost one of its most faithful and loyal preachers. He labored with the congregation at Cloverport, Tenn., for eighteen years. He leaves to his children a rich legacy, more precious than rubies or gold—the memory of a father who was a faithful servant of God. May God's richest blessings rest upon the loved ones, and may they realize that God is the only source of comfort and consolation.

MRS. CHARLES WALDEN.

TRIGG.

Relatives, friends, and acquaintances were indeed shocked and made sad when the news reached here that Grandpa Trigg had died suddenly at Littlefield, Texas, to which place he had only recently moved, having for the past several years been living at Jonah, where he was in business. John Buchanan Trigg was born on January 15, 1856, at Diana, Tenn., and died on June 13, 1925, at Littlefield, Texas. On February 8, 1877, he was married to Miss Mary F. Collins, and to this union was born one daughter, Mrs. H. J. Pierce, who, with seven children and his wife, survives, and all were present at the funeral, save one granddaughter who resides at Littlefield. Grandpa obeyed the gospel thirty-six years ago and was a devout member of the church of Christ. He spent thirty-five years as a preacher of the gospel, the past twelve years being with the church at Jonah. The body was brought to Weir, Texas, and funeral services were held at the Jonah Church, conducted by Brother Thomas E. Milholland, minister of the church of Christ at Bartlett. Interment was made in the Weir cemetery. Grandpa had a wide circle of friends and was loved by all who knew him, which fact was plainly evident by the great number who were present at the funeral to pay their last respects to him. Darling grandpa, how we miss him!

MARTHA PIERCE.

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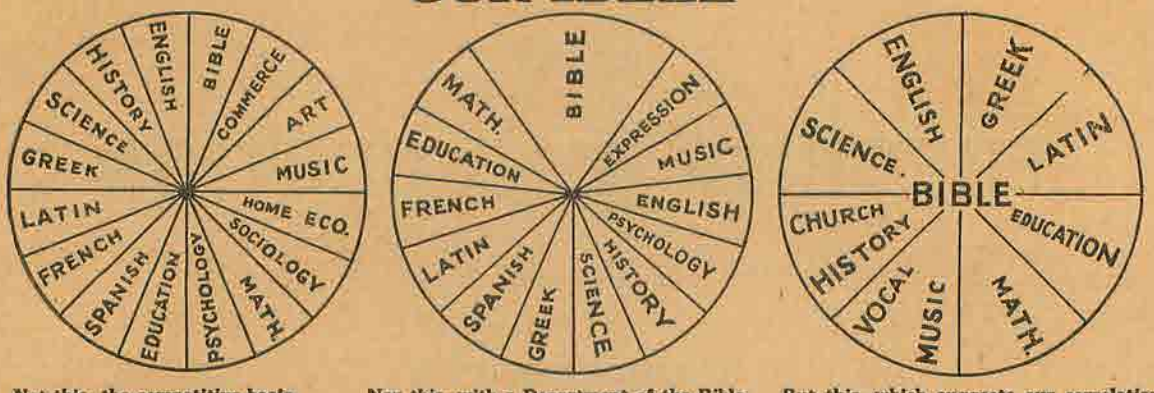

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From the Brethren

Albertville, Ala., September 4.—On the second Lord's day in August I began with the church at Big Creek, in Giles County, Tenn., and continued eight days, with seven additions. Brother J. H. Horton, of Dickson, Tenn., closed an eight-days' meeting with the church at Albertville on August 30, with nine additions.—R. N. Moody.

Vernon, Texas, September 7.—Gospel Advocate readers will note that my address has been changed from Bartlett, Texas, to Vernon, Texas. I have just closed a good meeting at Rochester with thirty additions, most of them by baptism. Ben M. Taylor was song leader. I will begin at New Hope, Ala., next Lord's day.—Thomas E. Milholland.

St. Louis, Mo., September 11.—We have had several additions at the corner of Spring and Blaine Streets, this city, since our last report to the Gospel Advocate. Our new house at the corner of Perdue and Caseville Streets, East St. Louis, Ill., will be open for services on September 20, at 3 P.M. Take Rosemont car, walk one block east from the end of the line.—J. D. Boyer.

Tuscumbia, Ala., September 8.—After an absence of seven weeks from the field, caused by trying to erect the pole of a tent for a protracted meeting I was to hold, in which I received fractures of the left shoulder, also dislocation of the shoulder, I am now slowly improving, and hope to be normal again in about five or six weeks. I preached at Piney Grove on September 6, at 11 A.M., for the first time since the accident. I cannot use my left arm and hand to any advantage at the present time. I had to cancel all my meetings on account of the accident.—J. H. Morris.

Walnut Grove, Tenn., September 12.—The church of Christ in the east part of Lauderdale County, Ala., has enjoyed the increase of her membership this year more, perhaps, than for many years. Brother J. H. Horton held our meeting in Rogersville, with nine added. Brother J. H. Stone held a short meeting at Oliver, with twenty added. Brother J. Clifford Murphy held an eight-days' meeting at Romine Schoolhouse, with about fifty additions. We had one baptism at Rogersville prior to the meeting. Rogersville, Oliver, and Romine Schoolhouse are within about three miles of each other, and there is a congregation at each place. I am now in a mission meeting at Walnut Grove, in Hardin County, with one baptism to date. A man of the world heard me preach a few sermons recently and invited me into his home, with the request that I make my home with him and hold a few-days' meeting. I accepted, and so I am here. The meeting will continue about eight days. This meeting, as well as two other mission meetings this year, will be largely at my own expense. I go from here to Valley View, near Athens, Ala., September 17, for a few-days' meeting. Pray for me.—W. M. Behel.

Newark, Ark., September 14.—Our meeting at this place closed yesterday morning, having continued fifteen days. The meeting was more than we really expected. There were ten baptisms and two restorations and much other good accomplished in various ways. After closing at Newark, we moved out into the country about five or six miles and began a meeting at night. There were two confessions the first service. The weather has been very dry and hot, but the drought here has been broken by frequent rains for the past four days. We are hopeful of a good meeting here if the rains do not interfere too much with the attendance. I shall probably be here two weeks. My next meeting will be at Westmoreland, Tenn., beginning on the first Sunday in October. After that I shall go to Pleasant Hill, near Nashville, for a meeting. The gospel seems more effective than for some time. There were from four hundred to five hundred people by actual count who attended the Newark meeting, and the crowd was estimated at one thousand several times, and the very best of order and attention prevailed. Many are disgusted with a mixture of worldliness and religion and are honestly inquiring for the "old paths." Let us point them to "the Way,"

that they may walk therein and be saved, and we be not lost.—Andy T. Ritchie.

Fort Worth, Texas, September 1.—I preached four sermons one mile south of Jarrell, Texas, with five confessions and baptisms. This was a new field where the gospel had never been preached before to members of my race.—T. H. Merchant.

Mineral Wells, Texas, September 1.—On August 23 I preached for the church of Christ at Millsap, Texas. On August 26 I united in matrimony Brother L. C. Byrd and Sister Charlie Belle Peters, both of Millsap. These young people are of high standing in their community, active workers in the church of Christ, and we bespeak for them a prosperous future. Last Lord's day I preached for my home congregation, and had a good hearing.—T. P. Burt.

Springfield, Tenn., September 8.—Beginning on July 29, I engaged W. D. McCoy, a Missionary Baptist preacher, in a four-days' debate at New Site, Miss. Following the debate I conducted a five-days' meeting, and baptized ten precious souls into Christ. Of these, six were Baptists, and one a Baptist preacher's son. I closed an eight-days' meeting at Locust, one mile from Bradford, Tenn., August 15, with nine additions. Upon leaving Bradford, I drove to Greenbrier, Tenn., where Brethren C. E. Coleman and O. H. Tallman had a wonderful meeting started. Twenty-three noble souls took their stand for the Lord during the meeting. The brethren here have a mind to work. Our meeting at Springfield is eight days old, with good interest and large crowds. The Gospel Advocate should be in every home.—W. Wilford Heflin.

Mount Pleasant, Texas, September 14.—Since last report I have assisted the brethrne in three meetings. First, at Cooper's Chapel, five miles from home. This meeting resulted in three baptisms. The next meeting was at old Friendship Church, better known as Hollingsworth Chapel, four miles north of Hughes Springs, Texas. There had been no church organization here in more than twenty years. Brother T. R. Burnett held a meeting here forty-seven years ago and baptized quite a number. Thirty-five years ago Brother Ephraim Smith baptized a few more. These had died, moved away, and quit, until there was nothing left to work on. However, I baptized five persons and gathered up the fragments of other days, and left a working body of fine people, numbering about twenty souls. One incident took place in this meeting, or rather after it closed, that does not often occur. One fine man who had attended the meeting throughout, taking a great interest in it, but apparently unmoved, drove me home in his car. We talked of the meeting on the way. At last we came to a large lake, known as the "Club Lake," near Omaha. Stopping his car at the lake to admire the water, he turned to me and said: "What a beautiful place! If you will, we will go down into the lake, and you may baptize me." With joy I told him I would. We waded out into the water, and, after taking his confession, with none to witness but God, I buried him in baptism, and we both went on our way rejoicing. Brethren, pray for me.—Ed S. Duncan.

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"AND GAVE HIM TO BE HEAD OVER ALL THINGS TO THE CHURCH."

BY JOHN R. CROWDER.

I wonder if preachers of the church of Christ and other members of the body of Christ believe we are complete in Christ.

So many Christians, including a great many preachers, are joining the Ku-Klux Klan and other secret orders that it seems they do not believe they are complete in Christ. I know one preacher, who is a good friend of mine, that was once opposed to secret orders, but is now a member of the Klan. I am sure he is not a member of that order because he can do more real good through it than he could through the church, giving God the glory. He surely would not join a hooded order in order to let his light shine and to be in better company than the people of God. This preacher attended a Klan meeting in the town in which he lives one Wednesday night in preference to going to prayer meeting. When preachers or other members of the church affiliate with secret orders and attend their meetings instead of the church services, it seems to me they are getting in a sad condition.

The besetting sin with the church to-day is a lack of faith in the word of God and a desire to be like "other nations"—the world.

Why don't we spend our money, time, and influence in building up the church of the living God? Of course the reason is that some think more of the pleasures and friendship of the world than they do of the cause of Christ. Preachers who belong to something more than the church should never refer to the following scriptures in their preaching, as they are not practicing what they preach: "For in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power." (Col. 2: 9, 10.) "Be not unequally yoked with unbelievers: for what . . . portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them [unbelievers], and be ye separate, saith the Lord, and touch no unclean thing: and I will receive you." (2 Cor. 6: 14-17.) The Lord has promised to receive us on condition that we come out from among unbelievers, and all know very well that secret orders have some unbelievers in them. "And be not fashioned according to this world." (Rom. 12: 2.) What is there peculiar about the life of those

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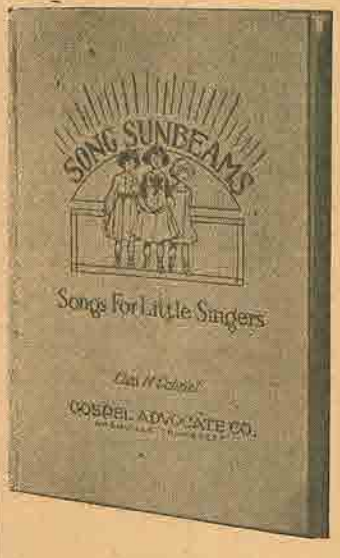

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who join every worldly order, or any order that they know is mostly composed of unbelievers? "No soldier on service entangleth himself in the affairs of this life." (2 Tim. 2: 4.) What about the oath? "But I say unto you, Swear not at all." (Matt. 5: 34.) James also makes about the same statement. (See James 5: 12.) "Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) No doubt all secret orders do some good; but, as they are of the world, no church member should belong to them. Now, knowing that fraternal societies are of the world, we cannot afford to be yoked up with them. "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men?" (Col. 2: 20, 22.) "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) Some say that conditions are such that we need the Ku-Klux Klan. Well, my way of looking at it from a Christian duty is that if anything good is to be done, it cannot be too good to be done through the church. Work done through societies may help people of the world and be good in that sense, but it cannot be done in that way scripturally by Christians. The word of God instructs a Christian unto every good work. Therefore, if a Christian does work, it must be done in the church, where the Word instructs it to be done, or it cannot be a good work for the Christian. Of course, when I say "in the church," I have no reference to the meetinghouse, but to the body of Christ. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) If we are Christians, we are bought with a price, and let us while it is day work for the cause of the One who bought us with his blood. "The night cometh, when no man can work." (John 9: 4.) "Unto him be the glory in the church [not *a* church or society] and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 21.)

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From the Brethren

Santa Rosa, Cal., September 1.—On Sunday, August 16, Brother Benson spoke at the morning service. He told of his proposed work in China and of the conditions there—how those people by thousands are literally begging to be taught the religion of the Christ. Brother and Sister Benson made a very favorable impression upon the minds and hearts of the people of Santa Rosa. They are young people of unusual ability and are devoted to the work they have undertaken. I believe they are well fitted for this work. Brother Benson spoke at Graton on Sunday night. On Tuesday, August 18, at high noon, the steamer "Siberia Maru" moved out from the port of San Francisco bearing five missionaries to the far-away Orient, leaving behind friends and loved ones and native soil, on a mission of love. As the vessel was leaving, hundreds of long paper ribbons bound friends on board to friends on the shore. These fragile ties had to break, but the hearts of Christians should be bound together by ties stronger than can be made of any material substance. Will we allow these ties to weaken and break as did the thin paper ones? Is it well pleasing to the Heavenly Father for me to live in ease and plenty, even if I am able and have earned this living honestly, seeing my brother is in need while devoting his time to teaching the gospel and to good works?—Felix G. Owen.

Union, S. C., September 7.—Our tent meeting came to a close last night. We had good crowds and interest from the beginning. About the first of the meeting I was asked to teach what the Bible says about the impossibility of falling from grace. I told the crowd that we had in the audience supporters of both doctrines, and for them to get all the scriptures that they could find supporting their side of the subject and hand it in to me, and I would play neutral for the time being and develop both sides if we could not get another preacher to come out. Last Saturday night was set for the subject, and a large crowd was out and the interest was fine. The supporters of "can't fall" handed in about a dozen references, and the other side about fifty. During the service several questions were asked, and several asked for Bible readings at different times. We have had several calls for the scriptures used, with some of the arguments made; so we will have out a tract covering a part of it within a few days. We want to place this tract in many homes in this town and country. One fine young man was baptized Sunday, and we feel sure that several others will be with us within a short time. Brother Mosley was with us during the meeting and rendered help and assistance in many ways. He preached one night on why we do not use instruments of music in the worship, and I feel sure that it was not any trouble for people to know why we sing and do not play. His arguments were clear and convincing. I plan to be with the brethren at Marshall, N. C., for a short meeting, beginning next week.—Thomas H. Burton.

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Gospel Advocate

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YOUR ATTENTION, PLEASE.

There is much need for more earnest work in the Master's vineyard. The people should be aroused to a sense of their duties and responsibilities. So many act as though there were no such thing as sin in the world. Christians should be more in earnest and should use every possible means to convict the world of sin.

The press wields a wonderful influence for either good or evil. It is a mistake not to circulate literature which has an elevating and uplifting influence. Those papers which teach the word of God in its simplicity should have a wide circulation. Judging from the increase in the circulation of our literature and the Gospel Advocate, Christians are appreciating this fact. There has been a decided increase in all our publications. Many new names have recently been added to the list of subscribers to the Gospel Advocate, and very few old subscribers have discontinued their subscriptions. This is as it should be. But we are anxious to greatly increase the number of new subscribers. The expense of publishing a first-class weekly religious journal is very great; so, of necessity, we must increase our receipts. The main consideration, however, is that Christians really need a first-class paper to help them in the dissemination of the gospel. We are counting on the hearty coöperation of all lovers of the truth in the work of increasing the circulation of the Gospel Advocate.

Look at the little yellow label on your paper, and if you are in arrears, kindly renew your subscription at once.

For the encouragement of our workers we are making the following offers:

1. Send us one new subscriber for one year, accompanied by $3, and we will give you a first-class fountain pen.

2. Send us two new subscribers at the regular subscription price of $2 each, and we will give you the fountain pen.

3. Send us eight yearly subscribers to the Gospel Advocate, accompanied by sixteen dollars, and we will send you "Nelson's Complete Concordance to the American Standard Bible." Four of the eight subscribers may be renewals if preferred by the agent.

Go to work at once. People are hungering for good papers. The world needs the gospel of Christ. Let us be active and faithful in giving it to them.

Use the subscription blank, write names and addresses plainly, and indicate whether new subscribers or renewals.

PUBLISHERS GOSPEL ADVOCATE.

CURRENT COMMENT

By JAMES A. ALLEN

Bishop Warren A. Candler, anent the frightful controversy that is raging among our Methodist friends on the subject of unification, declares that writers on his side of the question are being shut out of certain papers, thus:

Notwithstanding certain of the papers of the church have steadily refused to open their columns to any argument against the plan (unification) or expositions of it which did not agree with the position taken in its favor by the editors of those papers. Hence, from the ministers and members of the church within the limits of the Annual Conferences served by those papers have been withheld full and fair discussion of the subject.

The Methodist Advocate, Nashville, Tenn., promptly contends that its columns have always been open and calls on the Bishop to "name the paper" whose columns have been closed.

Many of our readers are familiar with this debate. It is rocking the Methodist Church to its very foundation. In many ways it has been an eye opener to us. Many of our Methodist preacher friends have posed as being too sanctimonious to enter the lists and prove their doctrine before an audience. When called upon to defend the practice of sprinkling babies or of substituting sprinkling for baptism, they have sweetly declined on the ground that they do not believe in debates; and yet these same men are now in the midst of the fray, debating with main strength and might, and that, too, with their own brethren. We remind them that, in the future, they are estopped from claiming that they do not believe in debates.

While the Christian people are taking no part in this private war among the Methodists, still, when the Bishop introduces the matter of being shut out of "certain of the papers," he suggests a subject with which they are experimentally familiar. It would be interesting, as well as amazing, to hear Christians "name the paper" that refuses to print the gospel as the apostles of Jesus Christ preached it. If we were asked to "name the paper" that refuses to tell sinners what the Holy Spirit, speaking through inspired men, commands them to do to be saved, we would reluctantly be compelled to commence by "naming" the much-esteemed Methodist Advocate.

The columns of few papers are open to the truth as it was preached by holy men of God in New Testament times. Error and falsehood are played up and headlined; things frivolous and fastidious, even to the point of being silly, are given the right of way; but the things upon which Jesus predicated the salvation of "every creature" are rigidly and positively *tabooed*.

Our great dailies are almost as bad. A brutal crime, committed by some brutal member of the riffraff, is sensationally spread out on the first page as a choice morsel for the public. If some scoundrel corrupts his neighbor's wife or outrages his daughter, it is given unlimited space. But if some good man writes an article telling sinners what to do to be saved, and telling them nothing but what he can read word for word in God's own Book, it is

straightway railroaded to the wastebasket. This kind of thing is a disgrace to civilized people. But "name the paper!" Ah, sir, we take one fell swoop and "name" them all! Only papers published by Christians publish both sides of every question.

☼ ☼ ☼

The World Evangel, Eugene, Oregon, says:

Recently the Roman Catholics of Cana of Galilee burned the Word of God which had been given to village boys by Protestant evangelists. And this happened in the town where Jesus performed his first miracle. And it happened in 1925. Latin countries are in as great need of the gospel as the heathen lands.

It is a sad commentary on the depth of degradation to which humanity has sunk that Roman Catholics should burn the Word of God. But it is also a bad indication for the future, along the same lines, that others are coming right along behind the Catholics. Many Protestants of various sects and parties are busy blue-penciling the Bible; *and those who blue-pencil the Bible to-day will burn it to-morrow.*

No one can accuse the Catholics of having any love for Bible reading. The least that can be said is that the priest would much prefer that his parishioners let it alone. Certainly, the less they know of the Bible, the more respect they will have for pope and priest; and this is the *grand desideratum* with "the powers that be" at the Vatican.

But others care almost as little for the reading of the Bible, either publicly or privately, as our good Catholic friends. There are prominent Protestant ministers in this town who would consider it a calamity to have the attention of the general public called to the plain teaching of certain passages of Scripture; *and they have never, and will never, unless they are converted, read these Scriptures from their pulpits.*

And these Scriptures, that are so perfectly excommunicated from fashionable churches, are the Scriptures that *tell lost and dying men and women what the Spirit of* God, speaking through inspired men, directs them to do to be saved! The Gospel Advocate is endeavoring to awaken the public to the true situation in this matter.

GOOD BOOKS.

Many splendid books are published and handled at our store. Good religious books should be kept in every home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books into your library. Here is a list that should be in every home. How many of them have you?

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"Eunice Loyd," by R. R. Moody.
"Bible Readings," by Isaac Errett.
"The Glorious Gospel," by Adcock.
"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
"Letters and Sermons of T. B. Larimore."
"Travels in Bible Lands," by A. T. Ritchie.
"Seventy Years in Dixie," by F. D. Srygley.
"Larimore and His Boys," by F. D. Srygley.
"The Profitable Word," writings of J. C. McQuiddy.
"Hardeman's Tabernacle Sermons," by N. B. Hardeman.
"Nelson's Complete Concordance," by M. C. Hazard, Ph.D.

Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

OUR CONTRIBUTORS

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

The meeting at Oak Ridge began on the fourth Lord's day in August and closed on the night of the fifth Lord's day. One was baptized and three were restored to fellowship. I hope some good was done otherwise, but do not know. *A few of the members said they were benefited* by the preaching, while many never said anything about the preaching and but very little about the meeting. So that leaves the matter for the preacher to guess at, and oftentimes his guesses are wrong.

I notice in the religious papers a great deal is being written about preachers. Some are good, some better, and some best; while some are bad, some are worse, and some are worst. I have met many preachers since I began to preach. I have known some of them to go wrong. The public is more ready to condemn a wrong done by a preacher than when done by one not a preacher. The public expects more of the preacher than of others, which is right. The preacher should not only teach by precept, but by example. He claims to be able to teach others their duty; then he should be able to live what he teaches others. Of all the preachers I have met, I find that all of them are human beings—just flesh and blood like other folks. The preacher has more temptations to overcome than others do. The devil knows the weakness of the preacher, and works hard on that weakness to cause the preacher to fall. Preachers, like other folks, do wrong; and fortunately for preachers that do wrong, as well as other folks, the dear, good Lord has given a remedy—repentance, confession, and prayer. Repentance does not, cannot, wholly undo the wrong, but it cuts us off from it and gives a new start. David said: "For I know my transgressions; and *my sin is ever before me.*" *The preacher may know* that God has forgiven him of his wrong, but he can never forget it. Neither will the public ever forget it. Like his shadow, it follows him wherever he goes. When the preacher does wrong, God's remedy is the only one for him; and when he repents, confesses his wrong, and asks the forgiveness of God and the church, he has done all that God requires of him. When he does that, God requires the rest of us to forgive him; and unless we do, God will not forgive us. Just now I cannot recall any preacher that I have ever met but what I have heard some criticism by others. The faultless preacher is hard to find, but the worst fault of all is an unforgiving spirit.

The congregation at Mount Hermon, Ky., has sent to the Tiptonville brethren twenty-one dollars and twenty cents; also, the congregation at Dickson sent ten dollars. Brother R. C. White had previously sent ten dollars, and a Sister Hayes one dollar. Here is an opportunity for the brethren to have fellowship in a needed and worthy cause. If each congregation in West Tennessee will give one Sunday's gasoline bill, the meetinghouse will soon be paid for. What do you say, brethren? Will you invest in the Lord's work? I assure you the property will be protected from all innovations or departures from the teaching of God's word—a safe, secure, and good investment. They are very thankful for the help received, but need more help. When this house is paid for, then the fight will begin to establish a congregation in the county seat of Lake County.

The Lord willing, I am to begin a meeting in Kentucky Bend on the third Lord's day in this month. Pray for us. Since I started the congregation there last fall, the "digressives" have already come on the ground to cause division. If they would only meet us in the open, the trouble would soon end, but this they will not do.

"HE THAT DOETH THE WILL."

BY JAMES E. CHESSOR.

"THEY SAY, AND DO NOT."

"And let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6: 9.)

We have seen that knowledge and emotion are not adequate to do well in Christ. They are essential, but they are not enough. Neither is *professing* sufficient. Professing is not doing. The Pharisees were of the sort that profess, and do not. Jesus arraigned them because they were lavish of professions, but barren of good works. They knew the law of Moses (or could have known it), but they failed to live up to it, and even went so far as to make it void by their traditions. They sat on Moses' seat, said Jesus, as expounders of the law, and they taught much that was good. And so long as they taught truth, the truth could be accepted from them for truth's sake. "All things therefore whatsoever they bid you, these do and observe." We can accept truth from any source.

"But do not ye after their works." A strange situation, indeed! Do as they say, but do not as they do! Why? "For they say, and do not." They made great professions of zeal and correctness, but belied their professions by heartlessness, hypocrisy, inertia, arrogance. No wonder the Savior turned upon these "whited sepulchers," this "generation of vipers," these hypocritical pretenders, in one of the strongest philippics of all literature. "Woe unto you, scribes and Pharisees, hypocrites!" "Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity!"

The world is heartily sick of a "do-as-I-say" religion. "Be ye imitators of me," said Paul, "even as I also am of Christ." There is nothing wrong with professions, if we live up to them. But, after all, "actions speak louder than words," and cannot be denied or gainsaid. "What shall we do to these men [Peter and John]? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it." "They took knowledge of them, that they had been with Jesus." So, too, with us, if we bear fruit, and not profess merely. Words count for little; actions startle the world. Let us profess, and then be swift to do. Only thus can we accomplish the work given us to do. For as words without thoughts never go to heaven, so also words without deeds never reach anywhere in the moral universe. "How can I hear what you say," said Emerson, "when what you are is dinning in my ears?"

THE FUTILITY OF GOOD INTENTIONS.

Lastly, *resolving* is not doing. Good resolutions are not enough. Many a soul has died in sin and without hope because of failing to carry out a good intention. Indeed, there was never a sinner that deliberately resolved to be lost; but they procrastinate, and, like trembling Felix, defer to a more convenient season, which never comes; and, like Felix, they perish when least expecting it. Legend says that the profligate monarch was engulfed in the destruction of Pompeii, godless and wicked to the last.

Surely, "the way to hell is paved with good intentions." Every sinner fully expects to reform and be saved before it is too late. Christians, too, are ever resolving to be better servants, purer, cleaner, and to do more for the Lord; but too often they fail to do according to the intent of the heart. Good resolutions are always in order, and they should come more often than at New Year's or during a protracted meeting; but they can avail nothing while dormant. To profit anything, they must eventuate in more abundant service.

We must will—resolve—to do God's will in order to properly understand his will. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." And knowing God's will, we must do it in order to enter into the kingdom of heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." We must resolve to do his will, and then do it. Very simple is this teaching. To do well, we must learn what to do, feel sincerely the need of doing it, resolve to do it, then arise and attend to it. "But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south. . . . *And he arose and went.*" "And now *why tarriest thou?* arise, and be baptized, and wash away thy sins, calling upon his name." "And he took them the *same hour of the night*, and washed their stripes; and was baptized, he and all his, *immediately.*" The will of God, whether to alien or Christian, does not admit of delay. Good intentions cannot make up for good deeds.

But Christians too often impoverish their spirituality by irresolution, indecision, feebleness of purpose, wavering. The remedy is to essay something for the Lord, trusting him to make their strength proportionate to the given task. But because of feeble energy, their faltering, reluctant spirit, their weariness in well-doing, they fail sadly. Not a few drift back to the weak and beggarly elements of the world. What is worse, they make other men question the reality and value of religion and turn away from it in cool neglect.

THE DIVINE EMPHASIS OF "DO."

It is interesting to note the emphasis of "do" in the Bible. It looks as if there were something in the "do-religion," much as it is ridiculed. Let us see.

Note, first, that alien sinners must do something to be saved in Christ. The Pentecostians, convicted of sin, cried out: "What shall we *do?*" Saul of Tarsus, stricken by the supernatural light, asked: "Lord, what wilt thou have me to *do?*" The Philippian jailer, sore frightened by the earthquake, inquired: "What must I *do* to be saved?" All these penitents were told by the inspired preacher what to do, and each one did what he was commanded to do. They believed on the Lord Jesus Christ, repented of their sins, and were baptized for the remission of sins. Thus it was that at the end of their obedience they were made free from sin and became the servants of righteousness.

But in these articles I am trying to emphasize the obligation of Christians to do well in Christ. They are encouraged in the Philippian letter to *work out* their own salvation with fear and trembling. It is said of Jesus, their Exemplar, that he "went about *doing good.*" Pure religion is doing good deeds in accordance with God's will. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." The wise man is he that heareth the sayings of Jesus, and *doeth* them; he builds on the rock. The foolish man is he that heareth the sayings of Jesus, but doeth them *not;* he builds on the sand.

Let the alien know that he cannot do well in sin. Let the Christian be encouraged by the assurance that the plaudit, "Well done!" shall be for the faithful servant when the Lord returns. Let him know that, if he is steadfast in well-doing, the reward will be eternal life. "Who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life." Let him not, therefore, be weary in well-doing, knowing that "in due season we shall reap, if we faint not."

"Uncle Minor's Stories" is a very interesting book, and is pleasing to both young and old. It is handsomely illustrated. Price, $1.50, postpaid.

COMMENTARY ON FIRST CORINTHIANS. No. 23.

BY C. E. W. DORRIS.

Chapter V.

WHOREDOM. (Verses 1-5.)

Verse 1. *It is reported commonly* [" *actually reported,*" *A. R. V.*] *that there is fornication among you.* Paul now introduces a second sin in the church at Corinth. Up to this time he had been dealing with the sin of division, but now he begins with the sin of whoredom. The messengers from Corinth, as well as those of the house of Chloe, had informed him that one of the brethren was cohabiting with his father's wife. In this chapter Paul reproves the whole church at Corinth for tolerating a species of whoredom which was abhorred even by the heathens. At this time the sin of licentiousness was one of the besetting sins of the Gentiles. Purity of life was almost unknown. So far was unchastity from being held in disrepute that temples were everywhere dedicated to Aphrodite (Venus), and in Corinth at the time Paul wrote stood one with a thousand priestesses, harlots, a gigantic brothel in the name of religion. No wonder, then, it required much time to cleanse the church, formed of converts from these heathens, from impurity. *As is not so much as named among the Gentiles.* There was in the church a sin that the unconverted Gentiles would not tolerate—that of one cohabiting with his father's wife, his stepmother. *That one should have his father's wife.* The woman with whom this sin was committed was not the guilty person's mother, but his stepmother; a sort of sin which was condemned by the Greeks and Romans. Commentators and critics have found difficulties in this statement. One part of the case is clear, that a man who was a member of the church had illegal connections with his father's wife. But the difficulty is, was the father dead or alive? The opinion of some is that he was alive, and they think that to this Paul refers in 2 Cor. 7: 12, where, speaking of the person who did the wrong, he introduces also him who had suffered the wrong, which must mean the father, and the father then alive. Some think that the son in question had married the wife of his deceased father—not his own mother, but stepmother, then a widow. I am inclined to the idea that the father was living at the time the son committed the crime. Note: (1) The person or the people blamed. The famous church of Corinth has fornication—nay, incest—charged upon her. Heinous sins may creep into the best and purest churches, yet this does not unchurch them; nor should true Christians immediately separate from the communion of a church because heinous sins and scandalous offenses are found in it. They should remain with it a reasonable length of time and try to bring about a reformation of life before separating from it. But if no change of life can be wrought within a reasonable time, then the true part of the church should separate itself from the corrupt part. The church at Corinth was a true church, although erroneous principles and scandalous practices were found among the members. All members of a church do not have to be faithful in order for it to be a true church; for if it did, there could be found but few, if any, true churches. A few brethren at Corinth were faithful. (2) The crime charged upon them—namely, that fornication was found among them; yea, the highest degree of fornication—to wit, incest. By the general name of fornication all uncleanness is forbidden, all unlawful conjunctions and sinful mixtures are condemned. By incest is to be understood the uncleanness of a person with some near relation, as a mother, a sister, etc. (3) The crime of incest is not barely expressed, but amplified and aggravated by its heincusness—such as was " not so much as named among the Gentiles." Not that many of the more brutish Gentiles were not guilty of this sin, but the more civilized among the Gentiles did by the light of nature detest and abhor it, condemn and forbid it. How sad it is that what is not so much as named among the heathens should be practiced among Christians! Whereas such sins ought not to be so much as named among Christians, which are practiced among the heathens. (4) The notoriousness of the crime—namely, " it is commonly reported." The fame, or rather the infamy of the fact, spread far and near. The sin became so public that it could not be colored, much less concealed. All sin is a work of darkness. When both shame and fear are cast off, sin has a hard forehead, a brazen brow.

2. *Ye are puffed up.* Instead of being humiliated and withdrawing fellowship from the guilty party who brought such a disgrace into the church, they were puffed up and full of strife and contention relative to their parties and favorite teachers and neglected the discipline of the church. Had they considered the greatness of this crime in the true spirit, they would have rather mourned and put away this transgressor from their fellowship. It is remarkable that neither here nor in any of the passages where this affair is spoken of the woman, who was the other party to the crime, is not once mentioned. The church is not ordered to deal with her. The reason is, she was a heathen, an unbeliever, consequently not subject to the discipline of the church. *Have not rather mourned.* Instead of being puffed up, they should have mourned and humbled themselves before the throne of grace. *Might be taken away from among you.* At the time of humble mourning they should have expelled the guilty party from their fellowship by the means of church discipline. Observe: (1) The fault charged upon the church. They did not censure this offender; therefore, Paul censures them. The tolerating of scandalous sins in particular members of churches is a thing very displeasing to God. (2) As they did not censure the offender, so neither did they mourn for the offense, as they should and ought to have done. Note that the fall of particular members of churches is a just cause of mourning to the whole church; because, as members of the same body, we should sympathize with one another. (3) The cause of both why they did neither censure the offender nor mourn for the offense—namely, " they were puffed up," partly with pride of their own gifts and partly with vainglory on account of their admired teachers. This pride hindered their sorrow. A proud man is seldom a compassionate man. True humility will teach us to lament and bewail others' frailty. The Corinthians, being puffed up with pride, were so far from their compassionate mourning over this incestuous person that they rather rejoiced at it and exulted over that party to whom he belonged. To rejoice at the downfall of others, either by sin or by affliction, is forbidden by the Spirit of Christ.

THE BIBLE AND NEW TESTAMENT FUND.

BY S. F. MORROW.

I am glad to say that the Testaments which we have been writing about have been received at the office of the Gospel Advocate. All who have seen them seem to be well pleased and surprised at the low price the American Bible Society made us on these books. As stated in other articles, these prices are made possible only by gifts from good people who want the word of God placed in every home, both rich and poor, that all may know of the goodness and mercy of our God.

We are receiving much encouragement from those who are interested in the salvation of souls. Some are sending checks. We hope many will do this. All gifts will be acknowledged through the Gospel Advocate. Some are promising to give annually as long as they live or are able to pay. We have little fear of a man who is willing to give this way. " But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bounti-

fully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 6, 7.) "If God is for us, who is against us?" (Rom. 8: 31.) All who have ordered books will receive them soon. If not, they should let us know.

I have had ten thousand slips printed giving the proper division of the word. You will find one pasted in each book. As you give them out or sell them, call attention to this slip. You will be surprised to see how most people will appreciate the proper division of the word. I tell the people if they will read the New Testament carefully and prayerfully, desiring to know what the will of the Lord is. all can know his will, both great and small, and will not have to ask priest or preacher as to the plan of salvation or our Christian duty after we are born into the family or church of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15.) Here is what is on the little slip:

PROPER DIVISION OF THE WORD.

The first four books of the New Testament are designed to present the evidences, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The fifth book, Acts of Apostles, tells those who believe in Jesus how to become Christians. In this Book the Holy Spirit, speaking through inspired men, answers the question: "Sirs, what must I do to be saved?"

From Romans to Jude are letters to Christians and churches telling them how to live the Christian life and to conduct the work and worship of the church.

Revelation, the last book in the New Testament, tells the faithful Christian about his future home in "a new heaven and a new earth."

Forty years ago a proper division of the word was taught by almost all our preachers. Brethren, it is still in the Bood. Why not teach it?" "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) Let us all awake to our Christian duty and put a Bible or a New Testament into the hands of ten thousand poor souls who are perishing daily for the bread of life by January 1, 1926. Make all checks payable to the Gospel Advocate Company, stating that they are for the Bible and New Testament fund.

DR. CRANE'S ARGUMENT AGAINST ARGUMENT.

BY A. M'GARY.

Dr. Frank Crane sometimes writes some sensible and good things, but at other times delivers himself of as rank tomfoolery as ever came out of the mouth of the starkest idiot.

His recent deliverance under the heading, "The Defenders of the Faith," contains a lot of as arrant nonsense, badly tainted with the ill-concealed breath of skepticism, as any foolhardy infidel ever belched out.

He says: "Mr. Bryan died in the midst of faithfully defending the faith that was in him. It was a splendid struggle, but useless. He was one of a long line of those who have thought it was up to them to defend the faith." Then, going on, he said: "The trouble is that the faith is a hidden thing, dwelling in the minds of the commons. It is like a lump of leaven growing secretly. It is not helped by those who take the sword in hand to fight for it. It is not hindered by those who take up arrows against it." As to the former, it depends upon what kind of a "sword" they use. If it is "the sword of the Spirit, which is the word of God," it is "helpful," Dr. Crane to the contrary notwithstanding.

Dr. Crane is mistaken in telling us what the "trouble is." The real "trouble" with him is that he doesn't know what he is talking about when he talks about "the faith;" for what he says about it is positive evidence that it is an utter stranger to him—that he would not know it from "the doctrines of devils," if he should meet it face to face in the middle of the road!

He says: "We are here but a little while, and we need some notion in our minds as to the future state." This shows what a rank stranger the faith of Christ—the faith he once for all delivered to the saints—the faith the Holy Spirit, through Jude, exhorted Christians to "earnestly contend for"—is to Dr. Crane. He vainly imagines that it is a mere sectarianized "notion."

Further on in his silly romancing he says: "No man was ever convinced by argument." This is certainly a very wild and extravagant asseveration for a would-be ecclesiastical philosopher to make. Does he entertain the "notion" that Christ nor Paul nor any apostle nor Luther nor "Mr. Bryan" ever "convinced" one soul "by argument?" This is not meaning that either Luther or Bryan were wholly right as to "the faith" in their "arguments." But they both "argued" for much truth, and I dare say they both "convinced" thousands! Even "argument" for erroneous sectarian "notions" have "convinced" multiplied millions into such soul-wrecking "notions." I dare say that Dr. Crane, while he was playing the game of sectarian theologian, "convinced" not a few by the false "arguments" he then delivered for so much per.

I wonder if he doesn't indulge in some hope of "convincing" some one that "argument" is "useless" by his "argument" against "argument!"

D. F. Draper, of Fort Worth, Texas, was in the Gospel Advocate office last week. Brother Draper was on his way to Gallatin, Tenn., for a meeting.

H. C. Shoulders, Bowling Green, Ky., Route 4, September 23: "I began a meeting at Liberty, near Granville, Tenn., September 14, which continued for seven days. Fifteen persons were baptized into Christ and one was restored to the fellowship of the congregation."

R. A. Craig, Lynnville, Ky., September 22: "Our meeting at Lynnville, Ky., began with good interest, and I feel sure we will accomplish much good. The work at Shelbyville is moving along with fine interest. We expect to begin a meeting in Frankfort sometime in October."

M. Keeble, Paducah, Ky., September 23: "The baptismal suit came yesterday, and I am very thankful to you. I am in a fine meeting; and although we are having some rainy weather, the crowds are increasing. The two white churches here are supporting this work. One confession last night. Pray for me."

Charles C. Shockney, Nashville, Tenn., September 28: "I recently held three very good meetings—one at Pond Creek, with no additions, but seed sown; one at Cub Creek, with six additions; and one at Taylortown, in Dickson County, with two additions. Brethren, pray for me, that I may be a worker in the Master's vineyard."

J. E. Wainwright, Shreveport, La., September 14: "A fine spirit is prevailing in the Fetzer Avenue congregation. We have grown wonderfully since I began work here two weeks ago. The present building is heavily taxed and we are looking out a more central location. Brethren Taylor, Winkler, and Phillips have labored with this congregation in times past, and did a commendable work."

L. S. White, Wichita Falls, Texas, September 23: "Since returning home eighteen have been added to the congregation here. Several of these were by confession and baptism. The work is doing well along all lines. Three hundred and thirty-nine were present in the Bible classes last Sunday. Foy E. Wallace, Jr., and Austin Taylor will begin a series of meetings here on the second Sunday in October."

W. T. Beasley, Franklin, Tenn., September 26: "My meetings in Oklahoma were as follows: Jester, ten baptized, two restored, and one by membership; Lake Creek, three baptized, one restored, and two by membership; Eastview, twenty-seven baptized and three restored. Of the number baptized, one was a Baptist and two were Methodists. I am to begin a meeting near Centerville, Tenn., to-morrow. The Beasley-Gibson debate will begin at New Hope, near Yuma, Tenn., October 26, and continue six days. The general church propositions will be discussed. Mr. Gibson is a Baptist."

TOPIC AND TEXT

BY A. B. LIPSCOMB

What does the Bible teach about energy? The word itself is not spelled out in so many letters in the sacred volume. But the thing this word "energy" stands for is found on almost every page. There is abundant energy in the first sentence of Genesis, which reads: "In the beginning God created the heavens and the earth." There is boundless energy in the next motion, when "the Spirit of God moved upon the face of the waters." Passing to the days of Noah, there is relentless energy in the solemn declaration of Jehovah: "I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them." Again, there is indefatigable energy in another direction when Jehovah gives to Abram the promise: "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."

It is this God of abundant, boundless, relentless, indefatigable energy who has made his presence felt in all ages, and who holds men and nations in the hollow of his hand to-day. It is God's energy that proclaims his omniscience and his omnipresence and that glorifies them both. What would his infinite knowledge mean to us did we not know he was using it conveniently for the betterment of mankind? To what great advantage is his immanence? Why should we rejoice in the fact that he moves about everywhere did we not know he was busy everywhere, making all things work together for our good?

David declares in the One Hundred and Thirty-ninth Psalm that he could not hide himself from God. "Whither," he asks, "shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there." David is glad that he cannot escape God. He glories in his immanence. Why? Is it merely from an intellectual point of view? No, he glories in it because of the divine energy behind it all, because there is no place remote to God's loving and compassionate heart. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

A Protest Against Laziness.

When God was about to reach the zenith of his created works, the grand climax of his inventive genius, he said: "Let us make man in our image, after our likeness." Since we are made in the image and likeness of this great Being of incomprehensible energy, it follows that we ourselves should be reasonably energetic. Nay, more, it appears that we should be *divinely* energetic. It is also obvious that the one who remembers his Creator best is the one who spends his utmost energies in the right direction. We can readily understand how the painful, laborious, earthly life of Jesus was so well-pleasing to the Father. It was because that Son spent his energies wisely. There were no idle moments, no wasted opportunities, no vain regrets in that busy life. "He went about everywhere doing good." When we lose sight of the Savior's example in this respect, we lose the spirit of energetic service. This means we fall away from the image of our Maker and incur his sore displeasure. However free from sin a man may be otherwise, he cannot be unenergetic and stand justified before the Lord. Note the strong rebuke administered to the "one-talent man" in Matt. 25: 26: "Thou wicked and slothful servant." Here we find "wicked" and "slothful" used as correlative terms. We often see and sometimes we smile good-naturedly upon the lazy character. But do we realize that a lazy character is a *wicked* character? A thoughtful and observant man once said that the most common fault of the preachers he knew was not immorality, but laziness. Here lies a distinction without a difference. We all need to remember that *laziness is immorality*, and it is rebuked by our Savior in the most scathing terms. This sin does not belong exclusively to preachers. It makes an insidious attack upon old and young alike. I have seen its deadly grip fastened upon the entire congregation. This sin has many aliases. There are some who call it "inconvenience;" there are some who call it "indisposition;" there are some who call it "impossibility." But usually when you bring the excuse, whatever it may be, to a close analysis, it is just pure, downright, inexcusable laziness.

Satan an Energetic Worker.

The Bible stresses the fact that Satan is a tireless and energetic worker. On that day in Job's time when he appeared among the sons of God, he was asked to explain his presence in their midst. "Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it." From that day until this Satan has never ceased to make his rounds. In his own wicked way he is a *fine example of perpetual motion.* Simon Peter gives us this always timely warning: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." One of Satan's favorite methods is to get people either to waste or to misapply and burn up their energies in the wrong direction. He laughs in his sleeve when professed Christians grow lazy and indifferent, when they cease to pray and read the Bible, when they neglect the Lord's table and show no interest in the spread of the gospel. He is none the less pleased when he finds them, young and old, running after picture shows and various worldly pleasures, or wildly speculating in an effort to become rich in this world's goods. All of these things, James declares, constitute the variety of faith without works. "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" Charles Wagner, in "The Busy Life," writes pertinently on this point:

> It is vain that one has bread to eat, pleasures and joys; it is vain that one possesses every advantage of wealth and beauty; for, without energy, one becomes the plaything of circumstances, the slave of the bread one eats, of the woman one loves, of the wealth one possesses. It is vain to have intellect and perception, and to accumulate knowledge of men and things: for, without energy, we surrender the earth to the wicked, knowledge remains useless, and the most beautiful idea is a sterile germ. The greatest defect in human life in our day is the profound stagnation of mental force. Though favored in many respects, we are miserable and poor in character. Our moral fiber is relaxed. That is why civilized society sometimes appears to us like one of those splendid vessels that science, industry, and art have provided with the most sumptuous furnishings, but which, in mid-ocean, runs short of fuel; then the magnificent vessel is no more than a derelict which floats hither and thither at the mercy of the winds and waves.

When Energy Merges into Enthusiasm.

Energy begets enthusiasm. Enthusiasm is energy at its highest point. God was energetic when he made the heavens and the earth, the beasts of the field, the fowls of the air, the fish of the sea, but we may truly believe he became enthusiastic when he made man. Just so we reach the ideal state in our activities when our energy merges into enthusiasm.

Enthusiasm is the greatest business asset in the

world. It beats money and power and influence. Single-handed, the enthusiast has been known to convince and dominate where the wealth accumulated by a small army of workers would scarcely raise a tremor of interest. Enthusiasm often tramples over prejudice and opposition, spurns inaction, storms the citadel of its object, and, like an avalanche, overwhelms and engulfs all obstacles.

Jesus Christ was an enthusiast. Paul was an enthusiast. All the apostles were enthusiasts. Moreover, the early disciples were enthusiasts. Though persecuted and scattered abroad, "they went everywhere preaching the word." For the salvation of souls, for the betterment of the world, for the enrichment of our Christian manhood and womanhood, let us join their enthusiastic company.

THE WORK OF THE ELDERS.

BY DR. W. E. BLACK.

As the word of God teaches us to do everything decently and in order, there must be system in all we do. In order for us to make a success in those things that we wish to do in the spiritual world, we must do them as God directs. Those directions must come through the inspired apostles, to whom Jesus gave the great commission.

In order for the church of Christ to have peace and order, it must have scriptural elders as overseers. They must have the qualifications required by the apostles, otherwise we cannot expect to have harmony in the church. If these elders are elders indeed and in truth, they will rule and oversee the flock; and if the flock are aware of their duty to an elder, they will be willing to be led by them. Sometimes the disciples of Christ refuse to be led by the elders, and this starts trouble that it takes a long time to overcome.

When a congregation makes a selection of elders, they should select such men as they would be willing to follow or to be led by, and not select men for elders that they think they can manipulate and handle any way that they think best. Suppose there was a congregation that was not ruled by the elders, but by some one of the congregation, and that church should not have peace and joy; should we wonder at it? The Bible says that all things must be done in decency and in order, or in the way that God directs. It is impossible to please God in doing anything unless you do that thing just like he directs it to be done.

A church that is not ruled by scriptural elders cannot have peace. The point I want to impress is that we should try harder than ever to improve on the present conditions and make them more peaceful by being more sure that the men selected for elders are fully qualified, and then to impress on the congregations that it is their duty to be willing to be governed by the men selected. It is expedient that every disciple should study the word of God in order that disciples may know their duty to each other. There is a duty that the elders owe the entire congregation, and there is a duty that the congregation owes the elders; and unless both do their duty as God directs, the system is broken and we cannot do the work in decency and in order. How can we insure better peace in our churches unless we all study to know just how God wants his work carried on? As a fleshly father cannot afford to give his children everything that they ask for, just so an elder cannot give babes in Christ everything they ask for. If the child of the fleshly father does not receive what it asks for, its feelings are hurt, and sometimes it may raise a great fuss in the fleshly family and cause much trouble. A father must be positive with the child in order for the child to honor him. An elder must also be firm, and the congregation will honor him the more as they grow older in the faith.

An elder that rules well must keep his eyes and ears open in order to see and hear any danger that might be approaching, and, if possible, prevent its coming any nearer. The disciples of Jerusalem were afraid for Paul to come into their midst, not knowing the exact condition of his life and practice at that moment. Yet Paul was fully converted, though they were not aware of it. Just so, a condition of the same nature may exist to-day. Our congregations may be afraid of something that is harmless, and yet it is the elders' duty to withhold such from them until they can prove to them that all is well, just as you would withhold a poison from an infant in your own family or keep it out of its sight or reach.

BROTHER S. R. CASSIUS AND HIS WORK.

BY S. H. HALL.

One of the best examples of mission work that I know of just now is the accomplishment of Brother S. R. Cassius at Watts, Cal. While I was in Los Angeles, in February of this year, I had the pleasure of visiting this mission and speaking to a part of his congregation. Since that time he has completed his house of worship.

Brother Cassius took hold of that work a little more than ten months ago. At that time there were only fourteen members worshiping in a dance hall. Since that time he has added sixteen more members to his list, established a splendid Bible school for Lord's-day morning, and built a house that cost two thousand eight hundred dollars. He raised two thousand dollars of this from his own people and begged six hundred dollars from the white brethren, which leaves him owing two hundred dollars. He allows them to pay him only five dollars a week till the church is out of debt. This is not enough support, and I am glad to say that a few of our good people at Russell Street have decided to see that he gets five dollars a month more for his support. Will not others fall in and help this work? If you will, make your checks payable to S. R. Cassius, 810 Walton Street, Watts, Cal. Where can you go for a better record than Brother Cassius has made? He has, with just a little more help, a self-supporting congregation among his own people, and has accomplished it much sooner than many of our white preachers do among our own race. Another great thing about Brother Cassius is the way he has brought his household up to fear the Lord. His son is a pillar in that church. Brother Cassius is getting old and cannot stay with us much longer, but he has trained a family to take up his work where he leaves it and carry it on. This is, indeed, an indication that our brother should be placed in the class with such saints as was Abraham. Speaking of Abraham, Jehovah said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

There are, I am told, about seventy-five thousand colored people in the section in which Brother Cassius lives, with but one congregation of the church of Christ there to act as a leaven for their good. Let us help Brother Cassius make it all it should be in the way of strength before he is called from it. May God make his last days his happiest and best.

"THE PROFITABLE WORD," BY J. C. McQUIDDY,

Contains a choice selection of the writings of J. C. McQuiddy, compiled by A. B. Lipscomb. For over forty years Brother McQuiddy was editor and publisher of the Gospel Advocate. "The Profitable Word" is a gem, and contains some of the best thoughts of a great mind. It contains 196 pages and is bound in silk and stamped in gold and white metal. Send $1.50 and get a copy.

OUR MESSAGES

F. B. Srygley began a meeting near Bowling Green, Ky., last Lord's day.

A. F. Thurman, Chillicothe, Texas, September 21: "Two additions yesterday."

C. E. Holt is in a meeting at Watkins, on the River Road, near West Nashville, Tenn.

John G. Reese, of the David Lipscomb College, preached for the Reid Avenue congregation, this city, last Lord's day.

A. R. Hill, Avon Park, Fla., September 20: "I am doing mission work in this section now. The outlook is encouraging."

C. A. Norred, Florence, Ala., September 23: "I preached a few nights at Lakeview, with four baptisms and one restoration."

W. S. Long, Detroit, Mich., September 20: "One was baptized and one took membership yesterday at the Vinewood church of Christ, this city."

Charles F. Hardin, Ontario, Cal., September 21: "We have had ten additions to our forces here since last report, making twenty-nine since I came."

Gus Nichols, Cordova, Ala., September 25: "Our Pea Ridge meeting resulted in seven being baptized. Fletcher Gurganus directed the song service."

W. E. Morgan, Susie, Ky., September 21: "I closed a good meeting at Union, near Eubank, Sunday, with one baptized. I will begin at Mullentown, near Susie, Tuesday night."

L. W. Hinson, Dickson, Tenn., September 25: "I recently closed a meeting near Napier, with ten additions. I am on my way to Holland, Mo., where my next meeting begins on September 27."

M. T. Blackmon, Beaumont, Texas, September 23: "The Central church of Christ, this city, closed a series of meetings on Sunday night, with eight additions. J. L. Reagan, of Dallas, did the preaching."

J. H. Lawson, Tulsa, Okla., September 20: "Wilbur H. White and the writer are now engaged in a protracted meeting with the church in Tulsa, with splendid attendance and interest and eight additions to date."

F. O. Howell, Guin, Ala., September 20: "My meeting at Double Springs, Ala., closed with twelve additions to the one body. J. G. Barton, of Lynn, assisted much in the singing. I began to-day at this place."

Bynum Black, McAlester, Okla., September 24: "I am in a fine meeting at Walnut Ridge, Ark., with six confessions last night. Clarence Smith is doing the singing. My next meeting will be at Paris, Tenn., October 5-20."

John T. Smithson, McMinnville, Tenn., September 26: "I recently closed a good meeting at Arlington, in Warren County, Tenn. There were four baptisms. I am now in a meeting with the West Riverside congregation, McMinnville."

Charley Nichols, Fayette, Ala., September 21: "My seven-nights' meeting with the Kingville Church, in Lamar County, closed to-day at the water. Twelve were baptized and two confessed their faults. The Gospel Advocate is certainly good."

W. A. Record, Paducah, Ky., September 26: "Last Sunday night I closed a good meeting at Samoth, Ill., with twelve new members added. Tuesday night I am to begin a tent meeting at Viola, Ky.; thence I go to Temple Hill, Ill., for a meeting."

C. Knowles, Huntsville, Ala., September 26: "My stay with the Free Labor congregation the past week has been of much pleasure to me. I will never forget the love and kindness of the little congregation. Twelve souls were added to the church."

Conrad Copeland, Louisville, Ky., September 13: "Our meeting at the Parkland Church will close this evening. C. L. Overturf has been doing the preaching. Four have been baptized and the congregation strengthened. Brother Overturf and I will return to David Lipscomb College at Nashville in a few days."

Thomas E. Milholland, New Hope, Ala., September 21: "Seven baptized and one restored. House overflowing with eager hearers. Elam Kennamer is our song leader."

Ulrich R. Beeson, Lewisburg, Tenn., September 22: "Our meeting at Wartrace closed with six baptized. We began at Farmington, Tenn., with splendid interest and good audiences."

W. T. Hines, Cave Springs, Ark., September 14: "J. D. Derryberry and I closed our meeting at Pleasant View, Tenn., without any visible results, although we had large crowds. I am now at Cave Springs, with Brother Newman leading the song service."

Allen Phy, Brownsville, Tenn., September 21: "I closed a meeting last Saturday at Union Ridge, in Muhlenberg County, Ky., with two baptisms. I am now in a meeting in Morgantown, Ky., with James A. Salmons as song leader. This is a mission point."

Thomas C. King, Lawrenceburg, Tenn., September 26: "Our meeting at Odd Fellows' Hall, in Giles County, closed on September 25. Twelve were baptized and two were restored. Robert L. Clark, our leader in the song service, was a great help in the meeting."

John F. Crews, Lawrenceburg, Tenn., September 22: "I closed a meeting in Pensacola, Fla., on the third Lord's day in this month, with three baptisms. I will give my whole time the next twelve months to the West Side congregation in Pensacola. They intend to do some mission work."

T. C. King, Lawrenceburg, Tenn., September 19: "I recently held meetings in Lawrence County, Tenn., as follows: Knob Creek, with six baptized and three restored; Luna's Chapel, five baptized and five reclaimed; Union Hill, no additions; Freedom, seven baptized; Brier Hill, twelve baptized."

A. S. Landis, Macon, Ga., September 21: "Two large and attentive audiences here yesterday. In the afternoon I drove about twenty miles out in the country and preached. Two ladies made the good confession and were baptized. I am to preach there (Hardie's Chapel) every night this week and at 3 P.M. next Lord's day."

The Waverly-Belmont church of Christ, Twelfth Avenue and Beechwood, earnestly invites you to attend its series of gospel meetings beginning on Sunday, October 4. Services at seven forty-five each evening. Preaching by A. B. Barret. Take Waverly or Glendale car, and get off at Caruthers Avenue, and go west to Twelfth.

T. C. Johnston, Dover, Ohio, September 21: "We are changing our address to Grand Rapids, Mich., and know of no loyal church there. If there are any brethren there, we would be very glad if they would get in communication with us, as we desire very much to meet with them. Address me at Grand Rapids, Mich., Route 11, Box 24."

Cled E. Wallace, Temple, Texas, September 21: "Thirteen were baptized in the meeting at Norman, Okla. A. Leroy Elkins lives there and preaches regularly for the church. C. E. Talkington, who also lives there, had charge of the song service. I will return next year for another meeting. I will begin a meeting in Wichita, Kan., September 27."

E. S. Jelley, Birmingham, Ala., September 17: "In addition to a number of baptisms, I was glad to learn that on August 23 an entire congregation of Baptists in India gave up the Baptist name and began to worship 'as it is written.' Most of the male members have an English education. I started this mission in 1923, and Brother Vandanam has brought it to fruition."

C. McClung, Fort Worth, Texas, September 21: "I closed a mission meeting at Goodnight, Texas, last night. This meeting was supported by the Lelia Lake, Hedley, and Clarendon churches. We started a congregation of thirty members and put them to work. Many of them obeyed during this meeting. This is a splendid example for other churches to follow. Why not? I am to begin next Saturday at Clarendon; thence to Lufkin, Texas."

I. A. Douthitt, Dresden, Tenn., September 26: "I have recently closed a meeting with the McKellar Avenue church of Christ, in Memphis, Tenn. Attention and interest were good throughout the meeting. Six were baptized and one was restored. The song service was in charge of A. B. Reavis. J. P. Lowrey, minister for this church, contributed the weight of his influence to the success of the meeting. The large audiences were greatly due to preparations for the meeting made by him before the meeting began. Brother Lowrey did the baptizing. I am at present in a meeting with the Lebanon Church, near Dresden, Tenn."

Send us a subscriber.

"Keep thyself pure."

"Pray without ceasing."

R. V. Cawthon is in a good meeting at Pilcher Avenue, this city.

H. Leo Boles preached at Foster Street, this city, last Lord's day.

R. P. Cuff preached at David Lipscomb College last Lord's day.

E. A. Elam preached at Old Union, near Gallatin, Tenn., last Lord's day.

Alonzo Jones will begin a meeting at Detroit, Mich., next Lord's day.

Leslie G. Thomas preached at Eleventh Street, this city, twice last Lord's day.

The pulse beat of a congregation is below normal when its prayer meeting is small.

J. E. Bacigalupo preached at Gowen's mission, in Rutherford County, Tenn., last Lord's day. Brother Bacigalupo reports a fine attendance.

Joe L. Netherland preached at Sparta, Tenn., last Lord's day. Brother Netherland will begin work with the Sparta congregation the first of January.

G. C. Brewer recently closed a tent meeting at Horse Cave, Ky., with ten baptisms. J. V. Armstrong Traylor and Elam Derryberry led the singing.

J. R. Hovious preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. One was received by membership and one was baptized.

S. H. Hall preached at Russell Street, this city, last Lord's day. Brother Hall will begin a meeting at Port Arthur, Texas, next Lord's day, and H. C. Hale will preach at Russell Street.

G. A. Dunn, Jr., recently closed at White Bluff, Tenn., with twenty-eight baptized and five restored. Brother Dunn began last Sunday at Clincho, Va., whence he goes to Jackson, Tenn."

W. A. Thompson, C. Q. Stout, W. S. Little, and L. B Jones, of Russellville, Ala., made the Gospel Advocate office a very pleasant visit last week. We are always glad to have brethren call to see us.

We are all brethren and are all laboring for the advancement of the cause of our blessed Lord. We want every reader of the Gospel Advocate to assist us in this work by sending us subscribers.

We are inclosing a subscription blank in this issue of the Gospel Advocate. Kindly fill it in with new subscribers and thus assist us in the work we are endeavoring to do to advance the cause of the Lord.

Married, at the home of the bride's parents, Brother and Sister Marshall C. Chambers, 2409 Jones Avenue, Nashville, Tenn., Thursday, September 24, 1925, Dr. L. R. Uffelman and Miss Mary Chambers, James A. Allen officiating.

Herbert M. Phillips is in a splendid tent meeting on the Antioch pike, just off the Nolensville car line. with three baptisms and one restoration to date. Brother Phillips will preach every night this week at a quarter to eight o'clock.

Married, on September 20, 1925, at the home of the bride's sister, Mrs. G. C. Dockery, Seventh Avenue, North, this city, in the presence of a number of close friends and relatives, Mr. Samuel F. Baldwin and Miss Minnie Lee Upchurch, Charles J. Helton officiating.

The Gospel Advocate kindly requests the elders of the congregations to make public talks on the propriety of every family in the congregation subscribing for the Advocate. No man can estimate the good that will come from having the Advocate come to his home every week.

Thornton Crews, Albany, Ala., September 26: "I have conducted meetings at the following places since my last report: Hartselle, with no visible results; Landersville, with five added; Aldridge Grove, twenty additions; Moulton, eight added; and Fairfield, with eleven additions. These points are all near my home, and the work seems to be doing well at all of them. I am now back in the local work for my home church. I preached to two splendid audiences last Sunday, and had one confession at the morning service."

Our good friend, T. J. Smith, of the Pilcher Avenue congregation, this city, is in Winterhaven, Fla. On reaching Winterhaven, Brother Smith immediately identified himself with the disciples and is busy in the service of the Master. We do not expect anything else from such a man as Brother Smith.

A protracted meeting was begun at Twenty-second Avenue, North, this city, last Lord's day, to continue two weeks. L. H. Ferguson is doing the preaching the first week, and George L. Hatley will preach the second week. G. S. Davis is leading the singing. All are invited to attend these services.

P. C. Breeden, Terrell, Texas, September 20: "The Gospel Advocate of September 17 has so many fine articles in it. I think the one by John T. Hines, giving the plan by which the younger members can develop their talents and thus get all the congregation in good working order, is so practical. I would like to have several copies to hand out."

Thomas J. Wagner, Rockwood, Tenn., September 21: "I recently conducted a meeting in Coffee County, under a tent, with seven baptized. The few brethren there are sawing a house pattern. Four miles from there, where I labored during 1923-24, a new house of worship is being erected. The kingdom is spreading. Long live the Gospel Advocate!"

David Thompson, Mayfield, Ky., September 21: "Last Lord's day closed my work with the church in Mayfield. Due to the condition of my throat, the doctors advised me to leave off all public speaking for some time. My work here has been very pleasant, and we were looking forward to a continuation of the work until this condition made a change of plans necessary."

Coleman Overby, Scottsboro, Ky., September 22: "Since last report I have held the following meetings: Independence, near Lexington, no visible results; Pine Knot, out of Paragould, Ark., six baptisms and eight restorations; a mission meeting north of Murray, Ky., seven baptized and three restored; Clarksburg, near Huntingdon, Tenn., twenty-four baptisms and six by membership."

J. C. Schmidt, Evansville, Ind., September 22: "If any preacher of the church of Christ is coming through Evansville, we would be glad for him to preach for us. The 'digressives' are having trouble among themselves, and some want to come over with us. A little preaching would be a big help at this time. If we knew just when some one would come this way, we might let them know and get them all to come. Address me at Howell, Ind., Route 1."

J. Hannon, Newbern, Tenn., September 25: "I held a meeting at Haleyville, Ala., beginning on September 12. E. G. Herring, one of the elders of the church of Christ (white), put this meeting on and called me to hold it. We have no colored members in Haleyville. Much was done among the colored people, who had never heard the gospel before. The white brethren supported the meeting. I am now in a meeting at Newbern, with good crowds every night."

J. D. Barfield, Ashland City, Tenn., September 23: "H. W. Wrye, of Texas, closed a very interesting meeting at this place on Friday night, with ten baptized and one restored. Eight were added to the saved here in July, making nineteen added this year. We thank God and take courage. There is a good opening in Ashland City for a good physician. We want a preacher who is a doctor. Should any one be interested, let him write the elders of the church at this place."

C. Maynard, Muskogee, Okla., September 21: "Our protracted effort being put forth in the Midland Valley addition under the auspices of the C and Kankakee Streets congregation starts off nicely. Large crowds are in attendance, and the people are giving fine attention. Brother Allen is doing some excellent preaching. At the close of his sermon last night one made the good confession, being baptized this morning at eleven o'clock. One also placed membership. Others seem 'almost persuaded.' The writer is leading the singing."

H. H. Sanders, Tampa, Fla., September 24: "The Gary church of Christ, of Tampa, wishes to thank the good brethren and sisters of Nashville, Tenn., and vicinity, for their great help in the work here. Contributions recently received amount to three hundred and ninety-seven dollars, including three hundred dollars from the Gospel Advocate Company. We are glad to state that the work is progressing nicely. Interest is good. We would be glad to have any one coming to Tampa visit us. J. P. Prevatt recently closed a very interesting meeting here, in which nine souls made the good confession."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

MAKING TOO MUCH OF DIFFERENCES. No. 2.

BY E. A. ELAM.

Continuing from last week, allow me to suggest that instead of wresting the "things hard to be understood" and even "other scriptures" unto our "own destruction," let us in humility and trust, in reverence and submission to God, accept them by faith, avoiding all the questions which God teaches should be avoided. The teaching of God on all questions, whether understood or not, must be believed, received, and obeyed. We do not understand the connection between dipping seven times in the river Jordan and being healed of the leprosy, except that God commanded Naaman to do that. Naaman did not understand this and in a rage was about to go away, when his servant of more faith persuaded him to obey God. Many so reason about baptism. So God teaches many things for which the wisdom of men can give no reason. In faith we accept them, and trustfully obey God in all his commandments. "We walk by faith, not by sight." "Faith is the assurance of things hoped for, the conviction of things not seen." We believe everything that God says; therefore, we believe everything he says about the coming of Christ, the dissolution of the heavens and the earth, the destruction of the wicked, "the new heavens and a new earth," the salvation of the righteous, and with glorious expectation we look for and earnestly desire "the coming of the day of God," although we do not understand *when* and *how*, in his goodness and wisdom and power, all these wonderful things will be brought about. We must, then, in deepest reverence and faith, respect and receive that which God says in regard to "secret things" (Deut. 29: 29), in regard to all questions which he says must be avoided, and in regard to being not wise in our conceits.

Let me furthermore suggest that all study devoutly with all other scriptures 2 Pet. 3, and, when this chapter has been sufficiently studied, that all preachers preach on it, together with all other "things that pertain unto life and godliness," striving by the help of the Lord to maintain a life of all "holy living and godliness" and to be found "without spot and blameless in his sight" when the Lord comes.

Preaching theories, however pleasing and beautiful they may be, or simply *fighting* the theories of others, will not save; only doing the will of God in the spirit of Christ will save. Only the elders, the teachers, preachers, and all others, will be saved, who give diligence to pursue *in purity of heart* and *integrity of soul* the life of "all holy living and godliness" so as to be found by the Lord "without spot and blameless."

In Opinions Good Men May Differ.

In opinions and judgment good men may differ, and doubtless have done so since the days of Mark, Barnabas, and Paul; but since Mark, Barnabas, and Paul never magnified their differences into strife, factions, and divisions, Christian men should not do so now. The differences of Mark, Barnabas, and Paul were not concerning some particular points of the teaching of the gospel, but in judgment; and good men to-day will not allow their differences of opinion and judgment to gender strife, factions, and divisions. Mark and Barnabas never went over the country criticizing Paul, and he never said or wrote anything abusive of them. He never called Mark a coward for turning back at Perga, but in forbearance and love a happy reconciliation was effected, and he afterwards highly commended both Barnabas and Mark. At one time, when Peter at Antioch dissembled and "walked not uprightly according to the truth of the gospel," and when Barnabas was carried away with this dissimulation, Paul resisted Peter to the face, "because he stood condemned," and reasoned the matter out with him and the Jews, until Peter and others accepted the correction and all became of one mind and one heart. (Gal. 2: 11-21.) It is remarkable that Peter and Barnabas did not resist the truth as presented by Paul, and he used no words of denunciation and vilification of them. As we have seen, Peter afterwards referred to Paul as "our beloved brother Paul" and in the most reverential manner commended his letters as inspired of God.

It is very necessary and very helpful to consider the fact that, although Paul, not conferring "with flesh and blood" and not consulting the other apostles, began immediately to preach the gospel because he received it by revelation from God, yet three years after his conversion he visited Peter at Jerusalem and remained with him fifteen days. (Gal. 1: 11-17.) Then fourteen years afterwards he went up to Jerusalem again "by revelation" [that is, God sent him], taking Barnabas and Titus with him, to confer with James, Peter, and John, in order to see if he had "run in vain" or was still "running in vain." James and Peter and John gave to him and Barnabas "the right hands of fellowship," that they should preach the gospel to the Gentiles. (See Gal. 2: 1-10.)

A lesson: If these inspired men could humbly and trustfully confer together, learn from one another, and help and encourage one another in faithfully following the will of God, how much more should uninspired men do so! How much more should uninspired men *fear lest they have run and are still running in vain!* Some *uninspired* men are the ones who are wise in their own conceits and who are so sure they are right. We *uninspired* ones should the more devoutly study that which comes by inspiration.

Another most remarkable fact is, these inspired men learned by consultation that they were of the same *mind*

and judgment and heart. No faction followed Peter, or Barnabas, or Mark. None were allowed to say they were of Paul, or of Peter, or of Apollos. None sought to draw away any disciples after themselves. None gloried, save in the cross of Christ. Paul taught the Corinthians to follow him in as much as he followed Christ. He followed Christ, and was very careful and humble to do so. He determined to know nothing—no theories, philosophy, or wisdom of his own—nothing, "save Jesus Christ, and him crucified." Some now seem determined to know and to preach almost everything which Paul determined not to know and to preach. We should all read and study the Bible faithfully for ourselves, so that we will follow no partisan leaders and will not be afraid to speak until we have learned their mind. The word of God in all these and in all other matters must be our only rule of faith and practice. The word of God must not be claimed and preached as our only rule of faith and practice unless we truly believe it all and strive faithfully to practice it all. What do we believe and practice about walking "worthily of the calling wherewith" we are "called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace?" And what do we believe and practice about many such passages? If we had no faults and made no mistakes, there would be nothing with which to suffer long or with which to forbear in love. If we were altogether lovely, others could love us without an effort. If all were meek and lowly and forgiving, there would be no necessity for such commands.

BROTHER PHELPS IS NOT SATISFIED.

BY F. B. SRYGLEY.

Sometime ago Brother D. J. Poynter asked Brother Lappin, of the Christian Standard, what course he should pursue when a congregation where he worshiped introduced an organ into the worship contrary to his conscientious convictions. Brother Lappin undertook to answer this question, and, as I saw it, made a miserable failure. I called his attention to his failure in the Gospel Advocate, but, instead of giving his readers my objections to his answer, he published an article from T. G. Phelps which seemed to me to be an effort on the part of Phelps to help Lappin out of trouble. I published Brother Phelps' effort at assistance in the Advocate, and tried to show that Phelps had failed. Now Brother Phelps sends me a long communication which seems to be an effort on his part to "patch up" his failure. The communication from Brother Phelps is addressed to me as though it were a private communication, and I, perhaps, would have thought so, if he had not added the following at the close:

I hope you find room to publish this, with whatever comments you desire to make.

Brother Phelps ought to know that this controversy began in the Standard, and that if he wants to continue it the Standard should be opened and my reply to him should appear in that paper, and then, if he wants to continue the matter and get his reply to me in the Advocate, I should have some assurance that a reply from me would appear in the Standard. The Standard could not well make objection that it lacks space, since Brother Lappin published Brother Phelps' effort at assistance. It is very convenient for Brother Phelps to start a discussion in the Standard and then throw it off on the Advocate and let the impression go out that the Advocate is filled with debates and disputes, while the Standard is too nice to stoop to such things. I know the readers of the Advocate can see the justice of my claim, even if Brother Phelps should not admit it. While I am not under obligation to publish or reply to anything in this communication, nevertheless I will, and will give all that the brother says on every point which I herein review.

F. B. Srygley.—Dear Brother: I see that you have published, in the Gospel Advocate of August 27, my article to Brother D. J. Poynter as it appeared in the Christian Standard of recent date, and I am wondering if Brother Poynter requested your aid, or did you feel the force of my short article to the extent that you felt that something must be said to try to counteract its effect? Now, candidly, Brother Srygley I think your comments on my letter constitute the weakest article I ever saw from you, and I have been reading after you for many years.

No, Brother Poynter did not request my aid. He was not trying to do anything, and, therefore, needed no aid. He had taken no position on the question, and why did he need aid? He had simply asked Brother Lappin a question, and Brother Lappin had tried to answer it, and it was Lappin and not Poynter that needed assistance; and when I attacked Lappin's answer, it was Phelps who tried to aid Lappin, the one that needed help. I did not know Brother Poynter when I wrote my reply to Lappin, and I said if Brother Poynter was satisfied with the answer he was easily pleased. It turned out that Brother Poynter was not satisfied, and Brother Phelps wrote his article to the Standard to try to help Lappin satisfy Poynter, and yet he very complacently asks me if I am trying to aid Brother Poynter. I am trying to *aid* Brethren Lappin and Phelps by showing them how to answer a question. The brother says: "Now, candidly, Brother Srygley, I think your comments on my letter constitute the weakest article I ever saw from you." The brother says, "Now, candidly," as though he was not exactly candid in what he had said before this, and I really believe he gave the thing away; but he ought to be candid all the time. To me this language would indicate that either he was lacking in candor in the question he had just asked or that he was lacking in candor in the statement he was about to make, and that he felt inclined to deny it before he was accused of it, or that both the question and the statement were lacking in candor. The reader can take his choice; but as for my part, I do not care to express myself. I will deal with what he says on its merits and pass no criticism on his candor or lack of it.

The brother then complains at my "*false accusations, insinuations*, and *misrepresentations*." His first complaint is expressed in the following language:

First, *false accusations*. You say: (a) "Change the issue when you see you cannot meet it as it is." Now, I do not think any one ever accused me of that before. No, my brother, you are mistaken in your man. (b) "But why run away from the text in hand?" I did not. Reference to other scriptures bearing on the same subject is not running away. And you try to break the force of the references by a play upon "was" and "is." (c) "Where did Brother Phelps ever know a 'sectarian' to do worse than that—throw down a text which is against him and run off to another where he thinks he can get comfort?" I did not do it. I know of no text against me. If you know of any, please show them to me.

I do not desire to falsely accuse Brother Phelps, as he has enough to answer for without making any false charges against him. The text under consideration was Eph. 5: 19, and the brother asked Brother Poynter to read Amos 5: 23 and some other Old Testament passages. If this was not an effort to get away from Eph. 5: 19, what was it? But I am allowing Brother Phelps to explain his own conduct; and if my language seemed severe to him, I gladly withdraw it. But the brother is mistaken when he says I was trying to break the force of the reference by a play upon "was" and "is." I do not play upon these words. One is in the past tense and the other in the present. One refers to the Old Testament way of praising God; the other, to the New Testament way, or the present way. As for trying to break the force of his argument, I did not do this, for it had no force. Every one admits that in the old worship, which was typical, they used the in-

strument; but in the present dispensation melody is made with the heart and not upon a mechanical instrument. He says: "I know of no text against me. If you know of any, please show them to me." The one under consideration (Eph. 5: 19) is against him, for it says "making melody with your heart," while he says melody can be made with the instrument and that God will accept it in the worship. I quote from the World's Great Bible Dictionary: "Melody, sweet musical sounds (Amos 5: 23); of the *heart*, ought to accompany the voice in praise to God (Eph. 5: 19)." The man who made this dictionary had no trouble with the "little word *and*" which seems to have thrown Brother Phelps. The truth of the matter is that we ought to sing—that is one thing—and make melody with the heart—which is another thing; but the two added together by the conjunction "and" constitute the praise which we are to offer to God. If the brother is not trying to run away from this passage, why does he not stay with it? The brother further says on this point that no one has explained to him "why Paul in Eph. 5: 19 used two different Greek words and connected them with the conjunction 'and,' if they both mean the same thing." Of course, no one can explain that to the brother, because it is not true. One of these Greek words means to sing and the other means to make melody with the heart, but neither of them, according to the New Testament, means to play upon a mechanical instrument.

The brother further says:

Now, Brother Srygley, watch me and see who is in the "hole." But I do know that there is not an English Bible that has ever been adopted by the people that has ever translated the word "baptize." If it is plain that the word means immerse, why did not the translators of the Authorized Version or the Revised Version so translate it? Is it possible that they did not know of Josephus, Plutarch, et al.? Of course your answer to my question will be the answer to yours.

The answer to the above is that our translators did not translate the word "baptize," but only transferred it into our language; but wherever any scholar has translated the word, he has always translated it to dip, to plunge, or to immerse. But in the case of the word "psallo," they have translated it, and they translate it "to make melody with the heart." It seems to me that Brother Phelps is still in the hole.

The brother resents the charge that I made against him that he was trying to get an excuse to go with the popular current rather than to learn the will of God on this subject and abide by it and take the consequences. I submit his conduct as shown from his own statements as the reason for my opinion. It looks to me like the old case of Balaam when God had said: "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." Balaam refused to accept this as an end of all controversy, and God permitted him to go, but he went as a sinner. Brother Phelps was determined to go with "more honorable" crowds, and went, as I believe, as a sinner. He has given up union ground on this subject and forsaken the plea for union on the Bible, and the Bible alone. He has his instrument and division, and he has both contrary to the New Testament.

But at the end of this long communication the brother says:

I would advise Brother Poynter to do just as I did—stay out and away from the instrumental-music crowd till he is fully convinced that they are right in using it.

Why did you not say that at the start and advise Brother Lappin to say that in answer to Brother Poynter's question? But, instead, Brother Lappin had to tell about "Uncle Billy," and you had to tell why you left the truth, and it was all to save your "pet" rather than to give a scriptural answer to a civil question. This is a correct answer to a proper question, and I am willing for the matter to rest here.

"WHO AM I?"

BY F. W. SMITH.

The following passages are submitted as a foundation for a few remarks suggested by the above question propounded by Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." (Ex. 3: 10-12.)

The Promise to Abraham.

What God was about to do through Moses was the fulfillment of a promise made to Abraham regarding his fleshly offspring: "And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance." (Gen. 15: 13, 14.)

From this promise to its fulfillment was, indeed, as men measure time, a long period, and "impossible" of fulfillment by any degree of human wisdom and power. But neither time nor circumstances can prevail to hinder God in bringing about the complete consummation of his "unconditional" promises to man, such as is here made to Abraham. To be sure, when a "conditional" promise is made to the man by the Lord, it may fail of fulfillment, because of man's *noncompliance* with the condition or conditions on which the promise was made. But no "conditions" are specified in this promise to Abraham regarding the deliverance of his children from Egyptian bondage; but there were "conditions" in connection with their *remaining* in the land of Canaan, and the reason Abraham's children were thrust out of Canaan, or Palestine, was because they *did not comply* with the conditions God imposed. It may also be said without *fear* of a successful contradiction that neither the Old Testament nor the New Testament *contains one promise of Abraham's children owning and inhabiting that land again.* If Palestine were to be *entirely* populated with Jews again, that within itself would be *no proof* that it was a fulfillment of a divine and prophetic promise.

The Call of Moses.

God chose to fulfill his promise to Abraham through human agency, and he called Moses as the instrument through whom the Israelites were to be delivered. Hence, God appeared to Moses on Mount Horeb in a bush aflame that was not consumed by the tongues of fire, and out of this burning bush gave to Moses his great commission to return to Egypt and deliver a nation of slaves. But as Moses, a descendant of Abraham, had spent forty years in Egypt as the adopted son of the king's daughter and knew what a powerful kingdom held within its grasp the Hebrew slaves, he stood aghast at the task God was imposing upon him and exclaimed: *"Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"*

What This Question Implied.

Had God assigned to Moses some small or trivial duty to perform, perhaps he would not have propounded such a question. But the undertaking of such a stupendous thing as liberating a race of slaves from the powerful king of Egypt without a large, well-trained, and well-equipped army was staggering to Moses. How could he, notwithstanding his "learning in all the wisdom of the Egyptians," his knowledge of statesmanship and of mili-

tary genius, his blood relation to the Hebrews, and his heart yearning for the deliverance of his own race, single-handed and alone, undertake such a thing? Well did he say, "*Who am I?*" His question not only implied an impossible thing for him to accomplish, but it also implied a deep feeling of *insufficiency*, a *self-littleness*, characteristic of all truly great men in every age of the world. Whatever may be said of Moses, no one can justly charge him with being an *egotist*, a *self-inflated* or *self-important* character. Meekness and humility were the cardinal virtues of Moses, who was one of the greatest men that ever lived; and it is not only a *pity*, but *lamentable*, bordering on the *tragic*, to witness the profound *egotism* of some preachers and other public men.

GOD'S REPLY TO THE QUESTION OF MOSES.

"And he said, Certainly I will be with thee." Here was the promise of God's "presence" and "power," a *sufficient guarantee* for the success and complete accomplishment of the work assigned to Moses. If necessary for the deliverance of the people, the mighty throne of Egypt would crumble to dust and her vast and powerful armies would be as straws in the pathway of the sweeping storm. No matter how great the undertaking God assigns to his people nor how seemingly impossible of accomplishment, with the promise of his "presence" and "power," they should be filled with faith, courage, and hope.

God's victories do not depend upon the wisdom and power of men, nor upon great numbers. Gideon and his three hundred brave men in the hands of God were too much for the innumerable hosts of the Midianites. Elijah on Mount Carmel was too much for the wicked Ahab and the hundreds of false prophets of Baal. Elisha in Dothan, surrounded by the armies of the Syrian king, was more powerful than all. Zerubbabel, with a handful of men, rebuilt the temple in the face of a mountain of opposition.

How did these humble servants of God accomplish such great things under such great difficulties? God tells us: "Not by might [human might], nor by power [human power], but by my Spirit, saith Jehovah of hosts." (Zech. 4: 6, 7.)

When man has *faith* to do what God commands and will move in obedience to his command, God will open the way to success. When Moses undertook the mission God assigned, every obstacle was removed, and Israel was brought from under the galling yoke of Pharaoh.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

When in Nashville we wound up odds and ends of duties and pleasures preparatory to starting Wednesday for Washington City, with a little time allowed for a short stop in East Tennessee, the land of my nativity. But Tuesday night I had an acute reminder that "man proposes, but God disposes;" so we had to postpone our departure from Nashville and give up altogether the contemplated brief stay in East Tennessee. Brother J. Pettey Ezell, the well-beloved preacher for the Cookeville congregation, meeting us in Nashville, insisted so earnestly that we go to Cookeville for Sunday that we went, expecting to leave Cookeville on Monday for Washington via Knoxville. But the acute reminder that caused the change in our plans and purposes developed into a rather severe attack of lumbago, which made me a prisoner from the time of my arrival in Cookeville, prevented my preaching for the church there Sunday and Sunday night, and again delayed our start to Washington City.

Being in Cookeville is no hardship, however, as many a preacher can testify—all preachers who have been fortunate enough to occupy the "preacher's room" in the hospitable home of Brother Jere Whitson. I did not occupy that room this time, however, it being located in the northeast corner on the second floor; while, for reasons easily understood by those who have been afflicted with lumbago, I spent nearly a week in what Brother Whitson styles "the old folks' room," on the first floor of this delightful home. I had such skillful osteopathic service, was so comfortably situated, and so surrounded with loving attention from home folks, neighbors, and friends, that I could do no less than do my very best to improve, and I did improve.

This was not my first visit to Cookeville. In 1893 I held a series of meetings in the old frame church house that is still standing, but is now used for a woodworking shop. The first day of that meeting a young lady made her appearance in Brother Whitson's home—the first daughter of the family—and she was named "Mary Alice Larimore," sometimes called "Mallie" for "short." She is married now, and the mother of two bright children—a boy and a girl. I acquired two namesakes during that meeting—Mary Alice Larimore Whitson and Larimore Denny, son of Judge Denny. My home during the meeting was the home of Judge George H. Morgan, an active, earnest member of the church, who passed away years ago.

That first meeting was in a much smaller Cookeville than the Cookeville of to-day. The Tennessee Central Railroad, the railroad that serves Cookeville, had been completed only three years before that time, and the town had only a few hundred inhabitants; but it was beginning to grow, a habit it has steadily continued ever since. There being no convenient baptizing place near, Brother Whitson, before the meeting began, constructed one just below the town spring—a clear, beautiful, never-failing freestone spring that could furnish drinking water for the Cookeville that now is, if it were necessary. That baptistery was, I think, the first outdoor baptistery made by man I had ever seen. Like everything else Brother Whitson plans and constructs, it was properly made. It was fourteen feet long, seven feet wide, and seven feet deep, that depth being necessary to get the proper fall of the water. Seven feet of the length were used for the steps leading down into it, leaving a clear baptizing space seven feet square. It was walled with lumber and fitted with a top that could be easily slipped off, and several loads of fine gravel were put into it, forming a fine bottom. It was supplied with water from the spring—not to its full depth, of course, but sufficiently filled to make it easy to baptize even a tall man in it. A cautious citizen of the town remarked, when the baptistery was begun, that it would be better to wait to see if it would be needed; but Brother Whitson builded by faith, and the result justified his faith. He thinks the baptistery was used every day during the three weeks the meeting continued, the meeting resulting in about forty additions and closing at the water Monday morning.

My next meeting in Cookeville was in 1909, when I preached the first sermon in the commodious, up-to-date, conveniently located brick building then just completed. That meeting continued three months, lacking three days, with services twice every week day and three times each Sunday; and Brother Whitson says the interest was as great at the close of the meeting as at the beginning, not having flagged at any time. There were about eighty additions at that meeting. The new meetinghouse was provided with an excellent baptistery—one of the best I have ever used—and the baptistery near the spring was filled up. Before building the baptistery in the new house, some of the brethren there visited meetinghouses in Nashville and elsewhere to study baptisteries and get ideas how to construct one. That is commendable. A baptistery is such an important part of a church-house outfit that care should be given to its construction. A baby baptistery in which there is scarcely room to properly bap-

tize a believer who is above the average height is very discouraging and disappointing to me.

Since my first visit, in 1893, Cookeville has changed and improved in many ways as much as our meetinghouse has changed and improved. Its population now numbers more than three thousand, it is said. While it does not claim to be a manufacturing city, it nevertheless operates a surprising number of factories: The Cookeville Veneer Company, manufacturing egg cases, with branch factories in Mississippi; two handle factories; two planing mills; a flooring factory, using the latest improved machinery, that ships flooring north, east, south, and as far west as California; two brick-manufacturing plants, equipped with up-to-date machinery; an overall-manufacturing company, making overalls, pants, and such things as are usually made in such factories; two flouring mills; a creamery, making butter and ice cream; two bottling works, where coca-cola and chero-cola are made; an ice factory that supplies not only Cookeville, but the surrounding country and near-by towns; an up-to-date laundry; a large canning factory, with modern equipment; two sawmills; a company that manufactures gravestones; and several other smaller factories.

Cookeville, I am told, has one of the best hydroelectric plants in the South, having the latest improvements in that line, with the added advantage of a natural feature in Burgess Falls, near by—a fall of two hundred and thirty feet, which gives additional hydraulic power. It has a fine water system, water being brought from a large spring, or a collection of springs, three or four miles away, where it gushes out of a mountain, is pumped into a pipe line and brought to Cookeville on its own pressure. With such equipment, Cookeville is able not only to furnish all the light, power, and water needed for the various manufactories now there, but also for any others that may come as the city grows.

Headquarters and the main central office of the Gainesboro Telephone Company are in Cookeville. That company owns and operates about a thousand telephones, with twenty-six exchanges. The Putnam County Home Telephone Company, which serves many subscribers in this section, also has headquarters there.

Cookeville occupies front rank among cities of its size in the matter of church and school buildings. The Methodists, Presbyterians, and Baptists have commodious, attractive church houses, the latter having recently erected a very handsome, up-to-date structure in the western part of the town. A very attractive, brick school building, sufficiently large to accommodate all the grammar-school and high-school pupils of the town, has recently been built. The Tennessee Polytechnic Institute is located in Cookeville, its main executive building being the building originally erected for Dixie University, a private school enterprise that was run a few years and then taken over by the State for the teaching of certain arts and sciences. Since it became a State institution, three large, well-equipped boarding halls, or dormitories, have been built, also a fireproof machinery building and a modern dairy building, the institution having one of the finest dairy herds in the State. The Tennessee Polytechnic Institute is said to be one of the best of Tennessee's State schools, comparing favorably with any of the State normal schools.

Cookeville boasts a Federal building that stands fifth in point of size and cost among the Federal buildings of the State, which is used as a post office and for the Federal Court business. The Federal judge, John J. Gore, who presides over this circuit, which includes Nashville, lives in Cookeville. Brother Whitson tells an interesting story of this same Judge Gore, which so forcibly illustrates the power of early impressions that I am impelled to tell it here. Judge Gore is a product of the Upper Cumberland country, which, by the way, has furnished many men prominent in affairs of the State and nation. He is a son of Mounce Gore, of Gainesboro, who was a captain in the Confederate Army and a stanch Democrat. When John J. Gore was a small boy, the Stafford brothers, friends and neighbors of the Gores, though decidedly Northern in their sentiments during the war and strong Republicans since, were very fond of the little lad, and, to tease his father, taught him to say he was a Republican. The child would declare he was a Republican before he knew what it meant, and he continued to declare it till he grew up and really became a Republican—the only one in his family—and he now holds appointment as Federal judge from a Republican President. So much for early teaching begun in fun. However, Judge Gore is highly regarded by both Republicans and Democrats.

When I first went to Cookeville, it had only the ordinary country roads, well-nigh impassable in wet weather. It has long had macadamized streets and roads, and is now having its main streets made of asphalt. A section of a very important highway leads from the Kentucky line through Byrdstown, Livingston, Cookeville, Carthage, and Lebanon, and thence to Nashville. Another fine road leads from Cookeville to Sparta, McMinnville, Woodbury, Murfreesboro, and Nashville. These roads are maintained by the State.

Cookeville has solved its race problem in a way that seems excellent. There is not a negro family or any family of a foreign race living within the limits of the city; but the negroes of this immediate vicinity have a town of their own, called "Bushtown," whose eastern line is the western line of Cookeville. Bushtown has a good school building, a lodge hall, three church houses, one or two stores (conducted by colored merchants), and colored road overseers to supervise the work on the streets. The two towns live peaceably, notwithstanding they are so close together.

There have been as marvelous changes in the church of Christ in Cookeville since 1893 as there have been in other things. At the beginning of that meeting the congregation numbered about fifty, and there were only two men in it who would conduct the public services—Brother Morgan and Brother Slaughter. Now the church numbers more than four hundred, and there are in the membership eight or ten men who can and will creditably conduct the public worship, and not less than twenty-five younger men who will take part in the public work. The members of the church are at peace among themselves and with all the world, never having had any of the dissensions that have hindered and hampered many other churches. Not only has the work in Cookeville prospered, but, with the coöperation of a few other congregations and individuals, the work has been extended throughout the county, Brother W. M. Oakley being now engaged successfully in evangelistic work in Putnam County. The work in the county has, within the past three years, resulted in the converting of about two hundred and fifty souls and the establishment of five congregations, there being now fifteen congregations in the county. Much of the credit of this work belongs to Brother J. Pettey Ezell, who has labored with the Cookeville congregation four years, and has been very earnest in urging upon the church this missionary work. His labors with the Cookeville congregation have been, the brethren there say, eminently satisfactory.

Thinking all these things over, I have concluded that, since I had to be held a prisoner somewhere a few days, I made a very wise choice of a prison. Cookeville has always been generous, gracious, and good to me, and I am as grateful to Cookeville as it is possible for me to be.

Write us to-day for sample copies of The Young People, for boys and girls. The price is in reach of all.

HOME READING

ANNE RUDOLPH'S RIDE.

It was late in the fall of 1777 that a foraging party from the British camp in Philadelphia made a descent upon the farm of Major Rudolph, south of that city. Having supplied themselves well with provender, one of the soldiers happened to espy a valuable cow in the lane leading to the barnyard, and poor Sukey was immediately confiscated.

Now, this cow happened to be the pride of the farm, and was claimed as the exclusive property of Miss Anne Rudolph, aged twelve years. Of course, no other animal on the estate was so important as this cow, and her confiscation by the soldiers could not be tolerated. So Miss Anne made an impetuous dash for her recovery; but finding the men deaf to her entreaties and the sergeant proof against her indignation, the spirited child rushed to the stables, saddled her pony, and was soon galloping toward the city, determined to appeal to the commander in chief of the British army.

Meanwhile, poor Sukey trudged along, her reluctant steps quickened now and then by a gentle prick with the point of a bayonet in her well-rounded side.

To reach the city before the foraging party was the one thought of the child, as her pony went bounding along the old Chester road at a pace that soon brought her within the British lines. She was halted at the first outpost by the guard and the occasion of her haste was demanded.

The child replied: "I must see the general immediately!"

"But the general cannot be disturbed for every trifle. Tell me your business, and, if important, it will be reported to him."

"It is of great importance, and I cannot stop to talk to you. Please let go my pony—tell me where to find the general."

"But, my little girl, I cannot let you pass until you tell me whence you came and what your business is within these lines."

"I came from Darby, and my business is to see the general immediately. No one else can tell him what I have to say."

The excitement of the child, together with her persistence, had its influence. The officer well knew that valuable information of the movements of the Americans frequently reached the British commander through families residing in the country. Here might be such a case, and this consideration determined the soldier to send the child to headquarters. So, summoning an orderly, he directed him to escort the girl to Lord Cornwallis.

It was late in the afternoon by this time, and Cornwallis was at dinner with a number of British officers when "a little girl from the country with a message for the general" was announced.

"Let her come in at once," said the general, and a few minutes later Miss Anne Rudolph entered the great tent.

"Well, my little girl, I am General Cornwallis," said that gentleman, kindly. "What have you to say to me?"

"I want my cow!"

Profound silence reigned for a moment, then came a burst of laughter from all the gentlemen around the table. The girl's face reddened, but she held her ground, and her set features and flashing eyes convinced the general that the child before him was of no ordinary spirit.

With ready tact the general drew from her a narration of her grievance. "Why did not your father come?" he asked.

"My father is not at home."

"And have you no brothers?"

"Both of my brothers are away. But, General," she cried impatiently, "while you keep me here talking they will kill my cow!"

"So your brothers also are away. Now, tell me, child, where are they?"

"My oldest brother is with General Gates."

"And your other brother—where is he?" inquired the General.

"He's with Harry Lee."

The girl's eyes fairly blazed as she spoke the name of gallant "Light Horse Harry Lee." "But, General, I want my cow."

"*Aha! One brother with Gates and one with Lee.* Now," said the General, severely, "where is your father?"

"He was with General Washington," answered the little maiden, "but he is a prisoner now."

"So, so. Father and brothers all in the Continental army! I think, then, you must be a little rebel."

"Yes, sir, if you please. But I want my cow."

"Well, you are a brave little girl, and you shall have your cow and something more, too." Then, stooping forward, he detached from his garters a pair of brilliant knee buckles, which he laid in the child's hands. "Take these," he said, "and keep them to remember that Lord Cornwallis can appreciate courage and truth even in a young rebel." Then, calling an orderly, he instructed him to go with the child through the camp in search of the cow, and, when he should find the animal, to detail a man to drive her home again.

So Miss Anne returned home in triumph with her cow. And those sparkling knee buckles are still treasured by her descendants as a memento of Cornwallis and the Revolution.—Selected.

☼ ☼ ☼

THE BETTER LAND.

"I hear thee speak of the better land;
Thou call'st its children a happy band.
Mother! O, where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fireflies dance through the myrtle boughs?"
"Not there, not there, my child!"

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or 'mid the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
"Not there, not there, my child!"

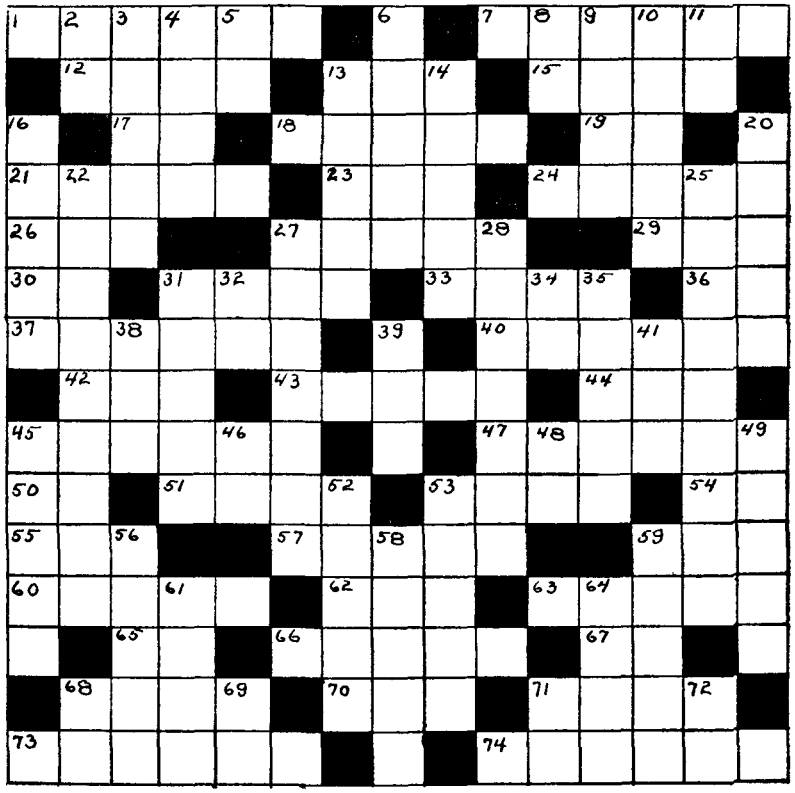
"Is it far away, in some region old,
Where the rivers wander o'er sands of gold,
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?"
"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy;
Ear hath not heard its deep sounds of joy;
Dreams cannot picture a world so fair;
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
Beyond the clouds, and beyond the tomb;
"It is there, it is there, my child!"

—Mrs. Hemans.

BIBLE CROSS WORD PUZZLE

TWO nine-letter words form the difficult feature of this fifteen-square puzzle. Neither should be hard to guess, and then you have a start on a good many other words Not all the words are simple, and several of them are fairly long You can surely guess 73 without recourse to the dictionary, but 74 will be harder!



© 1925 THE J C W CO **How to Solve a Cross Word Puzzle** (29)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below The horizontal and vertical words are not the same but each gives a clue to the other The first letter of each word is indicated by a number which refers to the definitions listed below

It is advisable to first fill in, in both directions, those words which you know to be correct These will furnish hints to those words which you do not know or had merely guessed at When the puzzle is solved correctly the letters in the white spaces will spell words both horizontally and vertically The black spaces are the blind spots of the puzzle and merely form the pattern incidentally designating the ends and beginnings of the words contained in the puzzle

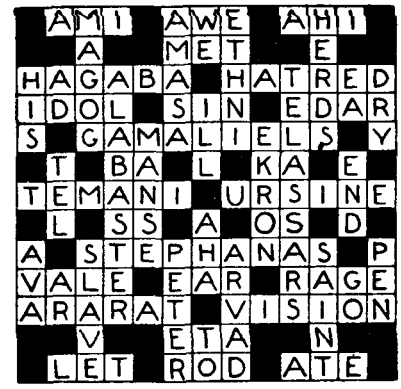
HORIZONTAL

1 Leads toward wrongdoing (Gen 22 1)
7 A woman who was full of good works (Acts 9 36)
12 Entrance to a house (Num 12 5)
13 Possesses
15 A shipbuilder, the son of Lamech (Gen 5 29)
17 Thus
18 A prince of the tribe of Dan (Num 34 22)
19 I exist
21 Belonging to the brother of Cain (Gen 4)
23 Instrument to till the land
24 Skillful
26 Owns
27 Wise men
29 A meadow
30 The fifth Hebrew month
31 To wander about
33 Upright bar, part of fence or inclosure
36 Right Reverend (abbr)
37 Proverbial saying, bad example (Deut 28 37)
40 Thou art fond of (biblical form, sing) (John 21 16)
42 Twenty fifth book of the Old Testament (abbr)
43 A king of Egypt (2 Chron 33 20)
44 Wrath
45 To hunt for food for an army
47 Spitefulness
50 Upon
51 Organ of smell (Ps 115 6)
53 A growth on stones and logs
54 A Chaldean city (Gen 11 28)
55 Bone from which Eve was made (Gen 2 22)
57 The power of darkness (Matt 16 23)
59 A Greek letter
60 Weeds growing in wheat (Matt 13 25)
62 A large rodent
63 Looks upon (Ex 19 21)
65 Upon
66 To spread (Mark 11 8)
67 Ancient record, Domesday Book (abbr)
68 Old word for "cross"
70 Possessed
71 A city of Judah (Josh 15 55)
73 Famous strong man of the Old Testament (Judg 13 24)
74 Hero in Greek mythology

VERTICAL

2 Editor (abbr)
3 The lawgiver (Ex 19 3)
4 Where the crippled washed and were made whole (John 5 7)
5 Translation (abbr)
6 A son of Japheth (Gen 10 2)
8 Upon
9 A highway (1 Sam 27 10)
10 Oriental beast of burden (Job 1 3)
11 Exclamation of surprise
13 King of Hebron (Josh 10 3)
14 What He giveth His beloved (Ps 127: 2)
16 Woman who sheltered Joshua's spies (Josh 2 1)
20 To commence
22 Country into which Jews were taken captive
25 To try to harm (Ps 7. 1)
27 Heaviness of spirit (Eccles 7 3)
28 The wise king
31 Government of the Cæsars
32 Alternative preposition
34 Behold!
35 Wickedness (pl)
38 Conflict (Ps 27 3)
39 To do (Isa 28 21)
41 One of the children of Gad, head of a family (Num 26 16)
45 Word of direction, used with "go"
46 Command of action
48 Like
49 To blot out.
52 This planet (Gen 1 1)—what God created after heaven
53 Pairing of animals
56 Instrument used by woman in sweeping for lost coin
58 A stopping place in the wilderness journey (Num 33 27)
59 A son of Gad (Gen 46 16)
61 Son of Seth (Gen 4 26)
64 The first man (Gen 2 20)
68 Egyptian god, worshiped before Christian era
69 Perform
71 Myself
72 Negation

Solution of Puzzle in last issue



From the Brethren

Hornbeak, Tenn, September 2.—The writer began a meeting in the "Holiness" tabernacle at Gratio on the first Lord's day in August and continued it until Tuesday night after the second Lord's day. Large crowds were in attendance. One was added by primary obedience; one who had obeyed the gospel, but had drifted off after the "Holiness" movement, returned unto her "first love;" and two others confessed their wrongs. I began at Minnick on the fourth Lord's day and continued until Monday night after the fifth Lord's day. Good interest was manifested and two were added to the one body—one from the Methodists and one by confession and baptism. I was called to work with them next year, monthly, and to conduct their meeting. Brethren Thurman and Huffstutter, of Rehoboth, conducted the song service at Gratio, and Brother D. B. Gwynn led the singing at Minnick.—Porter Hogan.

Henderson, Tenn., September 17.—The tent meeting at Knoxville, Tenn., continued over three Sundays. The crowds were fair and the interest fine throughout. While there were no additions during the meeting, many people heard the gospel for the first time. The Knoxville church is to be commended for their splendid effort this year. They bought and equipped a new tent and supported Brethren Gleaves and Brooks in meetings previous to the one I held. They also supported Brother Everett Derryberry as leader of the song service. As a result of this effort, a new congregation will be started. There are many fine people in the Knoxville church. There are some of the best lawyers and doctors in the South in this congregation. The church is composed almost entirely of brethren from Middle Tennessee. Brother and Sister T. B. Larimore favored us with a brief visit on their way from Cookeville to Washington. My next meeting will be at Bridgeport, Ala.; thence to Paragould, Ark. It was my privilege to attend the opening of the school in Henderson yesterday. It was great. Let correspondents please address me here.—J. W. Brents.

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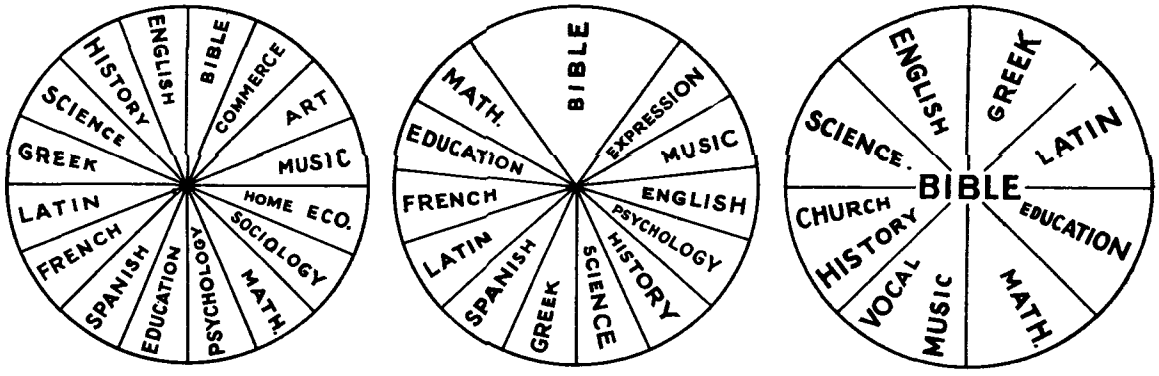

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FREE CATALOGUE BULLETIN

DAVID LIPSCOMB COLLEGE
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San Francisco, Cal., September 15.—Brother and Sister B. D. Morehead were with us from Saturday till Tuesday, when, in company with the Bensons and Miss Cypert, they sailed for Japan. Brother and Sister A. W. Lee, of Oklahoma City, Okla.; Brother and Sister L. Q. Harris, of Berkeley; Brother Felix Owen, of Santa Rosa; and Sister Killebrew and Mrs. Trice and the writer, of San Francisco, went aboard the ship with the missionaries and then came ashore and watched them sail. These are all worthy young Christians, and we feel sure they will do much good in their chosen fields. Recently we had the pleasure of having Brother and Sister F. B. Srygley with us for a night and a day. They were en route to Nashville from a meeting in Los Angeles. We had not seen them in a number of years, and it certainly was a treat to have them in our home. The first Sunday in September Brother Tenny and wife, of Graton, were with us, and Brother Tenny preached a good sermon for us. Brother Frank Young has also been with us the last two Sundays. He has a son in a local hospital, and he is here on that account. I am glad to report that his son is improving. Misses Ruth Perkins and Alma Poor, of Armona, were with us recently. We are always glad to have visitors. We still meet in Richmond Hall, Fourth Avenue and Clement Street. I am preaching each Sunday night in Berkeley. We have a good and growing congregation in Berkeley.—W. Halliday Trice.

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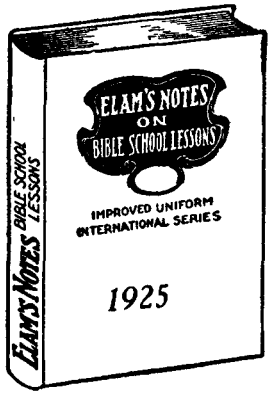

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OBITUARIES

OLIVE.

Brother W. E. Olive was born on January 20, 1837, and laid his armor down on August 15, 1925. Those who have lost are eight children, twenty grandchildren, and thirteen great-grandchildren. The writer conducted funeral services at the Knob Creek Church, in Tennessee, and the remains were laid away in the Knob Creek cemetery. "Blessed are the dead who die in the Lord." W. T. HINES.

CROUCH.

Sister Madie Crouch, wife of Brother Walter Crouch, of Lafayette, Ga., died on July 28, 1925. Besides her husband, she leaves four small children to mourn her departure. She was married in 1913 and obeyed the gospel in 1915. She was a member of the Lafayette congregation. She had been a constant sufferer for the past two years. Funeral services were conducted by the writer from the Lafayette meetinghouse. Interment was in the Lafayette cemetery.
ARUNA CLARK.

CARTER.

Sister Cynthia Ann Carter was born, in Greene County, Ark., on August 2, 1885; was married, to W. E. Carter, in 1909; and died on June 9, 1924. Sister Carter obeyed the gospel in 1907, under the preaching of Brother Eldridge, near Water Valley, Ark. Funeral services were conducted by the writer, assisted by Brother Hall, after which her mortal remains were laid to rest at Ralls, Texas. She left a husband and two children, together with a host of friends, to mourn her death; but they sorrow not as those who have no hope. BROTHER KIRK.

LEVI.

Mary Maud Eichhorn was born on July 3, 1884; obeyed the gospel in the year 1905; was married to G. O. Levi on September 19, 1906; and departed this life on Wednesday night, August 5, 1925. Her husband and one sister survive her. She had been a faithful member of the Cowart Street congregation, of Chattanooga, Tenn., from the time of her baptism. While we greatly miss her and our hearts go out in sympathy to Brother Levi because of her departure, we know full well that our loss has been her gain. By her own special request two weeks before the end came, the writer conducted the funeral services from the Cowart Street meetinghouse, on August 6. The body was laid to rest in the Levi cemetery, about ten miles north of Chattanooga.
ARUNA CLARK.

MERRITT.

Benjamin Clark Merritt was born on December 29, 1883, and died on July 25, 1925. He left a wife, two sons, one brother, and three half brothers, together with a host of relatives and friends, to mourn their loss. One infant son had passed on before.

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Brother Merritt was married to Miss Ella Hood on March 6, 1904. To this union three sons were born. He obeyed the gospel under the teaching of Brother Fred M. Little, at Clarksburg, Tenn., on September 4, 1924, and lived a good life until the end. His suffering was intense, but he bore it with patience. He was a man that had the confidence of the entire neighborhood; was honest, fair, and upright in character, leaving an example for others to follow. The wife has lost a true companion; the children, a loving father; the neighborhood, a good citizen; and the church, a loyal member. May God bless Sister Merritt and her two children.

W. T. BEASLEY.

THOMPSON.

John J. Thompson was born on January 24, 1853, and died on July 4, 1925. He was married to Miss Mary Wells on February 26, 1880. To this union were born three children—Nina, Annie, and David. The two daughters died in early womanhood. Brother Thompson obeyed the gospel in August, 1883, and was an earnest, faithful, consistent Christian until death. For a number of years he was a member of the Green Plains congregation, was one of the founders and an elder of the church at Union Grove, and at the time of his death was a member of the church of Christ in Murray, Ky. He was a faithful companion, a good brother, a loving father, a useful citizen, an accommodating neighbor. He is survived by his wife; an aged sister, Mrs. Dillie Floyd; one son, Brother David Thompson, one of our best young preachers of the gospel; and two grandchildren. This is a sad bereavement for the family, the church, and the community in which he lived; but we sorrow not as those who have no hope. Funeral services were conducted by Brother E. H. Smith and the writer, after which his body was laid away in the Green Plains Cemetery. May God bless and comfort the bereaved ones. J. B. BROWN.

MARTIN.

On June 29, 1925, at her home in Huntsville, Ala., the gentle spirit of Mrs. L. B. Martin left its earthly tenement of clay and winged its way to the city of the unclouded day. She was modest, quiet, and retiring in disposition, and loving, kind, and gentle toward all with whom she came in contact. Her beautiful life is more effectual than any sermon or tribute that could be spoken or written of her. Her memory will ever live in the hearts of those who knew and loved her best, and the influence of her life will be felt by many. While quite young she became obedient to the gospel of God, by which she obtained the remission of sins, being thus born into the family of God, and enjoyed the promise of a rich inheritance with the saints over there. She lived sixty-two years on this earth, the largest portion of it being spent in the service of Him from whom all blessings flow. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." She leaves, to mourn her loss, a companion and seven children, with a great number of friends and loved ones. I would say

to them: Be faithful unto death, and there will be a happy meeting "over there" that shall never end.

BOYD FANNING.

LITTLE.

Brother W. H. Little, son of Brother J. M. and Sister Laura Little, was born on January 1, 1882, and died on May 25, 1925. He was married to Ida Dempsey on November 2, 1904, and to this union four children were born, two of whom are dead. His wife died more than twelve years ago, and he was married again, to Lucy Reynolds, on October 10, 1915, to which union two children were born. He is survived by father, mother, widow, and four children. Brother Little stood high in the estimation of the people. He was full of enterprise and energy, one of the most progressive farmers in our county. He was a friend to every move that benefited the country materially and morally. He became a Christian about eighteen years ago, since which time he had been true to the church and an active worker, teaching a Sunday-school class the most of the time. Not many weeks before his death he was appointed as one of the elders of our congregation. We sum up his life in this: He was a first-class citizen, an accommodating neighbor, an obedient son, a true husband, a loving and dutiful father, and a faithful Christian. To his loved ones left behind I would say: Be true to God, and he will be true to you, and some sweet day you will be gathered to the beautiful home "over there."

GEORGE W. FARMER.

COLLEY.

Martha Loraine (Meeks) Colley greeted the light of this world some twenty-seven or twenty-eight years past, in Corinth, Miss. Very early in life she remembered her Savior by yielding humble obedience to his will. On October 17, 1922, she was united in marriage to Brother R. L. Colley, of Fulton, Ky., a faithful, earnest, active, and loyal minister of the gospel. On July 2, 1925, she bade farewell to earthly scenes and entered into the heavenly rest. Her body was gently laid away by loving hands. Until recent years she had lived in Corinth, where she was nurtured "in the chastening and admonition of the Lord," and where she received the greater part of her education. She also attended Freed-Hardeman College. Her life at home was that of obedience and devotion to others. As a wife, she merited praise. Her home was always tidy and inviting and given to hospitality. As a Christian, she lived a life that approached perfection—modest, unselfish, diligent, faithful, loyal, and above reproach. She was a true helpmate to her husband. Brother Colley said: "Loraine not only helped me to preach, but she helped me to live that which I preached." "Blessed are the dead who die in the Lord: . . . that they may rest from their labors; for their works follow with them." Brother Colley, the mother, the sister, and the brothers have the sincere sympathy of friends and brethren everywhere. It was the writer's sad privilege to offer, in his humble way, the last words of consolation.

COLEMAN OVERBY.

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LOS ANGELES NOTES.

BY W. EDGAR MILLER.

The summer of 1925 has been a strenuous one for the churches of Christ in Southern California. We are just closing the vacation season, and it seems to have been pretty well observed by almost every one in one way or another, resulting in quite a dropping off in attendance at the services on Lord's days. However, the pick-up appears to be going to take place quite rapidly, as last Sunday (September 2) saw quite an increase in numbers at the Central congregation, which meets at 1044 South Hope Street. Notwithstanding the drop in attendance during the warm weather, the work has been moving along quite well. Of particular interest is the work of the young men at the evening services. Each Sunday evening the young men conduct a meeting of their own, at which time a number make talks, offer prayers, lead the songs, and read the Bible lessons. Much improvement has been noted in the work of those who take part since this work was started some months ago, and we feel that this is one of our most valuable lines of endeavor. We have among our young men much valuable talent, and we confidently expect to see arise from their midst some who will eventually go forth to proclaim the glad tidings of salvation to a lost world. In fact, one has already started in the person of Brother Emmett Broadus, who left this week for David Lipscomb College, in Nashville, Tenn., where he expects to spend the next year better preparing himself for this great work, after which he expects to go to China as a missionary. He goes not alone, for he took with him, as his wife, Sister Margaret Neil, one of Central's best young women, who decided to cast her lot with him in this work. These young people are to be most highly commended for the great sacrifice they are making in order to carry the gospel to the heathen.

Our Japanese mission work here in Los Angeles is prospering under the persistent efforts of Brother Ishiguro, who is so ably assisted by his wife and by Sister Hettie Lee Ewing. A car has been bought for Brother Ishiguro and is proving a valuable aid in the work. He told me last Sunday that they now have an enrollment of about sixty in the Sunday school and that there was an attendance of forty-four on that day.

There is a phase of this Japanese mission work developing that perhaps had not been thought of by many, and that is its use as a place for training and instructing missionaries who go to Japan. Brother Morehead and wife recently spent a few weeks at this place, and Sister Hettie Lee Ewing is working and studying, expecting to go to Japan in the fall of 1926. In this way much will be gained that will be invaluable to those who go over.

Brother Riggs recently held a tent meeting at Fullerton, about thirty miles south of Los Angeles, and established a congregation of about forty members, who meet regularly for worship.

The outlook for the work this fall and winter is better than ever before.

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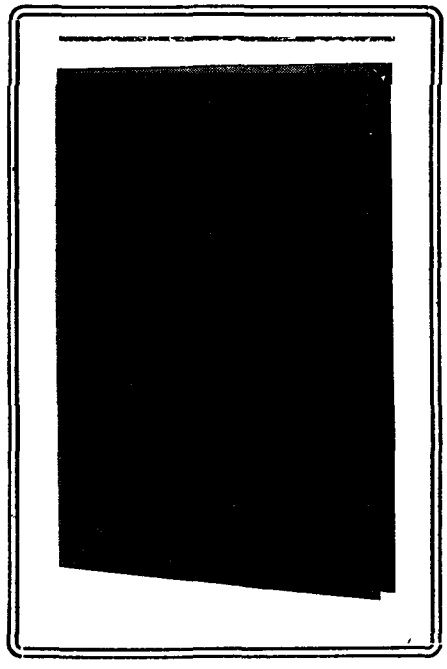

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From the Brethren

Clay, Miss., September 10.—The meeting at Saltillo, Miss., closed on Sunday night. About sixteen hundred were present at the last service. Three were baptized and thirty-two came out from the "digressives." I did the preaching. The Gospel Advocate is good.—Charles Nichols.

Florence, Ala., September 14.—There were ten baptisms in the Iron City meeting, with fine interest. Brother Gilbert E. Shaffer, of Lawrenceburg, Tenn., led the song service. I preached last night for the Sherrod Avenue congregation, of this city. One baptized and one restored.—C. E. Holt.

Portales, New Mexico, September 14.—Sunday night ended the Oklahoma Lane meeting. No additions, but the gospel was preached and good was done. Brother E. A. Bedichek is holding a meeting at Clovis. Good crowds and interest. I am sick and am trying to take a little rest. Brother George W. Magnis is doing his best to establish the cause at Oklahoma Lane, near Farwell, Texas.—D. S. Ligon.

Buffalo Valley, Tenn., Route 1, September 18.—Our meeting on the head of Martin's Creek, of one week's duration, closed on Sunday night. As a result, ten Christians covenanted together to meet each Lord's day to keep house for the Lord. We moved here (on Indian Creek) on Monday, set up the tent, and began on Tuesday night. Crowds and interest are increasing at each service. Brother Kirk has returned to school, and Brother J. D. Derryberry is in charge of the song service.—W. M. Oakley.

Waverly, Ky., September 19.—I am here in what seems to be a promising meeting. We were hindered the first several days by rain. The audiences are attentive and growing. Two baptisms to date. The meeting will continue another week, then to Walnut Grove for ten days. It was in this community I was born, and I am preaching in the house my father helped to build more than fifty years ago. There has been no break in the work during all these years. There are still some of the members living who began at the beginning, still faithful and loyal to the Lord and regular in attendance. I have resigned the work at Little Rock, Ark., and will do evangelistic work. I am open for work after two more meetings. I could hold one more meeting while in these parts. For the next three weeks address me at Waverly, Ky.; then at Little Rock, Ark.—M. O. Daley.

Clovis, New Mexico, September 2.—After the meeting closed at Portales, Sunday night, August 16, I went over beyond Floyd, where I had held a meeting a few weeks' before. An old lady, a faithful Christian, some eighty-two years down the way of life and on the road to glory, who lives out some six miles beyond Floyd, had requested me to come and preach a time or two at her house. After closing at Portales I decided to go over and preach a night or so at the old sister's home. Well, when I got over there, they decided, as her daughter, who lived close by, was not very well and had more room, that the preaching should be there. I was gladly surprised to have a good hearing. There were two confessions, and one was the aged sister's daughter, who was not at that time able to be baptized, but will be as soon as I can get back over there. I am at this writing out at Oklahoma Lane, near Farwell, doing my best to preach the gospel. Brother Bedichek has just closed a good meeting at Farwell and is now at Bovina preaching the word.—D. S. Ligon.

Paducah, Ky., September 17.—On the first Lord's day in August I began a two-weeks' meeting at Sheffield, Ala. Interest grew at every service and the meeting resulted in five baptisms. This was the first time the pure gospel was ever preached in Sheffield to my race. The white church encouraged us much while there. On the third Lord's day in August I began a meeting at Decatur, Ala. We had a large tent, and it was packed every night. Twenty-eight were baptized, all grown people, all from sectarian churches. Among these were one presiding elder, one so-called "sanctified preacher, and one Missionary Baptist preacher. The white Christians stood by us and did everything to encourage the work. This leaves thirty-one there to keep house for the Lord.—M. Keeble.

POTTER ORPHAN HOME.

BY H. C. SHOULDERS.

This is a home for dependent children. When I took charge of the Home the first of March, the buildings were very much out of repair. Something had to be done. So it was decided to make the necessary repairs. We tried to get everything done by the first day of July. However, we lacked a little, but got things in a very fair condition. There a few things that ought to be done, and then everything would be in fine shape.

We put in electric lights, city water, a new laundry, and plastered thirty-one rooms and did a lot of painting. We also had a lot of work done on the farm, and have made a pretty good crop, considering the dry season we have had to contend with.

After checking up, we found we were in debt about one thousand dollars. I at once began the work of raising the amount needed to pay off the indebtedness. Just at this time I have the debt cut down to five hundred dollars. This debt must be paid by the last of October.

Now, brethren, let us raise this amount in one day. This can be done without putting a burden upon any congregation. Let the elders of every congregation make a special talk on the first Sunday in October on the Home work, make the announcement for the second Sunday in October, and then on that day let every member of every congregation make a small contribution for that purpose, and the debt will be paid and all friends of the orphan children made happy. Now, do not forget that the time is the second Sunday in October. This is a work that does and should belong to every Christian in the land.

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Mrs Lucy Wilson
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CURRENT COMMENT

By JAMES A. ALLEN

"Rev." A. J. Weeks, "D.D.," in an article, entitled "The Mother Church of Methodism," published in the Christian Advocate, Nashville, Tenn., says:

To me the most interesting section of London is down on City Road where Wesley's Chapel is situated. It is this that I want to write about. Many articles have been written about it, and I have not discovered anything new to tell Methodists concerning it. I am convinced, however, that Methodists will do well to pause now and then and think of the early days of Methodism, think particularly of the things for which Wesley and his associates stood in those first days and of the mission of the movement when it was young.

The point we make is that about seventeen centuries intervened between "the early days of Methodism" and the early days of Christianity. No one can reasonably claim that Methodism and Christianity are the same thing, as there were Christians on earth about seventeen centuries before there were any Methodists. What it takes to make a Methodist is not what it takes to make a Christian, as Methodists themselves admit that a man may repudiate Methodism and still be a Christian. We kindly submit that "the things for which Wesley and his associates stood" in those "first days" of Methodism are true to the extent that "Wesley and his associates" were able to read them in the writings of the apostles; and we also kindly submit that such things as were advocated by "Wesley and his associates" "in those first days" for which they could not produce a "Thus saith the Lord" are not true. Christianity was nineteen hundred years old when "the movement" called "Methodism" "was young." As there were no Methodists in New Testament times, nobody can find anything in the New Testament that will make him a Methodist to-day.

☼ ☼ ☼

W. S. Gross, in the Baptist Flag, thus describes what he erroneously considers to have been a case of conversion to Christ:

The summer of 1867, while trying to plow with an unruly horse, I became so vexed that I swore one of the most wicked oaths that I could think of. It seemed to give great relief. Something seemed to drop on me. It seemed to run down into every avenue of my soul like electricity. I found myself in love to God for the first time in my life. My madness was all gone. I unhitched my horse from the plow and went out of the field in deep meditation. I at once made up my mind to go to church the next morning. I saddled my horse and rode five miles to Elkhorn, a little village in the southwest corner of Ray County, Mo. I purchased a Bible. I got back as soon as I could. On the outside of the lid of that Bible was a picture of Christ, with a tablet in his hands. On it was printed these words: "I am the resurrection and the life. He that believeth in me, though he be dead, yet shall he live." Tears often blinded my eyes and fell on that book. I could not keep from trying to read it. The more I read it, the greater my trouble got to be.

One day while trying to plow corn, the tears so blinded my eyes that I could not see. I seemed to give out. I stopped and sat down on the plow. I could see nothing but a burning hell awaiting me. I thought I was a goner. I fell off on the ground and cried out: "O God, save me from a burning hell." There came a breeze of wind from the west. It swept down the eastern hillside over me, and all my sorrow was gone. I sprang to my feet. It seemed that heaven had come down to earth. O the joy that crowded into my soul at that time! Tongue cannot tell it. Jesus seemed to be there with salvation by grace.

I did not seek God. He sought me and found me and turned my roving feet toward heaven.

I am now in my eighty-fourth year. O, could I but live to see Jesus come to earth again! I feel like, if I had all of this world, I would freely give it to see him come to earth again. In the language of Sister Hall, who, when she was dying, clapped her hands and said: "Come, Lord Jesus, come quickly." And she fell on sleep. Amen.

We note that when Mr. Gross was "trying to plow with an unruly horse" and "became so vexed that I swore one of the most wicked oaths that I could think of," that, besides the "great relief" he got from such a wicked explosion, "something seemed to drop on me." This "something" that "seemed to drop on" him ran "down into every avenue of" his soul "like electricity," and he found himself "in love to God for the first time" in his life. His "madness was all gone," he made up his mind "to go to church the next morning," and later "purchased a Bible."

Now, the question to be decided is, Was it the Holy Spirit that "seemed to drop on" Mr. Gross at the moment he swore these terrible oaths? If it was the Holy Spirit that "dropped" on him, then his would be a case of conversion; if it was not the Holy Spirit, then it was not a case of conversion and has no connection with becoming a child of God.

In the first place, it was a very natural and usual thing for "something" to "drop" on Mr. Gross when he permitted the unruly horse to make him exhaust his vocabulary in such energetic swearing. A man's mind generally clears after he does his worst; and all agree that, when a man uses "the most wicked oaths," he would get his just deserts if a mountain should "fall" on him.

But, without discussing in detail such experiences as Mr. Gross had, the whole matter depends on whether or not the Holy Spirit "drops" straight from heaven on people. All agree that the Holy Spirit converts people and that every conversion is the work of the Spirit. All agree that the sinner, before his conversion, is "dead in trespasses and sins," and that, before he can become a child of God, the Holy Spirit must quicken him into spiritual life.

There are no differences on this point. The whole controversy is over how the Holy Spirit does this work. Some, occupying the position upon which Mr. Gross stands, contend that the Holy Spirit "drops" straight from heaven into the heart of the sinner and thus converts him. Hence, numerous such experiences as that related by Mr. Gross are treasured up as an evidence of pardon and are related as a proof that the relater is a child of God. It is sad to relate that those who rely upon experiences of this sort as an evidence of the pardon of their sins are sometimes on the mountain top, out in the sunshine of a clear conscience, while at other times they are down in the valley, under the cloud, and frankly acknowledge that they do not know whether they have been converted or not.

In the first place, as God's Word is paramount authority, we note that none of the millions of people who were converted in New Testament times were converted in this way. The Holy Spirit, indeed, converted them all; but he did it through speaking the word to them or preaching the gospel to them, as he spoke through inspired men. Paul says, "The Spirit speaketh expressly;" and it is certain that "all truth" spoken by the Spirit was spoken through men who spoke "as the Spirit gave them utterance."

And then, if the Holy Spirit "drops" straight from heaven into the heart of a sinner and converts him, against his will, even though he be so wicked as to curse by verse at the antics of an unruly horse, whose fault would it be if the Spirit did not "drop?" And if the Spirit "drops" from heaven, without preaching the gospel and independent of the Word, why does not he "drop" in China or Japan? The fairest and most densely populated portions of this globe are to-day lying in heathen superstition and ignorance. "God is no respecter of persons." A Chinese soul is as precious in the sight of God as a soul in these United States. If the Holy Spirit "drops" straight from heaven, why were there no conversions in Japan before our missionaries got there?

We are certain, for more reasons than one, that it was not the Spirit of God that "seemed to drop on" Mr. Gross when he cursed so wickedly. We are glad that when he exploded, his mind cleared, and that he found himself in love to God and bought a Bible. We only regret that he did not follow the examples of conversions that are recorded therein. No man to-day has Holy Spirit religion that refuses to follow the teaching of the Holy Spirit as given through inspired men. There is no communication from heaven to earth outside of the Bible.

YOUR CO-OPERATION IS SOLICITED.

Now is the time for you to help us extend the circulation of the Gospel Advocate. It is a fact that the people are not reading religious papers as they did formerly. It is next to impossible for a publisher to publish a religious paper without a heavy loss. Paper and labor have both been so exceedingly high and it costs so much to produce a religious journal that, without the hearty coöperation and support of its constituents, the publishers must suffer a great loss. We are not complaining, and feel that the Gospel Advocate has fared as well as most religious journals. However, we earnestly request just now the hearty coöperation of every one of our readers in extending its circulation. An active worker in every congregation could easily double or triple the circulation of the paper in that congregation. We are receiving a number of new subscribers daily, but not so many as we can handle. We have room for many more.

PUBLISHERS GOSPEL ADVOCATE.

Send us a new subscriber to-day for the Gospel Advocate. Price, $2 a year, in advance.

OUR CONTRIBUTORS

THE COUNTRY CHURCHES.

BY C. E. HOLT.

It is a fact, regrettable though it be, yet a fact nevertheless, that the country churches are declining in numbers and in interest. They are being absorbed by the churches in the towns and cities. Good roads and automobiles have contributed largely to bring about such conditions. Every blessing has its curse, as every rose has its thorn. The country schools are being destroyed in the same way and from the same causes.

This age is one of unrest. It is an age of speed and greed and unstableness. Witness the great crowds in the cities as they surge and throng the streets on business or pleasure bent. Visit the many places of amusement, the picture shows, the parks, the swimming pools, the ball parks, and the other pleasure resorts, and one is amazed to see the multitudes of all ages and conditions that crowd the various resorts.

The people of the rural districts have become infected. Good roads and automobiles make it easy for them to make daily trips to the cities and join in the bacchanalian performances which seem to be the chief concern of all classes and castes. The people are abandoning their beautiful country homes where they have plenty of fresh air, good water, quietude, and where they can hear the birds sing, and where they can enjoy the beauties of nature's fields and forests—all these and more have they voluntarily given up for the stuffy, polluted atmosphere of the cities. They prefer to live in the "flats" than in the free and invigorating atmosphere of the country.

The city churches are being continually augmented by the influx from the country churches. The few members that do not move to the cities prefer attending services in the city churches. "The churches in the cities have preaching every Lord's day; and they have nice pastors, so we can hear a sermon every Sunday. In the country we have but little preaching, and what we do have is of a poor quality. Therefore, we prefer the short, sweet sermons from the lovely pastors of the city pulpits." This, in substance, is what we hear from thousands of people who have given up all religious interest in their own communities. They would rather burn gas in going to town to hear a sermon from a city pastor than to contribute money to have a good, sound gospel preacher visit them and preach the gospel to their neighbors.

In hundreds of communities in the rural districts, a few years ago, even within the lifetime of many now in middle life, there were large congregations, and these were visited by the best preachers in the land. Their protracted meetings were genuine love feasts. The singing was fine, led by some of the strong-lunged men of their own communities. An imported, hired song leader was a thing unknown and undreamed of among those country churches. Large numbers would be baptized in the beautiful streams in the presence of large assemblies. The preaching was of a high order. It was plain, old-fashioned gospel truth, without the frills and ruffles and furbelows of colleges or universities. Everything was simple and free from worldly show and formalism.

The good old days of bygone years are unknown to the young hothouse plants of modern times. An old disciple, after several years in a large city, visited a countryside church in which the worship was simple and the preaching plain and forceful and scriptural. His old and faithful wife was not physically able to attend the services. The old brother was not only delighted, but charmed, by the

simplicity and spirituality of the way the worship was conducted. Returning, he said to his wife that he was amply repaid for his trip—that his soul was thrilled and filled with the beauty and loveliness of the things seen and heard and felt on that occasion. His feelings are thus in verse expressed:

Well, wife, I've found the model church,
And worshiped there to-day;
It made me think of good old times,
Before my hair was gray.

The meetinghouse was finer built
Than they were years ago;
But then I found when I went in,
It was not built for show.

The sexton did not set me down
Away back by the door;
He saw that I was old and deaf,
And saw that I was poor.

He gently took me by the hand,
And led me boldly through
The long aisle of that crowded church,
To find a pleasant pew.

I wish you'd heard the singing, wife;
It had the old-time ring.
The preacher said with trumpet voice:
"Let all the people sing."

Old "Coronation" was the tune;
The music upward rolled,
Until I thought I heard the angel choir
Strike all their harps of gold.

'Twas not a flowery sermon, wife,
But simple gospel truth;
It suited aged men like me,
It suited hopeful youth.

And along this happy vein his conversation and description ran until, with an outburst of joy, they both, with their feeble voices quivering and blending with a feeling of ecstasy of heavenly cadences, closed with a vision of the city celestial.

"AND PETER."

BY JAMES E. CHESSOR.

I.

"And Peter."

Those are two of the most heartening words to a follower of the Lord Jesus. A believing penitent, drawn to the Savior by love, might find greater consolation and hope in such sayings as, "Christ died for the ungodly," or "Him that cometh to me I will in no wise cast out," or from John 3: 16. But to those of us who have loved the Savior and have tried to follow him and be true to him, yet realize how often we have denied him and failed him, those two words—"*and Peter*"—come as a benediction.

When we think of Simon Peter, our hearts alternate between great fear and great hope. If a man could live so close to his Lord—seeing his marvelous miracles, hearing his wondrous words, watching his beautiful life, so that he is constrained to cry out in adoration, "Thou art the Christ!"—if such a man can then turn round and deny his Lord with oaths and cursings, how can *we* ever hope to stand? But when we look again and see this man—this unlettered, uncultured fisherman—becoming once more one of Christ's foremost followers, our fears vanish. And when we see with delighted amazement how, after such a lamentable fall, our Lord sought him out, forgave him, welcomed him back into the fold, reinstated him in his apostolic office, gave him greater responsibilities, and chose him to be his mouthpiece at Pentecost—why, our hearts leap for joy! Truly there is hope for any man; there is hope for *you*—for *me*. Blessed be his name—whose love is so deep and tender—whose pardon is so full and free!

II.

It was *Love* that caught the first sight of the risen Lord. "Now when he was risen early on the first day of the week, he appeared *first* to Mary Magdalene, from whom he had cast out seven demons." She loved much because she was forgiven much. Then he was seen by true *Repentance*. "The Lord is risen indeed, and hath appeared to Simon." "He appeared to Cephas; *then* to the twelve." First he comes to the women—and Mary first of all—who wept for him; then to the man who wept for himself. "For God shall wipe away all tears from their eyes."

While the Son of man was for three days "in the heart of the earth," Simon Peter was "in the gall of bitterness." Have you ever pictured the happenings of those three days? Without a shadow of doubt, the most miserable man in the whole world, at that time, was Simon Peter. "And he went out, and wept bitterly." Where he went we do not know, nor does it matter. But we do know that he wept; that he mourned over the great sin of his renunciation.

Jesus had told his disciples at the last supper that they could not then come whither he was going. Peter was not willing for that to go unchallenged, so far as he himself was concerned.

"Lord," said he, "whither goest thou?"

"Whither I go," Jesus explained, "thou canst not follow me now; but thou shalt follow afterwards."

"Lord," said Peter, dubiously, "why cannot I follow thee even *now?* I will lay down my life for thee!"

"Wilt thou," said the Master, sadly, "lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice!"

And so it happened. He followed Jesus "afar off" to the trial. With wavering faith and quaking heart he stood in the courtyard witnessing the shameful travesty. He was off guard, and weaker than he supposed. There he was accused, and with the red glare of the fire full in his face, he denied shamelessly. Then in the fainter light of the porch he denied again, this time with an oath. For the third time the frightened apostle was confronted, and for the third time he denied. "Then began he to curse and to swear, I know not the man."

O those bitter oaths and shameless curses! "And immediately, while he yet spoke, the cock crew." Bird of ill omen, how the shrill cry smote upon his dull ears! "And the Lord turned, and looked upon Peter." The Lord in the agony of his humiliation, in the majesty of his silence—"*the Lord turned, and looked upon Peter!*" "Blessed are those," says Farrar, "on whom, when he looks in sorrow, the Lord looks also with love! It was enough! Like an arrow through his inmost soul shot the mute, eloquent anguish of that reproachful glance. . . . It was enough! 'He saw no more enemies, he knew no more danger, he feared no more death.'"

"And Peter remembered the word of the Lord. . . . And he went out, and wept bitterly."

III.

As he fled disconsolately through the moonlit streets, utterly undone and alone in the world, the marvel is he did not die of a broken heart. He *did* love his Lord, and yet he had denied him in the hour of his direst extremity. And when the end had come and his Lord was crucified, who can picture the remorse of that lonely disciple? How his mind would travel again and again over that scene in the high priest's palace! "The Lord's last look was one of reproach—and now he is gone! He will never know how bitterly ashamed I am—how deeply sorry!" There was a time when Peter had cried: "Depart from me; for I am a sinful man, O Lord!" Now, when his sin is intensified a hundredfold, he would give all the world for one

look—one word—one explanation—one utterance of sorrow in his ears.

And so that most miserable of all Sabbaths wore on, and the first day of the week dawns.

Mary Magdalene was the last at the cross and the first at the tomb. She sees the stone rolled away. "They have taken away the Lord!" she thinks. Without waiting to investigate, she runs back to the city. "To whom shall I go?" Apparently the disciples were all scattered. But she *did* know where Peter was, and John. It was natural to think of Peter now; after all, he was the strong man of the twelve. She "cometh to Simon Peter, and to the other disciple, whom Jesus loved." And the two ran to the tomb, but John outran Peter.

When they arrive, they see the evidence of the resurrection in the coiled graveclothes and the folded napkin, and John's feet outran Peter's just as his faith had done. "And he [Peter] departed, wondering with himself." How distracted must Peter's mind have been! "*If* he is risen, will he ever forgive me?" Ah! Simon Peter, do you so easily forget? Do you not remember that, when you asked the question, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" the answer was: "I say not unto thee, Until seven times; but, Until seventy times seven." Simon, if the Lord sets that standard for *you*, will he himself fall short of it? Nay, verily!

So the two disciples went away home. Mary Magdalene, however, who seems to have followed them back to the tomb, enters it. There is an angel in the sepulcher, and this is his message: "He is risen. . . . Go, . . . tell his disciples *and Peter*." Mark well, it is not Peter *and* his disciples. What depths of love there were in those two words—"and Peter!" For poor Peter might well have thought he was no longer worthy to be called a disciple.

IV.

"*And Peter.*" Words cannot express what a load of care was lifted off his mind. O, the joy of being forgiven!

He was all alone somewhere when the Lord appeared to him. We know nothing of what passed between them. No inkling is given. Simon Peter, always ready to say something, for once says nothing. No word ever passed his lips, so far as we know, of what transpired when his Lord met him. Was not the penitent disciple lifted up then? For immediately afterwards he is his former self again, only more humble. Frank and full confession; free and full forgiveness! Peter had turned again. Henceforth he was to establish his brethren. Henceforth he was to be a Rock.

The episode on the shore of Tiberias cast away the last doubt.

"Simon," said the Lord, "lovest thou me more than these?"

"Yea, Lord; thou knowest that I love thee."

For the third time came the searching question; for the third time the humble declaration of love.

And then, at last, Jesus described Peter's ultimate suffering because of his fidelity. "When thou wast young," he said to him, "thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

"Now this he spake," John explains, "signifying by what manner of death he should glorify God."

Peter never forgot this. "*Knowing*," he wrote afterwards, "that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me."

And so it happened. His love never waned; his faith never wavered. At the last he was crucified because of fidelity to the Lord whom, in an evil hour, he had denied. He laid down his life for him. He gave the last full measure of devotion.

INTEREST GROWING IN NEW TESTAMENT WORK.

BY S. F. MORROW.

We are receiving letters and cards asking about the size and prices of our Testaments, and will answer all through the Gospel Advocate, as our time is precious and so short, and we realize we have done so little in the vineyard of our Lord and Master, and so many precious souls have gone on to eternity untaught, unprepared to meet their God. O that I had lived more godly before them, taught them the word of God in its beauty and simplicity and power, and, above all, placed a New Testament in their hands and taught them the proper division of the word, which word "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart!" (Heb.4: 12.) How active we all should be in seeing that all have this precious word and get all to read it daily if possible! When this is done, our responsibility ceases in part.

The size of the large Testament is eight by five and one-half inches; price, fifty cents. The size of the small Testament is four and one-fourth by three inches; price, ten cents.

These prices are made possible by the kindness and generosity of the American Bible Society. This society is giving Bibles and Testaments away to millions of people annually—mostly, I think, to the Old World. They are printed in many different languages, so that all may know the Lord. At the prices we can secure these books, it does look like we should see that America is well supplied with the Word of Life. We sincerely hope and pray that every congregation in America, regardless of sect or denomination or color, will keep a supply of Bibles and New Testaments at their places of worship, and especially see that the widows and orphans have one. If all will do what the Bible says, we all will do the same thing and all will go the same way, for Jesus says: "I am the way, the truth, and the life." Again: "I am the light of the world." Jesus prayed that we all might be one, as he and the Father are one. (See John 17.)

As Nashville is known as the Jerusalem of the gospel, won't it take the lead in this good work? Brother Fletcher Williams, of the Williams Printing Company, tells me he has been keeping Testaments at his place of worship. Sister Yeagley called at the office and secured sixty Testaments for her class at the Tennessee Industrial School. We hope that many will follow her noble example.

I give the following card to let all know how our books are appreciated:

McEwen, Tenn., September 28, 1925.—Dear Brother Morrow: I received the Testaments. They are nice. I was glad to get them. They will go like hot cakes. I will sell them and send the money for more if I need them. This is a splendid way to put the Bible in the reach of all. I thank you. Yours in the one hope,

LEM POLK.

Our idea is to get every congregation to keep a supply of Testaments on hand all the time, and let it be known, so all can get one. I find counties in this State where there is not a Testament for sale. We have not ordered any Bibles, but can supply them from the Gospel Advocate Company. Our great fight is to get the New Testament in the hands and hearts of the rising generation. Just as soon as possible you can see samples of the books at the Advocate office. Miss Schild, our efficient saleswoman, will gladly show them or any other book in the house. The Gospel Advocate Company is giving us space and help free, and my time is free. In consideration of these facts, it appears to me that all who love the Lord and his cause and their own salvation should enter into this fine work with great pleasure at once. Don't wait for some one to come to see you. Decide with yourself and the Lord what you should do and give for yourself and the good of others. May the Lord bless us all in doing our duty to-day.

THE WORK IN SOUTH AFRICA.

Sinde Mission, Livingstone, North Rhodesia, August 13, 1925.—Dear Readers of the Gospel Advocate: The Lord's work at Sinde Mission is prospering. Seven souls have been baptized into Christ in the last two months, making thirty for the year. The last three meetings have yielded three more confessions, one each time. There are now eight waiting to be baptized. To make certain that they

[This is a picture of the crowd which attends church at the mission. Brother Sherriff was visiting here then; so we got him to consent to sit with Sister Short and myself while Brother Short snapped the kodak. To the left of the picture is seen the native teachers in white coats, also most of the schoolboys. To the right are seen the women and babies. They always sit separately at church or at school. The building is used for both school and church. It is made of sun-dried brick, poles, and grass. Majara, the chief in this community, stands to the left of me, with big coat and short trousers. He says that he cannot leave his wives and kaffir beer to become a Christian, but that it is all right for young people. Two half-blood girls are standing at the right of Mrs. Short and children. Brother Sherriff "raised" them.—Ray Lawyer.]

know fairly well what it means to become a Christian, Brother Short has followed the custom of most missionaries in Africa. That is, to keep the natives in a class for a few weeks or months, not to test their conduct so much, but to be reasonably sure, if possible, that they know what the Lord expects of them. We do not want any conversions because of the loaves and fishes. Therefore, it is necessary to have the natives work for everything they get from us, even for a worn shirt or pair of trousers. Sometimes we regret to have this duty to perform, but it must be done to teach thrift. So much has thrift been stressed that there is only now and then one who asks us to give him something gratis. We hope to see the day when we can give them things without an evil effect. With women and children we make some difference, also with the teachers. Please pray for our work.

RAY LAWYER.

ARRIVAL OF THE NEW MISSIONARIES.

BY J. M. M'CALEB.

We watched the papers to see just when the ship would arrive. Also, three days before it was due, a wireless message came, saying: "Moreheads, Bensons, and Miss Cypert on board Siberia." Five or six of us were there to meet them. Happy meeting? Of course. It reminded me of that time when those on this side and those on that will meet in the sweet by and by.

The boat arrived at about eleven o'clock, and by four in the afternoon we all stood around a well-spread table at Zoshigaya and sang, "Praise God, from whom all blessings flow," after which Brother Morehead expressed thanks.

The Bensons will go on to China after a stop-over of about ten days. The Moreheads will remain in Tokyo for a year or two to get a good start in the language. Some of the Nashville (Tenn.) churches are sending the Moreheads; the church at Morrillton, Ark., in coöperation with others, is sending the Bensons.

It is too early yet to express an opinion further than to say they all seem healthy, capable, and consecrated. Of course all of us on the field are delighted.

OUR MESSAGES

R. S. Daniel, Marble Valley, Ala., September 24: "J. S. Moores closed a splendid meeting with the Marble Valley congregation the week following the second Lord's day in September."

James J. Reynolds, Woodlawn, Tenn., September 19: "The meeting at Pleasant Valley, Ky., closed on September 16. Four were baptized and one took membership. I shall go next to Needmore, Tenn., to sing for F. P. Taylor."

A. B. Lipscomb, Chattanooga, Tenn., September 25: "We made a good start in the North Chattanooga meeting. The brethren appear pleased with the prospect, and are praying with me for God's guidance and blessing upon every service."

Willie Hunter, Tompkinsville, Ky., September 24: "I closed a meeting at Lafayette, Tenn., last night, of eleven days' duration, with very good interest and a good crowd. There were eight baptisms. My next meeting will be at Gamaliel, Ky."

George W. Miller, Chandler, Okla., Route 7, September 21: "I closed my meeting at Stecker, Okla., September 13, in the afternoon, at the water's edge, with four baptisms, two from the 'digressives,' and seven by letter. I shall go to Exchange, near Ellington, Mo., for a meeting, beginning on October 4."

W. F. Mathis, Akin, Ill., September 16: "I held a meeting with the brethren of Birmingham, Ky., the last week of August, with eighteen baptisms and seven reclaimed. Also, two placed membership. Then I held a week's meeting in a grove just north of Brookport, Ill. The few brethren from the Brookport and Mount Pleasant congregations helped in the meeting. I am now at Akin trying to assist the brethren in a meeting."

Mrs. R. S. Wright, Arbyrd, Mo., September 13: "J. S. Jones, of Wingo, Ky., began a series of meetings here at the Silverdale church of Christ on August 16 and closed it on August 28, with thirty-four baptisms and five reclaimed. Some were from the Methodist and Missionary Baptist churches. They were our best citizens. I think the church will in a short time be able to do some real work. I am inclosing two dollars to pay for the Gospel Advocate one year. I think I will be able to get some more subscribers very soon."

J. W. Howell, Columbus, Miss., September 20: "In February of this year Brother Lollar began a Bible class in a good community near here. He began in the home of one of his brothers, later moving to a schoolhouse with three good classes using the Gospel Advocate Company's Bible helps. On September 6 I began a meeting there, closing the following Lord's day, at the water, with six baptisms. Brother Lollar directed the songs. He will meet with them each Lord's day and teach them how to worship. I baptized three at Friendship, Ala., recently."

Emmett G. Creacy, Horse Cave, Ky., September 24: "The meeting at Christian Chapel, in Cumberland County, resulted in fifteen baptisms, one by statement, and two restored. I preached three sermons at Chestnut Grove, in the same county, a Methodist stronghold. Many of the people had never heard a gospel preacher preach. Billie Keen led the singing. I am to begin a meeting with the Southside church of Christ, Indianapolis, Ind., October 4. If you have friends in Indianapolis, please send their names and street number to W. P. Lowe, 2910 Shelby Street, and we will try to interest them in the meeting. The church worships in the new house at 1201 East Cruft Street."

F. L. Paisley, Benton, Ill., September 24: "I began a tent meeting here last Lord's day. Rain has hindered some, but the attendance is increasing rapidly. This is where I met W. J. Moore in an eight-nights' discussion last January. After preaching each night I am waiting upon a young man who is fighting a hard battle with double pneumonia, hoping to conquer that he may obey the gospel ere the meeting closes, which he had resolved to do before he took sick. This is my last meeting for the season. I go to Chicago next to work with the Central congregation during the winter. We hope to locate many negligent members who have moved there from all parts of the United States. Send names to R. S. King, Room 511, Peoples Gas Building, Chicago, Ill."

TOPIC AND TEXT

BY A. B. LIPSCOMB

I would stress in this week's article the importance and value of the Christian's home. The lesson of home influence is not only a timely lesson for the preacher to present, but it is one which is now engaging the attention of noted economists and sociologists. Thinking people have become painfully aware of the fact that in most places the old home influence, once the most powerful factor in our civilization, is dead, and in other places it is rapidly becoming decadent. No community hardly is an exception. In all centers of life, to borrow the phrase and sentiment of Paul at Athens, one might say: "As I passed by I saw the altars of your homes broken down, and found the sounds of Christian worship displaced by the discord of frivolous songs and dances." Verily this generation is up against the perils of the Jazz Age!

For a preacher of Christ's gospel, under such conditions, to keep his mouth closed, would mean for him to become derelict in duty, a traitor to his Master's cause. On the other hand, if the rebuke is administered in Christ's own spirit, it may result in a great blessing, bringing the vision of "the more excellent way."

How the Bible Exalts the Home.

There is no better way to start such a lesson than to emphasize the exaltation which the Bible gives to the home. In this respect it is unparalleled—yes, it is unapproachable in all of ancient literature. It is also true that those examples of modern books which crown the home with a halo of glory borrow from the Bible the chief measure of their song. Read all the books, both prose and poetry, and you will see that in such women as Sarah, Rebekah, Rachel, Ruth, and Hannah, of the Old Testament, and Eunice, Lois, and the Marys, of the New Testament, the world still finds its best ideals of womanhood, wifehood, and motherhood. In such men as Joseph, Moses, Samuel, Daniel, John, and Paul it finds its finest examples of brave and holy manhood. In both cases the men and women are the finished products of the faithful homes.

We often make too much and think too much of our earthly dwellings. We are prone to forget that we are pilgrims and sojourners on the earth, and that there is "no abiding city here." The homes over which these queenly women reigned and out of which these uncrowned princes came were neither fine nor permanent—in most cases they were nomadic tents—and yet they provide history's finest examples of the sacred family circle.

We may safely say that the Bible everywhere sets the home to the seat of honor, proclaiming it to be divine in its origin, character, and mission. Moses gave instruction for the ancient Hebrew home as follows: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." (Deut. 11: 18, 19.) Paul, giving instructions for the conduct of the Christian home, says: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6: 4.) These two passages, which may well stand for the whole scope of Bible teaching on the subject, make the home the school of moral and spiritual life. Wherever the Bible has gone and its teachings have been obediently received, there the home has been elevated. On the other hand, where the Bible has not gone or where its study has been neglected, there the home has deteriorated into a mere lodging place. Missionaries have ever found in the presence of their home life among the heathen a force quite as potent as the spoken message. The most corrective influence that might be exercised in society to-day would be for men and women everywhere to exalt and exemplify in actual practice the Bible doctrines of the home.

"With All His House."

Joshua said: "As for me and my house, we will serve the Lord." Cornelius was "one that feared God with all his house." The Philippian jailer is found "believing in God with all his house." Crispus, the chief ruler of the synagogue, "believed on the Lord with all his house." Such expressions have a grave significance. It shows that the men led their families in embracing the Christian faith. In making their religious decisions, they did not forget or neglect their households. Wife and child and even servant—every responsible being under that roof—must become partakers of his joy in salvation. No husband or father has a right to neglect the Christian culture of his family. Duty is not finished when they provide food, raiment, shelter, and insurance. The crying need is for fathers and mothers to take their God-given places in their homes as examples and teachers.

There are many who are worrying themselves considerably over the proper furnishings for the home. There is the danger that after all the money has been spent you shall have failed to provide that which, after all, makes the home most useful and attractive—the Christian influence. It is time to make such a home if you have never had it, to build again the altars if they are fallen down, to kindle again the incense fire of morning and evening prayer, to blow the dust from your Bible and let the sacred pages be read. "Tell ye your children of it, and let your children tell their children, and their children another generation."

AN ENCOURAGING REPORT FROM ISHIGURO.

BY S. H. HALL.

All who love the truth will be glad to get the following report of Brother Ishiguro's work at Los Angeles, Cal. Remember, this mission is not only conducted for the purpose of converting as many of the Japanese as possible in California, but as a training station for those who desire to ultimately go on to Japan. Sister Hettie Lee Ewing is there now in training, and is proving a great help to the work while so doing. Here is Brother Ishiguro's letter:

Our missionary work is greatly improved since we have Sister Ewing's help and the use of a good car. Regardless of the summer heat and the attraction of the beaches, our Sunday school has had seven new recruits, and we know of two others to come next Lord's day. We have begun another class—a Bible class for the young men and young women, under Sister Ewing's teaching. We cannot tell just what this will amount to, as it has been organized only two Sundays, and it is very hard to get young people to come out to the class and stay for church, too. We hope, however, to work up an interest and to get them to bring some of their friends. Sister Belle Ragsdale was away for several Sundays on her vacation, and Sister Ewing met her class while she was away. But she is back now, with renewed interest; and Sister Vivian Cox is always present with a fine class.

I am sorry to tell you that one of our little girls, Humiko Shigakuni, about six years old, died last Sunday, and was buried Tuesday. The father of the child is a Buddhist in belief and the mother is a Shintoist. But before the little girl died, she talked to her mother about our God, and told her that she wanted to go to God and that God would keep her until they could meet again. The mother said that she was sorry to give her up, but that she died so happy that she thought that surely she went to dwell with God. It seemed to make a deep impression on the parents, and they called on me to conduct the funeral services. Although the Buddhist priest was present, I had the privilege of conducting all the services. I hope this influence will lead the parents to God in time. This serves a-

example to show the influence of our Sunday-school work. Some of our strongest church members have been reached through the work we have done for the children.

Our week-day classes meet regularly. Sister Ewing comes for her lesson in Japanese and helps us in English. I meet my ladies, English classes (and we have four such classes) on Tuesdays and Thursdays. Sister Ewing follows in this work on Thursdays and Fridays, giving them drills in pronunciation and conversation. We are thus doubling our work along this line.

Altogether, we feel greatly encouraged over our work. I hope you will overlook slowness in writing you. Thanking you from the depth of my heart for your great interest, and asking for your prayers for all of our work, I am, Your brother in Christ,

H. ISHIGURO.

A brief report came to-day (September 29) from Brother Ishiguro, stating they had fifty-one little tots in the Bible study on the fourth Lord's day, and there are four more prospective baptisms among the parents. Eternity alone can tell the good this work will accomplish. My prayer is that the Lord may bless it.

I am sorry to say that Sister Ishiguro is now in the hospital, having to go there for an operation. She is reported as doing well. This brought on an extra expense of something like one hundred and fifty or two hundred dollars. The Nashville friends hurried to him one hundred and twenty-five dollars to help in this emergency. If others desire fellowship in this good work, send your checks to W. Edgar Miller, 376 West Mariposa Street, Pasadena, Cal.

OUR TRIP ACROSS THE PACIFIC.

BY B. D. MOREHEAD.

The first lap of our voyage on the steamship Siberia was from Los Angeles to San Fransisco.

Brother Samuel Witty; Sister Ewing, from Texas, who is preparing to come to Japan as a missionary; and Brother and Sister Ishiguro came to the ship with us.

The twenty-four-hour trip up the coast was well enjoyed. We had three fine days while in San Francisco in Brother Halliday Trice's home.

At high noon, Tuesday, August 12, we met the Bensons and Miss Cypert and about fifteen brethren and sisters in Christ who came to see us off from the pier. We all went on board the ship and made some pictures on the deck. The signal was given to start. Our visitors told us goodby, and we began to slowly move out into the mighty ocean with a thrill no one can realize until he leaves his homeland.

We were soon comfortably situated in our cabins with a fear that we would soon be seasick, but I am happy to say that not one of us five missionaries was sick throughout the entire voyage.

When we were out about thirty-six hours, a young man died on board the ship with tuberculosis. He was kept on the ship for twenty-four hours. The funeral bell was tolled, and the ship stopped for five minutes. The body had been placed on a board with heavy pieces of iron tied to his legs, then wrapped with a canvas and a Japanese flag. Two ministers, an American and a Japanese, read a few verses from the Bible. Without any manifestation of sorrow, no tears, no flowers, the body was gently dropped feet downward into the bosom of the rolling Pacific.

We glided along across the ocean in one of the two smoothest-riding ships on the Pacific. The Lord's day came. Brother Benson and I had part in the public religious service which was conducted in the Social Hall. In the afternoon the Bensons, Miss Cypert, Mrs. Morehead, and I worshiped in one of our staterooms.

On Monday, August 24, we arose early to see the Hawaiian Islands. We had sent Brother Langpaap, one of our missionaries, a wireless, and by nine o'clock we were in his home. Brother Langpaap is doing a wonderful work in our possessions for the Lord. He certainly did treat us royally, and seemed very glad to see us. We were made to realize to some extent what it means to have some people of the one faith to visit one while separated from home ties. We were in Honolulu eight hours, seeing wonderful sights, coconut trees, banana trees, and watching the divers go down out of sight for a nickel.

It might be of interest to state that we were well entertained on the ship. We had physical recreation in the way of games and swimming, and had books, music, and Japanese entertainments.

The Lord's day came again, and we again had our worship in our stateroom. The subject under consideration was the Philippian jailer.

On Monday before we arrived in Yokohama we sent Brother McCaleb a wireless. At ten o'clock in the morning, Thursday, September 3, we dropped anchor in the Yokohama harbor after being on the water fifteen days, lacking two hours. Brother McCaleb, Brother Harry Fox, Mrs. Harry Fox, Brother Rhodes, Brother Bixler, and Miss Kennedy met us at the dock. Some Japanese brethren met us also. We all went to Brother McCaleb's home to be served a good dinner, thus indicating the welcome we were given by those with whom we expect to labor for the Lord.

Brother Benson and Mrs. Benson are in the country with some of the missionaries. Brother McCaleb has gone to the mountains. My wife and I are staying with Miss Cypert and Miss Kennedy until Brother McCaleb returns.

May the Lord bless all the Gospel Advocate workers.

The churches in the homeland are amply able to sustain these noble Christians as they labor for the advancement of the cause of Christ on far-away shores. Let us all send "once and again" to their necessity. Brother and Sister Morehead were sent out by the Waverly-Belmont congregation, Nashville, Tenn. All who desire to have a part in their work may send their remittances to Brother Frank Jones, Arcade, Nashville, Tenn. J. A. A.

A VISIT TO QUEBECK.

BY S. P. PITTMAN.

On Sunday, September 13, it was my pleasure to preach to a representative audience in the schoolhouse at Quebeck, in White County, Tenn. It will be recalled by the readers of the Gospel Advocate that Sister J. Claude Martin, of Nashville, has taken a special interest in the cause of Christ in this community, soliciting and giving of her own means to build a meetinghouse. There was not a place of worship, called a "church house," in the village. It is gratifying to know that through the efforts of Sister Martin and of her local colaborer, Sister John Cooper, a neat, modest, yet commodious house of worship is nearing completion. The readers of the Advocate will be glad to hear of this, as well as every other laudable effort to build up the cause of primitive Christianity. The congregation and the community should feel thankful to these good women for their persistence in this noble work.

"THE PROFITABLE WORD," BY J. C. McQUIDDY,

Contains a choice selection of the writings of J. C. McQuiddy, compiled by A. B. Lipscomb. For over forty years Brother McQuiddy was editor and publisher of the Gospel Advocate. "The Profitable Word" is a gem, and contains some of the best thoughts of a great mind. It contains 196 pages and is bound in silk and stamped in gold and white metal. Send $1.50 and get a copy.

OUR MESSAGES

Ulrich R. Beeson is in a meeting at Cowan, Tenn.

C. E. Wooldridge is in a splendid meeting at Huntland, Tenn.

Jesse P. Sewell began a meeting at Lebanon, Tenn., last Lord's day.

R. E. L. Taylor began a meeting at Milburn, Ky., last Lord's day.

R. V. Cawthon began a meeting at Smithville, Tenn., last Lord's day.

J. Clifford Murphy is now in a meeting with the church at Prescott, Ark.

Joe L. Netherland preached at Belmont Avenue, this city, last Lord's day.

Coleman Overby and Nathan Thompson began a meeting at Union City, Tenn., last Lord's day.

A. C. Williams, of Chapel Hill, Tenn., made the Gospel Advocate office a very pleasant visit last week.

E. P. Herbert, of Fountain Head, Tenn., made the Gospel Advocate office a very pleasant visit last Monday.

John T. Lewis, of Birmingham, Ala., made the Gospel Advocate office a much-appreciated visit last week.

E. C. Coffman, Houston, Texas, September 28: "There were three baptisms at the First Church yesterday."

R. P. Cuff preached at the Stewart's Creek church of Christ, near Smyrna, Tenn., last Sunday, with two baptisms.

G. H. O'Neal, McMinnville, Tenn., September 29: "I closed at State Line, near Fayetteville, Tenn., with six baptisms."

W. C. Baldwin, River Rouge, Mich., October 3: "The Gospel Advocate is getting better and better every day and in every way."

E. A. Elam preached at David Lipscomb College last Lord's day. His subject was, "Amos Sent to Preach to the King of Israel."

Telegram from J. G. Malphurs, Boonville, Mo., October 5: "Loyal brethren won church property in court from transgressive brethren."

M. D. Baumer, Carthage, Tenn., October 2: "I have just closed a twelve-days' meeting at Defeated, in Smith County, with ten additions."

A. S. Landis preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. There was one confession and baptism.

Our readers are sending us many new subscribers. They are our colaborers in the efforts we are making for the advancement of the cause of Christ.

W. H. Denny, of Gallatin, Tenn., sends the Gospel Advocate ten new yearly subscribers. We deeply appreciate the great assistance of friends like Brother Denny.

J. W. Beasley preached at Pilcher Avenue, this city, last Lord's day. Two became identified with the congregation by statement, and there was one restoration and one baptism.

Clarence D. Baird, Alexandria, Tenn., October 2: "J. P. Sewell, of Fort Worth, Texas, recently held a very interesting and helpful meeting for the congregation at this place."

C. M. Pullias preached at Murfreesboro, Tenn., last Lord's day. Brother Pullias began last Monday night at Waverly, Tenn. O. C. Lambert began the meeting last Lord's day.

Pride E. Hinton, America, Ala., October 1: "I closed at Parrish, Ala., September 27, with fifteen baptized and one restored. I am now in a meeting with the Zion Church, near here."

We have the name of a song leader who wishes to spend the winter in Florida and has already promised to assist in two mission meetings. Any congregation desiring his services will please write this office. Reference given if necessary.

F. B. Srygley is in a splendid meeting nea. Bowling Green, Ky.

John G. Reese, of David Lipscomb College, preached for the Chapel Avenue congregation, this city, last Lord's day.

T. C. Little, Fayetteville, Tenn., October 1: "The meeting with the church at New Hermon, in Bedford County, closed on September 30, with sixteen added to the church."

S. W. Colson, of St. Petersburg, Fla., sends in eight new yearly subscribers with his renewal. We are rejoiced to have Brother Colson become a partner with us in the good we are trying to do.

Foy E. Wallace, Jr., and Austin Taylor closed a very fine meeting at Murfreesboro, Tenn., October 1. There were large audiences and fine interest, with six reclaimed and eighteen baptized."

A. B. Lipscomb held a good meeting with the North Side Church, in Chattanooga, Tenn. Six persons were baptized and the church was greatly strengthened. Brother Kelly led the songs efficiently.

Married, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, Nashville, Tenn., Friday, October 2, 1925, Oliver Jennings Davis and Elizabeth A. Hitch, James A. Allen officiating.

T. D. Willis, Louisville, Ky., October 1: "I assisted the brethren at High Bridge, Ky., in a few-days' meeting. Very good interest, but no additions. I go next to Gravel Switch, Ky., for a meeting."

The meeting at Twenty-second Avenue, North, this city, continues this week, with George L. Hatley doing the preaching and George S. Davis leading the singing. Large crowds greet the speaker each evening.

Frank P. Taylor, Clarksville, Tenn., September 29: "I closed at Jordan Springs on September 25, with twenty-one baptisms and fourteen restorations. James J. Reynolds and I are now in a meeting at Needmore."

F. W. Smith began a meeting at Franklin, Tenn., last Lord's day. Brother Smith is very ably delivering a most interesting series of sermons. Services every night through the week at half past seven o'clock.

H. H. Adamson, Louisville, Ky., October 2: "I closed a twelve-days' meeting at Schochoh Church on October 1. Elam Derryberry was song leader. Four were baptized. I shall begin at Prairie Creek, Ind., October 4."

R. E. L. Taylor, Decherd, Tenn., September 24: "I have just closed a good meeting at Prairie Plains, in Coffee County, Tenn. Ten were baptized and three confessed their wrongs. The meeting closed at the water, with a good interest."

W. S. Long, Detroit, Mich., September 22: "Married, at the home of the officiating minister, W. S. Long, 2123 Hubbard Avenue, Detroit, Saturday, September 1, Angelo Lantz and Josephine Walk. This young couple are from Flemington, Pa. We wish them prosperity and usefulness in the church of the Lord."

M. G. McAlister informs us that R. V. Cawthon's meeting at Pilcher Avenue, this city, resulted in twenty immersions and three restorations. One of those baptized was an aged man, up in the seventies, who came from the Baptists and demanded baptism for the remission of sins. Edward Barfield, Joe Ridley, and Tommie Nicks assisted in the song service.

E. C. Fuqua, Pasadena, Cal., September 22: "The church of Christ at Sichel Street, Los Angeles, Cal., was recently treated to a series of powerful sermons of 'sound doctrine' by F. B. Srygley. It was a feast that we all will remember, but to me especially it was a royal banquet. In spite of his sixty-six years, Brother Srygley seems in his prime—just as he did when I lingered at his feet more than thirty years ago. Aside from N. B. Hardeman's meeting last year, this is the first preaching I have heard for twenty-seven years, and of course it was a 'treat.' Being in strict missionary work all my life and hard of hearing, I have been cut off from all means of edification and education that come from hearing good preaching by the brethren. How it rejoices my soul to hear it just like I have tried to preach it all my life without hearing it! And that the entire audience also appreciated it was evidenced by the profound attention given. Great good was done. Eight were baptized, one or two were restored, and lasting good otherwise accomplished. Sister Srygley did a splendid part in making the meeting and their visit a success. A grand woman—the noble companion of a grand old soldier of Christ. God bless them richly here till death, and in eternity according to their noble works."

F. O. Howell, Guin, Ala., September 25: "I am now in a meeting at Guin. This is an old congregation. I shall begin a meeting at Phil Campbell, Ala., September 30."

Jesse S. Bills, Farmington, Tenn., October 3: "Ulrich R. Beeson, of Waldo, Ark., has just closed a twelve-days' meeting for the church at Farmington, with twenty additions to the church—eighteen by baptism."

Andy T. Ritchie began a meeting at Westmoreland, Tenn., last Lord's day. Brother Ritchie recently closed a splendid meeting with the Mount Zion congregation, near Newark, Ark., with about twenty-five baptisms and several restorations.

Leslie G. Thomas preached twice at Coopertown, Tenn., last Lord's day. B. W. Davis was present and made a talk at the Lord's table at the morning service. It was announced that Brother Davis would preach a few nights there this week.

J. G. Allen is in a splendid tent meeting in the Midland Valley Addition, Muskogee, Okla., with three additions to date. The Muskogee newspapers have been very kind about publishing reports giving extracts from his sermons. Much interest has been aroused.

Mrs. Mary K. Mitchell, Hilham, Tenn., October 3: "I have been a reader of the Gospel Advocate for a number of years, and I enjoy it very much. Of all papers, I have never found its equal. I feel like I couldn't do without it. It surely has been a help to me."

Robert Alexander, Norman, Okla., September 28: "Since entering the university at Norman, I have agreed to preach for the church at Chickasha every Lord's day. We had a good meeting there yesterday, with four from the 'digressives' and one baptized."

Charles F. Hardin, Ontario, Cal., September 29: "Three were added at our services last Sunday, making a total of thirty-one thus far. I wonder if we appreciate the ripe and golden truth the Gospel Advocate brings, and the wonderful influence it has and is having?"

Dr. S. L. Pharr, of Marietta, Miss., sends the Gospel Advocate three new subscribers and three renewals. Dr. Pharr not only helps the Advocate in the great work in which it is engaged, but he becomes a benefactor to every home in which he places the Advocate.

Married, at the home of the bride's parents, Mr. and Mrs. W. M. Wilkerson, 926 North Fifth Street, this city, October 2, 1925, Mr. W. A. Oakley and Miss Ophelia P. Wilkerson, W. M. Oakley, father of the bridegroom, officiating. Both are members of the church of Christ.

T. E. Tatum, Jackson, Tenn., October 3: "The church of Christ worshiping in the courthouse, this city, will move into their new church building within the next few days, as the building is now near completion. It is located one block southwest from the courthouse. This is a central location."

Charles Taylor, Paducah, Ky., October 2: "Since last report I have held meetings at Bethlehem, in Rutherford County, with no visible results, and at Sharpsville, in the same county, with twenty-five additions—twenty-two baptized and three reclaimed. Elmo Philips led the song service for me in the meeting at Sharpsville."

W. L. Karnes closed a meeting at Cedar Grove Church, Russellville, Ky., September 16, with four baptisms, one by membership, and one restoration. Brother Karnes closed a meeting at Wilson Chapel, near Lewisburg, Tenn., September 27, with two baptisms. He will begin a meeting on the first Lord's day in October at Kedron, near Russellville, Ky.

M. L. Strong, Valdosta, Ga., October 2: "Brethren who wish to come South to a good climate where they can get good homes near the line of Florida, where it is as healthful as anywhere in the United States and where the climate is fine, will do well to correspond with me, as I may be in position to help them find a good home or farm at reasonable figures."

J. T. Harris, Lawrenceburg, Tenn., October 2: "On September 20 I began a mission meeting at Brace, Tenn., where we have never had a congregation, which continued eleven days and resulted in thirteen additions—four confessions and baptisms, five from the Baptists, one from the Methodists, one from the Presbyterians, and two restorations. The brethren promised that they would begin having regular worship. Steps are now being taken to build a house in which to worship God, which is badly needed. M. L. Johnson, of Vernon, Ala., led the singing the first week of the meeting."

The Gospel Advocate is glad to number Gipsy Smith, Jr., among its subscribers.

C. R. Nichol will begin a meeting with the Haldeman Avenue congregation, Louisville, Ky., next Lord's day. M. C. Kurfees labors with this congregation.

W. E. Morgan, Susie, Ky., September 28: "I am in the midst of an interesting meeting with the church at Mullentown, near Susie. I will close here October 4; thence to Jabez, Ky., until October 12."

Price Billingsley is in a good meeting with the Charlotte Avenue congregation, this city. W. S. Moody began the meeting last Lord's day, preaching morning and night, with one baptism. All are invited to hear Brother Billingsley. Take Charlotte Avenue or West Nashville car.

C. E. Wooldridge closed a splendid meeting at Huntland, Tenn., last Lord's-day night, with fine attendance and interest and three baptized. Brother Wooldridge preached at Tullahoma, Tenn., on Monday, Tuesday, and Wednesday of this week. He will begin a meeting at Oakwood, Tenn., to-night.

A. B. Barret closed at Ephesus, near Columbia, Tenn., September 28, with good attendance and interest, but no additions. Brother Barret is now in a meeting with the Waverly-Belmont congregation, this city. On last Lord's day, the first day of the meeting, two became identified with the congregation by statement and eight boys from the Industrial School were baptized.

E. E. Shoulders, Astoria, Long Island, N. Y., September 28: "Yesterday was a good day for the New York Church. Our place of worship is 226 West Fifty-eighth Street, New York. Bible study, preaching and communion at ten and eleven o'clock, respectively. Any one desiring to communicate with me may address me at 57 Chauncy Street, Astoria, Long Island, N. Y. Telephone, Astoria 7585-J."

M. S. Mason, Springfield, Mo., September 30: "Since writing I have held meetings at Jerusalem, near Dexter, Mo., and at Licking, Mo., with good results. I wish to commend the Wichita Bible School, Wichita, Kan., and the County Line Bible School, Bakersfield, Mo. The course is terse and practical and is very beneficial for young preachers and Lord's-day Bible-school teachers. Write for information."

H. C. Shoulders, Bowling Green, Ky., Route 4: "Remember that next Sunday is the day we want to raise five hundred dollars for the Potter Orphan Home. We have a debt of that amount that must be paid by the last of the month. This is a wonderful work, and every one should be glad of an opportunity to help the children's home just a little. Then let every one take this work to the Lord in prayer before next Sunday, and then make your contribution as you pray, and I am sure the debt will be paid."

F. S. Vance, Sentinel, Okla., September 22: "My protracted-meeting work for this season is over. Meetings this year were best I have ever experienced. I am now at home, and have started into my second year's work with the church here. We had large crowds last Sunday, morning and night, with one addition by membership Sunday morning. The congregation has had about sixty additions to its membership since August of last year. Roy Lanier did the preaching in our meeting this year and also last year. The church here is in fine condition."

E. C. Lowry, Atlanta, Ga., September 28, sends us a list of subscribers to the Gospel Advocate and says: "The Gospel Advocate is doing a great work through its columns in standing for the primitive gospel. It brings all members of the church of Christ closer together and encourages us all to greater efforts in the spread of the kingdom and the strengthening of churches already established. May it grow better and larger as the years go by. It shall be my endeavor to send another list of subscriptions within the next few weeks. I want to place it in the home of every member of the church of Christ at East Point."

Willie Hunter, Tompkinsville, Ky., September 28: "My year's work came to a close here yesterday, and we had a fine crowd present. It was unanimously decided that I should continue the work here another year, which I promised to do, for a while at least. There have been about forty additions to the church during the year, more than thirty of them by baptism. Our membership now numbers around three hundred. My preaching at other places during the year has resulted in about fifty additions. I am now in a meeting at Gamaliel. After one more meeting in this State and one in Tennessee, my protracted-meeting work will be through for this year. Success to the Gospel Advocate."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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All communications should be addressed to Gospel Advocate, 110 Seventh Avenue, North, Nashville, Tenn.

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EDITORIAL

THE PASSING OF R. B. NEAL.

BY M. C. KURFEES.

For many reasons it makes me sad to record the passing of R. B. Neal. His home for many years has been in Grayson, Ky.; but he was called to Huntington, W. Va., on business, and died suddenly on the street in that city on Monday, September 14, 1925. His death was caused by heart failure, and his home town with all that region is in mourning over the distressing event.

Robert Burns Neal was born in Georgetown, Ky., February 19, 1847, and, hence, died in his seventy-ninth year. It is seldom that a preacher of the gospel dies leaving behind him a greater number of devoted and faithful friends to mourn his departure and cherish his memory than are left by this lamented servant of God. They are not only numerous in Kentucky, West Virginia, Ohio, and Tennessee, but there are many of them in other States. His body was removed to his home on Tuesday morning, September 15, where it lay in state until the funeral and burial services on Wednesday, the following day, and Grayson and the surrounding region are mourning their great loss. That the reader may see how deeply they are touched, I republish the following clipping from the East Kentucky Journal, of Grayson, Ky.:

The death of Brother Neal has removed one of our most trusted and beloved religious leaders who has been called into the rewards and joys of life everlasting. It has taken from our midst a powerful and law-abiding citizen who made himself servant of all and enemy to none; it has claimed a man who has had more to do with the education of the Christian young men and women in the mountains of Eastern Kentucky than possibly any other person, and it leaves a vacancy in the home and in the hearts of his friends and loved ones which none other can fill.

Brother Neal never seemed to grow old. He was ever filled with that good nature and optimism which made him a friend to all and caused the children to love to sit beside him and listen to his wonderful words of wisdom. One loved to shake hands with him and see that pleasant smile brighten upon the face that was the symbol of his happy and unselfish life. The memory of this noble life will ever be a beacon light to guide the young people, in whom he had an abiding interest.

Brother Neal was educated in Georgetown College, Georgetown, Ky., and in Transylvania University, at Lexington, Ky. Much of the work of his early life as a preacher of the gospel was done here in the city of Louisville. The monument erected by his energetic and untiring labors in this city, while only a few remain who were cotemporaries with him in that work, still stands to commemorate his name. It was back during the seventies that his work began in Louisville. He was the active and leading evangelist who did the work resulting in the establishment of the Campbell Street Church, now the Haldeman Avenue Church. This church was established by what was then the Floyd and Chestnut Streets Church, now the Broadway Christian Church, and Brother Neal was the wide-awake evangelist who carried forward the work under the direction of the Floyd and Chestnut Streets Church. He was thus largely instrumental in establishing the Campbell Street Church and was its first minister. It was during a part of that work while he was yet quite a young man that he fell from a buggy and sustained a severe injury. It was first thought that he would probably not recover at all, but by careful nursing administered by his host of friends he rallied and became able to resume his work, though he never recovered entirely from the injury resulting from the fall, and it was more or less a handicap to him the rest of his life.

At the time of this serious accident he was engaged to be married to Miss Lucy Snyder, of Louisville, whom, on account of the apparently helpless and hopeless condition in which the injury had left him, he offered to release from the engagement; but "Miss Lucy," as she is still familiarly known among her many friends and acquaintances, being then the rare and noble specimen of womanhood that she has ever been, declined to be released, and they were married on December 6, 1877. From that day to the day of his death she was a helpmeet to him in the highest sense of the word—the mainspring and inspiration of his life. She thus stood by him to the end and still survives him, and I am sure that, as she wades the deep waters of sorrow, the Lord will sustain her and verify to her his promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." (Isa. 43: 2.)

In spite of the handicap resulting from his fall, Brother Neal's energy and zeal in the work of the Lord were never diminished, and it may be truly said of him that, after he became a member of the church of God on March 4, 1866, he was a ceaseless, energetic, and untiring worker in the church throughout his life. In fact, he was one of the most indomitable and indefatigable workers with whom I have ever been acquainted. In addition to this, he possessed the tact and the ability to surround himself with a host of coöperators to help in the prosecution of his aims. One of the greatest and most telling works of his life in recent years has been his magnificent fight against Mormonism. It is my judgment that he did a greater work in this field than any other man. With both tongue and pen he has exposed its misleading tenets, and his work in this field, as in others, will live after him. I think he was looked upon by that mistaken movement as its most dreaded foe. He most severely exposed its fallacies, and the friends of truth owe him a lasting debt of gratitude for his splendid achievements in that line.

But I come now to notice one of the chief things in his remarkable life and character. He was not only an active and persistent worker himself in the kingdom of God, but

perhaps his main forte was his tact and remarkable success in getting others to work. He was a past master in dealing with young people and in putting them to work, and he never failed to win their affections. They were frequently as devoted to him as if he had been their father or brother. When he met with the accident before mentioned, hosts of them crowded around him and seemed ready to give their all to help him. To them he seemed their own possession, and they were ready to make any sacrifice in his behalf. Such a man, of course, could exert only a happy and salutary influence over the people.

Thus a faithful and sainted man of God, loved and admired by thousands of his fellow citizens, has finished his earthly career. He is now free from all handicaps and has joined a host of his coworkers who had preceded him to the heavenly country. "There the wicked cease from troubling; and there the weary are at rest." (Job 3: 17.) In the Patmos vision it was revealed: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.) The works of R. B. Neal will follow him and will long tell the eventful story of his life.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

THE COVENANT MADE WITH ABRAHAM.

BY F. B. SRYGLEY.

I am in receipt of the following letter from a friend and brother in Mississippi:

Dear Brother Srygley: My home is in a Methodist nest, and I have quite a tilt with them at times, so I desire a little help on the covenant question. They claim, in order to sustain their theory of infant baptism, that the law of Moses was abolished, and not the Abrahamic covenant. I want you, through the Gospel Advocate, to show that the covenant made with Abraham was renewed with Isaac, Jacob, and Moses, and the whole thing went out together. I cannot quite marshal all the scripture in an argumentative way. Give me your whole argument. X.

It is all right to "have quite a tilt" with the Methodists at times, provided the brother means by this that he and his Methodist friends talk over the teaching of the Bible in order to learn more about it; but if he means that the Methodists study the Bible in order to prove infant baptism and he studies it to beat them in the argument, then perhaps they could both do better.

The brother says: "I want you, through the Gospel Advocate, to show that the covenant made with Abraham was renewed with Isaac, Jacob, and Moses, and the whole thing went out together." I do not believe I can show that the Bible teaches any such thing. If the brother will read carefully the covenant made with Abraham, he will see that there were several promises made to him, and one of them refers to Christ; and instead of that promise being abolished by Christ, it was established by him and fulfilled in him. At the call of Abraham and before he reached Canaan, God said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." (Gen. 12: 1-3.) The last promise was not abolished in Christ, but fulfilled by him. God fulfilled the first of these promises in fleshly Israel, but the last was fulfilled by Christ. Fleshly Israel grew out of the first promise and spiritual Israel out of the last one. Paul explains this matter when he says: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." (Gal. 4: 22-26.) This passage makes it clear that there were two covenants made with Abraham, or two promises out of which the two covenants grew. To show what became of one of these covenants, the apostle further says: "Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." (Verse 30.) This shows what became of the promise made to Abraham, which was fulfilled in the nation of Israel and the law of Moses.

If the brother will study the New Testament carefully, he will be able to see that much is said in that book about the promise made to Abraham, which was the promise of a Redeemer. It is found in these words: "In thee and in thy seed shall all the families of the earth be blessed." On the day of Pentecost, Peter said: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 39.) When God made the promise to Abraham that all the families of the earth should be blessed through his seed, he said nothing about the conditions upon which he would bless them; but when he gave the commission to the apostles, he stated to them the conditions upon which he would bless the families of the earth. As recorded by Matthew, Jesus said: "Go ye therefore, and teach all nations, baptizing them in [or, into] the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.) That "Methodist nest" ought to be able to see that, according to this commission, only the taught are to be baptized. But the commission as recorded by Mark reads: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Every "nest" ought to be able to see that this language teaches that only believers should be baptized. This is the fulfillment of the promise made to Abraham when God said to him: "In thee and in thy seed shall all the families of the earth be blessed." This commission embraces the world, and so did that last promise made to Abraham. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Gal. 3: 17-19.) The law was added to what? To the promise made to Abraham: "In thee and in thy seed shall all the families of the earth be blessed." When, therefore, the law was abolished, only the promise remained. While God promised Abraham that he would bless all the families of the earth through Christ, he said nothing to Abraham about the condition; but in the New Testament the conditions are clearly laid down. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Verses 24-29.) This ought to show that "nest" or any other "nest" that,

though the old covenant contained infants, the heirs now according to the promise must have faith and be baptized into Christ and be Christ's. But Paul says again: "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8: 9.) Then, in order to be Christ's, one must believe in Christ, be baptized into Christ, and have the Spirit of Christ. "And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5: 24.) All these things put the covenant of Christ out of the reach of infants. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3: 25, 26.) While there was nothing said to Abraham about repentance, this passage clearly shows that, in order to be blessed according to the promise made to Abraham, one must repent, or turn away from his iniquities. In order, then, to be blessed according to the promise made to Abraham, one must believe in Christ, repent (or turn from sin), and be baptized into Christ, and live the life of a Christian. It is evident that infants cannot do these things, and are, therefore, not subjects of gospel address. Infants are not saved by the gospel, but they are safe without it.

I hope these few passages will be satisfactory to my friend and to all the "nest."

WHAT IS THE INTENDED APPLICATION?

BY F. W. SMITH.

Under the heading, "Parable of a Cruel Parent," the Christian-Evangelist of July 30 has the following:

The kingdom of heaven (in some congregations) is like unto a householder and parent with many children whom he is under obligation to support, seeing they are his own and dependent, and working in his fields. But in the course of time some of these children, in disobedience, grew to have ideas of their own how best to till the fields, which they did, producing abundant crops for their master.

Albeit this pleased not the householder, who said unto himself: "I know what I will do! I will summarily punish these my disobedient and willful children by withholding my sustenance and support [their living] from my entire family [innocent, helpless, obedient, and disobedient alike], until all suffer together for what is justly due them from my increase. Moreover, I will adopt others, alien children, to whom I will give my support, while I leave my own family to starve and die, because, forsooth, some of my children seem willful and disobedient to my own way of thinking."

Moral: Let him that thinketh, think like I do, if he wants my consent to live and work for my Master. (Contributed.)

To whom or what the Evangelist intended the above to apply is left to the conjecture of its readers based upon the parenthetical phrase, "in some congregations." Does this apply to the God-appointed elders in congregations whose business it is to oversee, or to lead and guide, the churches; or does it apply to some self-constituted *dictator* in the person of either man or woman? Lastly, is the Evangelist covertly criticizing the Christian Standard for its refusal to support the ecclesiasticism known as the "United Christian Missionary Society?"

Perhaps the Evangelist is striking at the "*pastors*" who have "*charge*" (?) of the churches which refuse to raise money for the society, or to encourage their membership to do as they formerly did. Confessedly this "parable" is exceedingly difficult to figure out; and as there seems to be a number of legitimate suppositions regarding the intended application of it, some of these will be noticed.

God-Appointed Elders.

1. That the congregations of the New Testament had a class of men (not women) who were termed "elders" cannot be successfully denied. "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons." (Phil. 1: 1.)

2. These men were divinely appointed to a certain work in the congregation. "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." (Acts 14: 23.)

3. The duties of these elders are clearly defined in the word of God: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1: 5-10.)

4. These elders, or bishops, had the oversight of the churches, and those under their rule were commanded to obey them. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13: 17.)

5. These elders were not to lord it over God's heritage, but be gentle and Christlike in their work. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 1-4.)

6. That this class of men are to continue in the churches until the end of time is as clearly taught as that they ever existed, and to oppose them in the faithful discharge of their duty is rebellion against God. Does the Evangelist mean for these men to be set aside by the whims of *disgruntled* and unruly members?

The Standard vs. The Evangelist.

The Christian-Evangelist has no settled or fixed policy, but has its sails set to catch every popular breeze. It advocates everything in religion except the teaching of the New Testament. It favors the *destructive critics*, and is an avowed advocate of "open membership" and the champion of the most modern ecclesiasticism.

The Christian Standard is the width of the heavens from the Evangelist in the things mentioned, and does have a fixed policy to which it tenaciously clings.

The Standard opposes the destructive critics and open membership and very stoutly clings to New Testament teaching on the terms of membership in the kingdom of God. It has also repudiated the "United Christian Missionary Society" and is advocating the congregational independence of the New Testament, holding that the local church is the only missionary society approved of God.

If the Christian Standard will take one more step—namely, *repudiate* and *oppose* instrumental music in the worship—it will be solidly on New Testament ground. Until it does take this step it cannot *consistently* plead for Christian unity.

The Moral of the Parable.

The author of the parable under consideration kindly favors us with a "moral," as follows: "Let him that thinketh, think like I do, if he wants my consent to live and work for my Master." A saying of holy writ is in

order: "Physician, heal thyself." Why does not the Evangelist work with the Standard? Is it not because the Standard does not "*think*" like the Evangelist does?

But, after all, what does the thinking of any man in religious matters amount to, if he does not *think* as the Bible teaches? Unless all men, when it comes to religion, think as the Bible teaches, how can the following scripture be obeyed: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.)

Poor old Evangelist! "Everything in general (except the truth) and naught in particular" is its motto.

MAKING TOO MUCH OF DIFFERENCES. No. 3.

BY E. A. ELAM.

That wise and good men have differed and still do differ in opinions and judgment in regard to some things does not justify factions, divisions, and estrangements. Certainly differences do not justify unkind and hard speech. He is a narrow and unwise man who cannot work with those who do not accept all his opinions, theories, crotchets, and conclusions.

The Lord emphatically declares that nothing should be done "through faction or through vainglory, but in lowliness of mind" each should count "other better than himself; not looking each . . . to his own things [his own abilities, selfish interests, and welfare], but each . . . also to the things [abilities, interests, and welfare] of others." (Phil. 2: 3-5.) On this same point, in Rom. 12: 3, 16, Paul teaches that no man should think more highly of himself than should be done, should not *be wise in his own conceits*, but should be humble, condescending "to things that are lowly."

The spiritual welfare, the unity and peace, and the greatest good of the church in all the world must be the earnest consideration and devout prayer of all the children of God. This must be done at the sacrifice of personal interest, comfort, welfare, and pride of opinion.

I do not know how to impress this teaching except to say that it is the teaching of the Lord. This the Lord says, and it must be observed because he says it. If brethren—professed followers of Christ and *teachers* of others—will not hear and obey this teaching and will not endeavor to escape the fearful punishment of disobedience in pressing their theories, opinions, preferences, judgments, etc., then there is nothing more to be offered or that can be done. When the word of God fails to reach and move brethren, we have to fail. If they cannot be reached by the word of God, there is no power in heaven, on earth, or beneath the earth, that can reach and move them; for if they will not hear the word of God, they would not hear though one rise from the dead. "Ephraim is joined to his idols; let him alone."

It is indeed grievous to hear sermons by brethren and to read articles by them on the word of God as *their only rule of faith and practice*, when they neither believe nor practice the word of God in regard to strife, vainglory, divisions over theories and speculations, asking forgiveness of one another, making reparation for wrongs done others; or in regard to humility, forgiveness, forbearance, Christian love, etc. "For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." (Phil. 3: 18, 19.) No wonder the great-hearted Paul *wept* over the distressing fact that *many brethren* were so living as to make themselves enemies of the cross or gospel of Christ! We have heard brethren say of certain things, "That is enough to make the angels weep." But if *brethren on earth* would weep more over the contentious, bitterness, and divisions, which, it may be, some of them are causing and feeding, it would do far more good than to *talk about angels weeping*. To study that which Jesus teaches in regard to peace—"blessed are the peacemakers;" "the bond of peace;" "follow after peace with all men;" "as much as in *you* lieth, be at peace with all men;" "seek peace, and pursue it," "follow after things which make for peace;" etc.;—to strive to bring about harmony, good will, and peace; to pray for such a glorious consummation, and yet to fail because all are not ready to obey God, produces great grief and draws bitter tears from the faithful and true followers of "the Prince of Peace."

Comparatively speaking, every strife stirrer, faction producer, division causer, and peacebreaker, is, *in his own estimation*, as innocent as an angel, a devout lover of peace, a deplorer of all disturbances, and is ever ready to defend his own course, because he has done all this work of Satan in faithfulness (!) to Christ and in loyalty (!) to the truth. Some are experts in disturbing the peace of congregations, in causing factions, and in withdrawing then from the field of action in perfect satisfaction with their victory, leaving the innocent to weep and suffer and bleed over the destruction wrought.

Let us study the following passages:

> Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine [teaching] which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. (Rom. 16: 17, 18.)

These sins and such sinful teachers existed in Rome, as well as with us now, or Paul would not have taught so emphaically against them.

By the tenderness and power of the gospel these appeals were made to brethren to obey this passage. They come to us with the same force.

Realizing the enormity of these sins, we feel more fully the force of the command to "mark" and to "turn away" from these sinful teachers. To "mark" them means to observe them closely and to note their movements so as to be able to distinguish them from true teachers of the gospel.

These were false teachers, as the passage shows. There have always been false teachers—wolves in sheep's clothing. "Beware."

These teachers did two things: (1) caused divisions or separation into parties; (2) caused some to stumble—that is, to fall away from obedience to the teaching of Christ.

Jude (verse 19) speaks of some "who make separations, sensual, having not the Spirit." Paul (Rom. 14: 21) says: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth"—that is, falls into disobedience to God.

"Contrary to the doctrine which ye learned" means any teaching contrary to the gospel or teaching of Christ. This teaching was learned through Paul, and is learned now by us through the inspired apostles. There is no other source from which to learn it. When the gospel of Christ separates those who obey it from those who do not, this division is right and must exist. But any teaching which is contrary to that of Christ is wrong. All who cause divisions, separation into parties, by any teaching on any questions which God says should be avoided, or any teaching which is contrary to that of Christ, are condemned by this and other passages. Such divisions, too, are contrary to Christ's teaching on harmony, good will, unity, and peace.

"Turn away from them" means to avoid them, to withdraw from them, to reject them, lest their association and teaching corrupt others or the whole church. "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." (Tit. 3: 10.) One who claims to teach

the word of God, and yet will not practice it in striving to obey it, in keeping down strife and factions or in anything else, is self-condemned.

Such teachers have no love for Christ or regard for his teaching; if so, they would not pursue such a course. All they teach and do in religious service is not to advance the cause of Christ; for they serve "their own belly"—that is, they seek their own ease, comfort, and selfish ends; seek to feed and to enrich themselves; and seek to gratify their own appetites and lusts, and to satisfy their own vanity and worldly ambitions.

To make this known as their true motive would be to defeat forever their unholy purpose; hence, they come with "smooth and fair speech." They wear an assumed politeness and gracious manner; they fawn and flatter and promise much; they affect great learning, and, indeed, may be well educated, and their words are as smooth as butter and as sweet as honey, but they eat as a gangrenous sore. They don the livery of heaven in which to serve Satan. With such blandishment "they beguile the hearts of the innocent"—the guileless and unsuspecting, the sincere and true. The business world is more or less acquainted with the blarney of men who represent bogus schemes to obtain money. But "the sons of this world are for their own generation wiser than the sons of light."

God has given all teaching necessary to acquaint the church with all schemes and all schemers in matters of religion; also, with all dangers of being self-deceived and of being deceived by others. "Be not deceived." Paul was once deceived (Tit. 3: 3), and persecuted the church and did all in his power against the truth in *all good conscience*. Afterwards he spoke of others who were deceived and were deceivers of others. "But evil men and impostors shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13.) The man who is *deceived* believes that all his theories and notions are the truth of God, as Paul verily believed that he ought to do many things contrary to the name of Jesus. We should gladly accept God's warnings against such teaching and teachers and thank him for giving the true test of false teachers.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

A good brother in Christ whose wishes and judgment I appreciate, as also his friendship and brotherly love, requests me to republish the story of one of my personal experiences published years ago and frequently related and referred to. Not having access to the published account, I must write from memory, but I think I can write the story accurately.

I was on the Pacific Coast, in California, June 7, 1909, expecting to remain there three weeks longer, and had so written W. R. King, my personal and very special friend in Denver, Col. Brother King was a lawyer of recognized ability and integrity whose home was in Lawrenceburg, Tenn., but who was temporarily living in Denver because of failing health.

The very day I wrote Brother King I would be in California three weeks longer, I decided to start home, and did so without notifying any one of my change of program. At the Antlers Hotel, near the foot of Pike's Peak, early in the morning, June 9, I tried to get a good view of the Peak, but could not, as somber clouds enveloped it. I had decided to stand on its summit that day, however, and I did, regardless of the gloom. Accordingly, my daughter Ettie and I and a few others—seven, all told—paid our fare at the foot of the famous peak and soon stood on its top.

As we stepped from the car that carried us up the mountain, a man who was interestedly waiting for us led us to a near-by tower about forty feet high, crying: "Right this way to the highest tower in the world! Right this way to the highest tower in the world!"—relieving each of us of twenty-five cents at the foot of the tower and then permitting us to climb it. Almost immediately after we reached the top of the tower, I said: "You can all stay here as long as you wish, but I'm not interested. I'm going to walk out to the brow of the mountain toward Denver and see if I can see anything that looks like a city."

Asking no questions and knowing no direction but up and down, heavy clouds enveloping the scene and obscuring the sun, I did walk to the brow of the mountain and look, as the sequel subsquently showed, directly toward Denver, but could see no semblance of the city seventy miles away. As I stood there, silent and alone, on the icy brow of that towering mountain peak, the cloud suddenly parted, rolling back to my right and my left, and the unobstructed rays of the sun converted the mountain top of ice and snow into a world of glittering glory. Looking toward Denver and thinking of my friend there, I resolved to send him a telegram advising him that we would be in his home that afternoon; so, after a few moments, I turned and walked away—walked into the one and only house there, the telegraph office, prepared a telegram and handed it to the operator, who sent it immediately.

When my daughter and I reached Brother King's home that afternoon, he told me he was sitting on his front porch facing the Peak that day, as he did every day, between twelve and one o'clock. He felt disappointed, he said, because the clouds were so dense around the Peak that he could not see it at all; but suddenly the clouds were rifted, the sun in all its glory shone down on the mountain top, and he clapped his hands and cried out: "O, I see Brother Larimore standing on Pike's Peak!" Then he said to the members of his family who, hearing his outcry, had come to him: "No. it couldn't have been Brother Larimore. He has too much sense to go up on Pike's Peak this sultry summer day. But I never saw him more plainly in my life. He walked straight toward me a few steps, stood there a moment or two, and then walked away, as if he had a purpose in view." Then, looking at his watch, he said: "It's 12:50. I've been out here long enough." And he went into the house.

In a short time he received a telegram from me, dated "Pike's Peak, 12:56"—just a few minutes later than it was when he saw me "turn and walk away" from where I stood on the Peak. In talking this singular occurrence over, and, later, in a letter he wrote me relative to it, he frankly said: "I do not understand how I saw you. Not simply with natural vision, of course; for, if you had been sixty feet tall and ten feet wide, you wouldn't have looked larger than a toothpick on Pike's Peak. But I never saw you more plainly in my life than I saw you then and there."

I have no theory to suggest as to the source or meaning of the strange experience I have just related, neither have I of the following: A sudden break came in my prearranged line of appointments, leaving a vacancy of about ten days. That very day a letter from a Brother Ramey, of whom I had never heard, reached me, calling me to Lafayette, Ga., to preach "three weeks, two weeks, one week, one day, or just one discourse, at any time that suits you," the letter said. "We simply want to hear you."

We had neither of us ever heard of Brother Ramey, and the letter gave us no information about him except his name. About three o'clock the next morning I said to Mrs. Larimore: "I want to tell you what kind of a looking man Brother Ramey is, and I want you to put down every point exactly as I tell you, for it's just that way." "Have you had a vision?" she asked. "No." "A dream?" "No, but I want you to put it down just as I tell it to you—every point—for it is just as I tell you." Then I proceeded to describe Brother Ramey, even to the

minutest detail. At the end of the description I said: "And he's about thirty-seven years old."

We wrote Brother Ramey that we would give Lafayette the time unexpectedly left vacant. The evening we reached Lafayette, our train and a long excursion train met there, and there were many people on the long platform. I didn't see Brother Ramey, so I said to Mrs. Larimore: "You stay here, and I'll hunt Brother Ramey." I made my way through that crowd, from end to end of the long platform, but failed to find him; then, looking about, I saw him a few yards away. I went to him and said: "Brother Ramey, this is Brother Larimore." He took us to his home, and before I took the seat he offered me, I said, "How old are you, Brother Ramey?" and he said: "I'll be thirty-seven years old one month from to-day!"

While that meeting continued, I sat at Brother Ramey's elbow at the dining table three times a day; and when the meeting closed and we reluctantly said good-by, Mrs. Larimore said to me: "You couldn't describe Brother Ramey more accurately now than you did before you ever saw him!"

HOME READING

ON CERTAIN GENTLEMEN IN BONDAGE.

No more remarkable examples of the triumph of the human will over adversity can be found than the lives of famous slaves. History records many of them and speaks of poets, philosophers, and authors, men distinguished in many fields, who were included among their number. There have been great rulers, military leaders, and statesmen who rose from slavery and who made significant and important contributions to human progress.

Among the slaves of ancient times, the fable teller Æsop is probably the most celebrated and best known. Scholars have not been wanting who have doubted the very existence of such a personage. But if myth he was, Æsop was as much a real person in spirit as was Homer. The popular version of his life relates that he was born a slave in Samos in the seventh century B.C., and that he gained his freedom through his remarkable ability as a narrator of animal stories. He is mentioned by Herodotus and was known to Plato. Numberless fantastic tales have come down to us concerning him, but it is certain that many of the fables attributed to him were inventions of a much later age. The oldest collection of the fables known at the present day, that made by Demetrius of Phalerum, dates only from the fourth century B.C.

Roman history puts us on much more certain ground and furnishes us with accounts of two slaves who became distinguished in widely different fields of achievement. Spartacus, the first of the two, was born in Thrace, and, having been captured at an early age by the Romans, was sent to Capua to be trained as a gladiator. A keen sense of the injustice of slavery, together with his own personal wrongs, drove him in the year 73 B.C. to revolt. No leader in Roman history ever displayed more admirable qualities or loftier ideals. From a small band of perhaps seventy gladiators who had taken refuge with him on Mount Vesuvius his followers grew until they numbered more than one hundred thousand men. The Roman generals sent against him were defeated in several sharp engagements, and for a time Rome itself seemed at his mercy. Instead, however, of attempting to take the city, Spartacus conceived the plan of leading his army of slaves northward past Rome and beyond the borders of the Roman Empire, where they would be free to disband and to return to their homes. Noble as this project was, it was a fatal mistake. The army clamored to be led on the capital, dissensions arose, and Spartacus and nearly his entire army were eventually betrayed and slain in battle. Legend has come down to us which says that before the fighting began the great slave leader stabbed his horse in order that there might be no retreat, a magnificent even if futile gesture.

It is pleasant to record that the second of the great Roman slaves had a much more fortunate career than did the first. The philosopher Epictetus was Greek by birth, but from early childhood he served as a slave in the household of Epaphroditus, one of the courtiers of the Emperor Nero. We are not informed as to how he obtained his freedom; but in the year 90 he had already established a reputation as a teacher and was expelled, along with many other Stoics, by the Emperor Domitian. The remainder of his life was spent at Nicopolis, in Southern Epirus, where he continued his work as a teacher. A third great Roman might be included in the little company of slaves who became famous. The servile origin of Justinian's great general, Narses, has been disputed, but old writers persistently inform us that he was born a slave in Armenia about the year 472. He entered the service of the Eastern Roman emperor at Constantinople, and from one post to another rose until he became treasurer and chamberlain. Sent to Italy to watch the Roman general, Belisarius, whose loyalty was suspected, Narses eventually superseded him in command and in a series of brilliant campaigns drove the Goths from Italy. Thereafter for a number of years he ruled Italy as a province of the empire. The later years of his life are involved in a maze of legend. He was removed from his command by Justinian's successor, and is said to have been insulted by the empress. Tradition represents him as intriguing a short time before his death with the Lombards for the disastrous invasion of Italy which followed shortly upon his withdrawal from the country.

Of the men who rose from slavery to distinction in m dern times, several might be mentioned. The names of Booker T. Washington and of Bishop Samuel Crowther are familiar to every one. The most picturesque career of any modern slave, however, was that of the Haitian dictator, Toussaint L'Ouverture. Born into slavery in 1743, he managed to obtain some education, and in time was made overseer of the plantation of a wealthy French planter. The confusion produced in the government of the island by the French Revolution gave L'Ouverture his opportunity. Through a series of slave revolts he at length succeeded in making himself master of the country and set about to establish a government. Though a dictator in fact, he contented himself with the title of president and for a short time ruled well with a council composed of eight white members and one colored member. Later difficulties with Napoleon brought on a short but decisive civil war which ended in the complete overthrow of the slave leader. The last years of his life were spent in prison in France. The last stand of Toussaint against the French army of thirty thousand men under General Leclerc will always offer an attractive and heroic picture to the historian.—Z. S. Fink, in Christian Advocate.

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Happiness consists in living for others; that is clear. Man aspires to happiness; therefore, it is a proper desire. If he tries to get it in a selfish way, in seeking wealth, glory, love, he may not succeed, and his wishes remain unsatisfied. Then it must be selfish desires that are wrong, and not the wish to be happy. Now, what are the dreams which may be realized apart from our outward circumstances? Only love and self-sacrifice.—Tolstoy.

CENTRAL CONGREGATION, NASHVILLE.

BY E. H. IJAMS.

Members of the Central church of Christ, Nashville, Tenn., met for the first time on Sunday, October 4. The first meeting was devoted to worship and organization, and was a very significant service because of its simplicity and spirituality. Humility and reverence characterized everything said and done.

The Central congregation is meeting for the present in a residence located on the church property. The buildings which will house the activities of the church later are under construction, but will not be available for sixty or ninety days. In the meantime the congregation will continue to meet in the residence building at 143 Fifth Avenue, North.

The Central congregation is beginning its meetings at this time, in advance of the completion of its buildings, in order "to take heed to itself" and study the all-important subjects of Christian grace and growth. It has planned an extensive program of gospel teaching and preaching, coupled with an equally extensive program of good works. The brethren joining hands and hearts in this work realize that consistent service in the name of Christ requires a high degree of individual Christlike devotion, spiritual-mindedness, and godliness of character. Hence, the Central congregation is resolved to look very carefully to itself, and is making the most of present opportunities to build itself up in spiritual understanding and grace, whereby it can "offer service well pleasing to God with reverence and awe." The present congregation will work and pray for the grace to imitate the apostle Paul, who said: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Its meetings will be planned with this purpose in view.

The elders of the Central church of Christ are Dr. J. S. Ward, C. E. W. Dorris, J. E. Acuff, and E. H. Ijams. After a prolonged period of study and prayer, these brethren were chosen with the unanimous approval of the congregation. No doubt their selection will be quite generally approved wherever these brethren are known. Dr. Ward was for more than twenty years associated with David Lipscomb and others in the work of the Nashville Bible School and of David Lipscomb College. Brother Acuff is one of the trustees of Burritt College and is well and favorably known as an elder and preacher in the church of Christ. Brother Dorris has contributed many fine articles to the Gospel Advocate during the many years in which he has preached and lived the truth of Christ. Brother Ijams is a member of the present faculty of David Lipscomb College and an experienced teacher. With these loyal and mature brethren as elders, nothing can be expected of the Central church of Christ but unquestioned loyalty and steadfastness to Christian truth and purpose.

The program of work outlined by the Central congregation ought to appeal to the best aspirations of every Christian. It is located in a field of abundant opportunity. It will have in the heart of the city an auditorium in which to hold gospel services every day in the week. Every day except Sunday these services will be broadcast by radio station WDAD. The congregation is also preparing to systematically seek the sick and the needy and minister to their necessities. It is also planning to "go teach" the erring and the unsaved and try to bring them to a knowledge of the truth. Daily Bible lessons will be given to all high-school or college students who will attend them in the afternoon after school. Several able Christian teachers have agreed to give night lessons to those who want to prepare for some definite form of Christian service or leadership. In addition to all this, the congregation will try to give constant heed to the language of the great commission, which says: "Go teach all nations." In pursuance of this purpose, the congregation has already taken over in full or in part the support of these brethren laboring in mission fields: C. M. Sitman, Jr., Amite, La.; J. P. Sanders, Jackson, Miss.; W. O. Norton, Hartselle, Ala.; Hugh E. Garrett, Columbus, Ga.; C. W. Landers, Pensacola, Fla.; T. H. Burton, Union, S. C.; J. W. Shepherd, Richmond, Va.; Roy Vaughn, Mississippi; J. A. Hines, Fort Collins, Col.; John Sherriff, South Africa; W. Percy Pittman, North India.

In short, the Central church of Christ proposes to emphasize "doing" the word, as well as "hearing" it, and to make the doing humble, godly, and in every respect consistent with all the teaching of the New Testament. The congregation hopes to show its faith by its work.

Brother A. M. Burton and the other brethren associated with him in undertaking this work have set these high standards of achievement with the clear understanding that they can be accomplished, not with material means or with organization, but only through the personal devotion, sacrifice, and zeal of men and women whose minds and hearts are truly converted to the gospel of Christ. Sustained effort to serve God with works of faith and righteousness must depend on the God-given strength which comes to the sincere, spiritual-minded followers of Christ. Therefore, the members of the Central church of Christ ask the prayers of brethren everywhere to the end that they may, individually and collectively, offer fruitful service to God with reverence and humility. The elders will be glad to have encouragement and counsel from any fellow worker in the vineyard of the Lord. Address any of them at 143 Fifth Avenue, North, Nashville, Tenn.

It is perhaps well for brethren at large to remember that the Central congregation at present has very limited quarters in which to work and worship. Much of the work which it plans to do must be deferred until its buildings and equipment are in place. It cannot at present invite the general public to its services. However, reports of progress will be given out from time to time, and announcements made as rapidly as preparations are made to take up the different phases of the work. In the meantime the Central congregation very earnestly requests the prayers of all God's people.

J. H. Hines, Montgomery, Ala., September 24: "I have just closed a tent meeting in Montgomery. Four souls obeyed the gospel. I visited the church at Excel, Ala., last Sunday. Three were added, one returned to his 'first love,' and two were baptized into Christ.' Alabama is in need of gospel preachers. We like the new song book, 'Choice Gospel Hymns.' Our singing is the best ever."

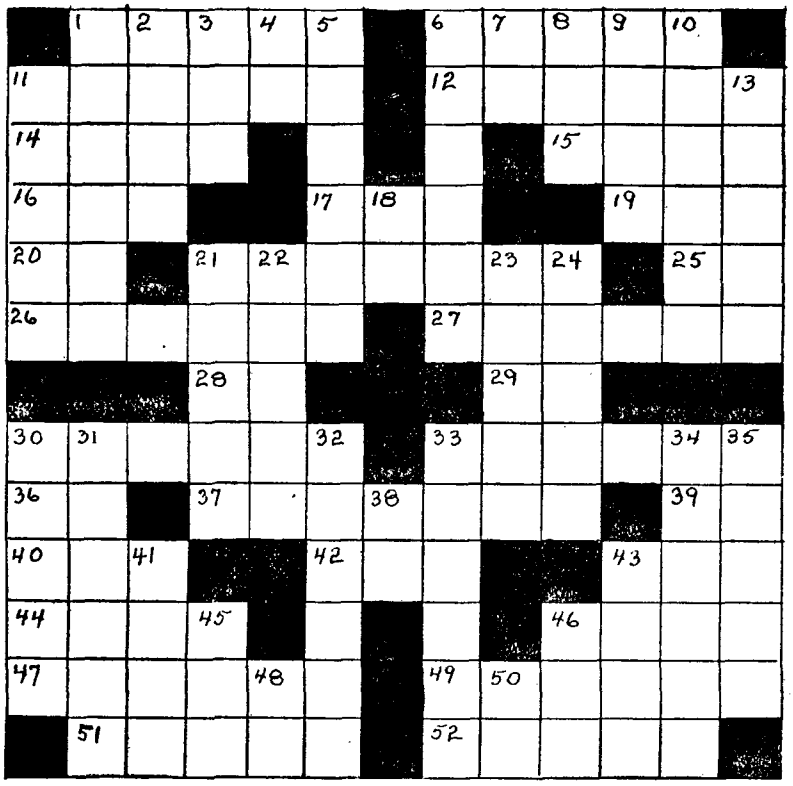
John C. Graham, Chattanooga, Tenn., September 15: "Beginning on August 16, I conducted a meeting of seven nights' duration in Parnell Schoolhouse, near Estelline, Texas. The meeting resulted in twelve baptisms. Charles Dammeron, a student of Abilene Christian College, led the song service. At the close of the meeting a decision was made to meet regularly for worship at the schoolhouse."

Vernon Rozar, Zolfo Springs, Fla., September 22: "Brother Hill, of Avon Park, and J. B. Peden, of Moore Haven, were with us last Lord's day; also brethren and sisters from Jacksonville, Tampa, Bowling Green, Arcadia, and other places. In the afternoon four cars went to Sweetwater, where Brother Peden gave us a splendid talk on the divinity of the Bible. Our crowds are increasing here. Pray for the work here."

W. P. Lowe, 2910 Shelby Street, Indianapolis, Ind., September 24: "The work here on Cruft Street moves on nicely. We have finished the house we bought sometime ago—that is, we have painted, papered, varnished, and cleaned it up—and are now ready for the meeting which is to begin on Sunday, October 4. Services will be held each evening at a quarter to eight o'clock, also at eleven o'clock on Lord's days. If any one who has friends or relatives here will give me their names and addresses, I will look them up. Emmett G. Creacy and Willie Miller, of Horse Cave, Ky., will conduct these meetings. Remember, take a Shelby Street car to Cruft Street, get off at Cruft Street and walk one block east."

BIBLE CROSS WORD PUZZLE

OF average difficulty is this thirteen-square puzzle, with no words longer than seven spaces and only a few two-letter words to balance the black squares. It can be easily solved, even without a reference book, and with a Bible handy it should be finished in fifteen minutes or less.



1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (30)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

HORIZONTAL

1 Titles.
6 The son of Zebedee.
11 Husband of the Virgin Mary.
12 Son of Eliphaz. (Gen. 36: 12.)
14 Used for baking.
15 What Jesus turned water into.
16 What we breathe.
17 To tear.
19 To spoil the appearance of.
20 Namely (Latin abbr.).
21 Expiates (second person singular).
25 Toward.
26 Home of the children of God.
27 An island in the Mediterranean.
28 Within.
29 And (Latin).
30 A rope for hanging.
33 A mountain range facing Jericho. (Num. 27: 12.)
36 Inside.
37 Living forever.
39 Perform.
40 Son of Hezron. (Ruth 4: 19.)
42 A prophet who joined David. (1 Chron. 29: 29.)
43 Moved swiftly.
44 A prophet originally a shepherd.
46 Dissolve.
47 The sister of Moses.
49 A priest who married a Gentile wife. (Ez. 10: 22.)
51 Flesh of animal used as food (plural).
52 Value.

VERTICAL

1 A beginner in religious work.
2 New Testament spelling of an Old Testament character's name. (Luke 2: 36.)
3 Warriors.
4 Epistle (abbr.).
5 A plain famous for its roses.
6 The twelfth stone in the high priest's breastplate. (Ex. 28: 20.)
7 I exist.
8 Mouth of an animal.
9 An encampment of the Israelites. (Num. 33: 9.)
10 A Roman legislative body.
11 The only child of Ahaziah not murdered by Athaliah.
13 One of the Nethinim. (Ez. 2: 44.)
18 Inside.
21 The people of Avva. (2 Kings 17: 31.)
22 Doctrine.
23 The queen who visited Solomon.
24 Entire.
30 King of Tyre.
31 A Mizraite people. (Gen. 10: 13.)
32 Belonging to a son of Jahdai. (1 Chron. 2: 47.)
33 Brother of Simon Peter.
34 One of the cities of Zebulun. (Josh. 19: 15.)
35 A division of the year.
38 Egyptian deity.
41 Greater quantity.
43 Surcease.
45 Family returned from exile. (Neh. 7: 47.)
46 To spoil.
48 Preposition of place.
50 Behold!

Solution of Puzzle in last issue

T	E	M	P	T	S	■	M	■	D	O	R	C	A	S
■	D	O	O	R	■	H	A	S	■	N	O	A	H	■
R	■	S	O	■	J	O	G	L	I	■	A	M	■	S
A	B	E	L	S	■	H	O	E	■	A	D	E	P	T
H	A	S	■	■	S	A	G	E	S	■	■	L	E	A
A	B	■	R	O	A	M	■	P	O	L	E	■	R	R
B	Y	W	O	R	D	■	A	■	L	O	V	E	S	T
■	L	A	M	■	N	E	C	H	O	■	I	R	E	■
F	O	R	A	G	E	■	T	■	M	A	L	I	C	E
O	N	■	N	O	S	E	■	M	O	S	S	■	U	R
R	I	B	■	■	S	A	T	A	N	■	■	E	T	A
T	A	R	E	S	■	R	A	T	■	G	A	Z	E	S
H	■	O	N	■	S	T	R	E	W	■	D	B	■	E
■	R	O	O	D	■	H	A	D	■	M	A	O	N	■
S	A	M	S	O	N	■	H	■	M	E	M	N	O	N

THE NEED IN EAST TENNESSEE.

BY THOMAS J. WAGNER.

Sometime ago I gave a brief report of our mission meeting at Spring City, in which Brother F. L. Paisley wielded the "old Jerusalem blade" with great force, and during which two or three who were formerly affiliated with the "digressives" took their stand with five or six more who had come from various places to Spring City, and, finding no church of the New Testament order, had been meeting with some of the sectarian bodies. Besides these, over thirty were baptized.

My purpose for writing at this time is to mention some facts connected with the meeting which will surely be of interest to the readers of the Gospel Advocate who are interested in real mission work.

First, I mention the fact that there had never been a gospel sermon preached in Spring City by our brethren, if I am correctly informed; but the people heard the word gladly. Our crowds increased steadily from the first, so that it became necessary to take two spells making seats on the outside of the tent, until about three hundred could be seated on the outside. Most of the time these seats were all filled, and cars parked all around the tent were also filled with people. I mention this to suggest to the readers the idea that people who have never heard the gospel unmixed with humanism hear it gladly and respond to the call when convinced that it is truly the word of the Lord. There are hundreds of towns in East Tennessee alone which have never heard the gospel.

I never knew so many old people to respond to the call. One man eighty-two years old was baptized, one seventy-nine, two women about that old, and a number over sixty. Most of those baptized were men and women of families.

Those people are meeting each Lord's day for worship. There is no one at present who can take the lead in the services; so Dayton and Chattanooga are coöperating with us in sending a man each Lord's day to help them. They are meeting at private houses at present.

I pray God to send more laborers into the vineyard. I make this suggestion to those churches who have preachers located with them: If you want to do some mission work, write me that during the coming year you are willing to release your preacher from local work and support him while he comes to this virgin field of East Tennessee and assists us in a meeting of two or three weeks' duration. Don't wait until you forget it, but take the matter up with the congregation and write me at once, and we will make proper arrangements.

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TENNESSEE ORPHAN HOME NEWS.

BY J. W. FRY.

The Tennessee Orphan Home, like others, feels the effect of the severe drought and has experienced lean months. We know those who fellowship the Home are likewise affected by the drought, and we trust others interested in the welfare of dependent children not heretofore fellowshiping our work, as well as those who have been irregular in doing so, will now take part in helping us to catch up.

Forty-seven children are attending the city public schools; twenty-six not of school age. We are sending one girl to the State Deaf and Dumb School, one to the State Blind School, one to the Tennessee Industrial School, one to the Fanning Orphan School, and one to Harding College, Morrillton, Ark. One eighteen-year-old girl, a graduate from a hygienic beauty culture school, will take a position next month in the beauty department of the Castner-Knott Dry Goods Company, in Nashville. The total number is seventy-nine. Since June 1, last, thirty-seven children have been received into the Home and thirty-eight have been placed. Several children are on the waiting list, to be admitted as soon as room can be made for them. All our children in the city public schools and those we are sending to other schools have the school spirit for acquiring an education, and we believe they will make good. All in the Home are enjoying good health. At the last annual meeting the number of directors of the Home was increased. The following-named brethren guide the destiny of the Tennessee Orphan Home: Dr. S. T. Hardison, W. D. Fox, George W. Johnson, Oury Harris, R. O. Elliott, S. F. Morrow, H. P. Lucas, J. C. Lawson, J. H. Stribling, T. A. McAdams, F. L. Rowe, O. L. Dortch, F. C. Sowell, T. L. Cunningham, S. R. Hardison, John W. Jackson, S. O. Owens, E. K. Hardison, N. N. Davidson, C. M. McDaniel, John W. Fry.

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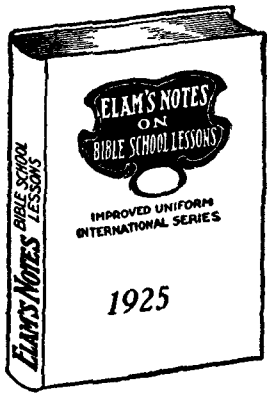

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From the Brethren

Lake City, Fla., September 30.—From July 1 to September 30 I labored for the Lord at Trenton, Lake Butler, Oxford, Ocala, and Live Oak. While much of this work seemed fruitless, yet some of it has born fruit to the glory of God by visible results, and we hope that some seed has fallen into good ground that will yet spring up and be manifest in the judgment. Among the visible results, one man has gone forth preaching the word with a zeal for God and for the salvation of souls. Brethren, let's go to the work of saving souls more earnestly than ever before.—J. O. Barnes.

Berry, Ala., September 24.—The Alabama Power Plant people at Gorgas built a church house and gave it to all people that would preach each month. So the Baptists, Methodists, and the church of Christ each have a day. We have only about six members to carry on the work. They asked me to do their monthly work. They secured Brother C. R. Nichol last year for a meeting. This year they secured Brother C. E. Wooldridge, of Dallas, Texas, as he is to be near them in November. The Baptists are not agreed among themselves and the Methodists are almost dead, and I think it an opportune time to teach the truth there. So I am asking you to aid us in taking on the work. Send your remittance to Louis Underwood, Gorgas, Ala. Just before sending your remittance, I ask you to read 2 Cor. 9: 7.—Frank Baker.

Granby, Mo., September 22.—I began my protracted-meeting work on the first Sunday in June and will close it on the last Sunday in November. I have conducted meetings as follows: The first half of June, at Highland, Ark., four baptisms; June 28 to July 12, Hugo, Okla., twelve additions; July 12-26, Konawa, Okla., twelve additions; August 2-9, at home (this meeting was to have continued until August 16, but, due to sickness and death of mother, I had to close); August 16-30, Albion, Okla., two baptisms; September 6-20, Rocky Comfort, Mo., one baptism. I am now at Star Church, near Granby, with good prospects for a good meeting, and will be here until the first Sunday in October. I shall begin on October 11 at Garfield, Ark., and continue until October 25; November 15-29, Helena, Okla. On December 7 I am to debate with W. C. Toler (Baptist) at Highland, Ark. On December 15 I shall meet D. B. Scott (Baptist) at Darwin, Okla.—Will M. Thompson.

Inola, Okla., September 18.—We had a six-nights' discussion at the Gregory Schoolhouse, beginning on September 12 and closing last night. The disputants were T. J. Marrs, of Dale, Okla., representing the so-called "Church of God," and Brother Paul E. Gorbet, of Leonard, Okla. The propositions discussed were: (1) "The Holy Scriptures teach that it is the duty of all Christians to meet and worship on Saturday, the seventh day of the week." T. J. Marrs affirmed. (2) "The Holy Scriptures teach that it is the duty of all Chris-

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tians to meet and worship on the first day of the week." Brother Gorbet affirmed. I never before witnessed such a complete victory for the truth. Brother Gorbet used the Bible only, and showed that all the outside stuff they brought in was infidelity; and his powerful speeches, with his deportment as a Christian gentleman, won for him the respect of all the people. Mr. Marrs asked the privilege of preaching in the schoolhouse one night, and the whole audience turned him down.—J. S. Yocham.

Dickson, Tenn., September 22.—I closed at Hebron, near Joppa, Ala., Sunday night, with five baptized, two restored, and one from the Baptists claiming gospel obedience. There was good interest throughout the eight days. This was my first visit to this church in twenty-two years. Many who were there then have crossed to "the other side." Brother R. N. Moody and his estimable wife were with us four days. His presence was of much help to me. His son, Brother B. F. Moody, lives near this place, and helped much in the meeting. It is always a pleasure to have my preaching brethren in a meeting. We were also cheered and encouraged by Brother M. A. Creel, of Cullman, Ala., one day. My next meeting will be in Largo, Fla. Then, if arrangements are perfected, I am to engage in an eight-days' debate near Carrollton, Miss., with Mr. R. L. Jackson, Second Adventist, on the state of the dead, the punishment of the wicked, and the establishment of the kingdom. I will close my present engagements with a meeting at Hodges, Ala., where I recently had a four-days' debate with Ben M. Bogard (Baptist). This was my second debate with Bogard. He is about as shrewd a man as they have, and capable of darkening counsel very effectively if some one is not present to expose his false reasoning. I would like to meet him one time more where a debate is needed. —I. B. Bradley.

Blytheville, Ark., September 12.—A brief report of my summer's work may be helpful to the congregations where I labored. I began at Crosno, Mo., the first Lord's day in July. Brother Boyd recently moved into this community, and, not being satisfied with conditions, mustered up a few feeble brethren and went to work. I assisted them a few days, with very good results. Next we held two short meetings near Blytheville, with fairly good results, using the Methodist and Baptist meetinghouses (we have none). These are our regular mission points. The next meeting was near Macon, Miss. This meeting called for another next year. Among others, we baptized a Methodist preacher and his family. I then went to Berea, a congregation near Fayette, Ala. This was a good meeting, too. The interest was good. People were turned away for lack of room. I went next to Bishop, Ala. There were no visible results, but quite a number in the community and adjoining communities have obeyed the Lord since the meeting. The last meeting was at Gilt Edge, Tenn. When we began there, the officers of the law began to arrest men for bootlegging, and some of the violators were my brethren. I am well pleased with this part of my summer's work. I did all in my power to build up the congregations and induce men and women to become Christians. I am greatly pleased with the Gospel Advocate. Brethren Allen, Elam, and Billingsley have said some things that need to be said. We must exalt the standard of Christianity.—O. C. Dobbs.

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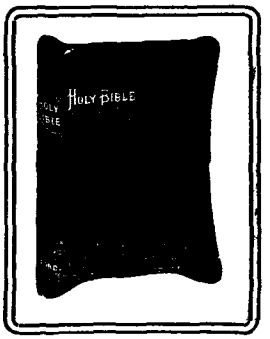

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EVOLUTION.

BY H. J. PHILLIPS.

The world to a great extent has gone wild over the evolution theory. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind." (Gen. 1. 24, 25.) So God created every animal to continue after its kind. If the monkey broke the laws of nature and turned to man, then every other animal that God made should turn to something else. The cattle, the horse, the bird, the fishes, etc., should all turn to some other animal, fowl, or fish. If the animal laws have changed, the same would be true in the law of vegetation. Our wheat might have once been cucumbers; our corn, watermelons: etc.

The Bible teaches man all he knows about creation. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1: 26.) "So God created man in his own image, in the image of God created he him: male and female created he them." (Verse 27.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.) This is what the word of God tells us about creating man, or the creation of mankind. I believe just what the Book teaches us on this subject. The very minute I disbelieve this, I will not believe any other part of the word of God.

Now, just a few questions that I have never been able to get any man to answer on this subject. If monkey turned to man, when did this first happen? When did the monkey family cease turning to man? Why did not all monkeys turn to men? When will man evolve into some other being or animal? Why does the evolution law work so slowly? Man has been man nearly seven thousand years. If man came from the monkey, what did the monkey come from?

Man has always tried to change God's laws, but God's law shall stand forever. No man has any right to change one word of the teaching found in the Bible. If God did not create man a living soul and in his likeness, then the whole Bible is a fable. As for me and my house, we will serve the Lord, and not the teachings of man.

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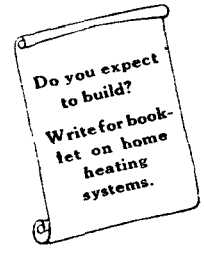

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From the Brethren

Celina, Tenn., September 24.—On the fourth Lord's day in July I began a meeting at Arcot Schoolhouse, in Clay County, which resulted in three restorations. On the second Lord's day in August I began at New Hope, Clay County. The meeting resulted in twenty-three additions—seventeen baptisms and six restorations. This congregation had ceased to meet, but they are now meeting on Lord's days. On the fourth Lord's day in August I began with the Beech Bethany congregation, in Clay County. There were nine additions—seven baptisms and two restorations. This was a very pleasant meeting with a zealous congregation that meets regularly. It is the home congregation of Brother John Arms, who is quite active in the field as a preacher and whose influence is an active agency in keeping the "home fires burning." I have preached a few sermons at other places without visible results.—L. L. Yeagley.

Waco, Texas, September 25.—My first meeting for the summer was with the East Side Church, of Waco, Texas. This meeting was well attended and resulted in five being baptized. It was a pleasure to be at home and labor with the home forces. My next meeting was at Seminole, Okla., where I had preached a great deal in the past three years. Six were baptized. The church at this place is a good one and knows how to stand by the preacher. I then went to Mansfield, Ark., for a two-weeks' meeting, embracing the first fifteen days of July. Here I found everything ready for a great meeting. Many heard the gospel gladly, and eleven were baptized. This church seemed to be wide-awake to every duty. I went next to Stratford, Okla. There were several things to hinder—rain, picnic, and some indifference. But this meeting was the greatest of my life. There were eighty-one additions. Sixty-four were baptized. The greater part of these were grown people. After this meeting I went to Muskogee, Okla., to continue over four Sundays. This meeting resulted in thirty-six additions. Eight were baptized. The last meeting was at Baldwin, near Fayetteville, Ark. Eleven were baptized and two restored in this meeting. I did not find anything to complain about in this meeting. I found the churches awake to every duty. The support was the best I have received in the past thirty years. I am now at home with loved ones enjoying a few days' rest, the first time in over four months. The Lord has wonderfully blessed me with good health, and I am in fine shape for the work.—Lee P. Mansfield.

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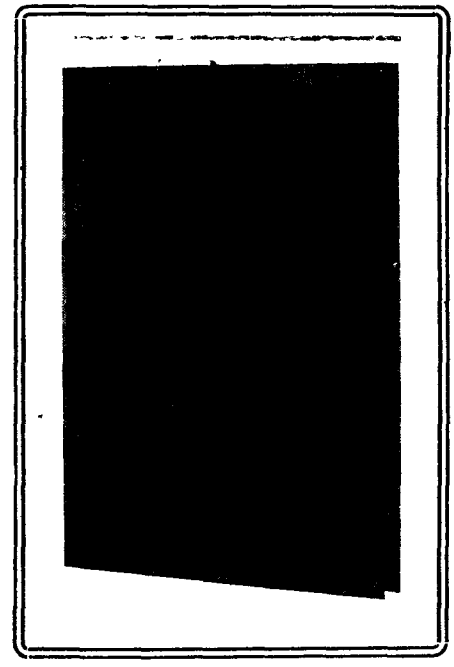

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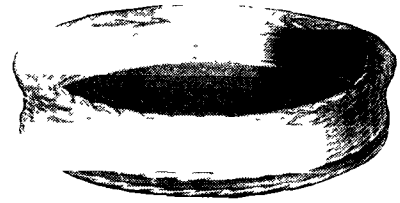

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Mrs Lucy Wilson
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Apr 1 25/26

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CURRENT COMMENT

By JAMES A. ALLEN

The American Baptist, of Memphis, Tenn., "successor to Baptist Monthly Magazine and Baptist Flag," in announcing "Our Platform," says:

We stand for the things that are commonly believed among us as set forth in the New Hampshire Confession of Faith.

Nothing is said about "the things that" were "commonly believed among" Christians in New Testament times and that were preached by inspired men long centuries before the birth of the Baptist Church. There were no Baptists in New Testament times, for the reason that "the things" that make people Baptists and that are "commonly believed among" Baptists were not taught by inspired men.

No one claims that "the New Hampshire Confession of Faith" is of divine origin. Why stand for "the things" that are "set forth" in something that everybody knows has no divine authority? Why not "stand for" "the things which ye both learned and received and heard and saw in" Paul and that were taught by inspired men centuries before "the things" constituting "the New Hampshire Confession of Faith" were originated? Somebody has to add something to "the things" that were preached by the apostles before any one can become a Baptist.

☼ ☼ ☼

The following from the American Baptist, as far as it pertains to women preachers, the Gospel Advocate is glad to heartily indorse:

We rejoice in the great Christian work being done by the women of our nation, and would urge that their work in the future shall be, as it has, in the main, been in the past, in strict accord with New Testament teaching. We lament the fact that women are essaying the rôle of spiritual teachers in mixed assemblies. To their shame be it said that there are now a number of churches who have women for pastors. This is contrary to the teaching of Christ, Paul, Spurgeon, Boyce, Broadus, Carroll, Felix, Hawthorne, and all the Baptist worthies from Christ to Spurgeon. Our B. Y. P. U.'s should exercise themselves not to train women for the pulpit, as is being done by some of them at the present.

"As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. 14: 33-35.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." (1 Tim. 2: 11, 12.)

"Our B. Y. P. U.'s" and all other human institutions separate and apart from "the church, which is his body," "should exercise themselves" to quietly and promptly go out of existence, as they but cumber the ground and are not worth their standing room. We recognize, of course, that there is no line of "Baptist worthies" running from Christ to Spurgeon, for the reason that the line of "Baptist worthies" does not "run" that far back. The line breaks off abruptly with John Smyth, who started the first Baptist church. God "added to the church" penitent believers who were "baptized in the name of Jesus Christ for the remission of sins" all along down through the ages for about sixteen centuries before the Baptist church was started and before "Baptist worthies" appeared on the scene.

☼ ☼ ☼

The Presbyterian Standard, under the heading, "The Menace of Modernism," says:

The name "modernism" is a misnomer. It is not modern except in some of its terminology, but began in the garden of Eden when over against, "And God said," Satan began his campaign with the subtle suggestion, "Hath God said?" Renan, the accomplished French infidel, in one of his writings makes the statement that the first postulate of atheism was the denial of the supernatural. So the first postulate of modern, naturalistic liberalism is the denial of the supernatural authority of the word of God in favor of the changing hypothesis of unregenerate men.

It is true that "modernism" is not modern. The infidels of times past, from Celsus to Ingersoll, were much more learned and talented than any living to-day. The most unlearned, the least informed on more subjects, and the most shallow class of men to-day making any pretensions to scholarship is that supremely egotistical class who dub themselves "experts." In what are they "experts?" And where do they get the right to assume such a title?

Renan, as quoted by the Presbyterian Standard, was right in saying "that the first postulate of atheism was the denial of the supernatural." To deny the supernatural is to deny "the supernatural authority of the Word of God." The Word of God itself is supernatural and divine. To deny any statement of the Word of God is to deny the supernatural.

We wish to impress the fact on the minds of our readers that the religious world itself has set the example of denying "the supernatural authority of the Word of God." The Presbyterian Standard repudiates the command of Jesus that every penitent believer be immersed. It makes baptism itself nonessential and then substitutes sprinkling in its place. There is no doubt that Jesus gave the command: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to

observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) In the clearest and plainest language the Bible teaches every penitent believer to be immersed, and also clearly and plainly shows that there were no unimmersed people in the church in New Testament times. Yet the Presbyterian Standard makes void the command of Jesus to be baptized, as it does on some other things.

Now, the so-called modernist "expert" repudiates the Bible statement that "God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.) The Presbyterian Standard repudiates the command, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Which is the worse? Is it not as great a sin to repudiate one passage of scripture as it is to repudiate another? Is not the man who refuses to be baptized as great an infidel as the man who teaches that man evolved from a lower form of life? "If not, why not?"

We need men and women who believe God's word. Not those who believe simply what suits them and repudiate what they dislike, but who will take God's word, from Genesis to Revelation, and honestly seek to conform themselves to it; who will read it, not to prove what they already have in mind, but who will read it with an open and unbiased mind in an honest and earnest effort to learn what it actually teaches, being firmly determined from the heart that they will practice what it teaches all the days of their lives.

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OUR CONTRIBUTORS

A HEADSTRONG PREACHER.

BY DAVID LIPSCOMB, JR.

In Jonah we find a preacher of power. But he was a hater as well as a preacher. He hated the Ninevites with a cruel hatred. Just as John Knox hated the Catholics, or Torquemada the Protestants, so he hated to the telling point. When he was ordered to preach to the Ninevites the preaching God bade him, he tried to go the other way. O, but he was hard-headed! He thought to get away from the presence of God. He was evidently not familiar with the psalm of David: "If I take the wings of the morning and dwell in the uttermost parts of the sea," "behold, thou art there." Kipling says in one of his poems: "Ship me somewhere east of Suez, where there ain't no ten commandments." And in the extreme northwest of North America there is a saying, or used to be, "that north of 54° 40′ there runs no law of God or man."

But ask Jonah or any one else that has tried to hide if it is possible. Jonah went west almost in the sense the phrase was used in 1914-18 in the fields of Flanders. A ship was sailing out from Joppa to Tarshish, generally supposed to be Spain or Northwest Africa. He booked passage thereon. And now we come in touch with the superstitions that prevailed and in some measure still prevail among those "who go down to the sea in ships." For the sea, ever changing and never changing, is to many and to me a wondrous, monstrous, awesome thing.

It is very clear that these navigators were setting forth in the time for sailing, when the Mediterranean was smooth and inviting—say, in the halycon days of late summer; and when a sudden, unlooked-for storm arose, they were surprised beyond measure and dismayed. They sought in their ignorant knowledge for the cause—first, among themselves for the sinning one, the one whom Nemesis was pursuing. The blame must be put on somebody. The barbarians at Malta wanted to put it on Paul. Just so in later times, as told in "The Ancient Mariner," Coleridge's great poem, the sailor who shot the albatross brought ruin upon ship and crew in the mythical Sargasso Sea.

In this ship, as in nearly all ships, there were men of many races and of many gods. There was no atheism. The sea does not allow unbelief. There was and is sin in plenty, profanity most foul. But in time of stress such as this each called upon his god—one, perhaps, on mighty Jupiter; another, on Neptune; another, on jolly Bacchus. There were enough to go around, that each might have his own. Just so in the Catholic Church, each nation has its pet saint—St. George for England, St. Andrew for Scotland, St. Patrick for Ireland, St. Nicholas for the old Russia, but St. Lenine for the new Soviet State. And so it goes. Each nation—nay, each person—makes his own religion and has his own patron saint, dead or alive. "I am of Paul; and I of Apollos; and I of Cephas," is not one bit worse than the chase after, or adulation of, modern preachers. Even now we hear of people thinking out loud: I am of Campbell, I am of Lipscomb, I of Hardeman, or Elam, or Larimore, or even of some one outside like Gypsy Smith or Billy Sunday. Ancestor worship, hero worship, or preacher worship, rather than what they taught and teach, has given rise to the many sects in the world. Witness the names: Athanasian, Arian, Benedictine, Dominican, Calvinist, Lutheran, Wesleyan, Swedenborgian—and that last name is big enough to stop on. And the whole business ought to stop, and every one say, "I am of Christ," and come and sit at his feet and learn of him.

After the prayer of the sailors proved of no avail, they began to jettison their freight. All the grain, all the beautiful glassware from Tyre, and all the nuts, raisins, and dates went overboard, and still the boat would not ride. Then in their terror they sought their passenger, perhaps their only one. He was found calmly sleeping down in the hold. His conscience was not keeping him awake. His sleep was deep and sweet. As far as we know, no ghosts of murdered law, no visions of an angry Deity disturbed his rest. He lay unworried by the dashing of the waves or the rolling of the vessel. Jesus' slumber in the boat on Galilee was not more profound.

And now we see respect paid to the true God, the God of the Jews, by these pagan seamen, men who bowed indifferently to Isis or Osiris, Bel or Dagon, Mars or Mercury, but who, when, they came in contact with the worshipers of the true and living God, recognized the weakness of their own and the power of the others. Nebuchadnezzar in all his pride of power admitted that Daniel's God was a God of gods. While he did not turn to him and worship him, he knew and acknowledged his power. Darius cried: "Daniel, thy God can save thee." So now these terror-stricken seamen say to Jonah: "Call upon thy God, that we perish not." Then came the lot. We keep up lot drawing. In sundry ways we use it—apportionment of lands to heirs, selecting jurors, etc. As children we drew straws, tossed the wet and dry bat or paddle, and the like, to decide certain things in our games. Casting dice is sometimes classed as lot drawing. "They parted my garments among them, and for my vesture did they cast lots." Whatever it was or how done, it was used in the case of Achan at Ai, in choosing Matthias in place of Judas. Now, by God's direction and the awakened conscience of Jonah, the lot fell upon him. For the terror of the sailors, the unseasonable and awful storm, brought Jonah's sin and himself face to face. His comrades hurled questions in a volley at him. He told them of his disobedience, and suggested that he was the cause of the storm. And then, as a remedy, he said: "Take me up and cast me into the sea." Ancient people frequently offered human sacrifices to the god of the sea. Agamemnon, on sailing to Troy, offered his own daughter, the beautiful Iphigenia, in order to get fair weather. Perjured Sinon deceived the Trojans by claiming that he was the escaped victim for the home voyage of the Greeks.

Jonah's comrades must gain our admiration for their refusal to act on his suggestion. They rowed valiantly to reach the land, without success. Then they prayed, not to their own gods, but to Jonah's God, that they might not be blamed or have Jonah's blood upon them. When Jonah, with the sailor's "Yo, heave, ho!" was thrown into the sea, "the sea ceased from her raging."

This is the first case of vicarious suffering mentioned in the Bible. Abraham's offering to slay Isaac was a supreme test of obedience. Poor Jephtha's daughter's death was the fulfillment of a foolish vow, and John the Baptist's of a drunkard's promise. It remained for the Son of God to offer his life for sin, not of himself, as Jonah, who thought he saw a way out this way, but for the sins of the world, then and forever.

It is to be noted that the seamen offered a great sacrifice to the Lord, and made vows, perhaps to serve Jonah's God alone. Vows made under great fear are easily and quickly broken. It is a question whether Naaman, even with his altar erected on the sacred soil (sacred to him for the time at least), remained true to his declaration of faith in the God of Israel. The impulse of the moment rules us all. To-day we acclaim praises to God for his goodness; to-morrow we forget it all and are grumbling about the drought.

The subsequent behavior of Jonah shows the truth of this statement. He acquired a great aversion for salt water, and as soon as he was released from his watery, fishy prison, he put as many leagues of dry land as possible between him and the sea. But we see his cross-grained, mean spirit cropping out again in hate to the hereditary enemies of his people because God in his mercy spared them. God rebuked him and said: "Thou hast had pity on the gourd: . . . and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

"DIGRESSIVES" IN AFRICA.

BY A. B. BARRET.

From the letter from Brother John Sherriff we learn more of the move on the part of the "digressives" to intensively evangelize the whites of portions of Africa, at least. Let the faithful in that far-away field beware lest they see their efforts hindered, just as we have seen the Lord's work disrupted here in the homeland. Brethren, our neglect of the world is criminal.

To many readers of the Gospel Advocate the following will be of much interest:

Forest Vale Mission, Bulawayo, Rhodesia, South Africa, July 25, 1925.—Dear Brother Barret: Since writing you on May 24, I have received money orders for £4-16-9 and £5-12-9, English money. This is much better than sending checks which have to be returned for collection. It is needless to say our hearts are full of thankfulness to the sisters for the above and for their mindfulness of us and coöperation with us.

No letters have accompanied the above, but I take it for granted the sisters have sent it. "God bless them." I told some of the churches over there and in Australia, too, that there was lots of talk, and writing, too, about what a sister must not do, but, so far as I could see, the sisters were doing half the work in the churches and the other half wouldn't be done without them. I am sure I was in some churches over there that would not be in existence but for the faithfulness of the sisters. (1 Cor. 15-58; Matt. 25: 34; etc.)

I am thankful to report that the Lord's work is prospering in Bulawayo and the other mission fields. We have not started any special work of our own since our return, but are helping in the town mission work, where there is a great need for it. Speaking at the gospel meeting last Sunday, a young woman and a young man (natives) confessed Christ.

There has been quite a lot of sickness about of late. Molly was nursing some natives on this farm and got a dose of measles. She has had a week in bed, but is now recovering. Sister Sherriff and Miss Benjamin are doctoring seven or eight others with measles, etc., and I have taken two into the hospital the last two weeks with pneumonia, etc.; so we have been kept pretty busy.

Sister Short's baby and children returned to Sinde Mission, Northern Rhodesia, last week. Sister Lawyer's children have had whooping cough. Both families are now at Sinde Mission.

Bulawayo has been very gay and busy of late. We have been honored by a visit from the Prince of Wales, who was delighted with Rhodesia generally, especially our wonderful Victoria Falls.

From some numbers of "The Church Up to Par," published in Cincinnati, Ohio, and sent by some one, I see an account of an evangelistic tour about to be made in South Africa, the evangelists being Brother Jesse R. Kellem and Brother Richards. The whole tour is being financed by a Brother Mike Thomas, who may accompany them. Ten of the largest cities and towns are to be evangelized, commencing at Capetown and including Bulawayo. The meetings (among whites only) are to continue from four to ten weeks. The churches of Christ in New Zealand and Australia have agreed to supply pastors or preachers for the churches as they are established, who are to be on the spot when the meeting starts. In each place, or where obtainable, the town halls are to be engaged for the meetings. They expect to spend from twelve to fifteen months in this country. Brother Hadfield has received a long letter from Brother Kellum, he told me, but I haven't heard any particulars yet. This looks like a business proposition, and what I have hoped and prayed for, for more than twenty-five years, but began to think I should never see it. I shall coöperate, as far as Bulawayo is concerned, as far as I can without sacrificing "essentials;" if that becomes necessary, then I will quit. The English and Australian church papers speak very highly of Brethren

Kellem and Richards' missions over there a short time ago. I hope and pray that these able men will leave all innovations behind them and come to Africa with the pure and simple gospel of Jesus Christ. We shall see.

I am still toiling away at my stone trade. Have been away from home, out at the stone quarries, for a month since writing you. Glad I have health and strength to do it.

I have heard nothing further from Nashville in regard to supporting me. Brother and Sister Burton and Brother and Sister Davidson are the only ones helping us at present from Nashville. I have always made my work a personal matter; so I shall just go on working and doing what I can, and leave the rest to the Lord, whose work it is.

I must now close, hoping soon to receive a good letter from you or the good sisters themselves. Please convey our Christian love and greetings to them all, with thanks, and accept same your dear selves.

Yours fraternally in Christ,
JOHN SHERRIFF.

COMMENDATION OF "ELAM'S NOTES."

We are receiving many commendations of "Elam's Notes," a commentary on the International Bible-school lessons, prepared by Brother E. A. Elam. It rejoices us to know that the "Notes" are doing good and that they are proving helpful in the study of the Bible. We still have on hand a few copies of the 1925 volume, which may be secured by those who order at once. "Elam's Notes" for 1926 will be ready in the next few days. All should order early. We here give some expressions from well-known brethren:

J. E. Acuff, Nashville, Tenn., says: "'Elam's Notes' contains thorough, practical, and logical comments on the lessons, presented in an interesting way which attracts and holds the attention of the student. The book is invaluable to the pupil and teacher, and at the close of the year is a splendid addition to any library."

S. T. Hardison, Lewisburg, Tenn., says: "I have been using 'Elam's Notes' from the beginning, and I have been gratified to see how completely and elaborately he explains the context. I am sure it is a valuable book for old and young, and if studied carefully it will aid them very much in getting a correct knowledge of the Bible."

B. C. Goodpasture, 150 South Ashby Street, Atlanta, Ga., says: "I have used four or five of the popular 'Notes' on the Sunday-school lessons, but consider 'Elam's Notes' by far the best. It is the one book I always recommend to teachers and advanced pupils. It is clear in statement, scholarly in plan, and scriptural in doctrine. In its chosen field it has no equal."

Batsell Baxter, president of Abilene Christian College, Abilene, Texas, says: "Ever since the first issue I have been keeping in touch with 'Elam's Notes.' I regard it as the best work of the kind available. Brother Elam has been one of our foremost Bible teachers for years, and his ripe experience, splendid judgment, and constant companionship with the Bible have combined to make this one of the finest helps to Bible study available."

I. B. Bradley, Dickson, Tenn., says: "I am glad to commend 'Elam's Notes' to the congregations everywhere as the best help obtainable. I have long felt and said that Brother Elam's notes are the most valuable aid to the study of the Lord's-day studies that has ever come under my notice. I would like to see the Senior Quarterly for the past twenty-five years bound in yearly or annual volumes, so they could be kept—a valuable accession to any Bible student's library."

F. C. Sowell, Columbia, Tenn., says: "With almost a lifetime acquaintance with E. A. Elam and his great work in the church of God, I can most heartily recommend 'Elam's Notes' to any person or church desiring a broader and deeper knowledge of the Bible. Every point made by the writer is brought out with the clear light of truth and can be studied with much profit. I am confident it would make every family happier and better to study and use these notes, for they are by far the best and most exhaustive helps along that line I have ever studied."

S. H. Hall, Nashville, Tenn., says: "There is nothing that can mean more to us than the study of God's word, by which we may gain a clear understanding of God's will to us now and his exceeding great and precious promises of every needed blessing in this life and eternal life in the world to come. I know of nothing in the way of human helps that will aid the Bible student more in obtaining this knowledge than 'Elam's Notes,' published and sold by the Gospel Advocate Company. We have no Bible scholar among us to-day, in my judgment, more seasoned and tested, hence more dependable, than Brother E. A. Elam."

William Hall, Gallatin, Tenn., says: "It has been my good fortune to have the use of 'Elam's Notes' since the first edition was published, and I do not hesitate to say that those who use 'Elam's Notes' in the study of the lesson for each Lord's day get a very much more comprehensive and complete teaching on the lessons studied in connection with these notes than would be possible without them. And why shouldn't they? The study of the Bible has been the chosen life work of Brother Elam, a man wonderfully blessed with native ability, with which he has coupled industry and energy to know what is the whole teaching of the Word on any particular subject. He asks no one to take what he thinks or what he says, that is not fully in accord with God's revealed will, which can be determined by studying the references. I desire to most heartily commend it to the thoughtful and prayerful study and consideration of all who desire to know the Bible teaching on the subject treated of."

PRACTICAL PHILOSOPHY FOR YOUNG AND OLD.

BY S. H. HALL.

I am giving below some matter that recently appeared in the Friendly Visitor, the little mimeograph paper that we get out in our work at Russell Street. The thoughts, as you will observe, were gathered from sundry sources, but all are sustained by the teaching of the Bible, hence will do us good if lived out in our lives.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (1 John 2: 14.) David said: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." (Ps. 119: 9.)

It has been well said to young people who have come to appreciate the importance of strength:

"The problems of life are yours to solve because of your strength. Whatever the world is to be, *you* will make it. The very obvious conclusion is, use your strength—all of it—wisely.

"Captain Scott, in his farewell address, referring to his little son, said: 'Make him a strenuous man.' . . . And how we do like the strenuous men, even though we find it hard to imitate them; those men who can wrestle with life and emerge victorious; those who scoff at defeat and believe only in triumph; those who can enjoy the thrilling of battle in the contests of clamant manhood with the temptations and allurements of everyday experience! We want more of the robust vigor of health and youth in the moral battles of to-day, 'because you are strong.'"

In connection with the above, read the following under the heading, "The Resolute Attitude of Strife:"

"I like those words. They speak of strenuousness and activity. In our games of tennis, cricket, and football we can see the resolute attitude of strife—the *determination to win.* If we can get that intensity into our moral battles, we shall be ministers of life, and help, and inspiration; and just as we improve our physical stature in our physical contests, so we improve our moral stature in our moral contests.

"Certainty and uncertainty. Some things may be difficult to understand, and lines of conduct may be difficult to decide. But, usually, we know if a thing is right or wrong, just or unjust. If it is wrong, *smite it hard.*

"If an action is unjust, condemn it; if a jest is unclean,

despise it; if a suggestion is coarse, spurn it; if a temptation is seductive, annihilate it; if a companion is undesirable, avoid him.

"In fact, be proud of your strength, develop it, and whatever is low, mean, despicable, or wrong, smite it with all force, like a man. Be certain of yourself when the crises of life are upon you; when the blood in your veins is running wildly; when the passions of life are struggling for mastery; when the surging tides of youth are in full flood; when life is calling you with its thousand voices. Ah! then, by the grace of God, because you are strong, be sure of yourself, and be the resolute master of your soul. Be certain of yourself, I say, and reserve your buoyant strength for the enrichment of life and for victories in the moral conflicts.

"Because you are strong, be gentle. How beautifully gentle strength can be! The strong man is the *gentleman;* and we all like to be gentlemen. So, because you are strong men, be *gentle men.* It is a call to manliness and to righteousness. Never stoop; walk upright, look forward, work, and *win.*"

How I wish every one who claims to be a Christian would take home to himself and herself the above thoughts, especially the suggestion that it takes *strength* to be *gentle!* It does not take strength to "fly into a fit" when things do not go to suit us and say unkind and hurtful things. But it takes strength to be gentle when others are not so, to be kind when others are unkind. I remember reading the thought somewhere that if we are to be successful we must be *masters*—masters of ourselves and masters of circumstances. To be such masters requires strength. And this we can have if we live in a state of constant surrender to Christ.

I also remember reading the secret of true friendship. It was said that the basis of true friendship is self-forgetfulness, disinterestedness, and love for truth, virtue, and constancy. It involves, above all, the power of going out of one's own self and seeing and appreciating whatever is noble and lovely in another. It takes strength to do this. Whenever you discover a bit of uncomfortable feeling when you hear others praised, just know you are weak enough to be forever damned if your heart is not made right.

Let us close this study with the following excellent "resolution:"

"Let me be a little kinder, let me be a little blinder
To the faults of those about me; let me praise a little more;
Let me be, when I am weary, just a little bit more cheery;
Let me serve a little better those that I am striving for;
Let me be a little braver when temptation bids me waver;
Let me strive a little harder to be all that I should be;
Let me be a little meeker with the brother that is weaker;
Let me think more of my neighbor and a little less of me."

And all of this we may do and be, if, as said before, we surrender to Christ and are daily governed by his Spirit. May he help us to so be.

GOOD BOOKS.

Many splendid books are published and handled at our store. Good religious books should be kept in every home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books into your library. Here is a list that should be in every home. How many of them have you?

"Sermons," by J. W. McGarvey.
"Eunice Loyd," by R. R. Moody.
"Bible Readings," by Isaac Errett.
"The Glorious Gospel," by Adcock.
"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
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If every preacher and every reader of this journal would speak a word for it, ten thousand subscribers would be added to the Advocate in a few months. The Advocate is helpful to the preachers and arouses the churches to more zeal and spirituality. The churches where the Advocate is read do more work for advancing the cause of Christ than where it is not.

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TOPIC AND TEXT.

BY A. B. LIPSCOMB.

It is always a sad sight to find a home that is broken up. Certain members of the family move to distant States, and, sooner or later, death enters the door and dear ones are taken. That home never seems the same again. It often happens that only the *shell* of the real home is left, but, influenced by fond memories, we cling to the little that remains. But the saddest sight is to find a home that is broken up *religiously speaking*, where the members of the family are divided among themselves in their relation to the church of the living God. Here there is the haunting fear that the "house divided against itself" may not stand. Yea, we are confronted with the Savior's solemn declaration that such a house shall not stand. The number of such divided homes is legion. Surely some practical teaching from the word of God on this subject would not be amiss in the columns of the Gospel Advocate. We approach the subject reverently and in the fear of God.

First, we may note that home where the husband or wife is a Christian and the other is of the world. This is, indeed, a sad situation, but there is one relieving feature. The New Testament makes the way of duty plain. *The duty of the Christian part of that home is to win the other part.* We all realize that this is easier said than done. The task may prove arduous and the waiting time may be long; but let there be real faithfulness in the life of the Christian in that home, and victory is almost certain. There is the story of a case-hardened husband who had stood out for years against the overtures of the gospel, turning down repeatedly one invitation after another. Just about the time the folks had given him up as a hopeless case he surprised everybody by walking down the aisle to give the preacher his hand and his heart to God. The preacher, in this instance, was proud of the man's coming, and asked him what point in his sermon finally convinced him. "It was nothing in your sermon at all," the man replied, "but the patient, consistent, unblamable life of my Christian wife that brought me to Christ." He had found a way to get around the pleas of many preachers, but the Christian example in his home was irresistible. This was a living confirmation of Simon Peter's rule: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." (See 1 Pet. 3: 1, 2.)

Sometimes the painful environment of a divided home works in the opposite direction. It has a tendency to discourage, and too often the Christian member uses it as an excuse for laxness or indifference. The sentiment of some letters which we receive is reflected in the statement, "My husband is not a Christian," or, "I am the only one in my family who is a Christian." The inference is, "What else could you expect from one laboring under my handicap?" But instead of the Christian wife or husband being less faithful because the life companion is of the world, those very circumstances call for a more earnest effort, that he or she, by a godly walk and conversation, may win the unbelieving.

WHERE DENOMINATIONS DIVIDE THE FAMILY.

Next in order, we note that home where the members of the family are members of different religious bodies. This is a more serious problem, and one more difficult of adjustment. But adjusted it *must* be, for divided interests will certainly mar the happiness of that home. We cannot attempt to say what shall be done in each particular case, but we may safely state some things that may prove helpful in all cases.

1. Among the divided members *there should be, so far as conscience may permit, the utmost respect and consideration for each other's religious views.* Too often husband or wife causes unnecessary estrangement by not "speaking the truth in love." No unkind word should be spoken, no scornful reflection should be made. Each should study the attitude of the apostle Paul toward his erring Jewish brethren, who had "zeal for God, but not according to knowledge," and try, in their dealings with one another, to employ some of the apostle's wonderful tact, diplomacy, frankness, and tenderness.

2. *There should be active co-operation in all matters where there is agreement.* It will be surprising, perhaps, to find how many such points there are.

3. *There should be candid, honest, kindly conversation and discussion between the divided members concerning their religious differences.* Away with that sickening, namby-pamby idea that the best way for such a family to get along is never to mention their religious differences! That is, perhaps, "the line of least resistance;" but it is not God's way, and it will never bring results. The truth is never afraid of investigation and discussion. Each one usually claims to have the truth on his side or on her side. Then why be afraid to talk about it?

4. *Let the divided members read and study the Bible together.* This is the most important suggestion of all. In that study let each one resolve to search for the truth, rather than for victory over the other person. Don't begin your reading with the idea that presently you may tauntingly remark, "I told you so," but with the idea that each may learn what God has to say. It is my sincere belief that the following out of these simple rules will bring husband and wife or parents and children together. In that event, the one who has changed need not cherish the embarrassing thought that he or she has compromised anything or yielded to the other's wishes, but, on the other hand, there is the glorious thought that *both have yielded themselves to the truth of God's unfailing word.*

THE BENEFITS OF RELIGIOUS UNITY.

The benefits of such religious unity in our homes can hardly be estimated. It is beyond calculation. Usually religious differences in the home fall heavily upon the lives of the children. There is a story of a boy whose mother was a stanch Adventist and whose father was a merely nominal Christian. His mother did not wish the boy to work on Saturday, but the father ruled in the matter. His father might have excused him from work on Sunday, but the mother had her way in that matter. Between the two, he had to work hard every day in the week. Small wonder that the boy soon came to the point where "*he hated religion.*" On the other hand, where unity prevails in the home, it will soon prove to be a molding power over the lives of the young. When children come to know the great truths that have made their Christian parents worthy of their love, they will seek by the same truths to become worthy of such honor. Reading in the New Testament the brief sketches of the life work of Timothy, one might begin to wonder how and why such a young man received such lessons of purity, gentleness, and manly courage. The making of his character is by no means a secret. There is no need for wonder about it. Paul states the explanation in a nutshell: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. 1: 5.)

Some mothers were discussing at a parent-teachers' meeting the question as to when the proper religious training of a child should begin. One fond mother of five children said she began to teach her children at the age of six. Another, the mother of three children, said she began at the age of five. Still another, who had one lone little chick, enthusiastically declared that she began to teach her "precious darling" about God at the age of two. A more serious-minded, elderly woman spoke last. She said: "Ladies, you are all wrong; *the time to begin the*

religious training of a child is before the child is born." The dear old lady spoke God's eternal truth about the matter.

What I Found in Chattanooga.

Here in Chattanooga, from whence I write, I have found some wonderful Christian homes. In one instance the mother and the grandmother has actually succeeded in keeping the whole family, including children, sons-in-law, and grandchildren, all of them, on the same street. Three houses in a row, wherein the family spirit prevails in the sharing of each other's joys and sorrows, speak eloquently of a Christian mother's love. In another home where I took dinner, the blessing being asked, the father and mother and each of the four precious children repeated appropriate verses of scripture before they began to eat. I may forget what I had for dinner at that table; it may be, as the Germans say, *essen, fressen, vergesen* (eaten, devoured, forgotten), but I shall never forget the tender scene when the verses were said. God only knows how much that example will mean to those children in the years to come.

There is a glorious sense in which such homes are never broken up. Neither time, nor space, nor removals, nor changes, nor death, can ever destroy that unity when it merges into the keeping of our Lord Jesus Christ, "of whom the whole family in heaven and earth is named."

COMMENTARY ON FIRST CORINTHIANS. No. 24.

BY C. E. W. DORRIS.

Chapter V.

Whoredom. (Verses 3-5.)

Verse 3. *For I verily, as absent in body,* etc. Paul was absent in body, but with them in spirit, and had already judged the guilty party as though he had been present, and advised the church to withdraw fellowship from him. Some think that the apostle, by some particular revelation of the Spirit, knew all the affairs of the Corinthians as fully as if he had been personally present with them. But if this matter in all its circumstances was made known to Paul by the Spirit, then why did he found his knowledge of it on general report? (See verse 1.) I am of the opinion that by the means of both the Spirit and the general report Paul was enabled to criticize and advise as well as if he had been present.

4. *In the name of our Lord Jesus Christ.* That is, by the authority of Christ, who is the head of the church, and under whose authority every act is to be performed. *When ye are gathered together.* The withdrawing fellowship is to be public and the act of the whole church. The nearest and best friends and the closest ties of kinship should and ought to enter heartily into the act because it is a duty imposed by the Lord upon the church, and because it is the divine remedy to lead the offender to repentance and to God. *And my spirit.* My apostolic authority derived from the Lord. The withdrawing fellowship from the guilty party was carrying out Paul's directions received from the Spirit, and hence he would be with them in spirit. He was particularly directed by the Spirit to give this command to withdraw fellowship from the disorderly walker. He ordered them to assemble, not only by the authority of the Lord, but by the authority of the Spirit. *With the power of our Lord Jesus Christ.* The act of withdrawing fellowship from the disorderly, if done by the Lord's directions, is not man's decision, but the Lord's. It is the Lord's decision and not the church's, and therefore the whole church should and ought to participate in the act and thereby do the Lord's will. The decision is already made by the Lord, and the church's only duty is to see that it is carried out. When the act of withdrawing fellowship from the disorderly is done as the Lord directs, he is present in authority to sanction the act in heaven. (Matt. 16: 19; 18: 18-20.)

5. *To deliver such a one unto Satan.* This was the highest degree of punishment inflicted by the church. All such persons should thus be dealt with. To deliver unto Satan is to withdraw fellowship—that is, to turn over to the authorities of the prince of this world. The thought is found in 1 Tim. 1: 20. As there are but two families, or kingdoms, in the moral world, God's and Satan's, the expelling of a person from the fellowship is a virtual delivering of him into the hands of Satan, to share in all the miseries resulting from his usurped dominion, and a depriving him of all advantages which God has provided in the church. By the sentence of excommunication from the fellowship, if justly done, a person is as if he were put out of the protection of God. *For the destruction of the flesh.* Unless prevented by repentance. The humiliation of being withdrawn from and the sense of a lost condition were adapted to bring about repentance. *That the spirit may be saved.* This is the object of all true discipline as related to the party withdrawn from. Discipline with any other object in view is without the sanction of heaven. But if carried out as God directs, it is calculated to lead to repentance and salvation. He who participates in the act of discipline because of envy or malice or any other evil motive is as guilty before God as is the accused, and unless he repents will be lost. The Corinthians having been very blamable in tolerating this wicked person, and the faction, with their leader, who patronized him, having boasted of their knowledge and learning, Paul did not order the church to use admonition before proceeding to withdraw fellowship from him, but required them instantly to deliver the offender to Satan that he and the faction might be aroused to a sense of their danger, and that the whole church be convinced of its error in tolerating such gross wickedness. Possibly the cause of this order to withdraw fellowship immediately and without admonition is due to the long practice of this heinous sin. The deprivation of church fellowship is a more dreadful punishment than most people are sensible of. The church must pronounce solemnly what Paul determined, and this in the face of the whole church. "When ye are gathered together"—that is, in the presence of the entire flock at Corinth. A public crime must have a public doom, that others may hear and fear. The church, or congregation, were witnesses of the censure and partook in the withdrawal of fellowship, but they did not judge and determine it; the Lord did that. This is true now when the withdrawal is done in harmony with God's directions. To go by the direction and authority of Christ, and with an eye to the glory of Christ, is to do in the name of Christ. This should be the manner and the end in pronouncing church censures; and then Christ will be at the consistory, and his coöperation will make good the censure, as his commission was our warrant to pronounce it. Then the guilty may and ought to dread the sentence as coming out of Christ's own mouth and to be inflicted by Christ's own hand. The excommunicated person is in a miserable state. He is delivered into the hands of Satan, as God's executioner, to inflict severe punishments; he is cast out of God's protection, deprived of the church's communion, and exposed to the temptations and snares of our adversary, the devil. Persons ought not to be in this severe and solemn manner proceeded against, save for notorious, scandalous sins. To pronounce this awful censure upon every slight and trivial occasion is to prostitute one of the most venerable ordinances of Christ to contempt and scorn. The great and special end for which the ordinance of excommunication was instituted by Christ in his church, and to be executed by his agents, was, and is, to restore the fallen person by repentance and to be a warning to others. The reforming of men, and not the ruining of them, is the intention of this ordinance. The censure is not mortal, but medical.

OUR MESSAGES

Leslie G. Thomas preached twice in Lewisburg, Tenn., last Lord's day.

John P. Lewis preached at Hill's Chapel, near this city, last Lord's day.

Ulrich R. Beeson began a meeting at Cowan, Tenn., October 4. Tommy Nicks is leading the singing.

John W. Beasley preached for the congregation at Eighth Avenue, North, this city, last Lord's day.

A. S. Landis preached to two large and appreciative audiences at Eleventh Street, this city, last Sunday.

John G. Reese, of David Lipscomb College, preached for the Green Street congregation, this city, last Lord's day.

H. Leo Boles preached to two large audiences at Twelfth Avenue, North, this city, last Lord's day, morning and night.

T. W. Phillips, Jr., Shreveport, La., October 9: "I closed at Frankston, Texas, with two baptisms and one restoration."

I. A. Douthitt will begin a meeting with the Chapel Avenue congregation, this city, on the second Sunday in November, if the Lord wills.

George L. Hatley closed the meeting at Twenty-second Avenue, North, this city, last Friday night. There were three baptisms and one restoration.

C. McClung, Lufkin, Texas, October 9: "I closed at Clarendon, Texas, with twenty-eight added. I am now at Lufkin. I go next to Muskogee, Okla."

T. G. Curd, Buchanan, Tenn., October 7: "I closed at Hickory Grove with ten additions, and at Oscar with no additions. The Gospel Advocate is fine."

G. A. Dunn, Jr., closed at Clinchco, Va., on October 7, with six additions. Five came forward the last night. Brother Dunn began at Jackson, Tenn., October 10.

Herbert M. Phillips preached at Lawrence Avenue, this city, last Lord's day. Brother Phillips is now in a meeting with the Woodson's Chapel congregation at Oglesby, Tenn.

Emmett G. Creacy, Indianapolis, Ind., October 9: "Our meeting with the Southside congregation is starting off nicely. The East Side congregation is helping to make the meeting a success."

C. P. Poole, of David Lipscomb College, preached at Chapel Avenue, this city, last Lord's day. There were two baptisms, a man and his wife, the wife coming from the Roman Catholics.

J. H. Hines, Montgomery, Ala., October 9: "The work at this place is in splendid shape. We are having the largest crowds in the history of the congregation. One was baptized last Wednesday."

I. A. Douthitt, Sedalia, Ky., October 7: "I have just closed a meeting at Antioch, near Dresden, Tenn. This meeting was well attended, but no additions. I am to begin at Hohenwald, Tenn., on Sunday, October 11."

Andrew Perry, Watseka, Ill., October 5: "I certainly am rejoiced to read the field reports and the many good articles from Brethren Allen, Srygley, Smith, Elam, and others, now appearing weekly in the Gospel Advocate. Keep the good work going."

The meeting at Waverly-Belmont continues to grow in interest and attendance. Preaching by A. B. Barret all this week twice a day, at 3 P.M. and 7:45 P.M. Brother Barret lectured every morning last week at David Lipscomb College on "Evolution" and will continue to so do this week.

Dewey Cletcher, Dixon Springs, Ill., October 5: "On November 3, W. A. Record (Christian) is to engage I. M. Hooper (Missionary Baptist) in a four-days' debate here. Baptism and apostasy are the subjects to be discussed. We are hoping to exalt the truth and to glorify our Lord and his word. We welcome and urge every one who can to come and hear this discussion. Visitors will be cared for. For further information, write Dewey Cletcher, Golconda, Ill."

Charley Nichols, Clay, Miss., October 5: "I filled my regular appointment at Hebron Church yesterday. Four from the 'digressives' in Saltillo, Miss., and one from the Guntown church. All gave up digression and entered into full fellowship of the Hebron Church."

Price Billingsley is in a meeting with the Charlotte Avenue congregation, this city. Ten have been baptized, two restored, and three have become identified with the congregation by statement to date. Services every day at 10:30 A.M. (except Saturday) and every night at a quarter to eight o'clock. Take West Nashville or Charlotte Avenue car.

L. S. White, Wichita Falls, Texas, October 8: "I am beginning my second year's work with the church in Wichita Falls. Last Sunday was our greatest day. There were ten additions, making one hundred and sixty-seven since I came here. Three hundred and fifty-three were present in the Bible classes last Sunday. The Wallace-Taylor meeting will begin next Sunday."

G. A. Dunn, Nashville, Tenn., October 3: "Last night I closed a meeting at Corinth, Miss., with twenty-three additions to the congregation, twelve coming during the last service. Hall L. Calhoun had closed a meeting there just one month before, with forty-seven additions. They have recently built a good brick house and are growing. I shall begin at Cornersville, Tenn., to-morrow."

F. W. Smith is delivering a series of sermons to the church at Franklin, Tenn., where he has been preaching so long, on the fundamental principles of Christianity. Splendid audiences attended every service during the past week, and on Lord's-day morning and evening the house would scarcely accommodate the audiences. The meeting will continue throughout this week, with services every night at half past seven o'clock.

F. O. Howell, Jackson, Tenn., October 4: "The meeting at Phil Campbell, Ala., starts off with fine prospects for doing good. I am to be associated with C. E. Holt in a meeting at Waterloo, Ala., which begins on the second Sunday in October. I am to begin a meeting at Amite, La., the second Sunday in November, and I am expected to conduct a meeting at Boston, Ala., the latter part of October. The harvest is great."

L. E. Stewart, Checotah, Okla., October 9: "I have been busy throughout the year. I have held meetings at eleven different places, baptizing about seventy-two persons, besides many others that were persuaded to return to their 'first love.' Several places have called me back for 1926. I have some time for meetings in the spring and early summer. I can hold some meetings this winter. Brethren, should you need me, call me at Checotah, Okla."

E. A. Elam preached at Russell Street, this city, last Lord's day, on the subject, "Who Then is Greatest in the Kingdom of Heaven?" He emphasized the Lord's standard of true greatness, humility, and service—the servant of all is the greatest of all. Jesus declares that he came to serve others, not to be served, and to give "his life a ransom for many." This lesson he emphasized in washing the apostles' feet, and, as he says, by his death on the cross.

John T. Smithson, Murfreesboro, Tenn., October 10: "The meeting with the West Riverside congregation, McMinnville, Tenn., closed without any additions. In many respects the meeting was a good one. I promised to return for another meeting next year. I am now in a very interesting tent meeting about ten miles southeast of Murfreesboro. This is the first meeting that has been conducted in this section. We are hopeful of good results, as the interest is good and the crowds are large."

Horace White, Ponca City, Okla., October 9: "Will some writer or writers of the Gospel Advocate write me a letter, either privately or through the Advocate, against Baptist doctrine, as I want it to send to a young Baptist preacher, a man I knew before I became a member of the body of Christ? If any brother cares to answer this, I am sure it will work great good for the cause of Christ. I have not been a member of the church very long, and I was a Baptist before. The cause of Christ is growing out in this part of the West. We have a fine little congregation at this place, with George W. Hardin as minister. Many letters against Baptist doctrine will be the more appreciated." Write him a letter, brethren. We also suggest that Brother White send his Baptist preacher friend a copy of the Folk and McQuiddy debate, the Smith and Lofton debate, or the Cayce and Srygley debate, all of which the Gospel Advocate will be glad to furnish at one dollar and fifty cents per copy.

F. B. Srygley preached at Hillsboro, Tenn., last Lord's day.

C. E. W. Dorris preached at Deason, Tenn., last Lord's day.

Brother Srygley says that lots of sermons are cut and dried—cut long and thoroughly dried.

A. G. Freed preached at David Lipscomb College last Lord's day. There was one confession.

One confession and two by statement at Lindsley Avenue Church, this city, last Lord's-day night.

W. H. Owen preached at Murfreesboro, Tenn., last Sunday. He reports large and appreciative audiences both morning and night.

F. B. Srygley held a ten-days' meeting at Rich Pond, Ky., October 6, which resulted in fifteen baptisms. The audiences and interest were splendid.

C. R. Nichol closed at Rector, Ark., on October 4, with four baptized. Brother Nichol is now in a meeting with the Haldeman Avenue congregation, Louisville, Ky.

George W. Graves, Nashville, Tenn., October 5: "At the present time I am in a good meeting with the Woods congregation, in Cannon County, Tenn., near Short Mountain."

J. G. Malphurs, Blackwater, Mo., October 8: "I am well pleased with the Gospel Advocate. I expect to send you a list of subscribers right *soon*. Send me a few sample copies."

W. A. Browning, Napier, Tenn., October 5: "L. W. Hinson recently closed an interesting meeting at our schoolhouse on Buffalo, with ten additions and several more convinced."

J. Emmett Wainwright, Shreveport, La., October 5: "The East Shreveport mission is proving a great success. Four identified at Fetzer yesterday. I am to begin at Newport, Ark., October 15."

Ira Lee Sanders, Wellington, Texas, October 5: "The meeting at Hart closed last Friday night, with seven baptized. This was a mission meeting supported by the church here and at Kress."

C. H. Smithson, Tioga, Texas, October 10: "I preached at Manchester, Texas, last Sunday. I go next to Francis, Okla., for a meeting. I will close my work in and around Tioga the first of November and can answer calls for work anywhere."

C. M. Pullias will begin a two-weeks' meeting at Joseph Avenue, this city, next Lord's day. The Joseph Avenue congregation cordially invites all visitors to hear Brother Pullias. The song service will be in charge of T. B. Simpkins. Take First Street car.

J. Porter Sanders, Jackson. Miss., October 5: "We have put the Gospel Advocate in many homes during the year, and hope to do more in that way. I find it to be a very beneficial way to get people interested. I am to prepare about five thousand tracts for 'winter delivery.'"

E. P. Watson, Shelbyville, Tenn., October 10: "We closed a most excellent meeting at Arbor Hill, near Petersburg, with fourteen baptized and ten restored. We are now at home in our regular work. Brother Todd will begin a mission meeting in the tent at Hinesville next Sunday."

E. N. Glenn reports that the audiences and interest seem to be increasing at San Diego, Cal., "although worldliness and 'popular' doctrine and sectarianism," says Brother Glenn, "prevent many from doing their duty." D. W. Nay and son, Noble, of Pasadena, were with them recently.

Willie Hunter, Tompkinsville, Ky., October 9: "I closed a twelve-days' meeting at Gamaliel last night. Ten were baptized during the meeting, one coming from the Baptists. Laymon Hammer led the song service. This makes eleven baptisms there since my debate with A. J. Sloan last winter."

A. C. Traylor, Athens, Tenn., October 5: "I began here yesterday, with good crowds and fine interest manifested both morning and evening. In the afternoon I preached at Niota to the faithful band of people that meet there for worship, with a good crowd and fine interest there. East Tennessee truly is a mission field, and I feel that great good could be accomplished here if I just had some one to hold up my hands in the way of a support. If any one wishes to do some real mission work, just say the word, and I am here for work."

J. F. Buffington, Crandall, Miss., September 30: "On the first Lord's day in October I am to be with the Brewer congregation. The Lord willing, I shall begin a meeting on Saturday night before the second Lord's day in October at Bolinger, Ala. Success to the Gospel Advocate. I will send in a few new subscribers soon."

M. L. Strong, Valdosta, Ga., October 2: "Brethren who wish to come South to a good climate where they can get good homes near the line of Florida, where it is as healthful as anywhere in the United States and where the climate is fine, will do well to correspond with me, as I may be in position to help them find a good home or farm at reasonable figures."

H. D. Jeffcoat, Ackerman, Miss., October 7: "The meeting at Dell, Ark., closed last Lord's day, with very good interest, but no additions. I have assisted in ten meetings this year. I now want to visit the churches and see how they are getting along. I am sending some subscribers to the Gospel Advocate. I am glad to work for it. I find that those that read it are at work."

Arrangements are nearing completion for a debate between C. R. Nichol and J. J. Walker on instrumental music in Christian worship, to be held at Springfield, Tenn., in the near future. The exact date will be announced through the Gospel Advocate just as soon as it is definitely settled. Many are anxious for this debate to be immediately repeated at Nashville.

Allen Phy, Brownsville, Tenn., October 5: "Our meeting at Morgantown, county seat of Butler County, Ky., closed last Wednesday night, after eleven days' duration. Two were baptized. James A. Salmons led the song service. We have only about twelve loyal members in Morgantown. I hope to go back there next year. There are many county seats in Kentucky where the pure gospel has never been preached."

J. G. Allen, Muskogee, Okla., October 4: "We had two good services to-day at C and Kankakee. All are anxious for our protracted meeting to begin. This is set for October 23. Brother McClung will be our preacher. We were forced to close our tent meeting last night for the second time in two weeks. Last week the tent blew down, and it rained so hard that we missed two nights, and this morning the wind wrecked it completely, so we were forced to close. We had ten additions while we were there, with a splendid interest at the close."

J. H. Morris, Tuscumbia, Ala., October 5: "Since last report I have preached at the following places: Nauvoo, Ala., second Lord's day in September, two services, good crowds; Sheffield, Ala., third Lord's day, at night; Hamilton, Ala., fourth Lord's day, morning and night, and at a mission in the afternoon, with good crowds at all three services; Iuka, Miss., first Lord's day in October, two confessions, baptizing at 3 P.M. Rained out at night. I will begin a week's meeting at Piney Grove, near Tuscumbia, on the second Lord's day. Success to the Gospel Advocate."

H. D. Jeffcoat, Ackerman, Miss., October 10: "I. B. Bradley will, the Lord willing, meet R. L. Jackson (Second Adventist) in an eight-days' debate at Old Union, ten miles northwest of Carrollton, Miss. Carrollton is on the Columbus and Greenville Railroad, between Winona and Greenwood. The debate will begin at 10 A.M., Monday, October 26. Jackson is said to be a strong man among the Adventists, and we know Brother Bradley's ability. So we are expecting a lively time. We hope the brethren in reach will avail themselves of this opportunity and come. We will try to care for all who come."

J. Madison Wright, Salisbury, N. C., October 10: "I held six protracted meetings this summer in Maine, with twenty-two additions. There were fourteen baptized at South Bancroft, and they promised to meet every Lord's day for worship. Half of the meetings were held where there were no members meeting for worship. I was in every New England State to investigate conditions, and I believe that by patient preaching of the pure gospel of Christ, Christianity in its ancient purity can be planted in New England. As to support, no one responded to the plea made for that work through the papers. The Christians in New England where I held meetings said they did the best they could do, and Mrs. Lavinia Wright, 1754 East Fourteenth Place, Cleveland, Ohio, was a faithful worker to make ends meet at home. So, by God's providence, I have been able to do the work asked of me this season. All wishing meetings this winter in Florida will please address me in care of P. Roscoe Cagle, 213 West Monroe Street, Salisbury, N. C."

GOSPEL ADVOCATE

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EDITORIAL

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Having observed that visitors to Washington desire to see the place where the body of Woodrow Wilson is buried, I will try to describe in this article the Washington Cathedral, on Mount St. Alban, in the Bethlehem Chapel of which his body rests.

The Washington Cathedral grounds—the Cathedral Close, as the grounds around a cathedral are called in England—are about three miles north of the White House and the Treasury—a distance corresponding, it is said, to the distance between Westminster Abbey and the Bank of London, in England. This has very little significance to most Americans, we having long ago outgrown any special reverence for England, as our mother country; but Episcopalians have, I believe, a decided leaning toward English thought and English tradition, and in many things connected with the cathedral there are evidences of a great appreciation of English institutions. Woodrow Wilson was a Presbyterian, but his widow is an Episcopalian.

Washington Cathedral is the first monumental building seen by visitors who approach Washington from the west by automobile. The summit of Mount St. Alban is four hundred feet above the Potomac, while the altitude of Washington is only twenty-eight feet. That part of the cathedral now finished is plainly visible from the Virginia side of the river, and when completed the highest tower of the building will be above the top of the Washington Monument. Mount St. Alban is the highest point in the District of Columbia, and is said to be one of the greatest cathedral sites in the world, rivaled by only that of the Temple of Jerusalem, which was situated on the summit of Mount Moriah, a plateau about one thousand feet square, rising to a height of four hundred feet above Jerusalem. The city of Washington, the valley of the Potamac, and the hills of Maryland and Virginia are visible from the cathedral grounds.

The grounds comprise sixty-seven and one-half acres, much of it still in woodland of fine native growth. Many oak trees have been cut down to make room for the foundation of the building, but the cathedral is surrounded by a fine growth of oak and other forest trees. The trees that had to be sacrificed to make room for the cathedral will furnish oak for the woodwork inside the great structure. The landscape architect, Frederick Law Olmstead, says of the location of the cathedral: "The setting of Washington Cathedral is most rare in picturesqueness and beauty, whether we consider its aspect as viewed from the city or that of the city as viewed from the cathedral. Seen from the city, the cathedral will crown a densely wooded hill, standing, tree-embowered, at the summit of easy, graceful slopes."

On the grounds, protected by an iron railing, is the Glastonbury thorn tree, which grew from a shoot of the famous Thorn of Glastonbury, England, after it was cut down in the seventeenth century by the Puritans, who claimed it was an object of superstitious reverence. In the same section of the grounds stands the Peace Cross, an Iona cross of stone, twenty feet in height, erected to commemorate the close of the Spanish-American War. Adjacent to this cross, a declivity in the hillside forms a natural amphitheater, the acoustic properties of which are so excellent that speech in an ordinary tone of voice can be heard distinctly by seventeen or eighteen thousand persons there, and open-air services are held in this amphitheater every pleasant Sunday afternoon in summer. Amplifiers have recently been installed there, and fifty thousand people can participate in the service on the grounds, while the radio reaches, at a conservative estimate, two hundred and fifty thousand additional hearers.

On the north side of the cathedral grounds is the Braddock Boulder, a large stone, dedicated in 1907 by the Society of Colonial Wars in the District of Columbia. A bronze tablet on the stone states that over the road immediately north of the grounds General Braddock and his English troops, in 1755, marched on their way to Fort Duquesne, where he suffered defeat at the hands of the French and Indians. Braddock was mortally wounded in that encounter, and his forces were saved only by the foresight of George Washington.

There are now several buildings on the cathedral grounds: St. Alban Parish Church, erected in 1857, before Mount St. Alban was selected for the cathedral site; the Little Sanctuary, a small chapel, in which are to be seen the Canterbury pulpit, made of stones from Canterbury Cathedral, the Jerusalem altar, made of stone from the temple quarries of Jerusalem, and other ecclesiastical furnishings; St. Alban's School for Boys, established in 1907, through a bequest of Mrs. Harriet Lane Johnston, niece of President Buchanan, in memory of her two sons, James Buchanan and Henry Elliott; the Bishop's House, built in 1913, the gift of Mrs. Susan E. Murray, in memory of her daughter, Mabel Murray; the National Cathedral School for Girls, which occupies the north side of the grounds. There are tennis and basketball courts for the girls, and a running track, baseball diamond, and football field for the boys. In a small circular building near the Bishop's House is the Jordan Font, constructed of white Carrara marble, fifteen feet in diameter, with stone steps for descending into the water that flows through the font when used for immersion. This font is lined with stones brought from the Damascus Ford of the River Jordan, where tradition says our Lord was baptized. The font will be eventually placed in a permanent baptistery on the south side of the cathedral.

The principal building on the grounds is, of course, the cathedral itself, which is in course of construction. It is

said the building will probably be completed within the next five years; but, if so, the work must progress more rapidly than it has heretofore progressed. In 1891, at the home of Mr. Charles C. Glover here, a meeting was held, when it was resolved to build a great cathedral in the capital. In 1893, Congress granted a charter to the Protestant Episcopal Cathedral Foundation of the District of Columbia, "for religious, educational, and philanthropic purposes." The grounds were selected, and, in 1906, were formally set aside for the cathedral; plans prepared by Dr. George F. Bodley, of London, and Henry Vaughan, of Boston, a pupil of Dr. Bodley, were accepted in 1907; and the next year ground was broken for the building of Bethlehem Chapel, the first part of the cathedral work completed.

This cathedral, like all others, is built in the form of a cross, the arms of the cross forming the north and the south transepts. The main or front entrance will be at the west, and the building is being constructed from east to west. All stones from the building are from Bedford, Ind., each stone being quarried, cut, molded, and numbered before being shipped to Washington. The work progresses just as money is contributed for the cost. When finished, the total length of the building will be 534 feet; its width, 135 feet—width at the transepts, 215 feet; and the height of the central tower, 262 feet. The total cost will be approximately eleven million dollars. It has a greater length than any of the great cathedrals of Europe, and is excelled in area by only one, the Cathedral of Milan.

The eastern end of the building—called the Sanctuary, or Apse—the head of the cross—is the part that is completed, and beneath this Apse is a crypt reached by flights of steps leading down from the north and the south sides, and in that crypt is Bethlehem Chapel, beneath the floor of which is the burial vault in which lies the body of Woodrow Wilson. His burial place is marked by a stone sarcophagus within a recess in the center of the south wall —a space eight feet wide and eighteen and a half feet high, with an iron grill in front of it. Just beneath that recess, in the vault below, is his body. The cream-colored limestone of the sarcophagus is marked with the Crusader's cross, and beneath it is the inscription: "Woodrow Wilson. 1856-1924." Woven into a delicately carved oak canopy above the sarcophagus are the words: "I am the Resurrection and the Life, saith the Lord." Surmounting the canopy are three flags. The ones to the right and the left are the President's flags, presented to Wilson at his inauguration, as Commander in Chief of the Army and the Navy, and the central flag is the one carried by American troops when they passed through London during the World War, and is the first American flag ever saluted by an English king on English soil.

A similar recess in the opposite wall marks the place where the body of Admiral Dewey lies in the vault beneath; and the bodies of five other persons—two bishops and their wives and the architect of the cathedral, Henry Vaughan—are in the vault. Back of the altar, in the extreme eastern end of the chapel, lie the bodies of the first Bishop of Washington and his wife, in an albaster tomb, above ground. There will be space, when the cathedral is completed, for a thousand bodies to be buried in vaults beneath it—bodies of those who have rendered notable service to their country or fellow men, in any line of human endeavor.

The chapel is beautiful, with its stained-glass windows, its symbolic figures, its artistic carving. At the western end of the chapel is a great pipe organ, and every time I have visited the place the notes of the organ were sounding softly through the stillness of the room. Visitors are requested to be quiet while in the chapel.

Near the steps leading to the south entrance to the chapel is a temporary office, where a model of the cathedral as it will appear when completed can be seen, and where visitors are asked to register their names. Not since the fourteenth century has such a building been constructed, and probably not in this generation or the next will another fourteenth-century Gothic cathedral be attempted. It will be both beautiful and impressive, and will become more and more a place to which visitors to Washington will desire to go.

When I think of the sunny slopes of Arlington—the most beautiful burying place I have ever seen—I wonder that Woodrow Wilson's body was not laid there; but it may be fitting, as things of this world go, that the body of our heroic war-time President should sleep its long sleep in this Westminster of America.

"TRIUMPH OF SCIENCE."

BY F. W. SMITH.

Under the above heading the Columbia Herald of September 4 has the following to say:

Dr. O'Connor's visit to this county recalls the splendid work that was done here under his direction ten years ago in the eradication of hog cholera. Up to that time this dread disease of swine had taken annually a big toll from the farmers of the county. It was the haunting nightmare of every hog grower in this section. But since the big "clean-up" staged by Dr. O'Connor and his associates the county has been practically free from the disease and the farmers have saved annually thousands of dollars. This was a notable triumph for science working with the lower animals, but always to the benefit of man. It is in line with similar triumphs that have been achieved in making human life all over the globe safer and healthier. It brought directly home to the people of this county achievements of science wrought elsewhere, but what is done immediately about us makes much more of an impression than merely written or spoken evidence of similar results elsewhere.

In view of the record made here in cholera eradication, it is astounding that people should in this supposedly enlightened age speak slightingly of the achievements of science, or disparagingly of "fanatical scientists," as was done in the Tennessee Legislature. Man owes all of the improvements that have been made in living conditions, in his battles with the elements, with disease, and with death, to the discoveries of scientists, to their long and patient and often heroic work. No class of men in the annals of time have wrought more for the direct benefit of mankind, received less reward, or been subjected to so much derision and contempt as the scientists. Yet their work lives on after them, ever a blessing to mankind. They have been heroic enough, devoted enough to truth for truth's sake, to go right on, despite all discouragements, to the achievement of greater and even greater victories, content always and ever that the service that they did for humanity might constitute their only reward.

Has the Herald gone on record as an advocate of the "monkey theory" of man's ancestry? If not, what is the point sought to be established by Dr. O'Connor and his "hog-cholera" medicine? Where does the Herald fit in with the "science" (?) of "hog-cholera medicine" and the "scientific" discovery (?) that man sprang from a lower order of animal life, against which the Legislature protested?

The Herald says: "In view of the record made here in cholera eradication, it is astounding that people should in this supposedly enlightened age speak slightingly of the achievements of science, or disparagingly of 'fanatical scientists,' as was done in the Tennessee Legislature."

If the Herald does not, in the above language, seek to place the "science" of hog-cholera medicine in the same class with the so-called "scientific discovery" that man evolved from a monkey, then there is no point in what it says. We therefore submit that "it is astounding that" the Herald "should in this supposedly enlightened age" compare the scientific discovery of a hog-cholera medicine with the scientific (?) discovery that man evolved from some lower form of life, having as his near if not immediate progenitor the gentleman known as Mr. Monkey!

Candidly, if the Herald does not know the *radical dif-*

ference between "hog-cholera medicine" and the *infidel theory* based upon unreasonable and *nonsensical* guesswork that man evolved from some lower form of animal life, against which the Legislature protested, then it needs to go to school. When did a Legislature in Tennessee or elsewhere in these United States ever "speak slightingly of the achievements of science" that discovered a remedy for hog cholera or any other *demonstrated* "achievements of science" in medicine, mechanics, or any of the arts? The world is greatly indebted to Newton, Watts, Fulton, Edison, and others, but it has been *cursed* by Darwin, Huxley, and their kind beyond the description of tongue or pen. It is such *illogical* classification of things by the Herald that leads people into all sorts of ridiculous and foolish positions on the subject of evolution.

Dudley Field Malone, with all his reputed ability as a lawyer, is in the same class with the Herald in this matter, and writes the same kind of nonsense. In a recent speech by this defender of infidelity we have the following: "In a scientific age we face once more the attempt to test the truths of science by the judgments of the prophets who believed the earth was flat, and to limit knowledge to the ignorance and the pronouncement of a legislative majority."

A "scientific age," indeed! Where has Malone's "scientific age" given one *scintilla* of proof that man sprang from a monkey? He *flatly misrepresents* those who oppose his infidel theory, for no one attempts to "test the truths of science by the judgments of the prophets who believed the earth was flat."

When the so-called "truths of science" can *demonstrate* as clearly that man sprang from a monkey as they have that the earth is not flat, there may be some point in what this brilliant lawyer says. The so-called "truths of science" regarding the origin of man are *tested* by a book called "The Bible," that carries its own evidence of absolute reliability, and not by the *guesswork* of men who hate the very name of God and are ignorant of his word.

This Mr. Malone further said: "The defense contended and now insists that the right of a teacher to teach his subject, and teach it completely, and the right of a minority to learn the accepted facts and theories of science without having knowledge measured by the religious opinions of the majority, are rights well within the protection of our constitutional guaranties."

This, no doubt, to the Herald and all others who do not believe the Bible account of creation, sounds very deep and *learned*, but it is *destructive* not only of the home, but of the very foundation of the American government. The constitution of this government gives to men the right to worship God according to their knowledge of his word and the dictates of their consciences, but it *does not* give to its citizens the right to *deny* the Bible records, the Book by which presidents, governors, and other officials are sworn into office, and the Book which, in fact, lies at the very basis of this and all other civilized governments.

Mr. Malone's "accepted facts and theories of science," believed and put into practice, would, in a short time, cause this nation to lapse into barbarism and become worse, if possible, than the "heathen Chinee." His mean and untruthful fling at the "ignorance" of the people of Tennessee is but an exposition of his *own* ignorance of our citizenship.

Why does the Herald, a paper published in Tennessee and supported by people who believe the Bible, join hands with such men as Malone, Darrow, and others who reflect upon the intelligence of its constituency?

It is *impossible* to *worship* God acceptably while denying the divinity of his Son, the miracles and inspiration of the Bible, which Mr. Malone's "facts and theories of science" are continually doing.

Write us to-day for sample copies of The Young People, for boys and girls. The price is in reach of all.

MAKING TOO MUCH OF DIFFERENCES. No. 4.

BY E. A. ELAM.

Two Kinds of Wisdom Contrasted.

Continuing from last week, let us study another passage:

> Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace. (James 3: 13-18.)

In the first place, this passage declares that those who are wise and have understanding show this by their "good life . . . in meekness of wisdom." Those who do not live this "*good life*," and who do not do so in the "*meekness of wisdom*," however learned and brilliant they may be, are not wise according to God's standard. Those who are not meek are not wise. Note the expression, "*the meekness of wisdom.*" Meekness belongs to wisdom; wisdom produces it. We should study and cultivate meekness. There is such a Christian quality as "a meek and quiet spirit."

Too much attention cannot be given to proper education —I say "*proper education;*" but far too little attention is given to the cultivation and possession of qualities of mind and heart which constitute Christians—followers of "the meek and lowly" Savior. Attention is called to the many sermons and articles in various religious papers of to-day. It is very noticeable that they are almost destitute of teaching on Christian virtues and graces—sincerity, honesty, faithfulness, integrity, nobleness of purpose, love of righteousness, hatred of iniquity, moral courage to live against prevailing evils and popular sins, self-control, steadfastness in the service of the Lord, godliness, brotherly kindness, forbearance, forgiveness, love of enemies, purity of heart, and holiness of life. If some *discussion* or *contention* could be raised over these virtues, graces, and Christian qualities, many of us would be ready to speak and write on them; but not so many are striving and praying to build up the church everywhere in the daily manifestation and practice of them. This is the education *the church* needs. This is the education which preachers need: *first*, for themselves in the development of their characters; next, to fit them for preaching "*the word*"—all of it—for the good of others.

NOTE THIS: Some young preachers, ambitious for literary degrees, seek congregations near colleges and universities, from which congregations they may receive a support while completing their education. In such cases they are using preaching and the church of God as stepping-stones. It is not wrong for one to preach while going through school. One should preach wherever there is need, but he should not seek an audience for personal advancement and quit the field when he has gained his end; much less should he cater to a congregation in order to hold the place until he has finished his education. Such preachers are using their preaching and the church of God to rise to a "higher education," but not to a "higher" spiritual life for themselves and the church. Their study and prayers are not to *build up the church* in the faith of the gospel and true holiness, except, it may be, indirectly, but to advance their own temporal interest. Many times they are less prepared to preach the gospel when they have gone through the university. No one can be spiritually benefited who makes godliness a way of gain either of money, literary education, or otherwise.

The passage quoted above not only emphasizes the truth that one should show by a *good life* one's works *in meek-*

ness of wisdom, but it also condemns *bitter jealousy* and *faction* in the heart.

Jealousy begets bitterness and produces factions, and where "these are is confusion and every vile deed." These are the fearful results of jealousy and faction. Or where bitterness, confusion, and vile deeds exist, we know that there, too, jealousy and factions exist. A tree is known by its fruit. But none were ever found who would attribute the bitterness, confusion, and vile deeds of their congregation to their own jealousy and factious spirit. Yet there is the fruit.

A very pointed truth is here presented—namely, those who claim to be Christians and profess to be preachers of the gospel, and yet harbor bitterness and are moved by a jealous and factious spirit, glory and lie against the truth. They glory and lie against the truth, because the truth which they profess to believe and to teach produces no such fruit. Preachers may accuse one another of lying, and in some cases the accusation may be false; but since the *Lord says* those who profess to preach the gospel while full of bitterness, jealousy, and a factious spirit lie against the truth, the accusation is true absolutely. To lie against the truth—and, therefore, against God—is a most fearful thing to do. They lie against the truth, because, while professing to live the truth and to teach it, they virtually say the truth produces such conditions. This is false.

With the closest attention and deepest interest we should study the two kinds of wisdom which the Lord places before us, and should note the contrast between them.

"Earthly, Sensual, Devilish" Wisdom.

With many brethren this kind of wisdom seems to be the better and more preferable kind. But what kind is this? If we will stop to learn the meaning of "earthly, sensual, devilish," we can soon know.

"Earthly" means pertaining to the earth. The earthly wisdom seeks the things of the earth. "Macknight on the Epistles" says earthly wisdom is "mere worldly policy." Policy is prudence or wisdom in the management of public or private affairs; the rules by which a business or a government is conducted. Policy, polity, and politics are closely related. Consult any good dictionary. It matters not how wisely or unwisely any earthly government may be conducted, what its polity and policy may be, all this is earthly wisdom. To attempt to conduct the affairs of the church—*the church whose foundation and government are clearly given in the New Testament*—according to the policy and politics and spirit of civil governments and other affairs of the world is to follow "earthly" wisdom; but it is also to fall under God's condemnation, because "*the wisdom of this world* is foolishness with God." "For the word of the cross"—the whole gospel system—the church, its foundation, its government entire, and the whole beautiful Christian life of purity and holiness, of self-denial and crucifixion of the flesh, with the heart set upon things above—"is to them that perish foolishness," but to those who are being saved "it is the power of God." This "word of the cross"—"Christ crucified"—is to the Jews "a stumblingblock" and to the Gentiles "foolishness." But the foolishness of God"—that which worldly wisdom counts foolishness and insufficient to accomplish the desired end—"is wiser" than the wisdom of men; and that which the world counts *weak* "is stronger than men." (1 Cor. 1: 18-25.) "Not many wise after the flesh" ever become Christians (1 Cor. 1: 26), and those in the church who are "wise after the flesh" cannot conduct the affairs of the church according to God's wisdom, because his wisdom is foolishness to them. God's thoughts and ways are not their thoughts and ways. (Isa. 55: 8, 9.) "For who hath known the mind of the Lord, that he should instruct him?" (2 Cor. 2: 10.) Those who are "wise after the flesh" cannot instruct the Lord on the subject of setting the church in order and managing its affairs, or upon any other subject. "The Lord knoweth the reasonings of the wise, that they are vain." (1 Cor. 3: 20.) "None of the rulers of this world hath known" the wisdom of God; "for had they known it, they would not have crucified the Lord of glory." (1 Cor. 2: 8.) None in the church to-day, who would conduct the affairs of the church according to the ways and wisdom of this world, know the wisdom of God; for, if so, they would not attempt to manage the church and its affairs according to "earthly" wisdom, or the wisdom of the world. Such men, although "wise after the flesh," are not scripturally competent to serve as elders or to "set in order the things that are wanting, and appoint elders in every city"—churches in every city (Tit. 1: 5), because they do not know the will of God; they do not study it.

It is now a growing evil to resort to the policies and the politics of civil governments and other worldly institutions in managing the affairs of the church. Following "earthly" wisdom, many seek to put over measures in the church by popular vote—that is, by the vote of the majority of "big and little, old and young, men, women, and children." All who so proceed are either ignorant of God's wisdom, or, worse, they are rebellious against it. In either case, they will wreck the church if allowed to follow the wisdom of the rulers of this world, or "*earthly*" wisdom. People can no more become Christians, or *enter the church*, according to "*earthly*" wisdom—"the wisdom of the world"—than they can conduct the affairs of the church—appoint elders, select preachers, do what is called "mission work," manage the finances of the church, etc., according to the same worldly wisdom. Either is a rejection of the wisdom of God—of God himself, therefore.

"Sensual" wisdom relates to the senses, or is sensuous; it is not spiritual, but carnal, or fleshly. It is being "wise after the flesh." It seeks to carry its point or to reach its selfish ends, however intellectual and refined, by worldly ways and means. That only which God teaches is spiritual. No wisdom which in any way is contrary to the teaching of the Bible, and in church affairs contrary to the New Testament, can be spiritual. Such is "earthly" and "sensual."

James, guided by the Holy Spirit, does not use "a curse word" in saying some *wisdom* is "devilish." The devil is very shrewd, and is, indeed, wise. He has the polish and intellect of an angel and "fashioneth himself into an angel of light." (2 Cor. 11: 14.) All the maneuvers he leads church members to make, all the tricks he prompts them to resort to in order to carry any measure, and all the smooth and fair speech which he uses through his ministers in order to beguile the innocent is "devilish" wisdom. It is "devilish" because it fills all who are governed by it with an evil spirit and prompts them to become factious, bitter, envious, and to perform all the vile deeds described in the passage quoted above.

When one rants and raves, or brings "a railing accusation" against another (Jude 9), one manifests this wrong kind of wisdom. To think that such wisdom is evidence of virtue and strength is a deception and a shame.

The Wisdom from Above.

This is the greatest and highest kind of wisdom, and the only true wisdom. For this we are taught to pray. (James 1: 5.) All who seek it, cultivate it, and are controlled by it manifest a most excellent spirit and form a most admirable character.

Does this wisdom render one less qualified for teaching the truth, preaching the gospel, or contending earnestly for the faith? Sharp, cutting, and harsh language shows a sad lack of such wisdom.

The beautiful fruit of this wisdom is clearly set before us, as is the analysis of love in 1 Cor. 13. Seeing what

this wisdom will do for us, it follows that without its fruit none possess it.

"Is first pure." It renders one pure—pure in heart and life; it fills one with peace—that peace of God which passes all understanding and which knows no ending, and brings one into the blessedness of being a peacemaker. It fills one with a kind and gentle spirit. It is "easy to be entreated," or to be approached and to be persuaded to extend forgiveness; it always manifests the forgiving spirit. It is "full of *mercy*"—not cold, relentless, and without compassion, but is "*full* of mercy and good fruits;" it shows mercy to all who in various conditions of life need it—"blessed are the merciful." It is without "variance," or without doubtfulness; it is impartial and steadfast, *always the same*. It is "without hypocrisy," or is open, frank, unpretentious, sincere, and true.

A very encouraging promise of this passage is that "the fruit of righteousness"—with all that righteousness means—"is sown in peace" by those who "make peace." "Blessed are the peacemakers." Are we peacemakers?

The impression these passages and many like them make upon our hearts depends altogether upon the regard which we have for the word of God.

TECHNICALLY WRONG, BUT SCRIPTURALLY RIGHT.

BY F. B. SRYGLEY.

Brother E. C. Love has gone back to California and taken up his paper again, and he now seems to think he must lead a faction in order to succeed. He appears to be making every effort that he can command to divide the churches on the individual-cup question. Sometime ago I called his attention to the fact that he was inconsistent in allowing two cups in the worship and opposing twenty. The brother admitted that he was "technically" wrong in having two cups, but yet he was right in it. His proof that he was right was that the apostle Paul was inconsistent in circumcising Timothy and refusing to circumcise Titus. While I had never proposed to discuss with him the individual-cup question, I did make a few remarks in the Gospel Advocate in defense of the apostle. Brother Love now contends that I "butted in" on his discussion with Brother Fuqua on the individual-cup question, but he is mistaken. I had no thought of this. I have not thought it necessary to discuss this question with Brother Love, because I have believed all the time that, with his inconsistent position on this question, he would kill himself. I am like the Irishman when he refused to shoot the woodpecker; he decided if he were left alone he would beat his own brains out. I have never raised this question with Brother Love, but I did raise the question of his inconsistency in allowing two cups and opposing many. It was then that the brother admitted that he was technically wrong in that, but still he was right. On that point I said: "The brother says 'technically' two cups are unauthorized. How does he know it is only 'technically' done? If two cups are unauthorized, they are unauthorized. I wish the brother had told by what process of reasoning he reaches the conclusion that it was only technically done."

The brother still tries to defend his position, and in reply to the above he said:

I am of the opinion that most others who have not already bowed the knee to the Great Germ God can see the point. But Brother Srygley says he can't see it. Well, I will tell him, so that if the scales ever fall from his eyes he can see it. Two cups are not one cup. The Scriptures authorize one cup. The use of two cups mars the institution to some extent. But it still remains a fact that about half the congregation drink of each cup. They did not all drink of the cup as Jesus said, but several of them did, and the spirit of the institution was not changed. The law was broken technically, but not intentionally, as in the case of the individual cups. No one deliberately said I will not drink after this or that one. That kind of a spirit, in my judgment, will unfit us for partaking of the institution altogether. In other words, two cups violate the letter of the law, but individual cups violate both the letter and the spirit of the law.

Though he says that "most others who have not already bowed the knee to the Great Germ God can see the point," I can see the point all right, but it seems to me that it sticks the wrong way—toward Brother Love instead of toward me. Then he says he is going to make it so plain that I can see it if I ever get the scales from my eyes. In his efforts to make it exceedingly plain he says: "Two cups are not one cup. The Scriptures authorize one cup." I can see that all right, even with scales. I can also see that, if the Scriptures authorize only one cup and Brother Love uses two, he has one without any scriptural authority. If God will accept one without any scriptural authority, how does Brother Love know that he will not accept twenty? Can the brother see that? I know there may be scales on some one's eyes; and if it is not scales that keeps the brother from seeing this, what is it?

But "the use of two cups mars the institution to some extent." Still, according to Brother Love, God will accept it "marred" "to some extent;" but Brother Love, and not God, has decided how far it can be "marred." If some congregation "mars" it by adding twenty cups, Brother Love thinks that is too much "marred." But unless there are several scales on my eyes, he offers no proof from the Bible that God will accept the worship "marred" "to some extent," but will not accept it "marred" any further.

The brother then says: "About half of the congregation drink of each cup." Then, according to Brother Love, he is only about half right in his worship. But worship that is only half right could hardly be right at all. There must be some scales here somewhere. In the worship that Brother Love here defends, all do not do "as Jesus said," but several do. Those that do not do what Jesus said, do not worship him. Then the brother is encouraging some who want to worship in doing that which Jesus did not authorize. If it is not scales which prevents the brother from seeing this, what is it?

"The law was broken technically, but not intentionally." Then, since it was only technically wrong, it was, therefore, right. How does the brother know that the congregation that uses individual cups does so in order to deliberately break the law of God? According to this logician, if they think it is right to use the individual cup and are not deliberately trying to break the law of God, they have only "technically" broken it, and Brother Love thinks it is all right to do so. The man who has changed baptism to sprinkling with no purpose to break God's law is all right, according to this logician, because he has only "technically" disobeyed God. It is all right with him for one to disobey the letter of the law, but one must not disobey the letter and the spirit both. Every error in the religious world to-day can be defended with the same argument.

But the brother challenges me to debate with him. Very well, I am willing to debate with him on the issue which I have raised. A proposition which would express the issue between us should read about this way: "'In the worship of God one can do a thing which is "technically" wrong and at the same time scripturally right.' E. C. Love affirms." If the brother will agree to debate this proposition, I will see that he gets an opponent with no more scales than he has. This is a much more important question than two cups, because it embraces everything which man is to do in the worship and service of God. The settlement of this question will go far in deciding whether E. C. Love is qualified and fit to lead a faction in the churches of Christ. If anything comes of this, I will notify the readers of the Gospel Advocate.

QUERY DEPARTMENT

BY H. LEO BOLES

(1) Who are invited by Jesus in Matt. 11: 28—alien sinners or the disciples of Christ? (2) What is meant by the word "labor," and what by "heavy laden?" (3) If the invitation is to Christians, what would Jesus have them "take" that they have not already taken, seeing that they have already confessed Jesus as Lord and have been baptized into the new life under an agreement to live it? (4) Does the commission to go and teach or disciple the nations justify us in teaching through a Sunday school any more than through the "Ladies' Aid Society," seeing that neither is mentioned in the New Testament? (5) As "God is not the author of confusion" (1 Cor. 14: 33), could five different teachers, at the same time and in the same room, teach by divine authority? (6) Could five gospel preachers, by divine authority, preach at the same time, in the same room, to the same assembly of people? If they cannot, then by what rule could we justify five Sunday-school teachers teaching at the same time?—J. M. DENNIS, Franklin, Ky.

1. The scripture referred to reads as follows: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.) All who are "heavy laden," or who are burdened with sin, are invited. It includes both the alien sinner and the erring child of God. The "labor" and "heavy laden" are that which sin imposes upon one; they have reference to the soul. The rest which Jesus will give means the forgiveness of sins and the comfort and consolation which come from our Lord.

2. "Labor and heavy laden" are the toils of sin; that which has affected the soul and distressed the life.

3. "The alien sinner" takes the government of Christ upon him and enjoys the ease and release of the burden of sin. The Christian who has fallen into error and sin takes upon him the easy yoke of Christ; he disentangles himself from the toils of sin and adjusts his life in harmony with the will of God.

4. The truth of God should be taught to all as opportunity is offered in the name of the Lord Jesus Christ. The church is the divine institution through which the truth is taught. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3: 10.) Again: "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever." (Eph. 3: 21.) Again, the church is the pillar and support of the truth. "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.) The church is to teach and support the truth. The church through its eldership teaches its members publicly and privately on Sunday and week days, individually and in classes, or groups. When the church assembles on Sunday for study of God's truth, it is usually called a "Sunday school." If the church should meet on Monday for such instruction, I suppose it could very appropriately be called a "Monday school." Such work does not necessitate any other organization than that which the Scriptures authorize.

5. Yes. However, it depends upon the size of the room, the number in the class, and the amount of noise and confusion which might arise. I have seen three or four teachers in the same room at the same time with small groups, or classes, quietly teaching. I have spent near thirty years of my life in the schoolroom. When I first began teaching, our school buildings were not constructed so as to afford the conveniences that we now have. I have had three classes of children taught at the same time in one large room. Of course, it would have been better if separate rooms could have been provided. I mention this to emphasize that it is not an impossible thing for two or three classes to be taught in a quiet way in the same room at the same time.

6. No. I do not think that "five gospel preachers, by divine authority, could preach at the same time, in the same room, to the same assembly of people." But I do think that five gospel preachers could at the same time and in the same room (if the room was large enough) teach in a quiet way five different classes, or groups, of learners. Our brother in this question is not asking for information. He is trying to argue the question. It is one thing to ask for information with a query, and it is an entirely different thing to try to argue a point by interrogation. The query department is not the place to argue questions. Let all understand this.

☼ ☼ ☼

I have read both the King James and the Revised Versions of the Bible. Can you recommend one translation in preference to the others? In this version I am now using, I have found a number of verses in the book of Matthew omitted. Why is this? One of my friends, a Catholic, has been presenting me with some of the Catholic literature which he reads. These journalists claim that the Catholic Church originated with Saint Peter; that it was then called "the Catholic church of Christ." Where was the word "catholic" first used?—W. E. BRACKETT, Sherman, Texas.

It is generally conceded by Bible scholars that the American Standard Version is the best version now extant. The American revisers had many advantages that the translators of the King James Version did not have. The King James Version was translated in 1604-1611. The language of that translation is more than three hundred years old and contains many words and phrases which are not now in use. Many changes in the meanings of words have been brought about since that translation was made. The American Standard Version was translated and revised in 1872-1901. The language is the English of to-day, with all of the beauty and purity and literary style of the King James Version. The American revisers had at their command all that the King James revisers had, and in addition they had the most important and authentic manuscripts and tablets which have been discovered during the last four hundred years. The American revisers had for reference the recent revisions made by England, Germany, France, Holland, Norway, Sweden, and Denmark. The American Revision Committee represented the rarest and ripest scholarship of modern days. It is to be expected that it would give to us the best translation.

The Catholic Church did not originate with Peter. The Catholic Church is a gradual development of "the man of sin." It began in the latter half of the second century and was not fully developed until the sixth century. The present Catholic Church is not what the Catholic Church was in the sixth century. It has been modernized. The word "catholic" means "universal." It meant the "universal church." Later it was applied to this development of "the man of sin," or the Catholic Church as we now have it.

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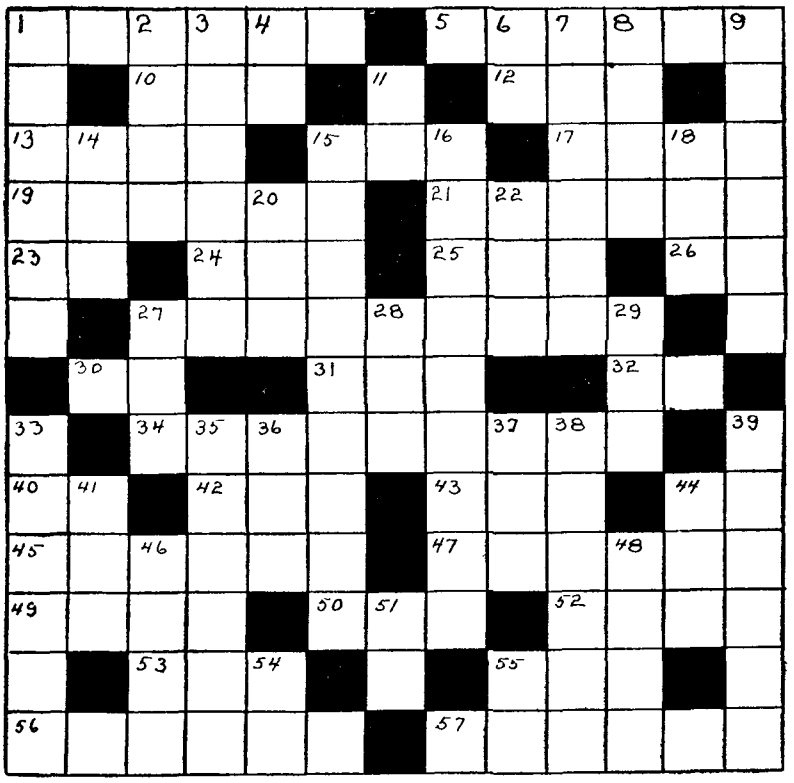


© 1925 THE J C W CO **How to Solve a Cross Word Puzzle** (31)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other The first letter of each word is indicated by a number which refers to the definitions listed below

It is advisable to first fill in, in both directions, those words which you know to be correct These will furnish hints to those words which you do not know or had merely guessed at When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically The black spaces are the blind spots of the puzzle and merely form the pattern incidentally designating the ends and beginnings of the words contained in the puzzle

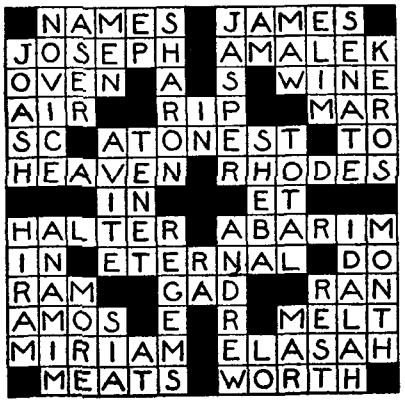
HORIZONTAL

1 Mary's relation to Jesus
5 A son of Jahdai (1 Chron 2 47)
10 A branch which Aaron carried
12 Part of the foot
13 In order
15 Residue of burnt wood
17 Continual strife (plural)
19 A pool in the wilderness (1 Macc 9 33)
21 People sent to reinhabit Israel (2 Kings 17 31)
22 And (Latin)
24 A priestly vestment
25 The transgression of the law
26 A prefix meaning "down," "from," "away"
27 A message brought by ambassadors (Luke 14 32)
30 Opposite of down
31 Unite
32 Negation
34 Put under a spell
40 Prefix meaning "again"
42 Head of a Benjamite house (Gen 46 21)
43 To be sickly
44 Old Testament (abbr)
45 Desire, command
47 Wife of Jerahmeel (1 Chron 2 26)
49 Son of Enoch (Gen 4 18)
50 Suffix meaning "pertaining to"
52 Venture
53 Furtive
55 Son of Noah, said to be ancestor of dark skinned people
56 To value highly
57 Belonging to a Reubenite (Josh 15 6)

VERTICAL

1 A teacher in the church at Antioch (Acts 13 1)
2 What animals are caught in
3 A descendant of Asher (1 Chron. 7 32)
4 Edition (abbr)
6 And (Latin)
7 Spreading seeds in the ground
8 Warmth of coals
9 The common people
11 Like
14 Suffix of superlative degree
15 A native of Arabah (2 Sam 23 31)
16 Men who rebuilt a Jerusalem gate (Neh 3 3)
18 A bright color
20 A priest's vestment
22 By way of (Latin)
27 A monkey
28 A family that returned with Zerubbabel (Neh 7 47)
29 The last
33 Nationality of one of David's guard (2 Sam 23 35)
35 Sewing implement with small eye
36 Chapters (abbr)
37 Seventeenth book of New Testament (abbr)
38 A descendant of Ephraim (1 Chron 7 20)
39 The chief seat of Greek learning
41 Ever (abbr)
44 Instrument to row a boat
46 Old English form of "have"
48 Greek form of Ramah
51 Thus
54 You (old form)
55 Exclamation to attract attention

Solution of Puzzle in last issue



From the Brethren

Sulphur, Okla., September 25.—I have just closed a short meeting at Arnold View, near Wayne. I preached eight times. Three were baptized. Brother Albert S. Hall and I will go to Pontotoc next week for a mission meeting. No church of Christ has ever been there.—Ira Wommack.

Viola, Ky., October 5.—At the morning hour yesterday I preached to the church at Mayfield; at 3 P.M. I preached here in the tent; after this service I baptized a man and his wife; then again at 7 P.M. I preached in the tent. I am to continue here until next Sunday night, and on Tuesday night following I am to begin at Temple Hill, Ill.—W. A. Record.

Haleyville, Ala., September 28.—On the third Lord's day in September I filled my regular appointment with the church at Double Springs, with three additions. The church there is a unit and is making great progress. I was at Bethel, sixteen miles south of Haleyville, on the fourth Lord's day in September. There were three baptisms, two from the Methodists (over sixty years old).—Tim Walker.

Pensacola, Fla., October 3.—More people are coming to Florida now than ever before. We are glad to see it this way; and being interested in the church and church work and making my home in Pensacola, I would like to see more of our brethren come this way. We have two congregations of loyal brethren in Pensacola and one or two near the city. We have a fine school system here, doing splendid work both in the city and country.—W. T. Tracy.

Ardmore, Okla., September 29.—We had a large audience for each service yesterday. At the close of the morning service a lady who had been a member of the Methodist Church came forward and confessed with her mouth what she believed in her heart, and at the close of the service last night she was buried with her Lord in baptism. We have had ten additions to the local congregation since the first of July. We thank God for what he is doing through his people at this place.—J. C. Hollis.

Jackson, Tenn., September 25.—I have just returned from my evangelistic work and am now in school here at the Union University. I had a good summer in the field, and found the work moving along nicely here when I returned. The new house on Shannon and Chester Streets will be ready for use by October 15. Brethren passing through Jackson are invited to stop and see our new house—the Central church of Christ—and worship with us. You will find me at 314 North Church Street, or telephone 754.—L. R. Wilson.

Knobel, Ark., October 3.—I am now at Knobel in a good meeting. My meetings for the summer and fall have been as follows: Northfork, Ark., twelve days, one baptized; a mission meeting at Sales Schoolhouse, nine days, no visible results; Arkana, Ark., eleven days, eight baptized and one restored; Bluff Springs, near Lowry, Ark., six days, no additions; Agnos, Ark., eleven days, seven bap-

tisms and two restorations; Sturkie, Ark., fourteen days, ten baptisms and five restorations; Gatewood, Mo., fourteen days, ten baptized and five restored. The meeting at Knobel is now one week old. My next meeting will be near Greenway, Ark.; and next at Zanoni, Mo. I shall go home in November to open the County Line Bible School, November 16. This will be its eleventh term. Write for catalogue.—S. C. Garner.

Louisville, Ky., October 3.—Besides visits among the churches in five States, I have held meetings as follows since April: Louisville, Ky., with five baptized and three restored; Indianapolis, Ind., two restored; Detroit, Mich., three by membership; Jackson, Mich., one baptized and noe restored; Blackton, Ark., six baptisms, one restored; Kileton, Miss., one baptism, one restored; Duck River, Tenn., one baptized, one restored; Columbia, Tenn., one baptism, two restored; McMinnville, Tenn., fifteen baptisms, three restored. My next meeting will be at Springfield, Tenn., by invitation of the white brethren. We are glad to note that the white disciples are doing more than ever to have the gospel preached to our people. As a result, congregations are being planted in many places where the church of Christ was heretofore unknown.—G. P. Bowser.

Nashville, Tenn., October 1.—Our meeting on Little Indian Creek closed at the water last Monday, with six baptisms and three restorations, and a new congregation of fifteen souls covenanted together to meet each Lord's day for work and worship and to keep house for the Lord. Little Indian Creek is situated between the hills on the road that leads from Buffalo Valley to Granville, on which live some of the best people to be found in Putnam County. Notwithstanding all, it is a community in which the ancient gospel of Christ in its simplicity had never before been preached, and, sad to say, many people more than fifty years old had never seen any one baptized. The people received us kindly, welcomed us into their homes, and, best of all, were willing to hear, and we had good crowds and fine interest from the beginning to the close. Mr. Alvin Bachman furnished us a fine place to set the tent and otherwise showed us much kindness, for which we heartily thank him. We left a number almost persuaded to be Christians. We were invited to move down the creek for another meeting while there, but a promise was out of long standing on the south side of the county—Baxter, Route 1, where we are to begin next. Brother J. D. Derryberry was with me in charge of the song service, and did his work well. Our tent work will continue until winter. "The harvest truly is plenteous, but the laborers are few."—W. M. Oakley.

Cimarron, New Mexico, September 27.—Three and a half years ago I came from Des Moines, N. M., where I had been for six years with the same company (the Santa Fé Railway), and also evangelized that entire country for about four years. I came over here in the same capacity, but a many times heavier agency. I soon found myself among a class of people who seemed by their manner of living never to have thought of the life beyond this. I was permitted to preach a few times in the community church; but when I began to press the truth into those who would turn out to hear me, the preacher at that time, who was a sport and had been here six years, finally refused to allow me space in the house. I preached at various places occasionally when opportunity presented and my office work permitted. We live in the depot living rooms upstairs. My faithful wife, in her great zeal for spiritual things, never lost an opportunity to present the truth to her callers, and she made an audience of almost every caller. It finally developed that any callers would expect to hear some gospel, and, of course, people thought we had such a peculiar religion. In the month of August a Southern Methodist lady preacher came along and started a series of meetings in the community church building; but they wanted her to step aside during show nights, and she rebelled. Through the kindness of a merchant in the center of town there was a vacant hall made ready and her services continued there. Soon as her great "Holy Ghost" meeting was over (I had attended almost every night) there was a cry for another preacher to come in while the people were stirred up and seemed to be thinking; so I at once wrote for Brother J. C. McDonald, of Snyder, Okla., who began the meeting just one week from the day I wrote him. Brother McDonald presented the truth as "it is written," and one was baptized. I have heard lots of comments about this meeting, and have reason to believe that when Brother McDonald comes here next year we will have a wonderful meeting. We have met for worship each Lord's day since Brother McDonald was here, and to-day I preached to a nice audience. We are holding meeting in my living rooms upstairs, and hope to start a Bible reading in the near future. One was baptized and one who had been dead to the cause for many years came in. We now have five members here.—C. A. Trevillion.

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W. HALLIDAY TRICE.

BUNDREN.

On Thursday night, September 17, 1925, Dr. G. A. Bundren, of Grubbs, Ark., departed this life. He had for some time been a victim of heart trouble. On the morning of September 17 he told father that he realized his days were limited, that he would soon be called to go; but he said it would be a happy exchange for him. Brother Bundren was a Christian worker, a kind father, and a loving husband. He obeyed the gospel while in youth and continued in the work for the Lord until his death. He was seventy-nine years, eight months, and seventeen days old. He leaves one daughter, one son, and some grandchildren to mourn his departure; but they weep not as those that have no hope. "Blessed are the dead who die in the Lord." The funeral was attended by a large crowd. The body was laid to rest in Remmel Cemetery.

CELIA RAY.

SHACKELFORD.

On September 15, 1925, the death angel visited our home and claimed for its victim our dear father and husband, John C. Shackelford, of Atwood, Tenn., aged fifty-three years, seven months, and eight days. He was married to Eliza Candace Tosh on July 28, 1901, and to this union seven children were born. Two of them preceded him to the grave. He leaves behind, to mourn their loss, a wife, five children, a brother's child, a mother, three brothers, two sisters, and a host of relatives and friends. It is said by his neighbors that a better neighbor, friend, and citizen, would be hard to find, and that he possessed the most prominent traits of a true Christian. He was faithful to his family. His life here is ended, but the influence of his life will live on. He has passed into his eternal rest, to await the coming of friends and loved ones whose lives were made happier and brighter by their pleasant association with him. He will be missed both in the church and in the community in which he lived. He had been a rural mail carrier for twenty-one years. He was laid to rest in the Christian Chapel Cemetery, funeral services being conducted by Brother Joe L. Netherland. HIS DAUGHTER.

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CLIFFORD.

Mrs. Amanda Clifford (née Simons), widow of George Clifford, died at her home in Gadsden, Tenn, September 9, 1925. Sister Clifford was eighty-four years, ten months, and twenty-one days old. She was the mother of two sons and one daughter, all of whom are living. She obeyed the gospel more than forty years ago, lived a Christian life, and went to her grave in the triumphs of a living faith and with the Christian's hope. She was a doting, loving mother and grandmother, having in her home at the time of her death three motherless grandchildren. Hers was largely a life of trials, sorrows, and disappointments; but above all these, we believe, she "laid up for herself treasures in heaven," and now they will be given her, and they will be hers to use and to enjoy, as long as eternity shall last. We hope to meet her where partings will be no more. Funeral services were conducted by the writer in the church house at Gadsden.

J. L. HOLLAND.

LUSK.

How sad, yet how true, the saying, "It is appointed unto men once to die!" On July 20, 1925, the angel of death visited the home of Brother Lewis Lusk, in Milan, Tenn., and claimed as his own his beloved wife and devoted companion, Fannie. Sister Lusk's maiden name was Patton. She was born on August 30, 1863, and was married to Lewis Lusk on January 7, 1883. Besides her husband, she leaves three sons and a host of other relatives to mourn her death. She obeyed the gospel and became a child of God in August, 1883, and was a faithful Christian until death. Hers was a Christian home and a home for preachers. She was a devoted wife, a loving mother, a good neighbor, and one of God's noble women. The writer has shared the hospitalities of that home many times, and was present and tried to speak words of comfort to the sorrowing ones at the grave, after which the body was lowered to its last resting place, to await the resurrection morn, when Jesus shall come to claim his own.

J. L. HOLLAND.

DEAN

Lillie Mai Dodson was born on May 14, 1860. While in her teens, at Old Lasea, in Maury County, Tenn., she obeyed the gospel. She was married to John G. Dean, September 19, 1877. To this union six children were born, who survive her. Her husband preceded her a year and a few days. Early on the morning of August 1, 1925, near the old home, at her son Walter's, without warning, she was summoned to leave the cares and toils of this world. Funeral services were conducted on Sunday afternoon, at the home place, by Elder E. P. Watson. She was industrious, working with her hands for the comfort of her family. She was pleasant in her home, a kind friend and a good neighbor. What a shock to the children, and to the community as well, on learning that Sister Dean, while engaged in the morning work, fell prostrate on the floor with her broom in hand, never uttering a word. The remains were laid to rest beneath beautiful floral offerings. presented by the children as a token of love, in the

cemetery at Caney Spring, Tenn. The eldest son was absent on this sad occasion, being in California. We trust they may be reunited in the heavenly home.

MRS. G. H. WALKER.

BEASLEY.

Brother Zack W. Beasley was born on August 4, 1849, and died on July 5, 1925, aged seventy-five years, eleven months, and one day. Brother Beasley was married to Ella Beasley in February, 1869. To them twelve children were born. Eight are now living—three sons and five daughters—all members of the church of Christ. Brother Beasley obeyed the gospel under the preaching of Brother Frank Davis in 1875. I first met Brother Beasley thirty-three years ago, while I was conducting a meeting at Boston, Williamson County, Tenn. He afterwards moved near Burwood, in the same county, and worshiped at Thompson Station till I started the congregation at Burwood. He and Sister Beasley then began to worship with us at Burwood. Brother Beasley was an elder in the Burwood congregation, becoming such by virtue of his spiritual growth. Brother and Sister Beasley seemed to remember their marriage vows to make life pleasant and happy for each other. Brother Beasley was esteemed very highly by both the church and the world. That was evident from the great concourse of people that attended his funeral and burial. Funeral services were conducted by the writer, after which his body was laid to rest in the Burwood cemetery. Brother Beasley will be sadly missed in the home, in the church, in the community, and in all the walks of life. May the rich promises offered in God's word comfort and console the sorrowing ones in their sad bereavement.

N. C. DERRYBERRY.

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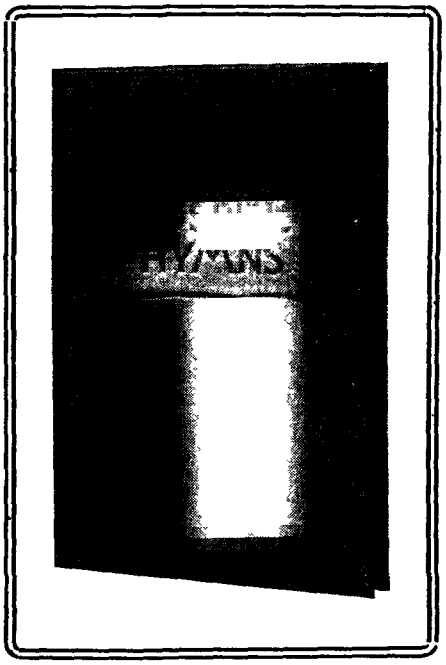

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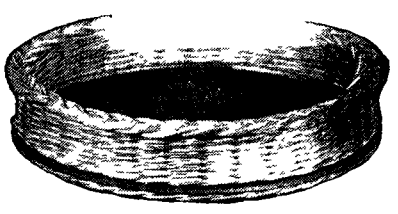

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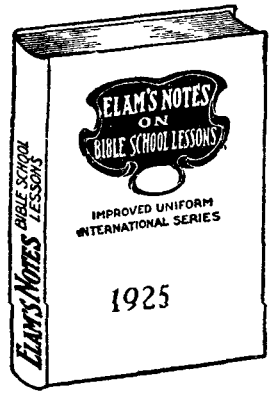

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(1) "The Scriptures teach that eternal life to alien sinners is a gift of God, without any action on the part of the sinner."

(2) "The Scriptures teach that faith, repentance, confession, and baptism are conditions of salvation, or pardon, to alien sinners."

(3) "The Scriptures teach that all for whom Christ died will be saved in heaven without the loss of one."

(4) "The Scriptures teach that it is possible for a child of God to so act as to be lost in hell."

Parker affirmed the first and third propositions; Brother Colley affirmed the second and fourth.

This debate was conducted on a high plane and resulted in a great victory for truth and righteousness. Brother Colley was highly commended for his able defense. It was the consensus of opinion that Parker failed in every contention.

NEGLECTING GOD'S SERVICE.

BY C. B. THOMAS.

Because of increased production in the automobile factories, many new people are coming to Flint, Mich., daily. Some of these are members of the church of Christ, and, as such, they should be found at the house of the Lord at least on the Lord's day. But this is not always the case. In going away from their home congregations into strange places, many fail to recognize this fact, and, as a result, soon lose all interest in church work. Therefore, I earnestly request all who read this, who have friends or relatives living in this city, to write them and insist that they attend church regularly, and at the same time write me, giving me their names and addresses, and I will look them up and encourage them to continue in the faith.

We would be glad if Brother Thomas would suggest that all who have friends at home, who "forsake the assembling of themselves together, as the custom of some is," would both write to them and speak to them on the subject. Let them not confine their efforts to the comparatively few that depart for distant cities. All members need to take the lesson to heart and to practice it daily within the precincts of their own congregations. "Exhorting one another: and so much the more, as ye see the day drawing nigh." (Heb. 10: 25.) When people neglect God's service while away from home, it shows that their hearts were not right while they were at home. J. A. A.

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

Several weeks ago, upon my suggestion and at my request, I was permitted to speak to the Vine Street Christian Church, of this city. I had some hope of accomplishing good, and, for this reason, I was a self-invited guest. I was of the opinion that many in the Vine Street Church are beginning to realize that instrumental music in the worship, the hired choir, and humanly organized societies are unscriptural and worldly. Since I preached there an active member of the congregation, a prominent business man of Nashville, informed me that he thinks it unscriptural to have a hired choir to do the singing for the congregation. I may be wrong, but my personal opinion is that the brethren upon whom the main burden rests at Vine Street would be glad to see the congregation abandon innovations and reinstate the apostolic order of things.

In introducing me to the audience, Judge John R. Aust, a very active member of the Vine Street Church, at my request, stated clearly and plainly that I was opposed to some of the things they had in their worship and that my presence did not mean that I had changed my views one whit. That there might be no misunderstanding, Judge Aust himself conducted the preliminaries, leaving me nothing to do but to preach the sermon. I preached the word of God to the best of my ability as adapted to the prejudices and passions of the audience.

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I took no part in those things they practice that I believe are sinful. I participated in a part of the prayer, and, rather than miss the Lord's Supper altogether, I partook of the emblems. But I have since regretted that I even partook of the Supper. My experience at Vine Street convinces me that it is doubtful if a church with so many innovations in it and with so much of the spirit of the world can set the Lord's table. I regret that, for the sake of trying to do them some good, I passed that Lord's day without completing my worship. Some may ask, if I could go once, could I not go again? My reply is: Not at the eleven-o'clock service, unless some of our brethren would have a special meeting in the afternoon, so that I might fully and acceptably engage in the worship.

I am aware that many of our brethren, while traveling, have partaken of the emblems with the "digressives" rather than miss them. I did this once while traveling in Florida. I never expect to do it again.

When it was announced that I would preach at Vine Street, many of the brethren were anxious that I should "be easy with them" and that I should keep in mind that I was a self-invited guest. Some few earnestly desired that I should "skin 'em." In fact, I received so much advice that I hardly knew what to do with it all. I only mention this to call the attention of the "digressives" to the fact that most of the bitterness of which they complain is on their side. Most of our brethren, while realizing the sin of compromising the word of God in the slightest particular, wish to treat them kindly and to kindly show them the sin and error of their way.

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But, at the same time, we are rapidly coming to doubt that the "digressives" are our "brethren." They have little in common with us. They have, indeed, been baptized into Christ, and are, therefore, children of God. But their sins have disinherited them and they stand as apostate children. The organ and society are not their main troubles. The seat of the trouble lies in the fact that they are actuated by the spirit of the world.

The first principle of acceptable service to God is that those who would serve God must recognize him as the Lawgiver and Ruler. To do this, those who would worship and serve God can do only what God commands them to do. To do anything as worship or service to God that God does not comand to be done is presumption and is an effort to dethrone God as Lawgiver and Ruler. God's word forbids a man to do anything that it does not authorize or command him to do. Clearly the Bible repeatedly prohibits what it does not require. "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.)

Those who introduce the organ and hired choirs into the worship confess that they are not commanded and that they can worship without them. This is to give up the question. It cannot be right to have them unless they are commanded; and if they are commanded, they could not confess that they can worship without them.

It is absurd and childish to contend that the Bible authorizes instrumental music in the worship, for the reason that all agree that there was no such practice among Christians in Bible times. How could the Bible authorize a practice that did not then exist? It seems ironical to see a man take his Bible and try to prove that there were instruments of music in the New Testament churches, when that man knows and admits that there were no instruments in any church until the seventh century. For a man to so do is to act the part of a hypocrite. It is simply a matter of agreement, in which all scholars universally concur, that the organ was not introduced until the seventh century. All encyclopedists, historians, and commentators so testify. Chambers' Encyclopedia says: "The organ is said to have been first introduced by Pope Vitalian I. in 666. In 757 a great organ was sent as a present to Pepin by the Byzantine emperor, Constantine

Copronymus, and placed in the church of St. Corneille at Compeigne." (Volume VII., page 112.)

It is equally wicked to try to make a play on "psallo" as used by the inspired writers in the Greek original of the New Testament. All scholars testify that the Greek word, as used by the inspired writers, can only mean in English that we must *sing;* that it can no more include instrumental music than "baptizo" includes *sprinkling* or *pouring.* Professional debaters seek to darken the waters, like a cuttlefish, on "psallo," because the majority of almost any English audience knows nothing of Greek. This is the reason they "psallo" so much in debate. And yet the average English reader of the New Testament, by the exercise of common sense, can easily see what "psallo" means by *what was done* when it was used. When the New Testament congregations were commanded to "psallo," they *sang,* engaged in *congregational singing,* as all admit. There could be no "with or without," because all agree that they sang "without." *"Psallo," then, means "without."*

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The prophet asks: "Shall two walk together, except they have agreed?" (Amos 3: 3.) Two cannot agree, except upon a basis of agreement. The word of God is the only basis upon which all can conscientiously agree. All can conscientiously teach and practice what the word of God authorizes and commands. The religious world cannot all agree on anything else and will never be united until all come to this.

The "digressives" were once with us. We are still standing where they once stood. They have "fallen away," departed, apostatized from the original ground occupied by those who started out to restore primitive Christianity in doctrine and practice. The outside world is rapidly awakening to the fact that they have forsaken their original position.

Brother J. G. Malphurs, of Blackwater, Mo., under date of October 8, 1925, writes:

The brethren here are rejoicing over the judge's decision of last Monday, which leaves the meetinghouse and preacher's home safe for New Testament doctrine. The transgressive brethren brought suit against us in the June term of court for possession, and the matter had been in the judge's care until last Monday. He ruled that the defendants (the loyal brethren) had not departed from the doctrine and practice of the church since the property was acquired, therefore he could not dispossess them. It has been a long and trying fight. For years this old church fought apostasy, innovation upon God's plan. The split was unavoidable. We tried to keep the erring ones with us; "but they went out, that they might be made manifest that they all are not of us." (1 John 2: 19.) We are at peace and in the best working condition for years. We expect to remodel the church house and hope to do much mission work. The decision means much to other churches who are on the verge of the same trouble. Brother J. H. Lawson, of Houston, Texas, with three Missouri lawyers, defended us, and did a good job. We hardly think the erring brethren will make an appeal.

It will be noted that the "transgressives" brought the lawsuit. For years hundreds of our churches have been giving up their houses rather than go to law. "But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two." (Matt. 5: 39-41.) In 1 Cor. 6: 1-8, Paul teaches that it is sinful for brother to go to law with brother before unbelievers, but teaches that the wise men among the brethren should decide their differences. Rather than bring a lawsuit against a brother before an unbeliever, the apostle asks: "Why not rather take wrong? why not rather be defrauded?"

But at Blackwater, Mo., those who have lost all identity with us brought suit against us. They could hardly be regarded as our "brethren." Brother Malphurs and those with him simply claimed the protection of the court. When suit was brought against Paul for his life, he simply presented his side of the case to the court. If the judges before whom Paul appeared had been as righteous and honest as the Missouri judge, Paul would have won his case.

Brother Malphurs says: "He ruled that the defendants (the loyal brethren) had not departed from the doctrine and practice of the church since the property was acquired, therefore he could not dispossess them." The Vine Street meetinghouse belongs to us. So did the first meetinghouse of the Woodland Street Church, for whom Walker preaches. Brother E. G. Sewell aided largely in building it, and Brother David Lipscomb personally contributed more than eleven hundred dollars. Hundreds of other houses belong to us. The people who built these houses, and who are still their rightful owners, are not now allowed to hold services in them. In early days the courts had not learned that the "transgressives" have departed from the original doctrine and practice and that they are "not of us." The decision of the Missouri judge shows that they are learning.

The first organ was not introduced among the disciples until after the death of those who originally started out to restore Bible Christianity. A. Campbell was so strongly opposed to it that he would not speak where one was used, and said: "I presume, to all spiritually-minded Christians, such aids would be as a cowbell in a concert." Those who have introduced the organ can claim no identity with the original plea of the Reformation.

We wish to use discretion and to be kind in showing the "transgressives" the error of their way. We wish to exert every effort to win them back to their "first love."

GOOD BOOKS.

Many splendid books are published and handled at our store. Good religious books should be kept in every home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books into your library. Here is a list that should be in every home. How many of them have you?

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"The Profitable Word," writings of J. C. McQuiddy.
"Hardeman's Tabernacle Sermons," by N. B. Hardeman.
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Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

"THE PROFITABLE WORD," BY J. C. McQUIDDY.

Contains a choice selection of the writings of J. C. McQuiddy, compiled by A. B. Lipscomb. For over forty years Brother McQuiddy was editor and publisher of the Gospel Advocate. "The Profitable Word" is a gem, and contains some of the best thoughts of a great mind. It contains 196 pages and is bound in silk and stamped in gold and white metal. Send $1.50 and get a copy.

OUR CONTRIBUTORS

THE PERSON OF CHRIST.

BY L. D. PERKINS.

The person of Christ is an important subject. I say this because I believe it to be the foundation of all others, and upon this foundation rests the Christian religion. Whatever may be said about the various aspects of our Lord's life and work during the days of his flesh, all these must depend for their value and significance on the fact of who and what he himself was and is. That our Lord attached great importance to this is seen from a question put to his disciples when he said: "Whom do men say that I the Son of man am?" When he received their answer, he put the question squarely to them: "But whom say ye that I am?" The fact that he asked this question and in such a way suggests the thought that we should have clear and definite convictions and understanding along these lines.

That personality among ourselves counts for much, far more than either gifts or cleverness, cannot be denied. These go far and mean much in securing success in this life and the affairs of this world. But in the Christian life and work it is the personality of the worker that carries the most potent and permanent influence. This being true among men, how much more must it be in the case of our Lord and Christ! Therefore, anything that will help us to understand and appreciate his marvelous personality will be of infinite value and service to us.

In this connection it may be pointed out that it is one of the most interesting features of the New Testament study to mark the gradual progress of thought made by the primitive saints regarding the personality of the Lord Jesus. Beginning with the dimmest and haziest of ideas, they went on from discovery to discovery until the glory of his resurrection triumph swept them clear above all doubt and uncertainty into a faith that was ready to endure anything and everything for its vindication, even unto death itself. One would have thought that such testimony from such a source would have been hailed by Christians everywhere as being absolutely above suspicion, but it is not so. Such is the way of the human heart to err that this very growth in knowledge and reverent adoration concerning the personality of our Lord has been laid hold of by some who ought to have known better as something that dims rather than enhances the luster of the Savior's personality; "because," they say, "this growing tendency to exalt the person of Christ by the early saints was only an effort on their part to place him on a higher pinnacle than anything which he ever claimed for himself." Any experienced believer will have no trouble in answering such sophistry as that. The universal Christian experience is that they who best know the Savior love and reference him the most. The New Testament saints have testified to this fact—that they found it so.

So far as the mystery of Christ in person is concerned, it has to be at once conceded that the mystery is there. There is no getting away from that fact. Paul said: "Great is the mystery of godliness: God . . . manifest in the flesh." The expression, "God manifest in the flesh," introduces Christ as the Person in mystery. While he was "the fullness of the Godhead bodily," at the same time he was a man in the flesh as you and I are human beings in the flesh. Just where the human begins in the person of Christ is a mystery, and where it ends is just as much a mystery. And what may be said of the human may also be said of the divine or God part. Where does it begin, and where does it end? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." If he existed in the beginning, and he did, then we might well ask those who are so much concerned about evolution: Did Christ come into existence by the system of evolution—if, indeed, there be such a system? Just why he is called the "Word," we do not know, and it is a mystery unless by this expression it is meant that he was the One who spoke all things into existence.

Then comes the mystery of the transmigration of the soul, for certainly this took place when he entered the body of flesh and came and dwelt among men. Again: "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Can it be otherwise than that the Lord Christ is connected mysteriously with the written word of God and is the life thereof?

Next, I would call attention to the declared conception, unlike any other conception either before or since—namely, by the Holy Spirit—an unseen Person. Knowing as we do the way of reproduction in the fleshly kingdom, no man could or would ever have thought of such a way of conception. As we think of the mystery at this point, it grows greater and greater. But that such is truth must be believed and accepted as truth if we are to believe anything the Book teaches. Of him it is declared that he is "the fullness of the Godhead bodily"—God, Christ, and the Holy Spirit forming the blessed Trinity. "The fullness of the Godhead bodily"—all complete. As God is divine, so is Christ; as God is infinite, so is Christ; and as God is eternal, so is Christ eternal.

The great mystery to me is that Christ could be like God and be in the body of flesh at the same time. But the fact that something is a mystery does not necessarily imply that it is any the less a reality. Let us look at the case of human life itself—that is, the physical life that is common to us all. No one in his senses doubts its reality, yet it is a great mystery. No one, not even the wisest, can tell us what it is. Whatever men may gather in the future regarding this life, it must be admitted that so far God has reserved that secret for himself.

The mystery of the Lord's personality has been the theme of endless controversy all down the ages. Every school of thought has pronounced its verdict upon it with ever-varying accents of finality, and the conflict rages still. In our personal experience with the Lord the heart is satisfied, the mind clarified, and the statement in the Old Testament, "The secret of the Lord is with them that fear him," is fulfilled. To the intelligent believer the mystery of our Lord's personality is no more a matter of wonder than the mystery of his own. When I come to think of the plan of redemption of which Christ is the author, how it saves, how it purifies the heart, how it redeems from sin, and his atoning blood which must be shed that sins might be forgiven, I confess it all a mystery unexplainable. But, after all, it is that which all true children of God appreciate. "And without controversy great is the mystery of godliness: he [the Christ] who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." Wonderful, wonderful, wonderful is the mystery of the Person of Christ, the Redeemer, the Savior, the Lord and King of us all!

"Who is he in yonder stall,
At whose feet the shepherds fall?
'Tis the Lord—O wondrous story!—
'Tis the Lord, the King of glory.
At his feet we humbly fall;
Crown him, crown him, Lord of all."

TREMBLING AT GOD'S WORD.

BY JAMES E. CHESSOR.

PENKNIFING GOD'S WORD.

"If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise." (1 Cor. 3: 18.)

It is tragic when men lose the sense of shock over sin and cease to tremble at God's word. The warnings of God can heal backsliding when men give heed and let the fear of God enter their hearts. But hopeless apostasy comes when they turn a deaf ear to God's demands. And such indifference is invariably the result of rejecting God's word, of doing despite to the Spirit of grace. A story in Jer. 36 well illustrates this point.

When the roll with God's warnings, spoken through Jeremiah to the statesmen of Judah, was *first* read, they trembled at God's word. "Now it came to pass, when they had heard all the words, they turned *in fear* one toward another." But when, upon the *second* reading, their wicked king, listening with them, cut with penknife and burned with fire the roll, they were infected with his infidel rashness, and it is said that "they were not afraid, nor rent their garments." They had ceased to tremble at God's word. They were not afraid, "neither the king, nor any of his servants that heard all these words."

Thus they had fallen into a terrible condition of heart. Reverence, awe, fear, were cast out. The result was penknifing the sacred word and burning it with fire! But not with impunity. No, nor shall time come when God's word can be rejected and despised with impunity. It is a fearful thing to esteem it lightly, to handle it deceitfully. So they could burn the record, but not the doom of the unheeded warning, and therefore it was that the dead body of Jehoiakim was at last "cast out in the day to the heat, and in the night to the frost."

Tell me, can we hope to escape a worse fate if we also penknife the word of God? Yet the word of God is irreverently handled nowadays and penknifed, as it were, without fear. But for all this, God shall bring men into judgment—modernists, infidels, agnostics, false teachers—who make subtle efforts to destroy faith—all who handle his word deceitfully. What we need to-day is men who will reverence God, who will tremble at his word. Saith Jehovah: "But to this man will I look, even to him that is of a poor and contrite spirit, and that trembleth at my word."

KNOWING TOO MUCH—WORLDLY-WISE.

The trouble with Jehoiakim was that he knew too much. He was wise in his own eyes, puffed up, presumptuous, self-sufficient. That is the trouble with many penknifing scribes and ecclesiastical dignitaries to-day. Paul warns against this sort of thing: "Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a *fool*, that he may become *wise!*" Divesting himself of all arrogance, emptying himself of worldly wisdom, he may indeed become wise unto salvation. There is no other way to saving wisdom, no other path to salvation.

Those who would know God seek him in vain through the wisdom of the world. "In the wisdom of God the world through its wisdom knew not God." It is not through the wisdom of the world that man sees the cross, or understands it, or can be persuaded to see it, for a characteristic of worldly wisdom is the absence of discernment in spiritual things. "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

What we think oftentimes blots out what we could know. We are so wise that we cease to learn; so strong that our strength becomes a weakness. Christ is both the power and the wisdom of God, but we do not always rely on him. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." "The foolishness of God is wiser than men; and the weakness of God is stronger than men." Is your faith stronger in the wisdom of men, or in the power of God? Do you know too much to know much about God? Do you know too much to know enough? If so, become a fool that you may be wise—become a babe that you may learn Christ.

MYSTERIES REVEALED UNTO BABES.

Many things that were hidden from the wise were revealed unto babes. It was a characteristic of Christ's ministry. "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight." "And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. . . . But blessed are your eyes, for they see; and your ears, for they hear."

Not many wise are called, nor indeed can be called. The cross has no appeal for them. "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God."

No, not many wise are called. Their own wisdom sets at naught the wisdom of God. They know too much to learn of God. They know too much to accept Jesus as the divine Son of God, and so they spurn his manger and his cross. The blood atonement is to them folly and myth. They would be saved in their own way, by virtue of natural character merely, as though no Savior were needed, as though no Savior had been sent.

None the less, "the wisdom of this world is foolishness with God." "The Lord knoweth the reasonings of the wise, that they are vain."

"A TREMBLING WALK WITH GOD."

Let us not be deceived by the foolish wisdom of the world, nor puffed up, nor presumptuous. Jehovah yet looks on the heart, and esteems the poor and contrite spirit. He yet looks to that soul that trembleth at his word. And to him shall wisdom be granted liberally, so that he shall have no lack; and strength, too, adequate for his proportioned task.

In the noble phrase of Cotton Mather, let our daily life be "*a trembling walk with God.*" And so, walking by the wisdom of the eternal God, his counsel will guide us unerringly through this "misty mid-region" and to ultimate realms of glory.

COMMENDATION OF OUR LATEST BOOK, "THE BIBLE VERSUS THEORIES OF EVOLUTION."

Sherman, Texas, October 13, 1925.—Dear Brethren: When I reached home last Saturday, I found a quantity of mail awaiting me, and in the lot was the copy of your new book, "The Bible versus Theories of Evolution." And although I had been on the train for three nights and was worn out, I did not sleep until I had hastily examined every chapter in the book, except those from the pen of Brother Lipscomb, which I had seen before. I unhesitatingly pronounce the book excellent. I have carefully reread the chapters by Brethren Boles, Barret, Baxter, and Owen, and either one of these chapters is worth more than the price of the book to any one who wants to know *facts* about evolution theories. Other chapters may be as good as these, but I have studied these critically.

Frankly, I am agreeably surprised in the book. It is much better than I expected. I feared that the brethren had, at your request, written their chapters in the midst of other duties and without thorough preparation, but I see no evidence of haste or of lack of preparation. I have almost literally studied my "head off" on the vagaries of evolutionists, and it is a genuine pleasure to me to see that so many of my fellow laborers have traveled over the same dark, dangerous, winding way that I have trod. And we have all reached the same destination! We stand together on the summit of God's sun-crowned mountains of *faith*.

You have published many good books, but you have never brought out a book that was more timely or that did more good than this one is calculated to do. I bespeak for it a wide circulation, and I shall do my best to make good the prediction. May the Lord bless this effort and make it the means of saving many from the "brute-beast" philosophy of the present day and the utter ruin that it is certain to bring upon the earth, is the prayer of

Your faithful servant,
G. C. BREWER.

[Order this book from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn. Price, $1.50.]

CENTRAL CHURCH OF CHRIST.

A gift appreciated beyond expression and which will be far-reaching in its consequences was the entire library of Brother W. H. Timmons, by his widow, Sister Timmons. Brother Timmons was associated with Harding, Lipscomb, Sewell, and many of the pioneers connected with the Restoration movement. He was not only a devout preacher of ability, but a man of scholarly attainments. His library reflects the personality of the man.

The library of the late Carey E. Morgan has been purchased. Brother Morgan appreciated good books and was careful in his selection. The majority of these books are Bible commentaries, books of sermons, books on church history, etc.

In these two splendid libraries combined are many choice, rare volumes now out of print. The collection contains a number of A. Campbell's works (including twenty-five bound volumes of the Millennial Harbinger), "The Old-Path Pulpit," "The Life of 'Raccoon' John Smith," and many other books of like character, and several good Bible commentaries, including Adam Clarke. There are also a number of choice literary volumes, histories, books of reference, etc., including a complete set of Encyclopedia Britannica. It is the purpose of the congregation to maintain a reading room with a religious library accessible to the public, and especially for the use of young men preparing to preach the gospel. Any contribution of good books to this library will be appreciated. Address all communications to Central Church of Christ, 143 Fifth Avenue, North, Nashville, Tenn.

The auditorium in which the Central congregation will meet is now under construction. It will probably be the first of the year before it is complete. In the meantime the congregation is carrying on the work in a limited way in a small room in one of the buildings on the premises. On account of the lack of room the attendance will necessarily be limited until the auditorium shall have been completed. It is desired now, however, to get in touch with any members of the church who may have come to Nashville and have not identified themselves with any congregation. Members of the church throughout Tennessee and neighboring States are coming to Nashville to reside temporarily or permanently. Many such persons for various reasons fail in being promptly identified with any of the congregations here. This should not be. Therefore, the Central church of Christ takes this means of asking all congregations or individual Christians everywhere to aid in finding brethren who come as strangers to Nashville by furnishing their names and addresses as accurately as possible. The brethren here will gladly aid the strangers in getting in touch with brethren and friends in Nashville. The Central church of Christ also desires the names of any brethren or sisters coming to Nashville hospitals for treatment whom they can assist or encourage by visiting or otherwise.

TENNESSEE ORPHAN HOME.

BY JOHN W. FRY.

We are now about the middle of the last month of the eighth year under the present management, which took charge on November 1, 1917. Our fiscal year ends on October 31. Heretofore Brother McQuiddy employed the auditor to audit the books each year. Brother W. C. Slayden has done the auditing. He is a certified public accountant. Unless some one of the directors prefers another, he will audit this year, for he is reasonable and does the work well.

The maintenance cost per child may be more than for any previous year, on account of the drought, which has made our milk and vegetables cost more. We have cared for more children, so the daily average in the Home has been more than heretofore. We have eighty-four children in the Home. Over fifty attend the city public schools; others not of school age. All now are in good health.

Many of our children should be in good, Christian family homes, but we have not the applications for children from families, and have not had as many applications during the last six months as we had hoped. It is our judgment, based on observation and experience, that it is not best for children to remain too long in mass, for some do not do as well in a crowd as in small numbers.

Children in good family homes have more contact with mature minds, and are assigned duties and obligations to carry out, which cannot be given them where there are so many, and it is a true saying that "we learn things by doing them." It is the policy of the Tennessee Orphan Home to keep as near in line, like a good family home, as much as possible. Everything of an institutional character is avoided that can be.

Our contributing churches and individuals to the maintenance of the Home have certainly done well. We count them true and loyal partners in the work, and without their fellowship we could do nothing. However, we do not get new ones added in fellowshiping the work as we would like. So, sometimes, I feel that I do not know how to reach them. We want the advice and suggestions from our directors, and we hope where opportunity is open that they will call attention to the work of caring for children that is being done by the Tennessee Orphan Home, which will be more effective than anything I can say or do. Of course, I know our directors have done lots and lots of good work, and deserve full credit for the success of the Tennessee Orphan Home. We still owe half of the playground equipment, and hope to pay it before the last of this month.

"THOUGH HE SLAY ME."

BY D. F. DRAPER.

Possibly this is the strongest expression in Holy Writ of simple faith. No stronger faith can be thought of than that of believing in one's slayer—not only a belief, but an implicit trust. If I am slain by him, I'll believe it is for the best, and still I'll believe in my slayer.

Job had lost all his property, his children, and his friends, and, added to all this, he was advised by his wife to "curse God and die;" but he yielded not to the temptations of Satan nor to the desperate advice from his grouchy and pessimistic wife.

It has been said that a firm faith is the best theology, a good life is the best philosophy, a clean conscience is the best law, honesty is the best policy, and temperance is the best physic. Sure, an abiding faith gives an anchor to the soul—peace, serenity, contentment, tranquillity, that can be gained in no other way. This is not theory, nor deductive reasoning, nor the declaration of creed or dogma, but the experience of the ages, and the promise of Him who is able to love and to do exceedingly above all that can be seen, heard, or conceived by the mind of man. I close this thought with a fitting quotation: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." For "we know that all things work together for good to them that love God." And "if God be for us, who can be against us?"

The eye of faith sees the unseen. The deepest darkness is that darkness that comes to the man who closes his eyes and stops his ears to the demands of his Creator. Inexpressibly tragic and sad is he who, "having no hope and without hope in the world," passes his life here without a trust in him. The darkness of the caverns of earth, that of sightless eyes, is not comparable to the mental and spiritual darkness of such a one. Awful indeed is the blindness of him who has not the eye of faith! There is no darkness like the darkness of hopelessness and woe, for these can exist only where God is not. Our life is but a vapor; it appears only for a moment and is gone. A faith, a hope, a trust, a hold that will not turn loose! Though I'm killed in the act, yet will I trust Him. Such unbounded faith! Sure, such faith is to be rewarded.

TOPIC AND TEXT.

BY A. B. LIPSCOMB.

In all ages of the world there has been a tendency to set apart certain days, places, and occasions of worship, and to think those were the chief realms in which religion was to act. But Paul proclaimed the importance of religion in the ordinary affairs of our life. He said: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Undoubtedly the most prominent day in the world's religious calendar is Easter Sunday. Long before that day arrives there are those who make special preparations for it. There must not only be a special message, but special music and special dresses for the occasion. The idea is that on this glad day special blessings and happiness ensue. Such a tendency cropped out in the days of the first disciples and was very promptly rebuked. "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." So far as I have been able to observe in my reading and study of the New Testament, there is only one day that takes precedence of others. That is the Lord's day, the first day of every week, when we are told "the disciples gathered together to break bread," and when we are enjoined not to forsake our assembling together, but to exhort one another, and "so much the more, as ye see the day drawing nigh." The apostle John specifically named this day when he said, "I was in the Spirit *on the Lord's day.*"

But there is a sense in which the importance of the Lord's day may be overstressed. It can never take the place of the continuous exercise of faith and prayer and devotion to God. A man cannot be so much of a Christian on Sunday that he can afford to be a worldling all the rest of the week. Genuine Christian religion is never spasmodic. It does not go by fits and starts. If one of us should start for Miami, travel one day in that direction and the next six days in another direction, we would never reach our destination. Though a man seem to be traveling heavenward on the holy Lord's day, if during the following six days in the week he be going toward the world, the flesh, and the devil, he will never reach the great Union Station.

Bringing Christ Into Our Conversation.

We should bring the religion of Christ into our everyday conversation. When there is an earthquake, or two trains meet with terrible impact, or men are imprisoned in mines, there are those who then begin to talk about the uncertainty of life. Such people imagine that they are engaged in positively religious conversation. No, you may talk about such things and have no grace of God at all in your hearts. We ought every day to be talking Christ and his salvation. If there is anything glad or beautiful or important about it, we ought to be discussing it. I have noticed that men, in proportion as their Christian experiences are shallow, like to talk about funerals and deathbeds. The real, genuine Christian talks chiefly about this life and the great eternity beyond, and not so much about the insignificant pass between these two residences. If we have really obeyed the gospel and have really felt its blessings in our hearts, let us talk it cheerfully with an illuminated countenance. When two persons talk together, God gives special attention and writes down what they say. In Malachi's book we read this language: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." But it is important to know that we must live religion or we cannot talk it.

And Into Our Employments.

We must bring the religion of Christ into our everyday employments. This not only applies to big men who handle large sums of money and who control the affairs of hundreds of other people, but it applies with equal force to the smallest establishment. Do not excuse yourself by saying that in your humble calling the sphere is too small for the action of such a grand, heavenly principle. In this you are mistaken. When you have anything to do in life, however humble it may seem to be, God is always there to help you do it. And God's Son will help you as when he helped the Galilean fishermen drag Gennesaret, as when he talked to the Samaritan woman at the well, as when he led Matthew sitting at the receipt of customs. A religion that is not good in one place is not worth anything in another place. A sermon is of little value unless we can take it with us behind the plow and the counter, to the office or shop or store where we work every day.

And Into Our Everyday Blessings.

Again, we should bring the Christian religion into our everyday blessings. The ancient Jews were taught to honor their king. Showing their duty toward Solomon, the Psalmist said: "Prayer also shall be made for him continually; and daily shall he be praised." We may seriously inquire, do we show that much respect for the King of heaven? "Continue in prayer, and watch in the same with thanksgiving," writes Paul. We are prone to leave

out both watchfulness and thanksgiving. When the autumn comes and the harvests are in, the governor issues proclamation for Thanksgiving Day, and we either observe it very formally or else turn it into a day of merry-making. But every day ought to be a thanksgiving day. We do not recognize the common mercies of life. We must see a blind man being led by a child or a dog before we can appreciate our eyesight. We must see some one terribly afflicted with rheumatism before we appreciate the healthy use of our arms and legs. We are so stupid usually that nothing but the misfortunes of others can rouse us to a sense of thanksgiving. "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

Take the practical religion into your everyday life. Make every day a Lord's day, make every meal a sacrament, make every room you enter a holy room. We all have work to do; let us be willing to do it. We all have sorrows to bear; let us cheerfully bear them. Negligence and indolence will bring the rebuke of everlasting scorn, while faithfulness will hear the award: "Well done, thou good and faithful servant." It will gather its garlands and wave its scepter, and sit upon its throne long after this earth has passed away. Let each one be faithful in his own place. Just so, as one great writer put it, "our every step in life shall be a triumphant march, and the humblest footstool on which we are called to sit will be a conqueror's throne."

ORGANIZATIONS.

BY C. R. NICHOL.

Too many people think more about what to them seems to be expedient than they do about teaching the Bible. They are more concerned about giving prominence to some scheme they have in mind or some organization man has formed than they are in working through the divine institution—the church.

The shortcomings of your neighbor does not prove you to be faultless. The failure of Christians to do the work intrusted to them as members of the church does not license one to form an organization to take over the work commanded by the church. If you are a member of the church and refuse to do your duty as a member of the church in obedience to the King, you are a rebel; if you neglect, you are a derelict—unfaithful, unworthy.

We live in an age of organizations—political, philanthropic, as well as religious. One can hardly conceive of a needed work without looking about and seeing an organization which has been formed by man to carry forward that particular work. There is not a good work in which Christians should engage, be it the alleviation of suffering or the salvation of their fellows, that it is not their duty to do as members of the church.

On what ground do men form organizations to do work commanded the church? Surely it is because they think they can bring into existence an organization better fitted to meet the demands of present conditions of society than is the church organized by the Lord nearly two thousand years ago.

I can easily understand how an organization founded by mere man, one with the attributes and limitations of humans, may be inadequate for even the age in which it was formed, to say nothing of its lack of adaptability to an age centuries after its formation.

Is it thought by any one that the church of Christ was built by a mere man—that the Lord gave the world an organization and outlined work it was insufficient to accomplish? Some insist that the church of the Lord and the methods of work followed by the early Christians were quite sufficient for the first century, but that the church and the methods of the first century are archaic, and that men must in these modern times bring into existence an organization—an up-to-date organization—to function in a realm and put over a work beyond the power of the church. Such a view is not one whit short of infidelity.

It has been said: "The straws show which way the wind blows." It is true that a tree is known by its fruit. Judged by its fruit, there is not a religious institution in the world, formed by man, that will meet the requirements of the word of God.

Do you know there is not a destructive higher critic in all the world to-day who has not been tutored, reared, and active in organizations of a religious nature other than the church of Christ? What else can be expected of them? They doubt the teaching of the Bible that the church is the "pillar and ground of the truth" (1 Tim. 3: 15); that the Scriptures furnish one "completely unto every good work" (2 Tim. 3: 17); that God has given us "all things that pertain unto life and godliness" (2 Pet. 1: 3). With such views, they feel no restraint in pushing their latitudinarian views on others. With them, the Bible is insufficient. They carry through their mental crucible and make abide their adjudication every proposition, and those views which do not meet their conception of what is needed they reject.

The Constitution of the United States is a wonderful production; but since it is the child of human thought, I am prepared to see the changing conditions of society make necessary changes in, and additions to, this Constitution. Not so with the word of God. Jehovah knew the end from the beginning. He knew the necessities of humanity. His word is adapted to man as he is, and the church the Lord built is a child of the divine mind. Through it one must work if he would meet divine approval.

Human institutions seek to attract attention to such organizations and are constantly sounding a trumpet in an effort to get people to see what they are doing. He who is properly instructed and reverences Jehovah strives that unto God "be glory in the church." (Eph. 3: 21.)

"ANTI-WAR SENTIMENT GROWING."

BY C. E. W. DORRIS.

A report of the Tennessee Conference of the Methodist Episcopal Church, South, in the Nashville Tennessean, Monday evening, October 12, page 5, says: "We are glad to find the anti-war sentiment growing. We are coming more and more to see that war is antichristian."

It is strange to know that people who claim to be Christians are at this late hour learning that carnal warfare is antichristian, but I suppose it is better to learn the lesson late than not at all. How any one can read the New Testament and fail to see that carnal warfare is opposite the spirit of the Master is strange indeed. It seems to me that the "Golden Rule" itself ought to be sufficient to convince any one who proposes to represent the Lord that a Christian cannot participate in carnal warfare, but that, on the other hand, if he does, he ceases to walk in the footsteps of the Prince of Peace. No one can follow the Lord Jesus Christ, or even the "Golden Rule," and take the life of his fellow man. This is one of the first lessons a Christian ought to learn. He who has not learned this lesson has not advanced very far in the principles of Christianity. The Lord left carnal warfare and politics on the outside of the church, and that is where Christians ought to let them stay.

If you are wanting a first-class hymn book, send us your order for "Choice Gospel Hymns." We publish only first-class music books, and books that are filled up with inspiring hymns. We are very much opposed to this jazz music that is destroying the spirituality of the churches.

OUR MESSAGES

W. H. Owen preached at Little River, Ky., last Lord's day.

Clayton L. James preached at Franklin, Ky., last Lord's day.

Leslie G. Thomas preached at Chapel Hill, Tenn., last Lord's day.

H. Leo Boles preached twice at Reid Avenue, this city, last Lord's day.

F. B. Srygley preached at Pilcher Avenue, this city, twice last Sunday.

John P. Lewis preached at Fairfield, in Bedford County, Tenn., last Lord's day.

J. E. Bacigalupo preached last Lord's day at Green Hill, in Wilson County, Tenn.

John L. Rainey preached at both services at David Lipscomb College last Lord's day.

Vernon M. Spivey preached at Meade's Chapel, near Nashville, Tenn., last Lord's day.

A. S. Landis preached at Eleventh Street, this city, last Lord's day. One became identified with the congregation by statement.

J. A. Jenkins: "We are still enjoying the Gospel Advocate. I have been reading it for twenty-five years, and it gets better better all the time."

E. S. May, of Ripley, Miss., sends nine new yearly subscribers to the Gospel Advocate. Brother May has done a favor to each of these nine homes.

We would appreciate the assistance of preachers in publicly calling the attention of their audiences to the great value of reading the Gospel Advocate.

Fuller Kirkpatrick, Waterloo, Ala., October 19: "C. E. Holt closed his meeting here last night. We were rained out part of the week. It rained every day."

Take your copy of the Gospel Advocate to the meeting-house and tell the brethren of the pleasure and profit they may derive from subscribing for the Advocate.

Jesse R. Bailey, Viola, Tenn., October 17: "I am in a meeting of good interest at Chestnut Grove. I go next to Altamont, Tenn. Success to the Gospel Advocate!"

H. M. Phillips closed at Oglesby, Sunday night, with eleven baptisms and four restorations. Brother Phillips will begin at Rains Avenue, this city, Wednesday night.

J. A. Wilson, of Sharon, Tenn., sends seven yearly renewals to the Gospel Advocate. We hope some one in each congregation will remind the brethren when the year expires.

W. A. Foster, of Hornbeak, Tenn., sends us two new yearly subscribers to the Gospel Advocate. Any home is inestimably benefited by having the Advocate come into it every week.

Charles F. Hardin, Ontario, Cal., October 12: "Yesterday was our best day here thus far. Largest hearing, with eight added to the church—three by statement and five by baptism."

G. H. Hunt, Hardin, Ky., October 5: "L. N. Moody closed a meeting for the Union Hill Church on Sunday, at the water, with nine confessions. His next meeting will be at Lynn, Ark."

W. M. Gammill, Carrollton, Miss., October 15: "The debate between Bradley and Jackson will be at Old Union, in Carroll County, Miss., October 26. The church is nine miles north of Carrollton."

J. D. Boyd, Nashville, Tenn., October 12: "One confession at Twenty-second Avenue, North, this city, on Lord's-day morning. The person who made the confession came from the Methodist Church."

The forces of evil are exceedingly busy in the world. The Gospel Advocate's ability to participate in the struggle is measured by the extent to which it is read. If every reader would send us only one new subscriber, it would immediately double our circulation. We appeal to every reader to assist us in this great work.

A. H. Smith, Dancy, Miss., October 1: "I preached twice last Lord's day at Shady Grove, in Choctaw County, and baptized two. The Lord willing, I will preach there again on the fourth Lord's day in October."

I. A. Douthitt, Hohenwald, Tenn., October 15: "I am at Hohenwald in a good meeting. It rains, but they come in big crowds. Twelve confessions to date. My next meeting is at Bethel Church, near Mayfield, Ky."

C. M. Pullias is in a fine meeting with the Joseph Avenue congregation, this city. Services every night this week at a quarter to eight o'clock, and all are cordially invited. Take First Street car and get off at Scott Street.

C. H. Black, Menard, Texas, October 12: "I preached here on Sunday and at night. I am just home from a trip to Breckenridge, Ranger, Thurber, and Swenson. I found good interest and was greatly encouraged."

T. C. King, Lawrenceburg, Tenn., October 12: "Our meeting at New Providence, in Giles County, Tenn., closed on October 9, with seven baptized and two restored. I am now at Mount Carmel, Ala., with a good beginning."

The Gospel Advocate is receiving many new subscribers. Those who are so ably assisting us in putting the Advocate into so many new homes are our coworkers in the efforts we are making to build up and extend the cause of Christ.

Joe Trotter preached at the Sixth Avenue church of Christ, this city, Sunday, October 11. There were two confessions. John Clifford preached last Lord's day. He is to conduct a series of Bible studies every Wednesday evening, beginning at half past seven o'clock.

F. W. Smith closed a splendid meeting at Franklin, Tenn., last Lord's day. Brother Smith delivered a most able and interesting series of sermons, and the church was greatly strengthened and benefited. Splendid audiences attended the services throughout the meetings.

R. A. Craig, Shelbyville, Ky., October 9: "Our meeting at Lynnville, Ky., closed at the water with three baptisms. The work at Shelbyville is moving along with good interest. We want to begin in Frankfort as soon as arrangements can be made. I go next to the Forks of Elkhorn, and from there to Mount Zion."

J. Clifford Murphy, Blevins, Ark., October 16: "We are now in our second meeting in this State, and by the time this is published I will be in my third meeting, which will be at McGehee. This is a mission point. We will try to help the few there preach the truth to that town. Brethren, remember us in your prayers."

W. H. Neill, Huntsville, Ala., October 17: "L. F. Browning closed a brush-arbor meeting with the congregation which meets at W. E. Jackson's, near Fairview, with two baptized and one restored. I preach for this congregation on the fourth Lord's day in each month. May the Lord prosper the work of the Gospel Advocate."

William Freeland, Paris, Tenn., October 12: "I expect to make headquarters this winter in Pensacola, Fla., and would like very much to get in line with brethren of the church of Christ in Florida and destitute places where the gospel should be proclaimed. Any one interested may address me at Pensacola, Fla., General Delivery, for the present."

M. L. Strong, Valdosta, Ga., October 2: "Brethren who wish to come South to a good climate where they can get good homes near the line of Florida, where it is as healthful as anywhere in the United States and where the climate is fine, will do well to correspond with me, as I may be in position to help them find a good home or farm at reasonable figures."

C. E. Wooldridge closed at Oakwood, Tenn., last Lord's-day night, after continuing eleven days. It rained almost every day, but there were splendid audiences and interest throughout. Brother Wooldridge preached on Monday and Tuesday nights at Albany, Ala.; preached last night and is to preach to-night at Anniston, Ala.; and is to begin a meeting at Gorgas, Ala., to-morrow night.

Price Billingsley is in the third week of a very fine meeting with the Charlotte Avenue congregation, of this city. Brother Billingsley is doing some splendid preaching, and the congregation is being greatly strengthened and built up. As we go to press, forty have been baptized and about ten identified with the congregation otherwise. There will be services every day this week at 10:30 A.M. and 7:30 P.M. One of our Nashville preachers says that Brother Billingsley is doing some of the best work of his life.

T. W. Phillips, Jr., San Antonio, Texas, will conduct a number of mission meetings this fall and winter.

John G. Reese, of David Lipscomb College, preached for the Lischey Avenue congregation, this city, last Lord's day.

Charles L. Speir, Greenville, Texas, October 15: "I have just returned from Locust Grove, Okla., where I preached a few days."

A. G. Freed preached at Thompson Station, Tenn., last Lord's day. Brother Freed will preach at Readyville, Tenn., next Lord's day.

Married, at the Lindsley Avenue meetinghouse, Saturday, October 17, Robert Morris McIlquhan Herbert and Cora Swift, James A. Allen officiating.

Married, October 9, 1925, at the Fourteenth Street church of Christ, Washington, D. C., Paschal Barnes and Miss Maggiebelle Gaither, T. B. Larimore officiating.

Thomas D. Rose, Houston, Texas, October 13: "My address has been changed from Box 84, Central Park Station, to 6804 Sherman Avenue, Central Park Station, Houston, Texas."

Married, at the home of Mrs. G. W. Winters, 800 Russell Street, Nashville, Tenn., Wednesday, October 14, Samuel G. Marshall, Jr., and Mary Elizabeth March, James A. Allen officiating.

John R. Burtis, Wayne Parton, Ottie E. Parton, and T. M. Kellet, elders and deacons of the church of Christ at Madisonville, Texas, wish to unreservedly commend W. P. Skaggs as a faithful and able preacher.

A. H. Smith, Dancy, Miss., October 15: "I baptized a young lady last Lord's day at Quiver Chapel, near Ruleville, Miss. That church is able to do a great work, and there is a great work needing to be done in that locality."

F. L. Cox, Fort Worth, Texas, October 12: "Please announce that on Sunday, November 8, beginning at 5 P.M., the Glenwood church of Christ, this city, will give a program over the WBAP Fort Worth Star-Telegram Broadcasting Station. Singing and preaching will feature the program."

Lindsley Avenue Church (formerly South College Street Church), Nashville, Tenn., from which numerous other congregations in Nashville were started, will have a homecoming on the first Lord's day in November. All in other congregations who were formerly members of this congregation are invited to attend.

Ira Lee Sanders, Hart, Texas: "The mission meeting at Binger, Okla., resulted in eight additions, and I left them with a congregation numbering thirteen. I am now in a mission meeting at Hart, supported by the church at Wellington. The meeting will close this week, and I shall then take up the work at Wellington again."

The attendance at the Twelfth Avenue Church, this city, last Lord's day, was the largest for some time. Nearly every seat in the large auditorium was filled. H. S. Lipscomb did the preaching both morning and evening. The Bible-study attendance was four hundred and fifty. T. Q. Martin will hold the spring meeting for this church.

James J. Reynolds, Woodlawn, Tenn., October 15: "I recently made a short visit to Indianapolis and preached once in the protracted meeting at South Side. With the help of Emmett G. Creacy, the East Side and South Side churches are doing good work. I am now in a meeting at Dry Creek Schoolhouse, near Linton, Ky., with good crowds."

J. W. Brents, Henderson, Tenn., October 16: "I had a very fine meeting at Bridgeport, Ala. There were six additions, besides untold good done in other ways. Many excellent people are numbered with this congregation. Charles Holder and J. Wilford Beck encouraged me by their prayers and presence a number of times. A visit in beautiful Sequatchie Valley was very enjoyable to me. I am in a fine meeting at present in Paragould, Ark. Large crowds."

E. Gaston Collins, Meaford, Ontario, Canada, October 15: "We are having good interest and attendance. Preaching at four other places besides Meaford each month. At that, I am here two Sunday mornings and every Sunday night in the month. We are having an interesting vocal-music class each Tuesday night; prayer meeting and children's class, Thursday night; boys' class, Friday night. Next Sunday we are to have an all-day meeting, with basket dinner in the basement. I am still desirous of names and addresses of Christians in Grand Rapids, Mich."

Brother and Sister George Benson, Hongkong, China, September 21: "The present confusion in South China is so serious that the American Consul will not permit us to go inland at present. Therefore, we will remain in Hongkong and begin a vigorous study of the Chinese language. Address all mail in care of A. M. Grant, Box 541, Hongkong, China."

J. F. Buffington, Crandall, Miss., October 15: "On last Lord's day I was at Carrell Schoolhouse, in Choctaw County, Ala. There were four baptisms. This is the place where I held a meeting in August. One was added at that meeting and one has moved in, so there are six loyal members there now. I go next Lord's day to Coffeeville, Ala., for a few services."

Brother and Sister J. W. Shepherd expect, if the Lord wills, to return to Nashville in the near future to make their home. Sister Shepherd arrived last week to make some necessary arrangements, but Brother Shepherd is compelled to continue his work in Richmond for some time. Brother Shepherd is well known by Nashville and Tennessee churches, and they will be exceedingly glad to have him in their midst again.

J. H. Hines, Montgomery, Ala., October 14: "Since our last report ten have been added to the Highland Park congregation—eight by statement and two by baptism. Have just closed my fifth year with this splendid congregation. During the five years two hundred and forty-seven have been added to the congregation and four hundred and one have been added in the field, making a total of six hundred and forty-eight added."

J. L. Hines, Mount Juliet, Tenn., October 17: "I closed a two-weeks' meeting at Mount Juliet on September 24, resulting in about eighteen sermons being preached to the church. On October 2 I concluded a meeting with the Sulphur College Church, near Hartsville; no additions. On October 13 I closed at Joyner's Chapel, near Lafayette, Ky., with four baptized, one of which was from the Baptists. I am to preach at Macon, Ga., Sunday, October 18, and will begin a meeting at Wysox, Ky., October 25, which will close my work for the year."

J. H. McBroom, Atlanta, Ga., October 15: "The South Pryor Street church of Christ is in splendid condition. It has had many things to overcome, but is now one of our best congregations. In the last eighteen months we have spent over five hundred dollars on our building, held three meetings alone and helped in others, and have given liberally to the needy and to missions. We have had eighty-five additions to the congregation, with several subtractions on account of the Florida boom. We have had four baptisms, two restorations, and two by statement in the last three weeks."

S. L. Dowling, Valdosta, Ga., October 7: "S. W. Colson, of St. Petersburg, Fla., preached for the Welcome Hill congregation, in Brooks County, Ga., in August, eleven days, with three baptized, one restored, and the church greatly strengthened. On the first Lord's day in September he began a meeting at Black's Schoolhouse, in Lowndes County, Ga., and continued it eleven days, with four baptized and splendid interest throughout the meeting. Then he began a meeting at Pine Grove, in Lowndes County, preaching eight days, with increasing interest to the last and with three baptized. Brother Colson preaches the word meekly and humbly, but fearlessly, not shunning to declare 'the whole counsel of God.' He also loves and works for the Gospel Advocate, thinking, as I do, that it is by far the best paper published by any of the brotherhood, and he secured seven subscribers to it while at Pine Grove. Brother Colson is a preacher that will do good wherever he may go."

E. A. Elam spent a few days of last week with friends in Chattanooga, Tenn. He preached on Wednesday evening for the St. Elmo congregation and on Thursday evening attended the meeting being conducted by D. H. Friend with the Central congregation. John C. Graham preaches for the St. Elmo congregation, and, as Brother Elam reports, is doing a good work and is much beloved by the church. Brother Elam enjoyed a most pleasant visit with him and family. He stands firmly fixed on the firm foundation of the truth of God. E. H. Hoover is the preacher for the Central congregation, and is likewise much in favor with his congregation. Brother Elam also reports a most pleasant visit to Brother Hoover and his good wife, and also with Brother Friend. Brother Friend's meeting was well attended, and he preached a good sermon on "Naaman the Leper." The members of each one of these congregations, as Brother Elam states, are moving along in peace and harmony in their respective work.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

TERMS OF SUBSCRIPTION

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EDITORIAL

A STATEMENT OF THE GOSPEL ADVOCATE.

Reports from different quarters of the country concerning the conduct of different preachers come into our office. Some of these reports are of immoral conduct and others are of conduct of questionable propriety. It is expected that these reports shall govern the course the paper is to pursue in regard to these preachers. If these reports are true, the ones concerning whom they are made have disqualified themselves as preachers or teachers of the gospel. These preachers should repent of their sins and bring forth fruit worthy of repentance before trying further to teach others. This every one knows the Bible teaches. If these reports are not true, then they are slanderous, and those who circulate them are guilty of slander; and he who utters a slander, the Lord says, "is a fool." A slanderer is classed with liars, thieves, fornicators, etc. No one should give utterance to any report of any improper conduct in any person until that one knows it to be true and can sustain it.

Hence, the Gospel Advocate states that it is not an ecclesiastical court to receive charges against preachers and others and to decide on their guilt or innocence. If these reports are slanders, those who circulate them should repent of their sins and do all in their power to repair the injury they have done others. If the slanders have been made in public print, the correction of them should be made in public print also and circulated at as much expense and as widely as they have been made. This is a very serious matter and should receive far more attention than is given to it. Therefore, the Advocate justly and in the spirit of Christ declines to act on such reports until it is satisfied by proper proof that they are true. Furthermore, the Advocate declines to act as an ecclesiastical court to decide the truth or falsity of such charges. *This is the province of the church.* Where a preacher, for instance, has been charged with improper conduct, the church where he is preaching should investigate the charge and decide whether or not, in the face of all evidence, it is true or false, and act accordingly. If the preacher is in a meeting with any church, it is the duty of that church to examine the charge made there, and without prejudice or partiality, for the sake of truth and the glory of Christ, should decide the matter as to the truth or falsity of the charge. If false, the church should vindicate the preacher and exonorate him to the extent that the charge has been circulated, and also condemn the ones who started such report; but if the report is true, then the preacher should be dealt with accordingly, and the truth of the charge should be reported to the elders and the congregation at the preacher's home, and they should deal with him according to the will of God, and not according to the preferences and prejudices of friends and relations of the one whose conduct is in question. In patience and forbearance, but in justice and with impartiality, all accused of wrongdoing, or found guilty, should be dealt with. Without this, the will of God cannot be done. No congregation which deals in political tricks or attempts to whitewash a wrongdoer can be the church of Christ.

Hence, the Advocate says, this is the course churches should pursue in such cases; and when this scriptural course has been pursued and the congregations concerned in such cases have reached the conclusions according to the will of God, it is willing and ready to publish this conclusion. This it will do when it is convinced that the cause of Christ demands it. But it cannot take sides for or against any one in any charge until the church pursues this scriptural course and makes a scriptural decision. In that case, every other congregation should act accordingly.

Should a report of the work of some unworthy person appear in the paper, that should not be construed as an indorsement of that person by the paper. The paper indorses nothing wrong and no wrongdoer. It makes mistakes; but it is set for the maintenance of the truth and against all that is wrong.

The Advocate also states that where factions arise in a congregation it cannot be expected to take sides as a factionist with either party. Its desire, great effort, and earnest prayer is to teach the whole truth in the fear of God, in the unity and peace which are in Christ, and, hence, to oppose all error and all sins as this is done by the word of God.

E. A. ELAM.
F. W. SMITH.
F. B. SRYGLEY.
J. A. ALLEN.

QUESTIONS ANSWERED.

BY F. W. SMITH.

The following questions have been presented for an answer through the Gospel Advocate:

Brother Smith: Please answer these questions for me in the Gospel Advocate: Will this earth be blotted out, or will it be purified and made better for the home of the righteous? Will the holy city, the new Jerusalem, come down and rest upon this earth? X.

Of course, there is nothing practical in these questions; and if I should miss the correct answer a mile, none will be made the worse off either for time or eternity. All that I know regarding the future of this earth is what I read in the Bible.

The Master said: "Blessed are the meek: for they shall inherit the earth." (Matt. 5: 5.) Whether this has reference to the "earth" in its present form or to some future state of this same earth, *I do not know.*

The apostle Peter wrote: "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dis-

solved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3: 10.)

If such language as the foregoing were used to describe the destruction of a dwelling in which one lived, we would understand that the house was reduced to vapor, smoke, and ashes, or to the constituent elements of which it was composed. Adam Clarke, the learned commentator, makes the following *guess* on the passage: "They will all be *separated*, all *decomposed*, but none of them *destroyed*. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the *composition of a new system;* and, therefore, the apostle says (verse 13), *we look for a new heaven and a new earth:* the others being *decomposed*, a new system is to be formed out of their materials." That is Mr. Clarke's *guess;* and if any one wishes to believe his "guess," I hardly think he will be lost. As for myself, I have no "guess" to offer on the subject and simply say, *I do not know.*

But some one may be disposed to ask: "What do you know relative to the things about which Peter is here writing?" The answer is easy, for I *know* this: "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?"

Instead of wasting time in *speculating* about the future state or condition of this earth, if, indeed, it will have any existence at all, we should see to "*what manner of persons ought ye to be in all holy living and godliness.*" It will take *all the time* God has given to us in this world to fit ourselves, by his grace, for whatever abode he has in reservation for us. Why, then, waste time on unprofitable and speculative questions?

If a preacher were to announce two subjects on which he would discourse—viz., how to live soberly, righteously, and godly in this present world, and what will become of this earth—he would have ten members of the church to hear the latter subject to one that would hear the former.

There is an element of curiosity, or a desire to hear something new and extraordinary, in most of Adam's race. The spirit of the Athenians, who "spent their time in nothing else, but either to tell or to hear some new thing," is characteristic of many church members, including not a few preachers.

With all the teaching in the Bible on the subject of how to become a Christian and how to live the Christian life, in reason's name, why will men spend their time in preaching about things that in no way at all affect the salvation of the soul?

The second question, "Will the holy city, the new Jerusalem, come down and rest upon this earth?" is in the same class with the first—that is, subject to *guesswork* and fanciful speculation. The passage is this: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." (Rev. 21: 2.)

Is "the holy city, new Jerusalem," to be understood in a *literal* sense? I once heard a very able preacher discourse from this passage, and he actually *literalized* the passage and had the "holy city" as the capital of the new earth, into which the glorified saints would enter. I felt then, and do now, that he was at sea, beating the air.

Another *guess* from Mr. Clarke is as follows: "*New Jerusalem*—This doubtless means the Christian church in a state of great prosperity and purity; but some think eternal blessedness is intended." He then cites us to his comment on Gal. 4: 24-27, where the apostle says: "But Jerusalem which is above is free, which is the mother of us all." This, Mr. Clarke says, "signifies the church of Christ, the metropolis of Christianity, or rather the *state* of *liberty* into which all true believers are brought." It *may* be so, but again I am compelled to say, *I do not know*, and neither do I have the slightest idea that I will ever know in this life.

LET THE WOMEN KEEP SILENT IN THE CHURCHES.

BY F. B. SRYGLEY.

I am in receipt of a letter from the West where I did some preaching last summer, from which I quote the following:

We had forty-seven present last Sunday, and have had more than forty several times. We round up a new one once in a while. We had one new one recently whom we did not care for very much. He insisted that we adhere strictly to Paul's admonition that "women keep silent in the churches," using the word "silent" in its strictest sense, and that the church was everything that pertains to church work. Useless to say that he was much offended because we did not do to suit him and his wife, and said that he could not worship with us, but would have to get a few together and start a congregation of his own. Unfortunately, he went to the homes of some of the members, and one of the brethren is inclined to follow him in his belief.

It is encouraging, no doubt, to these faithful ones to have forty-seven present at the weekly meeting. It is good, also, to "round up a new one once in a while;" but it is so often the case in the West when one thinks he has found a brother that will be of help in building up the true worship, he has only found a hobby rider that will only give trouble. The brethren there and everywhere should adhere strictly to Paul's admonition that "women keep silent in the churches;" but there is a vast difference between adhering to Paul's admonition and adhering to some brother's interpretation of Paul's admonition.

The brother must be wrong in saying that "the church is everything that pertains to church work." In one sense a Christian woman is in the church all the time, if she is a Christian all the time, for the church is composed of all Christians. All Christians are members of the church, and are, therefore, in that sense, in the church all the time. Therefore, if a Christian woman must keep silent in the church, and there is no limitation to the silence she must keep, she would have to be silent all the time. Everything a Christian woman does that meets God's approval, she should do it as a Christian; and that which she cannot do as a Christian, she should not do at all. But if she is a Christian, she is in the church, and therefore all that she does is done in the church. All the work she does is done as a Christian in the church, and it is all "church work" in that sense. Teaching children is a Christian duty for all Christian mothers, and this is also church work in a very important sense, and yet I am certain that no woman can succeed in training a large family in absolute silence. Many of us, no doubt, can remember that our mothers sometimes spoke in training their children, and frequently they spoke words "with the bark on them." The passage under review reads in the Revision: "As in all the churches of the saints, let your women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. 14: 33-35.) In this passage the question of speaking in tongues in the public assembly was the question under consideration; but, admitting that it was written to regulate churches of the present day, one could hardly afford to say that the silence enjoined must be absolute silence, for this would forbid Christian women to sing; and if all the women were stopped in some of our meetings, there would hardly be brethren enough present to sing bass. I have never heard of one of these hobby riders wanting to stop the women from singing. They are only wanting to break up what they call the "Sunday school," or destroy the systematic study of the Bible on Lord's-day morning. Though the brethren do this teaching on Sunday morning before the hour set for the whole church to come together to worship, and though these hobby riders are not required to attend

and teach with them or be taught, yet they will not even meet with them and worship because they cannot have their way and destroy the work of teaching the Bible on Sunday morning. To adhere to these hobby riders is not adhering to Paul's admonition.

Of course this man and his wife would be "much offended" because they cannot have their own way. These faithful brethren can do nothing but let them go their way and start whatever they want to start. It would be well if all the churches were free from all such hobby riders, because they will not be satisfied till they have their own way in everything. We are under the command of Jesus to teach, and no man should be allowed to make laws where God has made none and declare we shall teach only in the way he approves. It would be a blessing if all the churches that are doing a good work in teaching the Bible in the best way they can on Sunday morning would also allow all preachers who make an effort to destroy this work to pass on. It is a pity to bring a man into the congregation and pay him to legislate for God's people and destroy the best work they have. Let them pass on and get their support from churches that are making no effort to teach the word of God in classes as other books are taught. If our schools were under the direction of such men, our children would never get through the high school. The Bible is the best book in the world, and it deserves the best teaching that Christian people can command.

In another letter this same brother writes:

It seems that we no more than get rid of one hobby-man in our congregation than two or three take his place. We have some with us now, who want us to abandon the Sunday-morning Bible school, claiming that to be work of the church, wherein we have women teachers and division into classes, both of which are unscriptural. I fail to see where the Bible study, even though we may have a prayer and two or three songs, is a part of the assembly and an institution doing the work of the church.

We do not divide people into classes when we teach the Bible, but recognize the division that already exists. In teaching anything, such a division should be recognized. We did not make one seventy years old and another seven; this was already done, and we recognize the fact and arrange our classes accordingly.

I think the brother is correct in saying that this work of teaching is not a part of the Lord's-day worship, which usually follows it. It is not necessary to have any institution separate from the church in which to teach the Bible on Sunday morning any more than it is to hold a protracted meeting.

It is unfortunate that these brethren should keep up trouble over these things, when there are so many people in their city who have never heard the gospel preached and who have had no opportunity to learn the Bible in their homes. All these brethren can do is to try to teach these "hobby riders" better, but go right on with the work of teaching the Bible. This is a duty we cannot afford to give up. Let the good work go on.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

FUNERAL PREACHING.

Alexander III., known as Alexander the Great, was born three hundred and fifty-six years, and died three hundred and twenty-three years, before the beginning of the Christian era, hence about twenty-two hundred and eighty-one and twenty-two hundred and forty-eight years ago, respectively, according to the Encyclopedia Britannica, believed to be the best authority available on that subject. In an ancient Latin book, but not as ancient as some Greek books that glorify Alexander, I read as follows: "Alexander, his horse, Bucephalos, being dead, conducted funeral rites, and built around his tomb a city called 'Bucephalos.'"

Julius Cæsar, who was, in some respects, to the Romans what Alexander was to the Greeks, died, according to the Britannica, forty-four years before the beginning of the Christian era. When he was mobbed and murdered, Mark Anthony delivered a eulogistic discourse, or harangue, over his dead body, by which he wrecked the Roman republic, and thus prepared the way for the Roman empire.

In the sanguinary sixties, Bob McKelvey, an erstwhile Methodist preacher, but then a Confederate cavalryman "going all the gaits," lost his war horse in battle. Having buried his body decently, as he believed duty demanded, he announced that, at a definitely designated time and place, he would preach the horse's funeral—would deliver an oration in memory of the horse. Those who knew Bob knew that memorial discourse would be well worth hearing, hence they prepared a platform on which the orator was to stand. Five thousand soldiers stood in silent, respectful admiration while Bob eloquently told of the loyalty, beauty, and bravery of his beloved horse. He took for his text part of the thirteenth verse of the fourteenth chapter of Revelation: "Blessed are the dead which die in the Lord." Having announced his text, he said: "I am going to take with this text a liberty common among preachers. I am going to change it just enough to make it suit the occasion. Thus revised, my text is: 'Blessed are the dead that die in the war.'" The sermon, based upon that text, was a classic. All his fellow soldiers who heard him were sorry when Bob said "Amen" and stepped from the platform.

Profane, praying, preaching Bob is gone, nearly all the gray-clad soldiers who heard him are gone, the Confederacy is gone, but the memory of those bygone days still lingers with the few who, soldiers then, are tottering on the verge of the tomb to-day.

A few years after "the war" a telegram called me to the funeral of a Brother Imes, near Corinth, Miss. It was a Masonic funeral. Returning from the funeral, I reached the leading mercantile establishment—Jewish, of course—in Corinth just as the proprietor, closing the door for the day, stepped out. Taking me cordially by the hand, he said, "Funeral preaching is a curse—funeral preaching is a curse," repeating the declaration with impressive emphasis. Then he added: "I don't know what you said at that man's funeral. I was not there. But I do know you said nothing but good about him, for there was nothing else to be said. But that is the way they preach about all of them. A few weeks ago a man who was of a fine family died here, and they took his body to the aristocratic church of the town—he didn't belong to any of them—for the funeral services. Of course they preached him to heaven. They always do that. The preacher said he died of some sort of liver trouble, when every man in the house knew the preacher knew he drank himself to death. Everybody knew that. Still that same preacher will preach from that same pulpit next Sunday, and people will be expected to believe he at least thinks he is trying to preach the truth." Then he repeated his text: "Funeral preaching is a curse."

Apropos to all this, I deem it my duty to testify that the longest, the loudest, and the most superlatively eulogistic funeral oration I have ever heard—and I have heard many—was delivered over the body of one of the worst men I have ever known. A somewhat prominent professional man whom I knew was white—externally. The mother of his half dozen children was black. He treated his children and their mother very unkindly. When he died, the editor of the one and only paper of the town said editorially: "We have never known a better man." Some men who read that editorial declaration considered it rather hard on them, knowing the editor knew them.

I believe even tombstones should either be silent or tell

the truth. Some one has said: "If it's the truth you're looking for, steer clear of obituary columns and tombstones." These things ought not so to be.

Moreover, there are exceptions. A godless old bachelor —they are not all godless, notwithstanding they may decline to do their whole duty—accumulated a fortune and died intestate. His nephews, having divided among themselves what he had accumulated, decided to meet the manifest demands of common decency by having a modest monument mark his grave. They informed the tombstone man of this decision, and left all the details to him, merely suggesting that the inscription on the stone should be strictly true. Accordingly, after the contract had been conscientiously complied with, the monument said to every passer-by:

Here lies old Twenty-per-cent.
The more he made, the less he spent.
The more he made, the more he craved.
If he's gone to heaven, we'll all be saved.

And many who saw it said, "That's the truth."

This world would be better and brighter far if even every man who claims to be a Christian so lived that, at the close of his career, the following cheerful, hopeful message might appropriately be chiseled upon the monument prepared to mark his final earthly resting place:

Beneath this verdant, grassy sod
Sleeps the dust of a man of God.
He blessed the world through which he passed,
Righteous and hopeful to the last.

INVENTIONS OF MEN BRING EVIL.

Man is evil. He is fleshly, mortal. "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6: 5; see Gen. 8: 21.) If a man is so evil and all the imaginations and thoughts of his heart are evil, and that continually, could he without God do good? "They are all gone aside; they are together become filthy; there is none that doeth good, no, not one." (Ps. 14: 3.) How can such evil and sinful beings bring forth good institutions or do that which will bring good to man? "A good tree cannot bring forth evil fruit." God cannot establish an institution that brings evil. An evil tree cannot bring forth good fruit.

Man, wicked and corrupt, with a continued tendency to evil, cannot bring forth or establish an institution that will bring good to man. "God made man upright; but they have sought out many inventions." (Eccles. 7: 29.) God created man innocent, upright, with capacity for understanding and following that which is good, yet, in his evil surroundings, prone to follow that which is evil. Man's only hope of attaining to God is by hearkening to and following the directions of God. To rely on and follow the directions of God, to walk in his institutions, is to walk in the light of God's wisdom. To do what God commands us to do, and work in and through his appointments, is to have God to work in and through us "to will and to work, for his good pleasure." (Phil. 2: 13.) This is to do the works of God and is to seek good in accordance with the good pleasure of God. When man turns from the appointments of God and relies on his own wisdom and inventions, his own institutions, he rejects the wisdom of God and walks by his own wisdom; he is relying on his own works, not on the works of God, to bring good to himself and the world. Man cannot serve in both institutions nor the two masters. He will "hate the one, and love the other;" he will "hold to one, and despise the other." (Matt. 6: 24.) He cannot dovetail or graft the one into the other.—D. Lipscomb.

There would be less backbiting if we looked at people as we look at a picture in the best light.—Exchange.

MAKING TOO MUCH OF DIFFERENCES. No. 5.

BY E. A. ELAM.

We read in some religious papers that Dr. T. W. Brents and Brother J. A. Harding preached sometimes on "the millennium," as some good men do now, Brother A. G. Freed, for instance; that Dr. Brents wrote a sermon on the subject; that Brethren Lipscomb, Brents, J. M. Barnes, Harding, and others differed on laying on of hands as an ordaining ceremony; and that Brother McGarvey wrote something concerning the future of the Jews, and that Brother Larimore has preached and written something on the same subject. But it is very encouraging and significant that these good men did not magnify their differences on these subjects into strife or press them upon congregations until factions were formed and separations occurred. That devout Christian and brilliant scholar, Moses E. Lard, taught some things on "the millennium." Of his position on the subject, Dr. Brents, in "Gospel Sermons," page 325, says:

We have read much of what has been written on the subject, and Brother M. E. Lard is the only man, whose writings have fallen under our notice, who seemed to have a tangible theory as to *what the millennium really will be.* On this point we believe his theory is correct, but we shall write as though he had not written.

Dr. Brents calls what he and Moses E. Lard wrote on this subject, and what all others have written on it, *a theory.* Not only so, but, he says, while he had "*read much*" of what others have written on the subject, it is *all theory,* containing nothing tangible.

He says also:

There is surely something taught in the Bible on the subject, and it can do no harm to study it. While it is vastly interesting, it is not so important as that one's salvation depends upon a knowledge of it. A mistake concerning it, therefore, would be entirely harmless. Hence, we do not see cause for alarm, even were we to indulge a little speculation about it, so long as we make no effort to force our speculation on any one else.

Certainly there is no harm in studying what the Bible teaches on "the millennium;" not only so, but we cannot obey God fully without doing so. But what does the Bible teach on this subject? If on this subject, as on all others, we "hold the pattern of sound words," speak "as it were oracles of God," and add nothing to and take nothing from the word of God, no harm, but much good, will be done. It is the *speculations* or *theories* of men on this and on other subjects which do the harm. Certainly the Lord is competent to say all he wishes us to know on this subject. Read and teach that and stop.

Let us note particularly that Dr. Brents says there is no "cause for alarm" in indulging "*a little speculation,*" "*so long as we make no effort to force our speculation on any one else.*" All who refer to Dr. Brents' preaching and writing on the subject should relate that he spoke of it as *speculation, essential to no one's salvation;* that he should be indulged in "*a little speculation*" (not so much); and that he should "*make no effort*" to force his "*speculation*" on any one else. There are two points in this: (1) he should make no effort to force his speculation on any one else; (2) in this case he should not be disfellowshiped.

Brethren Lipscomb and F. B. Srygley and I heard Dr. Brents preach one evening to a very large audience on the same subject. Not one of us accepted all he said, but all went on as usual in Christian fellowship, allowing him to hold to his *theory* or *opinion* in regard to it, since he himself declared at the beginning of his sermon that believing or disbelieving what he should preach affected no one's salvation. At the beginning of his sermon he announced that he purposed to preach on a subject, and, so far as salvation is concerned, it mattered not whether his hearers believed one word he said. Brother Srygley and I have spoken of this several times since. We thought

then and still think he should have preached to that large audience of saints and sinners something which must be believed and practiced in order to salvation. He had preached a very clear and powerful sermon in the morning on Acts 2: 37, 38, including much of Peter's sermon on the day of Pentecost, and a larger audience had returned in the evening to hear him again. It seemed a waste of time—his time and the time of his audience—to devote more than an hour to something not necessary to salvation. Some in the audience might have learned the right way of the Lord had he preached on that.

I relate this in justice to Dr. Brents, and especially that those who are making so much of the fact that he preached a few times on "the millennium" and wrote a sermon on the subject may learn what he said about believing or not believing what he preached; and that while he had read much of what others had written on the subject, it is all *theory*, containing nothing tangible, and that Lard only seemed to him to hold a tangible *theory*.

While Dr. Brents spoke only occasionally and wrote only one sermon on "the millennium," I have never seen stated the fact by those who refer to his having done so that he said it matters not whether any one believes or disbelieves what he said, that he considered what he had read of what others taught on the subject as *intangible speculation*, and that Moses E. Lard only presented a tangible *theory*. This should be related by every one who uses Dr. Brents as an example of preaching on the subject. It is injustice both to him and to the truth not to state this.

All agree with Dr. Brents that no one's salvation depends upon believing the various and conflicting theories, or *any one of them*, on "the millennium," or on other speculative subjects, which good preachers hold and teach. As a rule, no two, who really think for themselves, teach alike on the subject, or on any other speculative subject. Only the word of God is true.

Brethren Brents and Harding were satisfied with stating their opinions on "the millennium" and with letting it go at that, while they devoted their time and energy to teaching "*the way of salvation*" and to building up the church in the most holy faith of the gospel. It would be most instructive and helpful and pleasing to God for all preachers, elders, and other teachers to study and faithfully teach all the New Testament says against misrepresentation of others, dishonesty of every kind, and the common and *everyday sins* of thousands of *church members;* against strife, bitterness, and unholy divisions; on forbearance, meekness, lowliness of mind, forgiveness, and endeavoring to keep the unity of the Spirit in the bond of peace; on speaking the same thing, being of the same mind and judgment, and being of one heart and soul, *doing nothing* through faction or vainglory; on common honesty, truthfulness ("putting away falsehood," and every Christian, speaking "truth each one with his neighbor: for we are members one of another"—Eph. 4: 25), integrity, uprightness, home duties and home life (I weep over the general neglect of these daily home duties), keeping unspotted from the world, helping the poor in every way and as fully as the Bible directs, escaping from the corruption that is in the world by lust, becoming partakers of the divine nature, cultivating and manifesting the Christian virtues and graces, purity of heart, holiness of life, and "all things that pertain unto life and godliness." How much better would this be than so much criticism, faultfinding, contention, and strife! If this were faithfully done, what great and rapid progress the church would make and how much nearer heaven all would be! But it is next to impossible to make some see that strife, a partisan spirit, and unrighteous divisions are condemned by the word of God, especially when they themselves have in any way caused such; or it is next to impossible to make them see that what they have done has been the cause of such.

Strife, parties, and divisions over speculative questions—not matters of faith and practice, or matters admittedly not essential to the salvation of sinners from their "old sins" or of babes and full-grown men in Christ in heaven—should be avoided *now* as much so and as earnestly as they were by the good men mentioned above. They are as *shameful* and *sinful* and as much condemned by the Lord now as they were in the New Testament times. The differences of these good men, who worked together in Christian fellowship, should not be magnified by *lesser lights* and *smaller souls* into occasions of factions and separations, but all time and attention should be given to the study and practice of the plain and tangible teaching of the word of God. More especially, the fact that some good and wise men held to different theories on such questions as "the millennium," etc., should not be used by men of *less wisdom* and *love* as justification for pressing such differences of opinion, either for or against, upon congregations unto strife and division.

I could mention one good man, who lived a pure and godly life, who crippled his influence as a preacher by making somewhat of a hobby of laying on of hands. Yet, I am glad to say he had sufficient love and wisdom not to attempt or even to dream of causing factions over the subject. This he would never have attempted. We cherish his memory.

Brother Lipscomb, in order to more thoroughly investigate the subject, invited Brother J. M. Barnes to preach to the students of David Lipscomb College (then the Nashville Bible School) on the laying on of hands as an ordaining ceremony. For the same reason he invited Brother G. G. Taylor to lecture to the school on Christians' relationship to civil government, when he knew Brother Taylor's position on this subject was different from his own. These wise, good, and godly men could investigate a subject on which they differed without bitterness and the use of harsh language and abusive epithets and in the forbearing and Christian spirit. This should be done now, and in forbearance all should endeavor and pray to speak the same thing, to be of the same mind and judgment, and to be of the same heart and soul. How many of us writers and teachers are striving now to be thus one?

When a brother undertakes to state the teaching of Brethren Fanning, Brents, Lipscomb, or any other brother, on any given subject, he should be sure he understands the teaching he undertakes to give. He might misrepresent some one. Some writers and speakers of to-day seem not to be careful to properly represent others. Some seem not to know just what the brethren named above taught on certain questions. It is stated by one that "Tolbert Fanning, for another example, contended that the church has no elders now, but they ceased to be with the spiritual gifts." No, not at all. He taught that brethren *grow* into the qualifications and work of elders and *should do the work*, but that they cannot be *made by election* or by "*ordination*;" and that by "elections" or "ordination" an impure man cannot be changed into a pure one, an unholy one into a holy one, a covetous one into a liberal and honest one, etc. Into these Christian virtues, graces, and duties one *grows*, and so should use them. Let us be careful and just to properly represent others.

They say that man is mighty,
He governs land and sea;
That he wields a mighty scepter,
O'er lesser powers that be.
But a mightier power and stronger,
Man from this throne has hurled;
For the hand that rocks the cradle
Is the hand that rules the world.

—W. R. Wallace.

QUERY DEPARTMENT

BY H. LEO BOLES

I see in the Gospel Advocate of August 6 your answer to a question on a case of adultery, given from J. H. Crabtree, of Texas. He wanted to know if the man or his first wife was in adultery. You say you think not. I want to know whether or not, when he put his wife away and married another woman, if she became his flesh; and if she became his flesh, can a man be the flesh of two women at the same time? If fornication separates the flesh, does not an adulterous marriage separate flesh just the same?—O. S. Moss, Gainesboro, Tenn.

That the reader may understand clearly the question and answer that Brother Moss refers to, I quote the question and its answer as published in the Advocate of August 6. It is as follows:

"We have in the church of Christ at Huckabay, Texas, a man and his wife who have been members for several years. They have several children, some of them married. The man left his wife without the one scriptural cause, secured a divorce, and married another woman. He lived with her for six or eight months, secured a divorce from her, and married again his first wife. Are either or both of them now living in adultery? What is the duty of the church toward them? Please give any light that you may be able to give, through the Gospel Advocate.—J. H. CRABTREE."

There are two questions suggested here by the querist. (1) Are either or both of them now living in adultery? (2) What is the duty of the church toward them?

I do not think that either party as described above is now living in adultery. Of course, the husband, while separated from his lawful wife and living with the other woman, was living in adultery. But since he has left her and gone back to his legal and scriptural wife, he cannot be said to be living in adultery. He has quit his sin and should be penitent of it. If, indeed, he is penitent or has repented of it and asked God to forgive him, he has been forgiven, and, hence, is not guilty of the sin of adultery.

What is the duty of the church toward them? It is the duty of the church, if God has forgiven him, to forgive him. This will include helping and encouraging him in living the Christian life. It is the duty of the church, so far as it may be able, to strengthen him in the Christian life and shield him from temptations of like nature. It is the duty of the church, so far as it may be able, to forget and remove the shame of the sin of which he has been guilty. It is the duty of the church to commend him and his good wife in the course that they are now pursuing. They stand in need, as never before, of the help and encouragement of the church. So often brethren and sisters make mistakes in not encouraging those who are trying to live right. Many have been driven into deeper sin because those who claim to be spiritual have not come to the rescue of those who had fallen. The strongest test of one's spiritual life is shown just at this point.

When the man "put his wife away and married another woman," he married the other woman only in a legal sense, not in a scriptural sense. He committed the sin of adultery. The second woman did not "become his flesh" in the sense that his scriptural wife had "become his flesh." No, a man cannot "be the flesh of two women at the same time" in the scriptural sense of husband and wife becoming one flesh. The scriptural meaning of husband and wife "becoming one flesh," or "bone of my bones, and flesh of my flesh," is to become or be scripturally married. All who are scripturally married become "one flesh," and those who are not scripturally married do not become "one flesh."

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As an excuse for the use of the instrument in the worship, the transgressive brethren give us these scriptures: Rom. 4: 15; 5: 13; also 1 Cor. 12: 28, where it says "helps." They say the division between the church comes on questions that deal with methods of service and not the scriptural basis of church fellowship. Please give us all the help you can, as our town is very much disturbed over these questions just now.—X.

The word "helps" here referred to (1 Cor. 12: 28) is traslated from the Greek word "antileepsis," and means in this place "the ministrations of the deacons, who have the care of the poor and the sick." It has no reference to instruments of music or anything of that kind. It is a woeful perversion of the scripture to apply it to instruments of music. God does tell his people how to praise him, as the following scriptures show: "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 18, 19.) Again: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 16.) Again: "Is any among you suffering? let him pray. Is any cheerful? let him sing praise." (James 5: 13.) In all three of the above quotations God instructs his children to "sing praise," "singing with grace in your hearts unto God," and "singing and making melody with your heart to the Lord." Any one who claims that the New Testament does not instruct God's people how to praise him is either ignorant of the New Testament teaching or is a willful perverter of the same. Either condition renders one unfit and unsafe as a teacher. If the division "comes on questions that deal with methods of service," then they are to be condemned for causing division over such trifles. But the division comes over the question of whether God's people should *sing* his praises and make melody in the heart to God, or should they *play* on an instrument as praise to God or accompany the singing his praises with the instrument? The issue is clear and should not be confused.

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At the age of twenty-three I was not a church member and married a Catholic. We lived together nine months and separated. There were no children born to us. Seven years later I married a member of the church of Christ, and we lived together seven years. We had three children. Then I obeyed the gospel and am trying to live right. Am I living in adultery or not? Please answer through the Gospel Advocate.—X.

I cannot answer definitely this query, as I do not have all of the particulars before me. Our brother does not state why he was separated from his first wife. It all depends upon the cause of the separation. As I understand the Scriptures, there is but one scriptural cause for husband and wife separating, granting a privilege of marrying again. That scriptural cause is stated by the Savior as follows: "But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5: 32.) Again, it is stated by the Savior as follows: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19: 9.) This is as plain as I can make it. The Savior is specific and definite, and all should be able to understand his language. It is a fearful thing to violate the will of God.

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Is it a violation of the law of Christ to give the Lord's Supper at night to those that cannot be present in the daytime?—X.

The Scriptures do not set the hour when people are to meet to eat the Lord's Supper. No specific hour is designated in the Scriptures; hence, any convenient hour on the first day of the week will be pleasing to the Lord. Such an hour as will suit the convenience of the community should be appointed; but if there are some who cannot meet then, some other hour that does suit their convenience may be appointed. There is no violation of Scripture in some eating the Lord's Supper in the morning and others eating it at night.

HOME READING

THE MIRACLE.

A delightful story comes from the Christian Medical Missions in Bagdad. In the lovely date-palm gardens of the city a thief was discovered, not long ago, robbing one of the trees of its luscious fruit. The owner, a hasty, passionate man, promptly shot him, and the man fell from the top of a lofty palm to the ground. He was hurried away to the Christian hospital, with a bullet in his body, a broken arm, and a shattered leg. On his way he begged to be put beneath a Moslem roof, even if it were a prison, rather than be left in the clutches of dogs of infidels. But, as he was a criminal, his captors paid no attention to his wishes.

At the hospital they speedily put him under an anæsthetic, extracted the bullet, set his broken limbs, and before long he was comfortably settled on a palm-fabric cot, trussed up with dressings, but alive and likely to get well. For a long time he was very suspicious and surly and would have little to say to the missionary whenever he attempted to converse with him. But gradually he yielded to the kind treatment he received and one day he astonished the missionary with the remark: "This is a miracle! It's a place of miracles!"

"We deal," replied the missionary, "with much more difficult cases than yours, Ibrahim. You should see some of them."

"Ah! That is not my meaning," replied the man. "As I have been lying here I have seen rich men come to the door of this hospital and offer jewels even to half their wealth to the surgeon to come and attend their wives and children; but always he says, 'The poor must come first;' and he who might be so rich slaves here in the heat night and day for wretches like me, who can give him nothing. That is a miracle."

Indeed, so touched was Ibrahim by the loving sacrifice of his new friends that he simply had to be turned away from the hospital when he was recovered.

"But what can I do for you, sir?" he begged. "Is there nothing I can do?"

"Yes," replied the surgeon, "send me some more patients."

"Allah!" cried Ibrahim. "Here is a man who might have all the world if he asked for it, and all he wants is more work. You are a miracle, sir! But I will do something for you. Do you like dates, sir?"

"Yes, I like the dates," said the surgeon, smiling.

"Then, sir, let me know when you want some, and I'll always steal them for you!"

The missionary and the surgeon shook their heads over their patient, as he left them, and one remarked to the other: "Another miracle is wanted there, but evidently we've made some impression. Let us have hope that the rest will come in time."—Youth's Companion.

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SECRET OF BEING HAPPILY MARRIED.

The love between a man and a woman is like a plant. It must grow or die. It cannot stand still. Nothing stands still. One's love either grows wider and deeper or it grows less. The first passion is not the real thing; it is only a phase of it, a kind of preparation. That will pass. It should be the beginning of that affection which endures and is patient. If it is to grow, it must have the bread of friendship and mutual sacrifice to feed upon. Love is capable of miracles, but there is one miracle which it cannot perform. It cannot fast and grow strong. It is like every other thing that has life. It must be fed. When you get a wife, do not expect the ravens to feed her love for you.

Most men and women could be happily married if they would put into the enterprise the same sense and honor that is needed in running a successful peanut stand. You could not succeed with inferior goods and dishonest measurements. You know the first step in making a hare pie is to catch your hare. The first step toward making a happy marriage is a decent boy and a decent girl. The world is full of them. They are not hard to find. Nobody of ordinary common sense can long be fooled in choosing a mate. It is as easy to distinguish between a good and a bad person as it is to tell a straight from a crooked stick. The first important function of the human intellect is to help one in choosing his mate and his way. If one is foolish enough to marry without consulting his intellect as well as his heart, he is almost sure to be unhappy.

Once the well-chosen two are married, the rest is mostly up to the man. He is the leader, the captain, the pathfinder. Much depends upon his honor and courage and good faith. At the altar he has taken upon himself the most solemn and binding obligation known to this world of ours. Before God and man he has promised to be true to the woman of his choice, and leaving all others to cleave to her. Does he mean it? Is he honest in this great undertaking—as honest as he would be with a business partner? Will he treat his wife with as much good faith as he gives to Smith and Jones, who are associated with him in the shop? Are the laws of God as sacred to him as the by-laws of his corporation? If so, there is not one chance in a hundred that his marriage will be unhappy, for the wife will be apt to follow in his footsteps whichever way they lead. It is natural that it should be so.

We should all understand that a man who is a traitor to his home, who breaks the heart and spirit of his wife and brings discredit upon his children, is guilty of the grossest breach of honor of which a man is capable. I would sooner forgive him who defaults in the counting-room. There may be some faint flavor of righteousness in his motive, and he is always hoping to restore the sum he steals. In any event, he is not seriously undermining the foundations of civilized life.

So many men try to stand on both sides of the fence in this matter—to be openly straight and secretly crooked. How sure they are to wreck their homes and build up a growing distrust of themselves! For here is a great truth. No man ever fooled his wife or his community for long as to the exact condition of his character. It will come out, somehow, in whispers that travel like the winds of heaven. —Irving Bacheller, in Delineator Magazine.

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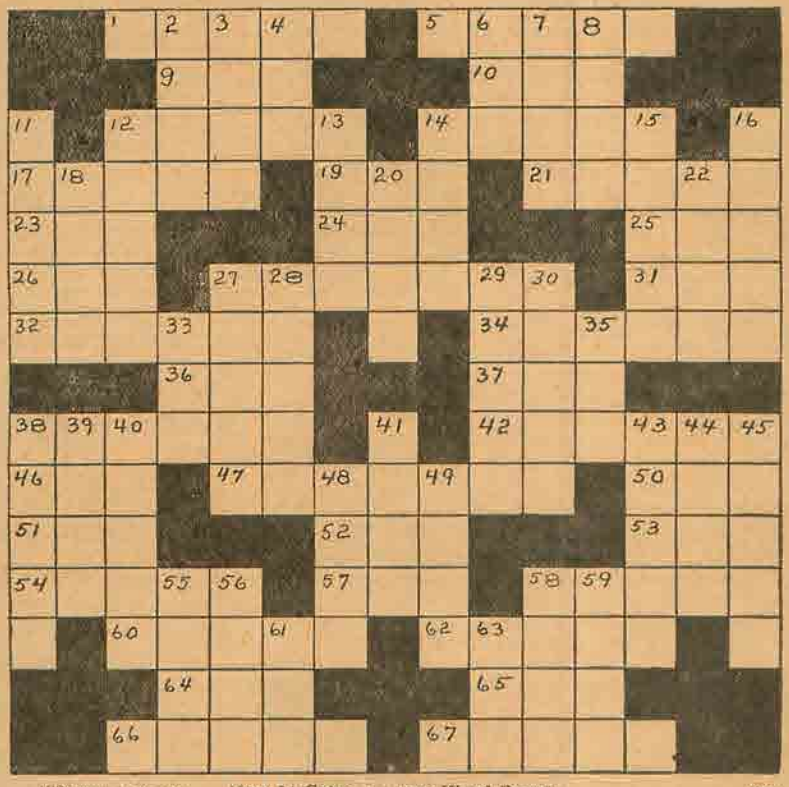
TIMELY READINGS.

When you have the blues, read Ps. 34.
When you worry, read Matt. 6: 19-34.
When you are discouraged, read Isa. 40.
When God seems far away, read Ps. 139.
When you are lonely or fearful, read Ps. 23.
For Jesus' idea of a Christian, read Matt. 5.
When you forget your blessings, read Ps. 103.
When doubts come upon you, try John 7: 17.
When your faith needs stirring, read Heb. 11.
When you grow bitter or critical, read 1 Cor. 13.
For James' idea of religion, read James 1: 19-27.
When you feel down and out, read Rom. 8: 31-39.
For Paul's secret of happiness, read Col. 3: 12-17.
When you want courage for your task, read Josh. 1.
When the world seems bigger than God, read Ps. 90.
For Paul's idea of Christianity, read 2 Cor. 5: 15-19.
When you want rest and peace, read Matt. 11: 25-30.
When you leave home for labor or travel, read Ps. 121.
When you want Christian assurance, read Rom. 8: 1-30.
For a great invitation, a great opportunity, read Isa. 55.

BIBLE CROSS WORD PUZZLE

A FIFTEEN-SQUARE design with blocks of black that leave "great open spaces" of white requires considerable Biblical knowledge for a few hard numbers, but only average familiarity for the others. And not a two-letter word in the entire puzzle!



1923 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (32)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 32

HORIZONTAL

1 Measurement by steps.
5 A measure of length.
9 A royal city of the Canaanites (Josh. 11: 2.)
10 The seal (Latin abbr.).
12 Father of the commissary for Solomon. (1 Kings 4: 10.)
14 Aged (Latin).
17 Separate.
19 A vase for ashes.
21 To make happy.
23 A Hebrew measure of capacity. (Ex. 29: 40.)
24 Moved swiftly.
25 To hurry.
26 Connecting conjunction.
27 Showy bird brought to Jerusalem by Solomon's fleet. (1 Kings 10: 22.)
31 Epoch.
32 Made a nest.
34 An epistle of St. Paul.
36 To do wrong.
37 Period of time.
38 Trimming of priest's garment.
42 The prophet who interpreted a king's dream.
46 Even (poetical).
47 A city of the Kohathites. (Josh. 21: 24.)
50 That woman.
51 A young boy.
52 A king who overthrew idolatrous practices. (2 Chron. 15: 8.)
53 Augustus (abbr).
54 A Greek story of adventure.
57 Head of a Benjamite house. (Gen. 46: 21.)
58 Barter and exchange.
60 A priest. (1 Chron. 9: 12.)
62 A coin introduced by Darius.
64 A hero of David's guard.
65 To put down.
66 The triumph going into Jerusalem.
67 Gladness.

VERTICAL

2 A Benjamite chief of Aijalon.
3 Price.
4 Before (poetical).
6 To employ.
7 To gnaw with the teeth.
8 One of the spies. (Num. 13: 7.)
11 A descendant of Ephraim. (Num. 26: 35.)
12 Extremities of the arms.
13 The plain where the golden image was set up. (Dan. 3: 1.)
14 Part of Latin phrase meaning "in the year of our Lord."
15 Son of Micah. (1 Chron. 8: 35.)
16 A Christian convert. (Tit. 3: 13.)
18 An evergreen tree.
20 A contest of speed.
22 To reverse.
27 A city of Pamphylia.
28 A capital city of Bashan. (Deut. 1: 4.)
29 Statement of one's belief (Latin).
30 Mohammedan holy book.
33 The Commandments (number).
35 Human being.
38 A Roman procurator before whom Paul appeared.
39 Genuine.
40 Eastern limit of the territory of Ahasuerus.
41 To cut with knives.
43 The son whom Sarah bore to Abraham.
44 Son of Gera, the second judge of the Israelites. (Judg. 3: 15.)
45 Roman laws (Latin).
48 The woman who killed Sisera.
49 Put down.
55 Ancestor of a family who returned from Babylon. (Ez. 2: 15.)
56 Fifth.
58 The cross.
59 A sacrament.
61 Organ of hearing.
63 Residue of burnt wood.

Solution of Puzzle in last issue

M	O	T	H	E	R	■	G	E	S	H	A	M	■	■
A	■	R	O	D	■	A	■	T	O	E	■	A	■	■
N	E	A	T	■	A	S	H	■	W	A	R	S	■	■
A	S	P	H	A	R	■	A	V	I	T	E	S	■	■
E	T	■	A	L	B	■	S	I	N	■	D	E	■	■
N	■	A	M	B	A	S	S	A	G	E	■	S	■	■
■	U	P	■	■	T	I	E	■	■	N	O	■	■	■
A	■	E	N	C	H	A	N	T	E	D	■	A	■	■
R	E	■	E	H	I	■	A	I	L	■	O	T	■	■
B	E	H	E	S	T	■	A	T	A	R	A	H	■	■
I	R	A	D	■	E	S	H	■	D	A	R	E	■	■
T	■	S	L	Y	■	O	■	H	A	M	■	N	■	■
E	S	T	E	E	M	■	B	O	H	A	N	S	■	■

From the Brethren

Broken Arrow, Okla., October 8.—Brother A. H. Porterfield, of Imboden, Ark., has just closed a very successful meeting here. Six noble souls were baptized into Christ, including a man and his wife, about sixty-five years old, who had been Methodists all of their lives, and two of their daughters, also members of the Methodist Church, and a young man who was raised a Baptist. There has been a great deal of prejudice against the truth at this place, but Brother Porterfield succeeded in removing it to a great extent. Brother J. H. Lawson, of Tulsa, Okla., was present two nights and assisted in the services.—P. A. Stout.

Akron, Ohio, October 5.—There is a small band of loyal members of the true church here who worship according to the New Testament. We are somewhat handicapped, not having a house of our own in which to meet. We are now meeting in a hall at the Bowen Schoolhouse, for the use of which we pay two dollars an hour. This is on North Broadway, one block from East Market Street. We have bought a lot on which to build. The lot is paid for, and we will start to build next spring as soon as the weather will permit. If each congregation where this is read will send us a small donation, it will greatly assist us in this work. There are five or six digressive congregations here, also many other religions practiced here. This is a real mission field. The people are hungry for the true gospel. Those who wish to help us in this struggle will please send donations to W. B. McPherson, 71 Ido Avenue, Akron, Ohio, or to me, at 34 Cole Avenue.—Dale Smith.

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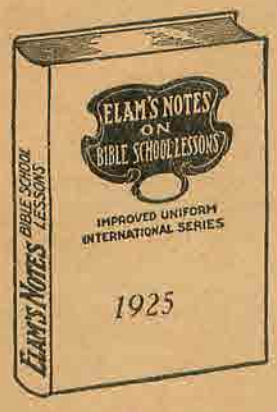

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From the Brethren

McAlester, Okla., October 10.—My meeting at Walnut Ridge, Ark., resulted in twenty-three additions to the congregation—sixteen by baptism. Brother Clarence Smith, of Imboden, led the singing.—Bynum Black.

Spencer, Tenn., October 7.—I have just closed two good meetings, one a mission meeting in a Holy Roller nest. Brother T. C. Howell led the singing. I will begin a meeting at Stewartsville, Va., the third Sunday in October.—D. L. Robinson.

Bridgeport, Ala., October 4.—I began a meeting here in Bridgeport last Friday evening. Brother Charles Holder lives here, and is loved and honored for his work's sake. The Gospel Advocate was never better. My next meeting will be at Paragould, Ark.—J. W. Brents.

Rogers, Ark., October 5.—I closed at Cave Springs, Ark., with four baptisms. Opposition was strong against us. The 'full-gospel' people conducted an eight-weeks' meeting there under a canvas, and there was a picture show. I am now at Rogers, where I began with a crowded house and prospects looking bright.—W. T. Hines.

Amity, Ark., October 5.—On the fourth Lord's day in September I began a meeting at Thompson's Chapel, a deserted Methodist meeting-house, three and one-half miles from Amity. There were six baptisms. We closed last night with a promise to see them again soon, the Lord willing. Brother W. Daily Cooper led the singing.—A. J. Veteto.

Sardis, Tenn., October 5.—Brother L. N. Moody held our meeting this year. We had twenty-three additions. We have decided to build a meeting-house as soon as possible. All the members are willing to help and give all they can. It may take us six months or a year to finish the building, but we are going to keep working until it is completed. We are meeting every Lord's day in the school building.—Frank L. Pierce.

Gainesville, Fla., October 8.—The meeting at Oklawaha continued eight days and closed without any confessions. A few careless members seemed to be somewhat revived. I am now at Umatilla to rally a scattered and almost lifeless remnant into line again. I shall continue my efforts here till October 20 or longer. I will then be at Morriston in a singing school and meeting, occupying fifteen days of November.—A. T. Hamiter.

Drakesboro, Ky., October 7.—The meeting at Powderly, Ky., closed on September 20, with fifty-one additions to the church. We established a congregation with fifty-one, and they are meeting each Lord's day. Brother Phy has recently closed a meeting at Union Ridge, Ky., with two additions, and one at Morgantown, Ky., with two additions. Brother Hyde began a meeting at Cherry Grove on October 3. There have been four additions thus far. I began a meeting at Stringtown last Tuesday. There was one confession last night, a lady from the Baptists.—C. W. De Armond.

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From the Brethren

Cleveland, Tenn., October 10.—After being away from the work here the most of the time since the first of August, I am now back at home. I spent a few days over six weeks down on Port Lavaca Bay, in Texas; and while I did not stay as long as I should and would have stayed, for the reason that Mrs. Farmer was very poorly and I felt it my duty to hasten home, yet I feel very much improved. I am now at my post of duty again, ready to push the work in Cleveland and other points in East Tennessee with all the power within me. Brother E. H. Hoover recently closed a fine meeting with the Cleveland church. Twelve were added and the church was much strengthened. Brother Hoover did some fine work and endeared himself to the people of Cleveland.—G. W. Farmer.

Paris, Texas, October 11.—To-day closes Brother F. L. Young's work with the church of Christ on Lamar Avenue, in Paris. He has been in the service of the church in Paris for some seven years, with the exception of the time spent in holding revival meetings. Brother Young has been a very useful man in the work of the Lord since being in Paris. The good done is known only by the Eternal One. Brother Young is very dear to the Paris church. He has made a profound impression on my life for his respect for the divine order of the New Testament church. His faith to me is sublime. This has been manifested the more in the last few months of his stay with us. As is known by the church, he has not been well for some months. But his deep yearning for the prosperity of the church has been expressed in his fervent prayers and beautiful life as a child of God. For the last month or two he has preached on Lord's-day mornings while seated in a cushioned chair placed on the platform. His lessons were filled with deep appreciation for the goodness, mercy, and forbearance of God. His kindly exhortations for a life with God and a humble submission to the will of God have made a profound impression on the church which will bear fruit to the honor and glory of God. His greatest joy is preaching the unsearchable riches of Christ. He is getting stronger now, and he hopes to get strong again and find many useful days in the service of God. The greatest sadness of his life came while living here—the passing of Sister Young to the boundless joys of the great beyond. Her body rests in the beautiful Evergreen Cemetery just outside the city gate of Paris, where he requests the placing of his body when his spirit shall pass into the joys which are for the children of God. One of the greatest joys of his life was the home-coming of his children, a few weeks ago, from the various places of the United States. These days were filled with delight, and these children are the pleasure of his useful life. They love their father with that filial love so as to care for him so long as is necessary. The Paris church is anxious for Brother Young to spend the rest of his stay with men in our midst,

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and one of the pleasures of our lives shall be to have him live with us on his return from California. I have written thus freely. My heart is in the above. I feel, however, the weakness of my thoughts in expressing to the world my fine feeling for our beloved brother. And, now, may the love of God, the eternal One, the grace of the Lord Jesus, our Savior, and the communion of the Holy Spirit be with us all.—Lee Garrett.

Jackson, Miss., October 5.—I closed a four-weeks' tent meeting here last Wednesday night, which we consider an eminent success in more ways than one. Three were baptized and one united with us by statement. The meeting was well attended for Jackson, and interest was good and went beyond our expectations. The meeting had the effect of increasing the attendance at our regular Lord's-day meetings considerably. Two of those baptized during the meeting are about sixty years of age and had been members of the Baptist Church for years. I am very busy and have two more meetings, one at Carpenter and one at Ridgeland. It is a wonderful work to show people the true way of the Lord. There are lots of honest hearts that will accept the truth when told to them in its simplicity. We are growing and are still on the firing line, with some skirmishing and some sharpshooting. We have put the Gospel Advocate in many homes during the year, and hope to do more in that way. I find it to be a very beneficial way to get people interested. I am to prepare about five thousand tracts for "winter delivery." Keep shooting straight from the shoulder, and don't forget us in your prayers. Brother S. H. Hall is to be with us in a four-weeks' meeting next June.—J. Porter Sanders.

Ravine, Miss., October 11.—I closed one of the best meetings of my three and one-half years' work in Mississippi, near Vicksburg, on the first Sunday in September, with fifteen additions—nine baptized and six restored to fellowship. I closed a good meeting at Lexie, Tenn., on the first Sunday night in October, with five baptized, one restored, and one from the Baptists. I am now in a meeting about fifteen miles from Macon, Miss., and will continue here about fifteen days. I will be in the Mississippi field until about Christmas, after which time I will be back in my old field in Middle Tennessee. My family is now living in Nashville and our children are now in David Lipscomb College. All correspondents should address me at Woodbine Station, Route 9, Nashville, Tenn. I shall be glad to be kept busy in the evangelistic field after January 1. I have already arranged some meetings for 1926, and shall be glad to hear from others who would like for me to hold their meetings. I shall continue to keep in touch with the work in Mississippi as far as possible, for I have learned to love the work in this field, and I pray God that it may continue to prosper.—T. C. Fox.

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From the Brethren

Alma, Ark., October 1.—I closed a two-weeks' meeting at Clarksville, Ark., last Friday night, with twenty-nine confessions, three restorations, and eight by relationship. Clarksville is a town of thirty-five hundred inhabitants, the county seat of Johnson County, and is the home of a Presbyterian college. It has been considered a hard place to reach. Among those baptized were Baptists, Methodists, Presbyterians, and worldlings.—C. C. McQuiddy.

Bixby, Okla., October 7.—After the discussion I held with T. J. Marrs at Inola, Okla., on the question of the Sabbath and the Lord's day, I continued preaching the gospel until I baptized sixteen and reclaimed one. The brethren are arranging to try to get a larger building and have a meeting in Inola about December 1. Brother J. S. Yochem preaches there and for two other congregations. I made my home with Brother and Sister Yochem.—Paul E. Gorbet.

Abilene, Texas, October 6.—Our meeting at the South Side church of Christ was an extraordinarily good one. Brother Price Billingsley did some fine preaching, straight from the shoulder. We had possibly the largest crowds ever assembled at a religious gathering in Abilene, and the interest was good from the beginning to the close. There were seventy-two additions—thirty baptisms, nineteen reclaimed, and twenty-three to take membership. We have had three additions since the meeting.—J. H. Mead.

Madison, Tenn., October 7.—Closing the meeting at Newark, Ark., on Sunday, September 16, I moved out into the country a distance of three miles and began at Mount Zion the same night. Large crowds, fine interest, unstinted hospitality, and general rejoicing among the brethren were the outstanding features of the meeting; for the gospel was preached, as best I was able to declare it, under the most favorable conditions. The song service was an inspiring feature. The meeting closed at the water on the morning of September 25. The visible results were twenty-four baptisms and four restorations. Several of those baptized were from the Methodists and Baptists. Most of the number were men and women of mature years, and some had been open enemies of the truth. Brethren Laird and Z. D. Barber, of Morrillton, Ark., were present at some of our services. My present program is somewhat varied. I get up of mornings, feed two horses and two mules, milk five cows, and then hie away to the field and put in from seven to eight hours at actual labor, preparing land for wheat. At five o'clock I start for Westmoreland, forty-five miles away, where I am preaching each night to what they call a good crowd, though it looks small to me. I drive back home each night after church, making a ninety-mile drive, with a sermon thrown in, from five o'clock till bedtime.—Andy T. Ritchie.

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GOSPEL ADVOCATE

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CURRENT COMMENT

By JAMES A. ALLEN

An editorial in the Presbyterian Standard discusses "modernism" thus:

"Modernism," as we see it, is any view of the Bible and its doctrines that undermines our faith in the old Book as the inspired word of God, our infallible rule for this life. It may come in many disguises and call itself by many names; but if it tends to undermine the old foundations of the church, by making man's reason or man's experience the test of the validity of any Bible truth, it is modernism in the last analysis.

We fully indorse the doctrine of the above paragraph, whether or not it is a correct definition of the thing that is to-day called "modernism." While the teaching of inspired men is always new, every part of it is at least as old as the New Testament. Anything in the religious world that is not as old as the New Testament is too "modern" to be a part of Christianity. There is no such thing as "new" truth in the religious world. A truth may be "new" to some men, but that same truth is as old as the era of inspired men.

One reason it is sinful to sprinkle babies, to substitute sprinkling for immersion, or to belong to the Presbyterian Church, is that all of these things are too "modern" to have been preached by the apostles. Such things did not exist in New Testament times, and they ought not to exist to-day. "Modernism" in religion is unscriptural and sinful.

☼ ☼ ☼

The editor of the American Baptist, Memphis, Tenn., says:

Dr. W. M. Taylor, pastor of the All-Souls' Unitarian Church (?) of Chattanooga, Tenn., in a recent sermon said: "Evolution is the very door to heaven." We are fully persuaded that it is the only door he will ever enter; and since Christ says he is the "door," it seems that Dr. Taylor is headed up a blind alley. We suppose that when one denies that Christ is the door, as Dr. Taylor does, it is more or less natural, perhaps, for him to try and "butt" in another way. This is particularly true of one who admits that a billy goat had a place in his ancestral line.

Our esteemed contemporary makes a good point against the Unitarian. But, as Christ is the "door," we would like for him to tell us if a man can enter "the door" without doing what Christ commands. Christ commands all penitent believers to be baptized to be saved; and when a man has entered the institution in which he is saved, he should not want to enter any other. All the saved are in Christ, "in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1: 7.) As baptism to a penitent believer puts him "into Christ," we would like for our editor friend to tell us how a man can be saved before baptism. No man can be saved until he is "in Christ," and no man is "in Christ" until he is baptized. If a man can be saved before he gets into the Baptist Church, as our friend admits, what is the use of going into it at all? Is there anything better than being "saved?" When a man reaches the point where he is saved, it seems to me that he should stop right there and try to remain in a saved condition until God calls him home. He might get into trouble if he plays the part of our friend's billy goat and "butts" into something else. To be "in Christ" is to be in the church of Christ, and that is good enough for me.

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Under the heading "The Baptist Paper Made Her a Baptist," the Western Recorder copies the following from the Baptist Standard:

As an illustration of the value of the denominational paper in the church budget, we have a letter from a good woman in another State, who writes: "For two years I lived in Texas, and while there was a member of Broadway Baptist Church at Fort Worth, and each member was sent the Baptist Standard. I never shall forget how I learned what the Baptists believe. We were living on Mr. ——'s farm, and he gave me his Standards after he had read them, and it was in them that I learned what Baptists believe. Then I knew I had been a Baptist ever since I was converted. I had joined the Presbyterians, but was not satisfied. I lost no time in joining the Baptist Church after I learned what they believed and why."

If somebody had given this lady a copy of the New Testament, it might have made her a Christian. Baptist papers do not do that. Neither does the New Testament ever make a Baptist. The New Testament had been making people Christians about sixteen centuries before John Smyth started the first Baptist church.

The lady also says: "I knew I had been a Baptist ever since I was converted." Our Baptist friends cannot accept that, because their doctrine is that a person is converted, or saved, before he becomes a Baptist or gets into the Baptist Church. They will not take a man into the Baptist Church until he is baptized, yet they say that he is saved before baptism, and that if he dies he will go to heaven. It is a peculiarly confused doctrine. It is more difficult to get into the Baptist Church than it is to go to heaven. To live and die so that I will go to heaven is as far as I want to go. Why should anybody go farther in order to join the Baptist Church?

OUR CONTRIBUTORS

FRUITS MEET FOR REPENTANCE.

BY PRICE BILLINGSLEY.

1. Not able to look up. (Ps. 38: 5; 39: 9; 40: 12.)

2. Covered with confusion. (Jer. 3: 25; Dan. 9: 7; Ezek. 9: 6.)

3. Confounded and cannot open mouth. (Job 40: 4; Jer. 22: 22; Ezek. 16: 63.)

4. Remembers evil ways and loathes self. (Ezek. 9: 4; 20: 43; 36: 31, 32.)

5. Abhors self and repents in dust and ashes. (Job 42: 6.)

6. Turns with fasting and mourning. (Joel 2: 12; James 4: 9.)

7. Cleanses hands and purifies heart. (Job 11: 14; James 4: 8.)

8. Sorrows after godly manner and clears self. (2 Cor. 7: 9, 11.)

9. In sorrow declares the sin. (Ps. 32: 5; 38: 4, 5, 18; 51: 3.)

10. Acknowledges offense and seeks God's face. (Hos. 5: 15.)

11. In shame bears God's indignation. (Jer. 31: 19; Mic. 7: 9.)

12. Humbled and accepts punishment. (Lev. 26: 41; Lam. 3: 39.)

From a close study of these and related scriptures and a knowledge of present-day church conditions, it is clear that vastly more is involved in repentance than is commonly thought. Possibly our teachers do not give a tithe of consideration to the subject which it demands. Many congregations wink at sin, describe it in mild, inoffensive terms, or ignore it altogether or cover it up with hush and polite whitewash. This, when what is required is that in shame and mourning they should rise up and cast it forth with all their might. Rude public exposure can heal it and withhold from worse things. I admit that these works answerable to amendment of life seem at the time exacted killingly exorbitant and well-nigh impossible of being rendered. So steep is the divine price of repentance that most are unwilling to pay it. Yet the Lord's hand is cruel that it may be kind. These fruits of repentance are just and right, and in the long run kind, seeing it is the only way to pardon, honor, and full restoration.

Sins known to the public cannot be put away by some convenient private arrangement. Nor do they go out of date. The Lord must cancel them, which he does only when the full price of repentance is paid, or they eat the soul to eternal damnation. And he who genuinely repents of his sins never attempts to excuse himself, or hedge, or dodge, or hide. He does not wish the shame hushed up and forgotten, or resort to crafty device to put it out of mind. He does not use mild terms in describing them, or ambiguous phrases in the matter of their settlement. Not the repentant man. Instead, cost what it may, he wants men to see the fruits of his repentance and to know that he has reformed. His confession does not have a string to it; he surrenders unconditionally by specifically naming his transgressions and in shame renouncing them, and wherever possible he makes restitution. And then, with spite toward nobody, he accepts the hard lot which through disobedience he has brought upon himself.

The penitent must name his own particular wrongs. "He shall confess that he hath sinned in this thing." (Lev. 5: 5.) "Tell what thou hast done." (Josh. 7: 19.) "Confess your faults." (James 5: 16.) "If we confess our sins." (1 John 1: 9; Prov. 28: 13.) In no uncertain terms one must own to and declare his own sins. This is the Lord's way of strengthening the erring from another fall and helping others to have confidence in him. If this is the law (and it is), then let it be understood that he who does not bring these fruits is a condemned impenitent, cowering in the bondage of divine disfavor, regardless of what is believed about him or what he says. This in connection with my article on immoral preachers.

BRYAN AS A BIBLE TEACHER.

Cleveland, Ohio, October 9, 1925.—Dear Brother Allen: Do you not think it is about time for the religious press, especially that part of it that belongs to the disciples of Christ, to let up on William Jennings Bryan and let his memory as well as his body have a rest? It at least seems this way to me. If Mr. Bryan was the good and great man he has been represented to be, his happy spirit is now with the Lord and the apostle Paul and other men of faith. And if this is so, he went there without obeying the gospel of Christ; and if William Jennings Bryan can get to heaven without obedience to the gospel of Christ, all other men can do so, too; hence, there was no need of the gospel. He has all of his life strictly avoided the gospel plan of salvation and has preferred to be a Presbyterian instead of a New Testament disciple of Christ. In the sight of high heaven, what better is one unbeliever than another? That he was the honest man that many have tried to make him appear, *the evidence, to my mind, is wanting.* The good and honest heart God will save, for such a one *will come to a knowledge of God's truth.* I heard Mr. Bryan lecture one time and noted carefully his manner and style, and I could detect no sincerity in his countenance, but the very opposite of sincerity. And as to his great ability in defending the Bible against the attacks of its enemies, I never could see it. A man like David Lipscomb would make a man like W. J. Bryan pale away into utter insignificance. His lecture, "The Prince of Peace," was very unscriptural in much of it. His answers to Darrow—the rough neck—showed his great lack of information on the questions put to him. As to his motives in taking up the cudgel at Dayton, Tenn., and elsewhere, I leave in the hands of the great Searcher of hearts. In idolizing Mr. Bryan, we make others think that Presbyterianism is just as safe for the world as Christianity. I am satisfied that the lauding of the name of Mr. Bryan through the press has done great harm to New Testament Christianity.

In hope and prayer,
A. A. BUNNER.

I think eulogies on Mr. Bryan's great defense of the Bible can be pushed to the point where they are misleading. We wish to give Mr. Bryan full credit for the good he did. Especially that he is dead, we do not wish to say a word that would detract from what is justly due him.

Since the time my father took me to hear Bryan, I have felt a peculiar admiration for him. From that time till his death I never missed an opportunity to hear him. For a while I was a subscriber to his Commoner. I also have several of his books. I think that in many ways he was one of the greatest men of the century.

While Mr. Bryan was in advance of the sectarian bodies, though he himself was an elder in the Presbyterian Church, still he had little or no conception of Christianity as taught by the apostles or of the New Testament church. To his credit, he continually affirmed most positively, with childlike faith, that he believed the Bible from cover to cover. At the same time, the position he occupied made void some of the clearest and plainest teaching of the Bible and undermines its claims of a divine origin. Mr. Bryan was not a great Bible scholar, his eulogizers to the contrary notwithstanding. In many ways he knew little of the Bible. His answers to Darrow's questions were weak and disappointing and showed that he knew little of the Bible along those lines, though his great bravery and boldness in promptly consenting to meet Darrow and submitting himself to be questioned by him will be justly admired until the end of time.

The trial at Dayton was unfortunate in many ways, though I think great good has resulted and will continue

to result from the public interest it created. I think it unfortunate that such issues should be championed by two such men as either Darrow or Bryan, both of whom knew little of the Bible. While Darrow is a shrewd criminal lawyer for a defendant, he showed that he is grossly ignorant of the issues discussed at Dayton. Mr. Bryan was not able to properly expose him. Only the colossal ignorance of Darrow prevented Bryan from making an utter failure.

Though I knew Mr. Bryan to be a sectarian, my great admiration for him led me to believe that if some one should present to him a clear statement of what Jesus Christ and the apostles command men to do to be saved, he would see it and accept it. In company with my uncle, S. H. Allen, of Chattanooga, Tenn., I called on him at the home of Richard Rogers, where he stopped during the time he was in Dayton. Mrs. Bryan was at the gate in an automobile waiting for him to go to Chattanooga; a reporter was craving an interview; and while he seated himself and courteously granted us as much time as we could respectfully ask for, I saw that it was a most inopportune occasion upon which to have such a talk with him as I desired to have. Realizing that he was flooded with mail that he never read, I requested that he designate some way in which I could submit some things to him in writing so that it would reach him. But he stated that he could not promise to either read it or to reply to it, and requested that I state then what I wanted to say. When I informed him that I was a member of the church of Christ, he seemed to jump at the conclusion that I was trying to get a statement from him indorsing the Christian Church, which I might use as advertising propaganda. I stated that such was not my desire and that I was not trying to quote him, whereupon he declared that he never said anything that could not be quoted. He said that he could not favor or take sides with any denomination.

I quoted the words of Jesus, "He that believeth and is baptized shall be saved," and asked him if the word "baptize" in the Greek original did not mean to immerse. Mr. Bryan stated that he had studied Greek six years, but that he had never studied that. The reader will note that these words were in the final instructions of Jesus to his apostles, yet Mr. Bryan said *he had never studied that.*

It is only candid to say that no man knows much about the Bible or the Christian religion who has never studied the words of Jesus to his apostles. Especially is this true of a man who has never studied the comprehensive, all-embracing words constituting the great commission, spoken to them by Jesus in his last interview. A man may be able to speak as eloquently as did Mr. Bryan, and he may have the reputation of being a great Bible scholar; but if he does not know what a sinner is commanded to do to be saved, the fact remains that he is not a safe Bible teacher. It is a public calamity to hold such a man up as a great Bible teacher.

But we loved Bryan and admired the many excellent traits of his character. He was a man of wonderful talents along some lines. We do not wish to institute any comparison between Bryan and Lipscomb. Competent critics consider that Lipscomb had the greatest brain, the most profound mind, of any man of modern times. In my opinion, he exerted a greater influence for pure, Bible Christianity than any other man, and was the safest, sanest teacher of the Bible since the days of inspired men.

Blind hero worship is disgusting and sinful; yet the lives and deeds of great men are a precious heritage. Napoleon at St. Helena gave orders that his young son read and study biography, and said that the study of biography is the best study of philosophy. Solomon, in Prov. 2: 20, says: "That thou mayest walk in the way of good men, and keep the paths of the righteous." The deeds of such men constitute an incentive to youth and kindle the spark of ambition as nothing else can do. But in imitating the virtues and copying the talents of such men, we should carefully shun their weaknesses and vices. Jesus Christ is the only perfect Model of what a man ought to be, with all of the virtues and none of the vices.

A. Campbell, Benjamin Franklin, and D. Lipscomb were the three great outstanding men of the reformation of the nineteenth century. Every young man ought to secure every book from or about such men. To study the lives and writings of such men is a better education than can be conferred by any university or college. Without this to build on, a degree from any college cannot have the proper foundation. Preachers whose libraries are made up of the filth and trash that flood the public to-day, and who have no taste for the works of those good men, are hopeless. They are not worth standing room in a potter's field and will do more harm than good. They but cumber the ground. JAMES A. ALLEN.

IMMERSION BIG ISSUE IN CHURCH.

BY S. H. HALL.

Under the above heading, the Associated Press gives the following in the Beaumont (Texas) Enterprise of October 8:

Oklahoma City, October 7.—The conciliation committee of the Disciples of Christ named last year in Cleveland to seek a way to heal divergent views on doctrinal questions, mainly immersion, submitted to the international convention of the churches that immersion should be made essential for membership or employment in any of the church's agencies.

The report probably will be debated to-morrow and is expected to bring into conflict the conservative and progressive elements within the denomination.

The conciliation committee's report is regarded as the most important matter to be brought before the convention.

Last year at the Cleveland convention debate became so warm over the question of immersion that a truce was declared and the committee named to report one year later.

It was charged at Cleveland that the United Christian Missionary Society, representing a union of the majority of the church agencies, had employed persons for services in various capacities, including missionary work, who had not been immersed.

In the same paper, on the day following the appearance of the above, I find this:

Oklahoma City, Okla., October 8.—Debate started to-day over immersion as a necessity for entering the church in the annual international convention of Disciples of Christ (Christian Church), with those favoring immersion in the majority of the committee on recommendations that brought the matter before the convention. A vote will probably not be reached to-day.

Is it not sad to think that a body of people who claim to stand with the movement to restore to the people the church as it was in the days of the apostles could enact such a scene as that described above? How, in the name of everything that has the semblance of reason to it, can a question like this be settled by majority vote? As to the necessity of immersion for entering the church our Lord established, this has been forever settled by Him who has all the authority that Jehovah has both in heaven and on earth. If these brethren succeed in getting a change by majority vote, by whose authority will this change be effected? Most certainly not by that of our Lord and Savior. Then, by whose authority will it be done? There is but one answer that can be given to this question, and this the reader knows.

But, I presume, this voting is not to settle the question as to whether immersion is essential to entering the church; but they are voting on the question whether they shall stay with the Book or abandon it and walk by human reason, expediency, or the demands of this enlightened (?) age in which we live. Is not this a pretty come-off for people who claim that they take the doctrine of Christ as

their guide? I am wondering where J. J. Walker will stand in this voting! He loudly declared in our debate at Montgomery, Ala., that the music question should be settled in each congregation by the majority vote; that if a majority vote for it, it is scriptural and should be used; but if a majority vote against it, it is unscriptural and should not be used. And, remember, he claims that the instrument inheres in the word "psallo" just as immersion inheres in the word "baptizo." If the music question can be settled by majority vote, why not settle baptism in the same way?

At this writing I am at Port Arthur, Texas, in a series of meetings. I was amused to see the following in the Port Arthur News of October 8:

"What is the greatest sin of 1925?" To the person answering this question most nearly corresponding with what Rev. R. R. Yelderman, pastor of the First Christian Church, considers the correct answer, a handsomely bound New Testament will be awarded at next Sunday night's service at the church, preceding his sermon on "The Greatest Sin of 1925." If similar answers are turned in, the first one taken from the question box will be awarded the Testament, Rev. Yelderman said.

All kinds of schemes are resorted to by these digressive brethren to get a crowd. But I suggest to Mr. Yelderman that, so far as they as a people are concerned, one of their greatest sins for 1925 is described in the clippings above. At Livingston, Tenn., some of their leaders deny that they are having any trouble over baptism. Do you suppose they are so ignorant as all this?

THE IMPORTANCE OF THE GOSPEL.

BY A. B. LIPSCOMB.

I believe I know the readers of the Gospel Advocate well enough to say that the most of them love to hear the gospel preached; that over and above everything else in the world they value the great, fundamental, permanent truths of the Christian religion—"those things that cannot be shaken;" and that they decry the modern tendency of getting away from the sublime truths of the Bible.

Only last night I read a modern recipe for a popular preacher. It was rather surprising, and yet there was much truth in it. The preacher, to be popular, it went on to say, must have three characteristics in due proportion. The first was a voice and a pleasing personality, the second was ability to make sensational selection of sermon topics, and the third was a bit of heresy.

I am sure that the readers of this paper do not share that sentiment. I do not have, nor do I crave, any of those three assets, unless it be a voice; and whatever voice I have shall be used to lift up before the world the Savior of men, because I know, and all of us should know, that Jesus Christ is the great magnet of the Christian religion. "And I," he says, "if I be lifted up from the earth, will draw all men unto me." Paul says in Rom. 1: 16: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Almost the first word that our eyes light upon when we open the New Testament is this word "gospel." We find "The Gospel According to Matthew. We read it through, and there comes "The Gospel According to Mark;" and having finished that, there is "The Gospel According to Luke;" and then "The Gospel According to John." An interesting question sometimes comes up: "Why are there four gospels?" or, "Why are there four records of the gospel?" The answer to that question is an interesting story. Without going into details, it may be observed that there are four Gospels because there were four types of men to be reached. Mark, who wrote the first one of the Gospels, the earliest of the four writers, put great emphasis upon the facts. He intended to reach the hearts of those who are utter strangers to Jesus Christ, and it was necessary, therefore, to tell them the facts about our Lord. Matthew writes the same facts from a different viewpoint, with a special appeal to the Jews, who doted so much upon the law and the prophets. You will find that he is continually referring to the fulfillment of scripture in the Master's daily life. Luke writes especially for the Gentiles. They were not especially interested in the law and the prophets. What they wanted to know was: "Does this new message that you bring belong to one favored race, or does it belong to all the world?" And so Luke, the good physician, writes the gospel in such a way as to make an appeal to the Gentile heart. John wrote long years after the other three, and at a time when the Christian religion had come in contact and in opposition with the philosophy of the world. Therefore, John writes a Gospel especially intended to appeal to philosophic minds.

After all, there are not four gospels, but there is the one gospel written by four men, from four different viewpoints, and to reach four types of men in the world. And all of us belong somewhere within those four types. Each one of these Gospels holds up Jesus Christ as the one great outstanding figure of his record. He is the central character in them all. If you would cherish in your hearts the truest, the best, the most beautiful picture of Jesus Christ, stick close to the New Testament Christ. The reason why I say that is because in modern times there are so many books appearing and authors cropping up who purport to improve upon the plain, unvarnished simplicity of the four New Testament writers. You will find that the most popular book of a religious nature that appeared last year besides the Bible was Papini's "Life of Christ," written by the master scholar of Italy, a man well known as a writer of plays and poems, and a disciple of William James, the famous philosopher, himself a student of all the philosophies of the world. One preacher became so enthusiastic over that book that he said: "It is the finest, most luminous story of Jesus Christ I have ever read." I don't agree with him. I can't agree with *him*. I have read Papini; I have read Renan, besides many others who lift Jesus no higher than a great modern man and teacher, and I come back in my search to Matthew and to Mark and Luke and John. These men were his disciples; these men sat at his feet and heard him teach and preach; these men, to use their own word, "handled" him and received in turn the benediction of his personal touch. In their records I find the sweetest, truest, most beautiful picture of our Savior that I can ever find.

This Jesus, the outstanding figure of them all, has a great deal to say about the gospel. His life seems full of it. For example, while standing in the synagogue at Nazareth, he asked for a book, and they gave him the roll. He turned to the prophecy of Isaiah and read the passage: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." But note that significant expression, "He hath anointed me to *preach the gospel* to the poor." Some time after that John the Baptist became discouraged, things were not working as he thought they should, and he began to wonder in his heart if he was mistaken, after all. He sent two disciples to Jesus Christ with the question: "Art thou the Messiah?" "Are you really the One, or shall we look for One to come?". Note the answer that Jesus sends back. It was a time when he was very busy, healing the sick and teaching the people, and he said: "You go back and tell John what you have seen and heard. Tell him that the blind receive their sight; tell him that the deaf hear; tell him that the lame man leaps like a hart; tell him that the lepers are cleansed; tell him that the dead are being

raised. Don't forget to tell him that the *poor have the gospel preached unto them.*"

Later we find Jesus in the house of Simon, and Mary comes with an alabaster box of precious ointment. She breaks it and pours out the ointment upon the Master's head; and there were some there who were filled with indignation. They said: "Why this fearful waste? Why was not this ointment sold and the proceeds used for the poor?" The Savior's heart was touched. He said: "Leave her alone. The poor you have with you always, but you do not have me always. She has done what she could. She has anointed me beforehand for my burial." And now note: "And I say unto you, that *wherever the gospel is preached* in the whole world, this thing that she hath done shall be told as a memorial of her." Thus we find that the gospel was a favorite word and thought with our Savior. It was the burden of his heart, and, therefore, it was always on his lips. Nor should we be surprised to find that almost the last message that he speaks —the words which come floating almost from the air as he ascends to the Father—have reference to that gospel: "My work is done on earth; go now, and *preach the gospel* to the whole creation."

When we study the lives of the apostles, the same thing is true. How much emphasis those writers placed upon the gospel! Take Paul, for example. Writing to the church at Corinth, he says: "Woe is me, *if I preach not the gospel*"—a warning to every preacher in this land to-day. And writing to the church at Galatia, he says: "Though we, or an angel from heaven, preach any other gospel unto you than that which has been preached, let him be accursed." And even after he is an old man, facing the end of the journey, he is still happy—happy in the memory that the glory of God has been committed to him in that he is intrusted with preaching his gospel. The glorious privilege of preaching the gospel! You will find it all the way through their letters, running like a silver thread that can never be eliminated, the fact that they are emphasizing and featuring the gospel; and I am not surprised, nor should you be, to find almost the last figure in the last book that of a mighty angel in the midst of the heavens, intrusted with *the everlasting* gospel to preach it to every nation, kindred, tribe, and tongue.

PITHY PARAGRAPHS.

BY J. G. ALLEN.

When our mothers were small girls, they looked forward with a great deal of pleasure to the time when they could wear long dresses like their mothers wore; but—alas!—that time has passed, until now it seems to be a race between mother and child as to which can wear the shortest dress. But the scheme of redemption changeth not.

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"Things that are seen are temporal, but things that are not seen are eternal." Yea, the world with all of its allurements will pass away, "but the word of the Lord will endure forever."

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When Paul preached, he hid himself behind the cross of Christ; but to-day many so-called "gospel preachers" have hid themselves behind college degrees. Better follow Paul.

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In New Testament times Christians were "the light of the world," and when followed the people were led into the church of Christ; but now the light that emanates from many professed Christians leads to confusion and every kind of evil speech. "Behold, the world do move;" but "Jesus Christ is the same yesterday and to-day, yea and forever."

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Paul says: "If any man hath not the spirit of Christ, he is none of his." The Spirit of Christ will lead men to do the same things to-day that it did in New Testament times; also the spirit of antichrist will lead men to-day just like it did in New Testament times. So we had better try the spirit that is within us, lest we be deceived.

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There is no excuse for men and women being deceived if they measure themselves by the Bible. (See Gal. 5: 18-26. The Spirit of Christ will never lead men and women to have bitterness in their hearts against their fellow man. Just as well say that we can kill, commit adultery, or commit any other crime, as to say we can bear malice. It can't be done.

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I know professed Christians that will sing with a great deal of earnestness, "Am I a Soldier of the Cross?" who can't repeat the last commission or even tell where it is found, in the Old Testament or the New Testament. Things did not use to so be.

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The greatest mistake that leaders ever make is to try and build up a congregation by feeding them "taffy." The thing can't be done. The word of God is the only food that will make men and women what God wants them to be in this life and save them in "the sweet by and by."

BIBLES AND TESTAMENTS APPRECIATED.

BY S. F. MORROW.

To let all know how good brethren and sisters are appreciating the Bible and Testament Fund, I will give a few sayings from some.

A brother at Arlington, Texas, writes: "I am not able to buy a Bible. I want one for myself and one for a widow. I have been a member of the church of Christ for sixty years. Your Bible will be greatly appreciated and thankfully received."

I pause here and ask the question, What do you think of the Bible and Testament Fund? A brother who has been a member as long as this one states he has and is barred from the highest privilege on this earth—to learn more of God through his word! How can we pray without God's guidance in his word? How can we walk without a light for our feet? "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105.)

Last week I gave one of our Testaments to a bright young lady who said she was a Catholic. I saw her today, and she said she had been reading it almost continually and was delighted with it.

I know brethren who have not given this question any serious thought seem to think every one already has a Testament. Dear brother, if you have reared a family, just think at what age you put a Testament in their hands as their own book and advised them to read it. I fear this is the principal cause of the fearful condition of the present generation. We are told that ninety per cent of the crimes of to-day are committed by youngsters under seventeen. The object of this fund is to supply a Testament to every one, both old and young, and, above all, to teach them a proper division of the word.

Here is what a sister at Wichita Falls, Texas, says: "I have a class of children, some whose parents are not members of the church. The children tell me they have no Testament to use in getting their lessons. Please send me two dozen."

This sister sends a dollar and pledges one dollar per month or more as long as she lives. She says it has been her highest pleasure to put the Bible in the hands of those who have none. We infer from this that she is old, but, like Mary when she anointed the Savior's feet, willing to do what she can.

"Uncle Minor's Stories" is a very interesting book, and is pleasing to both young and old. It is handsomely illustrated. Price, $1.50, postpaid.

ISAIAH'S MESSAGE AND HEZEKIAH'S WRITINGS.

BY M. C. KURFEES.

Brother Ernest D. Garrett, of Marshall, Texas, sends in the following comment on an editorial in our issue of September 24, 1925:

In Brother M. C. Kurfees' answer to "A Bible Student," in the editorial of September 20 issue, I find it stated that Isa. 38: 20 is a part of Jehovah's message to Hezekiah through Isaiah, the beginning of which message is recorded thus: "Then came the word of Jehovah to Isaiah, saying, Go, and say to Hezekiah, Thus saith Jehovah." (Isa. 38: 4, 5.) According to both the Authorized and Standard Versions, this message is contained in the fourth to eighth verses, inclusive, and was delivered while Hezekiah was sick unto death (verse 1); but verses ten to twenty, inclusive, are the writings of Hezekiah *after he had recovered from his sickness* (verse 9). How about this?

It is true that Isaiah's message to Hezekiah while the latter was sick "is contained in the fourth to the eighth verses" and that "verses ten to twenty are the writings of Hezekiah after he had recovered from his sickness;" but Isaiah records it all, and if there is anything in it in the way of worship to God that was not God's will at that time, which was the point the editorial had in view, then it is strange that Isaiah would record it without noting the fact. The writer of the editorial knew when answering "A Bible Student" that the words, "We will sing my songs with stringed instruments all the days of our life in the house of Jehovah," were the words of Hezekiah; but being quoted by Isaiah, without disapproval, the latter by such silence, if we may judge him by other Biblical examples, was certainly remiss if the use of such instruments was not, at that time, in harmony with God's will.

But, touching the question of a divine command for instrumental music in the Jewish worship, it is here freely conceded that Jehovah sometimes commands persons to do what is contrary to his own will when he sees, from their stubborn desires, that they are determined to do that way; but when this is the case, there is always, as far as the writer can here recall Biblical examples, some indication that it is not God's will. Take, for example, the case of Balak calling upon Balaam to curse Israel. (See book of Numbers, chapters 22, 23, and 24.) Balaam knew it was wrong to curse Israel, for Jehovah plainly said to him: "Thou shalt not curse the people; for they are blessed." (Num. 22: 12.) Hence, he very properly said to Balak's messengers: "Get you into your land; for Jehovah refuseth to give me leave to go with you." But Balak's messengers, being no doubt convinced that Balaam, if a little inducement were held out to him, would yield, reported his decision to their master, who promptly "sent yet again princes, more, and more honorable than they," who came to Balaam and said: "Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honor, and whatsoever thou sayest unto me I will do: come therefore, I pray thee, curse me this people." To this the self-willed Balaam replied: "Tarry ye also here this night, that I may know what Jehovah will speak unto me more." He already knew Jehovah's will, and yet had the face to tell the messengers that he would see "what Jehovah" would say unto him "more!" He wanted to go with them, and was trying to find an excuse to go, though he knew it was contrary to Jehovah's will, and hence Jehovah said unto him: "Rise up, go with them." Then verse 21 says: "And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab." Exactly; that is what he wanted to do, and verse 22 says: "And God's anger was kindled because he went." Thus, Jehovah was angry with Balaam for doing what he had told him to do, but why? Because Balaam wanted to go with them, and was determined to go if he could find some excuse for it, and Jehovah told him, in substance, to go on and do what he was determined to do.

The same thing, in principle, is found in the case of Israel asking for a king. To have a king was contrary to Jehovah's will, and Israel knew it, but was determined, nevertheless, to have one, and so said to Samuel: "Make us a king to judge us like all the nations." (1 Sam. 8: 5.) Samuel went to Jehovah with it in prayer, and Jehovah said unto him: "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them." (1 Sam. 8: 7.) When Samuel remonstrated with them, they stubbornly replied: "Nay; but we will have a king over us, that we also may be like all the nations." (1 Sam. 8: 19, 20.) Then Jehovah said unto Samuel: "Hearken unto their voice, and make them a king." (Verse 22.) Thus, it is another plain case of Jehovah's commanding a thing to be done which was contrary to his will, and was only commanded by him because he saw the people were determined to have it that way; but the fact that it *was* contrary to Jehovah's will is carefully put into the record.

Now, contrary to all of this, in the case of instrumental music in the divine worship under the Jewish dispensation, there is no such note of divine disapproval of its use when Jehovah commands them to use it. The passage in Amos 6: 5 which speaks of them that "invent for themselves instruments of music, like David," is sometimes quoted as proof that instrumental music in the worship even then was contrary to God's will; but the science of logic teaches us that "what proves too much proves nothing," and this proves too much. Amos not only speaks thus of instrumental music, but he condemns the people in the way they were doing seven different things as follows: (1) They "that lie upon beds of ivory" and "stretch themselves upon their couches." (2) They that "eat the lambs out of the flock." (3) They that eat "the calves out of the midst of the stall." (4) They "that sing idle songs to the sound of the viol." (5) They "that invent for themselves instruments of music, like David." (6) They "that drink wine in bowls." (7) They "that anoint themselves with the chief oils."

Now, let our readers look carefully over this list, and they can see that in quite a number of other things besides inventing "instruments of music, like David," the people were condemned. It was certainly not wrong to "lie upon beds of ivory" nor to "stretch themselves upon their couches;" neither was it wrong to "eat the lambs out of the flock" nor "the calves out of the midst of the stall," nor to "drink wine in bowls," nor to "anoint themselves with the chief oils." Of course these things were not wrong in themselves. Two other specifications in the list remain. One of them was singing "idle songs to the sound of the viol;" but what was it that was wrong in this? Was it merely the singing of "idle songs" or also singing songs at all "to the sound of the viol?" "Idle songs," we know, would be wrong whether sung "to the sound of the viol" or sung without the viol; but what is the extent of the prophet's condemnation here? So far as the statement by itself is concerned, no mortal man can tell whether the prophet merely meant to condemn singing "idle songs" or to condemn also singing songs at all "to the sound of the viol." The passage itself does music, like David?" Who can tell but that, in this specification of them "that invent to themselves instruments of music, like David?" Who can tell but that, in this specification precisely as in the others, the prophet was merely condemning the way the people, "like David," were inventing and using "instruments of music," and was not condemning the use of "instruments of music" itself? Five of this list we know were not wrong, yet the prophet condemned the people in the way they were doing *them*

precisely as he condemned them in *inventing instruments of music.*

Let it be noted here that, even if it could be shown conclusively that the use of instrumental music in the Jewish worship was contrary to the will of God, that would have nothing whatever to do with the question of its right or wrong in Christian worship. Not a solitary thing would there be gained in favor of those who oppose its use in Christian worship. Whether it was right or wrong in the Jewish worship can only be determined by determining whether God did or did not incorporate it in that worship; and whether it is right or wrong in Christian worship can only be determined, in like manner, by determining whether God did or did not incorporate it in that worship. That God commanded it in the Jewish worship is just as true as it is true that God spoke through David in the Psalms.

Hence, finally, even without the passage from Isaiah, when we have such other inspired passages as, "Give thanks unto Jehovah with the harp: sing praises unto him with the psaltery of ten strings" (Ps. 33: 2, 3), and, "Unto thee will I sing praises with the harp, O thou Holy One of Israel" (Ps. 71: 22), then, if we are to credit these Psalms as God's word on the music question, at that time, just as we credit them on other subjects, the conclusion stated in the other editorial is enevitable that "in the Jewish worship, both vocal and instrumental music were divinely commanded." The writer of this editorial is not in sympathy with the critics, high or low, who scrap the Scriptures of the Old Testament and try to separate their writers from the God who inspired them. Most assuredly, if the Psalms are God's word—that is, if God spoke through them—then "both vocal and instrumental music were divinely commanded."

COMMENTARY ON FIRST CORINTHIANS. No. 25.

BY C. E. W. DORRIS.

Chapter V.

PURGING OUT THE OLD LEAVEN. (Verses 6-8.)

Verse 6. *Your glorying is not good.* Your boasting during such a time of corruption is without effect for good. You are triumphing in your superior knowledge, and busily employed in setting up and supporting your respective teachers and theories, while the congregation is left under the most scandalous corruptions and of such degree as threatens its destruction. *Know ye not.* With all your boasted wisdom, do you not know and acknowledge the truth of a common maxim, *that a little leaven leaveneth the whole lump?* As a little leaven leaveneth the whole lump of dough, so one sin or sinner, if tolerated in a congregation, will have a tendency to affect the whole congregation. The thought is: If this leaven, the wicked son, be permitted to remain in your fellowship; if his conduct be not exposed by church discipline, the floodgates of impurity will be opened on the church and the whole state of Christianity ruined in Corinth. Here is wisdom for the church to-day. If all the congregations had followed God's directions and withdrawn fellowship from all leaven of heresy, the church would not be in such a deplorable condition of strife and division. Following the divine wisdom of discipline is the salvation of all congregations from schism and strife. All congregations should and ought to follow the wisdom of God and withdraw fellowship from all leaven of evil as soon as it appears and before it spreads to a degree that it cannot be handled.

7. *Purge out therefore the old leaven,* etc. Remove the leaven of impurity by withdrawing fellowship from the fornicator, that the congregation may be free from the impure leaven, or influence. The guilty party is called "the old leaven" because he is not a new offender, but because he had continued long in the evil practice for which he is now to be withdrawn from. Since his crime is whoredom, it may be that it is called "old leaven" because the Corinthians in their heathen state had been much addicted to that vice. It was the custom of the Jews previous to the passover to search their houses in the most diligent manner for the old leaven, and throw it out, sweeping every part clean; so the church at Corinth was advised to so act with the guilty son. (See Ex. 12: 15-19.) *For even Christ our passover,* etc. The Jews at the passover were required to put out of their houses all leaven. (Ex. 12: 15-19.) So, as Christ is our paschal Lamb, slain for us, the church should put away from it all the leaven of sin. No congregation can live righteously and meet the approval of God and fail to do this. To be unleavened is to be separated from sin and notorious sinners. The Jews were to cast all leaven out of their houses with detestation upon the penalty of being cut off from the congregations of Israel. Thus Christianity obliges every one of us to cut off every notorious sinner from the congregation, every lust from our hearts, every member of the old Adam, that we may be a new lump, answering our holy and heavenly calling. The reason assigned for putting away from us the old leaven of uncleanness and malicious wickedness is, because "Christ our passover is sacrificed for us." We should, therefore, be as careful to put away sinful lusts out of our hearts as the Jews were to cast the material leaven out of their houses. We do not find Christ expressed in the New Testament by the name of any other animal which typified him, but only this of a lamb, this being more significant of his innocency and sufficiency than any other. In John 1: 29 he is called God's Lamb, and here he is called our passover or paschal lamb. He is God's in regard of the Author, ours in regard of the end; God's in regard of designation, ours in regard of acceptation. Note that Christ is our Sacrifice. A sacrifice was necessary for a sinful creature to atone divine displeasure. A sacrifice for sin must be pure and sinless, and such sacrifice could be found but in the Son of God. He was a sacrifice for us, not for himself; for, being perfectly sinless, he needed no sacrifice. The weight of all our sin was laid upon his innocent shoulders. Our guilt became his by a voluntary susception of the punishment, and consequently the sufferings of this sacrifice are imputed to us. He took our sins upon himself and gave us the benefit of his sufferings.

8. *Let us keep the feast.* Some think this has reference to the Lord's Supper, or to Easter, but I am inclined to the idea that it refers to constant duty. We always have a paschal Lamb; therefore, it is always our duty to keep the festival by putting out of our fellowship all leaven of sin. That it does not refer to Easter is certain, because the Lord never authorized Christians to keep it as Easter. *Not with old leaven.* That is, not with wicked practices, such as gluttony, drunkenness, whoredom, fraud, etc. It is called "old leaven," probably because the Corinthians in their heathen state had been much addicted to these practices. *Leaven of malice and wickedness.* "Malice" is ill will in the mind. "Wickedness" is ill will expressed by actions, especially such as are accompanied with treachery. By "the leaven of malice and wickedness" is meant all these bad dispositions and actions which hypocrites cover by putting on a show of piety. *Unleavened bread of sincerity and truth.* Paul gives the epithet of "unleavened" to sincerity and truth in allusion to the emblematic meaning of the unleavened bread which the Israelites were to eat during the feast of the passover; therefore, they were taught to celebrate that feast with pious and virtuous dispositions. Paul included both wicked principles and wicked men. The Corinthians were to "keep the feast, not with old leaven"—that is, the impure principles which actuated them while in their heathen state; "neither with the leaven of malice and wickedness"—that is, radical depravity, producing unrighteousness in the life; nor with

the persons who are thus influenced and thus act; but with the unleavened bread—that is, the upright and godly persons, who have purity of heart, affections, and conduct, and who have received the testimony of God (the gospel of Christ), and who are inwardly as well as outwardly what they profess to be. Under the reign of Christ we must be saved equally from Judaism, heathenism, and from sin of every kind; malice and wickedness must be destroyed; and sincerity and truth, inward purity and outward holiness, take their place. The inference drawn by Paul from Christ's dying a sacrifice for us is: "Therefore let us keep the feast." Not an anniversary, or yearly, but a daily feast, even all the days of our Christian life. Let all the days of our lives be as the Jewish feast of the passover was, free from leaven, from the leaven of malice and wickedness, and full of sincerity and uprightness both toward God and man. Note the duty of each individual Christian. Seeing Christ has died as a sacrifice for us, our duty is to live unto Christ by living up to the rule which Christ has given us, abhorring all malice, abandoning all wickedness, and exercising that truth and uprightness toward man which will be an ornament to our profession while we are upon earth, and will bring us at length to the glory of God in heaven.

OUR MESSAGES

H. Leo Boles preached at Russell Street, this city, last Lord's day.

R. P. Cuff preached at David Lipscomb College last Lord's day.

F. B. Srygley preached at Waverly-Belmont, this city, last Lord's day.

Robert E. Henson changes his address from Benton, Ky., to Henderson, Tenn.

E. A. Elam preached at Old Union, in Sumner County, Tenn., last Lord's day.

E. A. Elam will preach every night this week at the David Lipscomb College.

John P. Lewis preached at Almaville, in Rutherford County, Tenn., last Lord's day.

John G. Reese preached for the Pilcher Avenue congregation, this city, last Lord's day.

M. Keeble sends us eight new subscribers to the Gospel Advocate. Brother Keeble feels like he has done good to every home in which he has placed the Advocate.

In the absence of C. M. Pullias, who is in a meeting with the Joseph Avenue brethren, this city, Leslie G. Thomas preached twice in Murfreesboro, Tenn., last Lord's day.

Horace W. Busby, of Fort Worth, Texas, made the Gospel Advocate office a very pleasant visit last week. Brother Busby began a meeting at Lake Victory, Texas, last Lord's day.

Allen Phy closed a meeting at Luminary, in Cumberland County, Tenn., Sunday afternoon, October 18, with five baptisms. Brother Phy preached at Crossville, the county seat, Sunday night.

Charles Holder, Etowah, Tenn., October 19: "I am here in a meeting, with three baptized, fine attention and interest, and others almost persuaded. There are only a few disciples here, but they are at work."

C. W. DeArmond, Drakesboro, Ky., October 20: "On October 11, at Powderly, Ky., I baptized one from the Baptists, and on October 18, at Cherry Grove, Ky., I baptized four more, and one of these was from the Baptists."

W. M. Behel, Rogersville, Ala., October 19: "I rejoice to see the Gospel Advocate so firmly set for the defense of the truth. It is as good as the best periodical in the brotherhood. May God bless the editors and contributors."

A. B. Lipscomb preached at Belmont Avenue, this city, last Lord's day, to an immense audience. Brother Lipscomb is devoting all of his time to evangelistic work. He will labor with the congregation at Valdosta, Ga., through this winter.

Charles Holder, Etowah, Tenn., October 19: "I appreciate the Gospel Advocate. I have read it continuously for twenty-nine years, and it has been a blessing and a help to me. I shall be glad to help in securing the ten thousand new subscriptions, and trust it can soon be done."

There is a splendid location for a good doctor at Blackwater, Mo., also a good druggist. Blackwater is a thriving small town in an excellent farming and stock-raising country. A good Christian physician is almost sure to make good. If interested, address J. G. Malphurs, Blackwater, Mo.

Among our visitors last week were Samuel E. Witty and wife, from Los Angeles, Cal. Brother Witty preaches for the Central church of Christ.

W. T. Beasley, Franklin, Tenn., October 19: "The Baptists have put off the Gibson-Beasley debate, which was announced to begin on October 26, near Yuma, Tenn."

J. R. Craig, Madera, Cal., October 15: "I have now sold my business and prepared to devote all my time to the Master's work. Hence, I can answer calls for meetings almost anywhere. Brother Norris, formerly of Tennessee, will begin a series of meetings with the Nevada Avenue congregation, Fresno, next Lord's day."

M. L. Strong, Valdosta, Ga., October 2: "Brethren who wish to come South to a good climate where they can get good homes near the line of Florida, where it is as healthful as anywhere in the United States and where the climate is fine, will do well to correspond with me, as I may be in position to help them find a good home or farm at reasonable figures."

H. R. Daniel, Elkton, Ky., October 14: "I closed a nine-days' meeting at Mount Olive, in Dickson County, Tenn., on Monday night after the first Lord's day in this month. There were no additions, but the church was greatly strengthened and encouraged. The house was full at every service. Since our meeting last year they have ceiled and painted their house."

J. F. Chambers, Sheffield, Ala., October 24: "Since my last report I have held four meetings, as follows: At Harmony, in Obion County, Tenn., one week, eight additions; Carbon Hill, Ala., one week, nine additions: Stony Point, Lauderdale County, Ala., one week, eight additions; Sherrod Avenue, Florence, Ala., two weeks and two nights, twelve additions. I enjoy each issue of the Gospel Advocate."

John M. Rice, Abilene, Texas, October 1: "I have just closed a series of protracted meetings, as follows: Brooklyn Heights, Fort Worth, thirty-eight additions; Rotan, Texas, twenty-six additions; Bryson, Texas, 32 additions; Bomarton, Texas, thirteen additions: Peacock, Texas, fourteen additions. I leave to-day for Phœnix, Ariz., for five weeks' work. Four days of this will be spent in a debate with the Reorganized Mormons."

William Freeland, Bowling Green, Ky., October 12: "I closed a meeting at Price's Chapel, eight miles from Bowling Green, last night, with nine baptisms and one restoration. The brethren there are working together in perfect harmony and the spirit of Christ prevails. One lady came to the true light from the Baptist Church. This meeting continued over three Lord's days. This is a Baptist community, but Paul reminds us that the gospel of Christ 'is the power of God unto salvation.' Brethren, let us have your prayers, that much good in this way may be accomplished."

C. A. Norred, 524 Walnut Street, Florence, Ala., October 16: "The congregation here wishes to establish a congregation in Tuscaloosa. A church must be planted there. If necessary, I shall visit there myself. Young people from faithful homes are going to Tuscaloosa to the university and falling into the hands of the 'transgressives.' We are determined to put a stop to such conditions. I wonder if you would put a line in the Gospel Advocate stating my desire to get in touch with any Christian in Tuscaloosa who is interested in the work and worship set forth in the New Testament. Please send any bill for such announcement to my address, and I will mail you the amount at once." There is no bill. The Gospel Advocate stands ready to render all the assistance in its power to Brother Norred and the church at Florence in this most commendable undertaking. We hope some brother living at Tuscaloosa will write Brother Norred immediately.

N. B. Hardeman will preach at Sardis, Tenn., on the third Lord's day in November.

L. N. Moody, who underwent an operation for appendicitis at the Mason Hospital, Murray, Ky., last Thursday, is doing nicely, but is not able to be up yet.

Charles Taylor, Detroit, Mich., October 21: "I am now in the midst of a splendid meeting with the Ferndale church of Christ, with six additions to date."

D. F. Draper, New Martinsville, W. Va., October 22: "I am at Duffy, Ohio, on the north bank of the beautiful Ohio River, in a good meeting, but hindered much by rain."

J. E. Bacigalupo preached last Lord's day at Gowen's mission, in Rutherford County, Tenn., with a splendid audience and good attention. John C. Hutcheson will preach at this place next Lord's day at 2:30 P.M.

Claud F. Witty and wife and Will C. Grounds intend, if the Lord wills, to start on a three-months' trip to the Holy Land about March 15. It might be possible, if some brother would like to go along, that arrangements could be made.

John R. Hovious preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. W. S. Moody will preach next Lord's day. He will also teach the adult Bible class at the regular Bible-study hour. All are invited to attend these services.

C. C. Brown, Daytona, Fla., October 23: "Those coming to Daytona will find the loyal church near the corner of North Rigwood and Burk Street, and will find a friendly band of brethren, too. Brother Packer, from Missouri, is with us for the winter, and is doing the preaching."

W. F. Andrews, of Los Angeles, Cal., made the Gospel Advocate office a very pleasant visit last week. Brother Andrews is one of the charter members of the Sichel Street congregation in Los Angeles, and an elder in the congregation. He and his wife have returned to Los Angeles.

L. L. Brigance, Henderson, Tenn., October 24: "We all greatly appreciate the Gospel Advocate and your work in connection with it. I hear brethren say that the Advocate hasn't had such a fine front-page editor since the lamented F. D. Srygley. Call on us any time we can serve you."

B. C. Goodpasture, Atlanta, Ga., October 19, orders twelve copies of "The Bible versus Theories of Evolution," and says: "There have been three confessions, one restoration, and one from the Baptists at West End Avenue since last report. We are planning to do an unusual amount of work this winter."

H. C. Shoulders closed a ten-days' meeting with the McBroom Chapel congregation, near Double Springs, Tenn., last Thursday night, with three baptisms. Brother Shoulders made the Gospel Advocate office a very pleasant visit as he returned to Bowling Green, where he is serving as superintendent of the Potter Orphan Home.

Horace W. Busby, Sparta, Tenn., October 16: "The meeting is fine here, with good crowds, good singing, and six baptized to-night. We will close Tuesday night, and I will begin at Lake Victor, Texas, October 24. I am to be in Abilene for two meetings the last of November and the first of December, with the North Side and the College congregations."

S. Houston Proffitt, Hohenwald, Tenn., October 20: "I. A. Douthitt, of Sedalia, Ky., began a meeting with the Hohenwald church of Christ on Sunday morning, October 11, and continued it until Monday evening, October 19, with two services daily. Twenty-nine were baptized, two came from the Missionary Baptists, and one was reclaimed. His next meeting will be at Bethel Church, near Mayfield, Ky."

Samuel E. Witty closed a splendid meeting at the West Side Central church of Christ, Detroit, Mich., Lord's-day night, October 18. There were eighteen baptisms, four restorations, and about nineteen to come from other congregations. Claud F. Witty preaches for this congregation. There are seven churches of Christ in Detroit, and all are working in peace and harmony and are in a prosperous condition.

O. C. Lambert, Waverly, Tenn., October 23: "I am now in a meeting at Camden, Tenn. Only one baptism to date. Brother Pullias has recently closed a fine meeting at Waverly, which resulted in eleven baptisms. The first week we had a circus, a tent show, and a county fair in town, and the last week it rained nearly every day. But the crowds were good and the preaching excellent. Brother Pullias is much loved here, and we are expecting him again next year."

H. L. Samuels, Magee, Miss.: "I desire to report one of the best missionary fields for the church of Christ to be found in our country. I located at this place two months ago as superintendent of the public school with an enrollment of over three hundred pupils. Soon after my election here I found that there was not a loyal church of Christ nearer than Jackson, Miss., fifty miles away. I was given authority to select my own faculty of thirteen teachers, and was very anxious to secure a few teachers who were members of the church of Christ, in order that we might meet for Lord's-day worship. If any who know of members of the church of Christ near this location will write me as to their location, I shall make an effort to locate them."

Harvey W. Draper, Houston, Texas, October 13: "It may interest you to know that on last Lord's day at the Bible study we had an increase in attendance of twenty-five little fellows, inmates of the DePelchin Faith Home, a nondenominational orphanage located just one block from Central church of Christ. This orphanage was one of the factors in deciding the location of our church building, which was finished about eighteen months ago, and just now we have persuaded those in charge of the homeless little ones to let us have them each Lord's-day morning for Bible teaching. L. E. Carpenter, formerly of Port Arthur, Texas, began regular work with us on the first of September, and already his efforts are beginning to be felt."

O. H. Tallman, Springfield, Tenn., October 16: "I have just returned from Clearwater, Fla., where I assisted in a fifteen-days' meeting, the first to be held in their splendid new church house. The interest was better than expected. Three were added to the one body. While there we got in touch with a colored preacher of the Holiness Church, and, with the help of Brother Abbott, we were able to teach him 'the way of the Lord more perfectly.' He took his stand with the church of Christ. He will be a useful man among his people. There is no colored church of Christ in that part of Florida, but I hope he can be encouraged and used by colored brethren to the glory of God. For further information, write Charles Y. Abbott, Clearwater, Fla."

J. Pettey Ezell, Celina, Tenn., October 24: "I am in a meeting here. Large crowds are in daily attendance. The aisles are filled with chairs, the rostrum lined with interesting listeners, and yet they come. The 'digressives' have recently had an evangelist, representing and supported by the Woman's Christian Board of Missions, to hold a mission (?) meeting here in the Methodist meeting-house. Celina a mission point! Just think of it! When there has been a church of Christ here worshiping as the New Testament directs for years and years. Celina is not only not a mission point, but is actively engaged in actual missionary work. L. L. Yeagley, a good and faithful preacher of the gospel, is supported by the Celina congregation to preach at Celina and throughout the county."

F. L. Paisley, Chicago, Ill., October 19: "My work with the Central congregation began yesterday encouragingly. Several new members have found the place since my meeting here in July. Our great task now is to assemble the many members that have moved here from various sections of the country. There are many here who have not been able to learn of our place of meeting. There are doubtless some here who have not tried to learn where we meet, or, knowing, have made no effort to come. There is so much to attract one away from God they need encouragement. We meet in Room 309, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets. It is very easy to find. Brethren, if you know any one here or any who are coming, keep me informed as to address. Write me at 216 East Superior Street."

W. P. Lowe, 2910 Shelby Street, Indianapolis, Ind., October 23: "Our meeting here at 1201 Cruft Street closed on Lord's-day night. Three took membership. The word was sounded out and made plain, and in a kind manner. We appreciate the interest manifested in this meeting, and especially do we appreciate beyond measure the interest manifested by the East Side congregation. The East Side congregation is true to the old paths, to the Book, loyal and free from all isms. This was by far the best meeting ever held in South Indianapolis, and much of it was due to the good preaching and singing of E. G. Creacy, of Horse Cave, Ky., and William Miller, of Persimon, Ky. Remember, to reach us when visiting Indianapolis, take a Shelby Street car, get off at Cruft Street and walk east one block. Services each Lord's day. Bible study at 10:30 A.M.; worship at 11:15 A.M.; services at 7:45 P.M. We extend a cordial welcome to all."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Our September series of meetings began September 20 and ended October 4, resulting in two confessions and baptisms, seven others taking membership during the meeting. Brother G. C. Brewer did the preaching; hence, it is needless to say it was as good as the best.

The audiences were not as large as Brother Brewer is accustomed to preach to; but they were good for this section of our country, where it is difficult to induce people to listen to gospel preaching—about as large audiences as we are accustomed to have here. The meeting was well advertised, however. A coincidence in the two meetings we have had here this year—the Hardeman meeting and the Brewer meeting—was that each resulted in the same number of additions to the family of God.

Brother Brewer endeared himself to me and to others by the kind, courteous consideration he manifested toward me from the beginning of the meeting to the end of it. Not all younger preachers treat battle-scarred veterans of the cross with such commendable consideration. I have been blessed in having such consideration shown me, however, wheresoever I have gone, ever since I reached the top of the hill and started down the sunset, sun lit side of it.

The middle Sunday night of the meeting—September 27—Brother Brewer delivered a lecture on "Evolution versus Christianity," having been urged to do so. The lecture had been well advertised, a large audience heard it, and it evidently gave great and general satisfaction. I am sure the lecture did good. Neither Robert Owen, of Lanark, Scotland, who crossed sword in debate with Alexander Campbell, nor any other atheist was or ever has been more definitely or decidedly against divinity than is the modern theory of evolution.

Grover Cleveland Brewer is not afflicted with that troublesome malady, egotism—popularly called "the bighead"—and I hope and pray he may never be. I baptized his mother, and she consecrated him to Christ and his cause before he was born; and I believe he is doing, and will continue to do as long as he lives, a great work for that cause.

The "saints and faithful" here were glad Grover brought his wife and their little daughter, Elizabeth, with him, to see the capital of our country.

A marriage that seemed to give general satisfaction, with the probable exception of a few bachelors who felt as if they had been left, was that of Paschal Barnes, formerly of Tennessee, now of this city, and Miss Maggiebelle Gaither, formerly of Lawrenceburg, Tenn., but who has been with us about a year. They were quietly married in our Washington City meetinghouse, Friday evening, October 9, in the presence of a small audience of friends and well-wishers, and went immediately to their cozy little cottage just beyond the Potomac, in Virginia.

Ever since we came to live in Washington City, three years ago, our home has been in the home of the Barnes family—a Tennessee family consisting of three brothers and four sisters—all grown, all young, all busily engaged in work, some for the government, others in other occupations. Since that time I have had the privilege and pleasure of performing the marriage ceremony for all the boys, and there are left of the family only the four girls. It has been suggested that I bend my attention now to marrying off the girls; but, as two of them are going with us to California, I am inclined to say nothing further on the marriage question, lest we lose our girls and have to make the westward trip alone. I resigned my work as minister of the Washington City church of Christ a few weeks ago, and we expect to leave here about November 3, turning our faces toward Berkeley, Cal., where we shall probably make our home.

"NO NEW THING UNDER THE SUN."

BY E. A. ELAM.

That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun. Is there a thing whereof it may be said, See, this is new? (Eccles. 1: 9, 10.)

Theories which now are have already been, have died away, and have arisen again. Some read them, revive them, give them a new verbal dress, and start them going again. Much of what one preaches depends upon what one reads. If one reads and studies man's theories, opinions, and notions, one will teach these, more or less. If one reads and studies and *loves* the word of God, one will teach and "preach the word." Some read too much the wrong books.

In his sermon on the millennium, Dr. Brents points out some of *the theories* concerning it which have been advanced. One is "the breaking down of denominationalism, and the universal acceptance of the true gospel of Christ, as taught by Mr. Campbell and his coworkers." Another is:

> The millennium will consist in the return of the Jews to Jerusalem as a nation, and their conversion to the Christian religion: and that Christ will literally come to Jerusalem and reign among them in person. Some go so far on this line as to assume that after the Jews shall be converted, they will go out as missionaries to convert the world, and that through their agency the world is yet to be converted to Christ—that the nation that rejected and crucified the Lord of glory is to be the means of converting the world to him. This may all be true, but it is, to our mind, not only unscriptural, but wholly unreasonable. We have two good reasons for not believing it: (1) the Bible does not teach it; (2) the Bible teaches just the opposite.

He quotes Jer. 19: 1-11 to prove that this theory of the return of the Jews *as a nation* to Jerusalem and their accepting Christ *as a nation* is unscriptural—that the

Bible "teaches just the opposite." He says many Jews *as individuals* may accept Christ, "but *as a nation*, never." ("Gospel Sermons," pages 328-330.) He adds that some say: "O, Jesus is coming to Jerusalem to live and reign among the Jews!" And further adds: "It requires a greater degree of credulity than we can command to believe this will ever occur." While he begs to be heard as he presents his *opinion* on "the millennium," he says: "Time, the prover of all things, has shown much of what has been written on the millennium to be false."

Attention is called to this to show that no new thories on "the millennium" have been offered lately; and if so, what better are they than others which have already been offered? And that nothing new concerning the return of the Jews to Jerusalem has been learned. If it is God's purpose to gather the Jews *as a nation* to Jerusalem and to place Jesus over them as king, our *belief* or *disbelief* of this cannot change his purpose in the least.

For his dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? (Dan. 4: 34, 35.)

Our opinions as to how God will carry out his purposes can have nothing whatever to do with the fulfillment of them. It is not for man to attempt to stay God's hand or to *ask him what he is doing*. Our whole life work is to hear and *in faith to do the words of Jesus*. "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." This is or should be our business. Let us, then, with the inspired apostles, be contented to know nothing, save Jesus Christ, and him crucified; to preach the gospel in its fullness, as set forth in the New Testament (and it can be found in no other book); and to patiently wait upon God to carry out his own purposes. We can neither "stay his hand" nor aid him in carrying them out by any wisdom of our own. I repeat, we can faithfully obey his commandments—do his will—and patiently await the fulfillment of all his promises in his own way.

A few years ago I read some articles by a young brother, setting forth and enlarging upon the *theory* that the seven churches of Asia, addressed in the book of Revelation (chapters 2 and 3), represented *seven different ages* of the church throughout the world and extending throughout time—namely, the Ephesian age, the Smyrnian age, the Pergamenian age, etc. I thought, "this is something new under the sun." This young brother stated that the church of to-day is passing through one of these conditions. But when I turned to Adam Clarke and consulted his commentary on these seven churches, I learned that this theory had already been advanced by some imaginary persons. That was written before Clarke wrote his commentary. Concerning these churches, Clarke says:

I must here advertise my readers: (1) That I do not perceive any metaphorical or allegorical meaning in the epistles to these churches. (2) I consider the churches as real; and that their spiritual state is here really and literally pointed out; and that they have no reference to the state of the church of Christ in all ages of the world, as has been imagined; and that the notion of what has been termed the Ephesian state, the Smyrnian state, the Pergamenian state, the Thyatirian state, etc., is unfounded, absurd, and dangerous; and such expositions should not be entertained by any who wish to arrive at a sober and rational knowledge of the Holy Scriptures.

As Clarke says, these notions are "unfounded, absurd, and dangerous." They are dangerous to the unity and peace of the church and to the salvation of souls, because they take the heart from the plain and simple will of God—the words of Jesus—and weaken faith in the gospel of Christ. God solemnly warns against doing such fearful things. Jude (verse 11) speaks of those who "went in the way of Cain." Cain worshiped God, but not according to his will—not in faith. The great difference between Cain and Abel, to begin with, was Abel's faith and Cain's lack of it. Abel believed God and in faith did as God directed—offered the sacrifice of blood without question and clung to God's will. Sin crouched at Cain's door; he was of the wicked one, made offerings to Jehovah without faith, went in his own way, and finally killed his brother. Faith, on the one hand, and the lack of it, on the other hand, have marked the great difference between religious people and the worshipers of God (for some worship him in vain) from the days of Cain and Abel until now. Kind reader, on which side are you?

"AN APPEAL TO THE CANDID."

BY F. B. SRYGLEY.

I recently received a letter from Brother Wood, of Dallas, Texas, in which he said he was sending me a copy of a booklet which he hoped I would read carefully and then write him what I thought of it. As this book is now public property, I will tell the public, through the Gospel Advocate, some things I think about it.

On the outside cover of the booklet I find the following: "An Appeal to the Candid, Being an Examination of the Nichol-Whiteside Review of R. H. Boll. Published by Dr. Eugene V. Wood, Dallas, Texas."

The first page of the booklet is called "Introduction," and from this page I quote: "Brother Boll knows absolutely nothing about my intention of examining the Nichol-Whiteside Review of his three books just mentioned, and it will be a great surprise to him to hear of it." This shows that Dr. Wood is a self-appointed agent to defend Brother Boll. Why not allow Brother Boll to defend his own position? He is of age, and he ought to know what he teaches better than any others; so why not allow him to defend it?

I was the more surprised at the Doctor when I read in his booklet the following: "Every man who thinks at all will want to know what it is that Boll teaches that is so objectionable and so dangerous, otherwise he will not know what his attitude is to be toward the matter. This, too, I believe, you will agree is right. Then will you not also agree, my dear brother, that you should learn what Boll teaches from Boll's own writing, and not from what his opponents or his friends say about his teaching?" I do most heartily agree to this, but I am wondering if Dr. Wood agrees to it. If he does, why did he rush in to defend Boll's doctrine, especially since he had not even been asked to do so? I do wish the Doctor had remained out of this and let Boll attend to it, so we could all do right by reading Boll's writing instead of his on this question. Just as the Doctor shows us what is right and gets us all to agree to it, he rushes in and fixes us so we cannot do what he says we all know is right.

In the "Introduction" to the booklet the Doctor says again: "I shall not attempt to cover every point of the Nichol-Whiteside booklet, but we shall together examine enough of the book to let you see the real spirit of it and the irrelevancy of its arguments. If you had read the three booklets of Brother Boll of which the book we are now examining is a purported review, there would be no need that I write to you." The Doctor compliments himself at the expense of his readers when he says that by his aid in this examination he will "let you see the real spirit of it and the irrelevancy of its arguments." Of course the readers can see what the Nichol-Whiteside book says, but they cannot see the *real* spirit of it without the Doctor's help. When did the Doctor get to be a discerner of spirits? The reader might think he saw the spirit of it, but we have to have the Doctor's aid to see "the *real* spirit of it." I would not even suggest that the Doctor

was not candid when he wrote that statement. "If you had read the three booklets of Brother Boll of which the book we are now examining is a purported review, there would be no need that I write to you." Now, as this is to be "an appeal to the candid," surely the appealer would be candid; but, as a matter of fact, he could have bought the full set of Boll's books for a few cents, and it would have been cheaper for him to have bought all his friends a set than it was to prepare and publish his book. This fact would render his book needless, according to his own statement, and I do not see why he wrote it unless he just wanted the practice in book making.

While the Doctor calls only the first page of his book "Introduction," he devotes about sixteen pages, nearly one-third of the entire book, to outside matters that are not germane to the arguments. In these outside matters, among other things, the brother says: "It seems to me that a number of brethren have agreed together to oppose Boll because they do not agree with all he believes, and their influence has led others to disfellowship him." This has the appearance of a bad *seem* to me. They "have agreed together to oppose Boll"—not his doctrine, but Boll. Of course the brother offers no proof, only it *seems so* to him. I wish he had told us what he based that *seem so* upon. It had never occurred to me. I know there are many good brethren who do not believe Boll's teaching, and they are perfectly agreed in their opposition to it, but to say that they have gone into an agreement to oppose Boll is an intimation of a very serious charge. There is a disposition on the part of many brethren to defend Boll with his false doctrine and all, simply because they like him. God forbid that I should ever put any man above the truth.

In these introductory remarks the brother has a division which he calls "Boll Personally Disparaged." He then quotes some rather brisk language from the book he is reviewing, such as the following: "Boll desires to attract attention to himself and to get into the limelight, obsessed with such desire." And again: "'All this fuss Brother Boll makes about Christ coming for his saints, taking them off to heaven for several years and then coming with them, is pure balderdash.' 'Balderdash,' beautiful word in Christian literature!'" As the brother complained so at the brisk language of the brethren that he was reviewing, my attention was naturally turned to his own style in dealing with others, and I here give a sample of the Doctor's "beautiful language:" "I was reliably informed that a preacher of Dallas said, 'The time has come when we are going to have to draw the line against any one who has anything to do with that church that has Boll to preach for it.' Note, now, 'we will have to draw the line,' then bewailing and sanctimoniously urging that Boll divides the churches." The Doctor almost called that preacher a prevaricator and a hypocrite for holding and expressing an opinion about a church that is fed on Boll's teaching. "Bewailing and sanctimoniously urging." In the language of the Doctor, I reply: "Beautiful words in Christian literature!" It is all right for the Doctor to use brisk language in talking about a preacher of Dallas, but it is terrible for others to use such language about his friend.

Again I quote: "Furthermore, there seems to be a disposition on the part of the reviewers to hunt motes, to strain at gnats, and to force an issue; and when they can't make it appear big and frightful, they insist that Boll did not come out clearly and frankly and that what he says is not nearly so bad as what he secretly believes." It is bad for Nichol and Whiteside to use any rough, brisk language in talking about the Doctor's idol, but he must be allowed to tell how it *seems* to him, even if it does make his opponent out a hypocrite and dishonest.

The brother makes this further observation: "Sincerely, brother, and in due kindness toward the reviewers, the best that I can say for their booklet, aside from its ugly personal reflections, it is only quibbling and sham logic." The Doctor is quite bold to accuse Whiteside and Nichol of resorting only to quibbling and *sham logic*.

Again I quote: "Mark the above sentence, reader, for we shall see the connection later. Boll's piety is exasperating, and the fact that it is only a pose does not make it any less so, it seems. It would not be at all strange for *wicked men* to dislike a man for piety—they always think that Christians are hypocrites—for now, as of old, they that are born after the flesh persecute those that are born after the Spirit, and Cain slew Abel because his own works were wicked and Abel's righteous; but that Christian men without cause should discredit a brother's piety is unaccountable." That is a serious charge coming from a brother who is objecting to disparaging personalities. The Doctor is so in love with his friend he almost has a nightmare every time any one says anything against him, but he is very free in personalities when it comes to others.

The Doctor says in these same introductory remarks: "I shall make no contention for a single position that is held by Brother Boll, except to present the position so that you may see and decide whether or not the reviewers refuted his claim." The Doctor perhaps wants to wade around a little in the slough of speculation without getting his shoes soiled. If the position that Brother Boll occupies is true, the Doctor ought to make contention for it; and if it is not, he should not try to defend it even if his friend does believe it. Suppose the position is false (and I believe it is) and the Doctor succeeds in showing that these brethren failed to answer Boll, then what has the Doctor done by writing his useless book? I hope I may contend earnestly for the faith, and I shall not be deterred from that course by the Doctor's cry of persecution for the man who has taught the doctrine. These are a few of the things which I think of this book.

"CAMPBELLITES ANTIMISSIONARY."

BY F. W. SMITH.

Under the above caption a Baptist paper gives vent to its bad manners after the following fashion:

The Campbell movement in its beginning was intensely antimissionary. This has been denied, but can be easily verified by reference to Mr. Campbell's statements. The following will suffice: "It is evident that it is a capital mistake to suppose that missionaries in heathen lands without the power of working miracles can succeed in establishing the Christian religion." (Campbell's "Christian Baptist," page 15.) "Is, then, the attempt to convert the heathen by means of modern missionaries an unauthorized and a hopeless one? It seems to be unauthorized; and if so, then it is a hopeless one." (Campbell's "Christian Baptist," page 15.)—Elkhorn Baptist.

In the Way of the Baptists.

The people *vulgarly* called "Campbellites" by Baptist scribes must be terribly in the way of the Baptist sect, for they lose no opportunity to *misrepresent* and *vilify* those who refuse to be called by any other than a Bible name. Is all this *religious hatred* generated by a self-conscious inability to defend Baptist doctrine in discussions with those who claim to be Christians only? If not, whence does it come? What have the people dubbed "Campbellites" done to the Baptists to merit or demand such a *tirade* as above quoted? Are they in the way of the Baptists?

Facts versus Misrepresentation.

To *scrap* and *garble* the writings of another so as to *misrepresent* the author is nothing short of *downright dishonesty;* and that is exactly what the man did whose statement is under review. In the editorial written by

Alexander Campbell, from which the Baptist scribe garbled certain statements, Mr. Campbell, under the heading, "The Capital Mistake of Modern Missionary Schemes," said, "Miracles and missionaries are inseparably connected in the New Testament;" and who will dare deny that statement?

Instead of opposing the sending the gospel to all lands, Mr. Campbell was simply combating the "modern schemes" of such efforts. Right before that Baptist scribe's eyes, in the same editorial, under the heading, "How, then, is the gospel to spread through the world?" Mr. Campbell wrote as follows: "The New Testament is the only source of information on this topic. It teaches us that the association called 'the church of Jesus Christ' is, in *propria forma*, the only institution of God left on earth to illuminate and reform the world. That is, to speak in the most definite and intelligible manner, a society of men and women, having in their hands the oracles of God, believing in their hearts the gospel of Jesus Christ, confessing the truth with their lips, exhibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord blamelessly in the sight of all men. When spiritual men—that is, men having spiritual gifts, or, as now termed, 'miraculous gifts'—were withdrawn, this institution was left on earth, as the grand scheme of heaven, to enlighten and reform the world. An organized society of this kind, modeled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world the civilizing, the moralizing, the saving light, which renovates the human heart, which elevates human character, and which prostrates in the dust all the boasted expedients of ancient and modern times. The church of the living God is therefore styled 'the pillar and ground of the truth,' or, as Macknight more correctly renders it, 'the pillar and support of the truth.'"

Mr. Campbell, instead of opposing what is called "missionary work," was showing the New Testament way of doing such work in contrast with human schemes. Hear him: "The Christian religion is a social religion, and cannot be exhibited to the full conviction of the world, only when it appears in this social character. An individual or two, in a pagan land, may talk about the Christian religion, and may exhibit its morality as far as respects mankind in general; but it is impossible to give a clear, a satisfactory, a convincing exhibition of it, in any other way than by exhibiting a church, not on paper, but in actual existence and operation, as divinely appointed. The ambassadors of Christ, or his missionaries to the world, were commissioned to go to all nations in quest of materials to build this pillar of truth, this house of the living God; and then to place and cement these materials in such a way as to bear the inscription of the blessed gospel, and to exhibit it in such conspicuous and legible characters as to be known and read of all men. This work the apostles accomplished in having made of twain one new man—that is, of Jew and Gentile one new institution, or associated body, the church; and having placed this in all nations, in the most conspicuous and elevated situations, in the most populous countries, in the most commercial States, and in the most renowned cities, they were taken to heaven, and left the church, by its doctrine and example, to Christianize the world."

One with the least degree of *fairness* and *sense of justice* can see that Mr. Campbell was contending for the New Testament order of missionary work, by a church of Jesus Christ not only proclaiming by word of mouth the gospel, but by giving an exhibition of the gospel in their lives.

If the people this Baptist scribe delights to call "Campbellites" do not believe in Christian missions, how does he account for the thousands of congregations they have built up, and the number of members, including thousands of those who were formerly Baptists?

It is a statement of holy writ, "Be sure your sin will find you out;" and sure enough the sin of misrepresentation by this Baptist scribe has found him out.

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From the Brethren

Summertown, Tenn., October 13.—Felix C. Sowell, of Columbia, Tenn., closed a ten-days' meeting here recently, with two additions. Brother Sowell had good audiences, and the people seemed to enjoy his forceful presentation of the truth. His work in training the children at the orphan school is wonderful.—J. H. Green.

Bridgeport, Ala., October 9.—My whole aim in life is to be good and do good; to help advance the cause of Christ in this big, bright, beautiful, bountiful world of ours; to make the world better by my having lived in it; to help and not hinder everything that is elevating and ennobling and that is in harmony with the teachings of the Bible. I wish the Gospel Advocate the very best success.—(Miss) Mattie Holder.

McMinnville, Tenn., October 17.—Since my last report I have conducted some interesting meetings. I closed at Keltonsburg, in Dekalb County, Tenn., with eight additions to the church, which was in dire need of a revival. Among this number were two from the sects. I next went to friends and relatives in the Hill's Creek vicinity and labored two weeks. There were sixteen baptisms and six restorations. I go next for some work in the neglected fields of Louisiana.—E. D. Martin.

Irving, Texas, October 15.—On the first Lord's day in October I began laboring with the church of Christ in Irving. I had labored with the church of Christ in Madisonville for a little more than three years. In Madisonville all were my friends, and, so far as I know, all wished me to remain with them; but my wife's health had failed, and as in Madisonville I could be at home only three Sundays in the month, while by making the move I could be at home full time, so, in the hope of benefiting her, I moved away from as dear friends as I have ever known. I shall try by the grace of God to accomplish a great work in Irving. I ask an interest in your prayers. Correspondents will please note the change in my address.—W. P. Skaggs.

Bakersfield, Mo., October 13.—My meeting at Knobel, Ark., is now in the past. We did not have any additions, but the church was strengthened. The work at Knobel has greatly depended upon the untiring efforts of N. E. Hicks, who taught in the public school for eight years and has been in business for three years, and in all these years he has been preaching and teaching the word of the Lord as he has had opportunity. Brother Hicks attended the County Line Bible School two winters, which helped him in his preparation for the great work that he is doing. Why not every congregation send a brother to County Line every winter, that they may be able to do the great work at their homes that Brother Hicks has done at Knobel?—S. C. Garner.

Temple, Texas, October 13.—I closed a meeting with the Mathewson Avenue congregation in Wichita, Kan., October 11. Four were baptized. We

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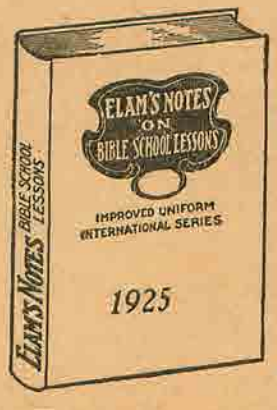

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have two good congregations in the city. I was with the other one in a meeting last spring. The two meet in substantial houses, coöperate heartily, and are free from strife and dissension. Homer E. Moore, editor of the Christian Worker, is an elder in the Mathewson Avenue congregation. John T. Hinds is to begin a sixteen-weeks' Bible school in its chapel soon. My next meeting will be with the Houston Heights congregation, in Houston, Texas, beginning on October 1.—Cled E. Wallace.

Watseka, Ill., October 5.—I have been kept out of the field work for some five weeks, as I was called home on account of sickness of my only brother. I found him dangerously ill, and after a little more than a week he was called from us. The field work will keep me from being in meetings for several weeks yet, but as soon as possible I want to be back preaching the word. If any points in Kentucky, Tennessee, or Alabama need any preaching or a few weeks of careful Bible study this winter, address me at Box 116, Route 4, Watseka, Ill. Wife and I keep up the worship at home, as there is no loyal congregation in Watseka.—Andrew Perry.

Lebanon, Tenn., October 17.—Our annual Lebanon meeting was interrupted through the illness of Brother Jesse P. Sewell. Brother Sewell continued the meeting three days. On the morning of the fourth day he took to his bed and for five days was not able to be out. Local forces continued the meeting the remainder of the week. When Brother Sewell was sufficiently strong to do so, he took the train for his home in Corsicana, Texas. During the few days he was with us he endeared himself to the entire congregation and town. We regretted to see him go; but he consented to come next year at the same time for another meeting. To this the church is looking forward with pleasure.—J. Leonard Jackson.

Bonham, Texas, October 13.—The work with the Central church of Christ in Bonham moves on splendidly. The Sunday-school work and the regular services on Sundays are all showing excellent interest. Our prayer-meeting services also are very helpful to all, and interest in this work is growing. We received a very pleasant surprise Sunday morning, when a party of near twenty-five of our friends from the Denton congregation drove over to Bonham, attended the morning services, and spent the day with us in our home. The party brought lunches, made up of those good things to be had in Denton and prepared by those good wives and daughters. This was spread on our tables in a sort of picnic style, and was much enjoyed by all. But the best of the feast was the pleasant association enjoyed by these old friends, the tried and true. We sincerely hope they enjoyed the visit as well as did we; and they have already been invited to come again and bring the rest of the folks with them. We held the funeral of Sister S. J. Butcher yesterday, and also that of Brother R. S. Crowley. Sister Butcher was more than ninety-four and Brother Crowley more than ninety-five.—R. D. Smith.

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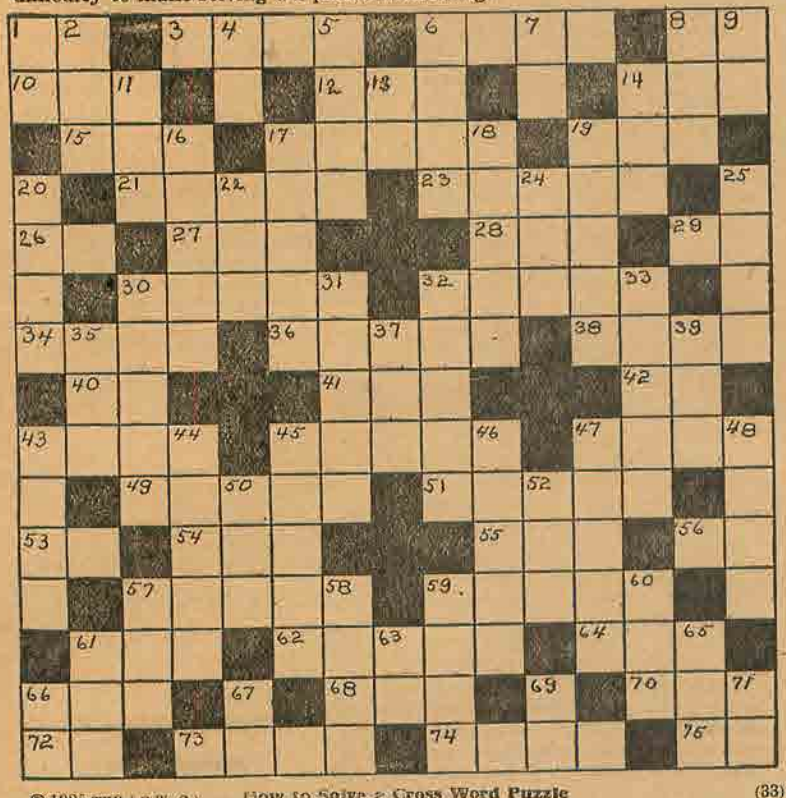
BIBLE CROSS WORD PUZZLE

FOUR square crosses divide this puzzle into a well-balanced whole. No words are very long, but there is a good quantity of four- and five-letter words, reasonably familiar to the Bible student, but with just enough difficulty to make solving the puzzle interesting.



© 1925 THE J.C.W. CO. How to Solve a Cross Word Puzzle (33)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 33

HORIZONTAL

1 A Chaldean city. (1 Chron. 7: 12.)
3 Condition of the cattle in Pharaoh's dream.
6 The prophet who led the Israelites back from Babylon.
8 Ourselves.
10 A metal from Tarshish. (Ezek. 27: 12.)
12 A sturdy tree.
14 Spoil the appearance of.
15 The fifth son of Jacob.
17 Titles.
19 A species of laurel. (Ps. 37: 35.)
21 One of the wives of Ashur. (1 Chron. 4: 5.)
23 A city built by Ashur. (Gen. 10: 12.)
26 Anno Regni (abbr.).
27 Small animal used in sacrifices.
28 A young boy.
29 Himself.
30 Tree for which Lebanon was famous.
32 Prince of darkness. (Matt. 12: 26.)
34 The canton south of the Arnon. (Ruth 1: 1.)
36 Place of idolatrous worship. (Ezek. 20: 29.)
38 Plant from which papyrus is made.
40 The article.
41 A pledge.
42 A city. (1 Chron. 7: 12.)
43 To arrest.
45 The husband of Jael. (Judg. 4: 21.)
47 A rushlike plant.
49 A Jewish month. (Esth. 3: 7.)
51 Who tempted Jesus.
53 Exist.
54 The land to which Cain fled after killing Abel.
55 Obtained.
56 Perform.
57 Brother-in-law of Moses. (Num. 10: 29.)
59 Cut down a tree.
61 Relatives.
62 Vision seen in sleep.
64 To drink.
66 Wilderness which Israelites traversed. Num. 33: 11.)
68 Instrument to propel a boat.
70 Past tense of "dig."
72 Alternative.
73 Found on high mountain tops all the year round. (Ps. 147: 16.)
74 A common Palestinian fruit.
75 Seel

VERTICAL

1 That thing.
2 To free from.
4 Editor (abbr.).
5 The man who built the ark.
6 A descendant of Judah. (1 Chron. 2: 27.)
7 Right Reverend.
8 Path to walk in.
9 Suffix forming comparative degree.
11 Nahum (abbr.).
13 I live.
14 Adam was the first.
16 A town on the border of Naphtali. (Josh. 19: 33.)
17 Son of Aaron. (Lev. 10: 1.)
18 A word used to indicate a musical interlude in the Psalms.
19 Son of Ulam. (1 Chron. 7: 17.)
20 A son of Caleb. (1 Chron. 4: 15.)
22 Top of a box.
24 Seated.
25 Hebrew prefix meaning "house."
30 An ecclesiastical law.
31 Bird which fed Elijah.
32 Cut with a saw.
33 On the boundary of Asher's land. (Josh. 19: 27.)
35 Grain used to feed horses.
37 An angry crowd.
39 They exist.
43 First of the sons of Cush. (Gen. 10: 7.)
44 A duke of Edom. (Gen. 36: 41.)
45 A member of the royal house of Edom. (1 Kings 11: 14.)
46 A son of Jahdai. (1 Chron. 2: 47.)
47 Ceremonials.
48 Entrance.
50 To weep convulsively.
52 A sacred oath.
57 A Jewish measure. (Ex. 29: 40.)
58 Forehead.
59 Difficult.
60 Performed.
61 A stronghold of Moab. (Isa. 15: 1.)
63 Each (abbr.).
65 A distant nation. (Isa. 66: 19.)
66 Thus.
67 Place where.
69 That thing.
71 Proceed.

Solution of Puzzle in last issue

THE HOLY SPIRIT.

BY H. M. PHILLIPS.

There are so many who do not seem to have any intelligent idea of the Spirit that I feel that an article on the theme will not be amiss. In John 16: 13 the Spirit is referred to as a person seven times. However, most people consider the Spirit as something like air, gas, or some intangible matter. The Spirit is a Person, just as God and Christ are Persons. Read the following scriptures and see: The Spirit speaks (1 Tim. 4: 1); testifies (John 15: 26); teaches (John 14: 26); guides (John 16: 13); leads (Rom. 8: 14); searches (1 Cor. 2: 10); helps (Rom. 8: 26). Some things that show character: Mind (Rom. 8: 27); knows (1 Cor. 2: 11); loves (Rom. 15: 30); wills (1 Cor. 12: 11). The Spirit suffers as a person. He can be grieved (Eph. 4: 30); despised (Heb. 10: 29); blasphemed (Matt. 12: 31); resisted (Acts 7: 51); lied unto (Acts 5: 3); quenched (1 Thess. 5: 19). The Spirit is like God and Christ in that he is eternal (Heb. 9: 14); wise (1 Cor. 2: 10); powerful (Acts 1: 8); and works in conversion (John 3: 5). How is he received? By obeying (Acts 5: 32); by repenting and being

baptized (Acts 2: 38); by hearing of faith (Gal. 3: 2) after one becomes a son of God (Gal. 4: 6). How do I know when I receive him or am filled with him? By what the word says, referring to the last scriptures mentioned. It is not by one's feelings or thoughts, but by what God says. How do I know when or how I am saved? Just by what the Lord says. So of receiving the Holy Spirit.

In James 2: 26 it is said: "For as the body without the Spirit is dead, so faith without works is dead also." Now, what is the "body?" It is the church. (Eph. 1: 22, 23; Col. 1: 18.) Of what is the church formed? Men and women who are saved, who are in the body, form the church on earth. Now, where does the Spirit dwell? In the bodies of the members. (See 1 Cor. 3: 16.) Suppose there was a time when the Spirit did not dwell in the body, or church, or members' bodies; then the church, or body, would have been dead. But the Holy Spirit has always been in the church, or body, for he dwells in holy places; and what is holier on earth than a person who has had his sins washed away and been made a child of God? Paul says: "Be filled with the Spirit." (Eph. 5: 18.) Now, that did not imply that they did not have the Spirit at all, but that they were not full of it. They had to keep pure to be filled with the Spirit. To do this, they must not be filled with wine. Rom. 8: 9 says: "If any man have not the Spirit of Christ, he is none of his." Do you belong to Christ? I cite two passages (Matt. 26: 28; 1 Cor. 6: 19, 20) that show clearly that we are bought with a price. Acts 20: 28 tells what the price was. So all saved ones are his, and, therefore, have the Spirit of Christ,which is surely the Holy Spirit; for what other Spirit did Christ have? May we all see more what the Spirit is and know that all the saved have him in them.

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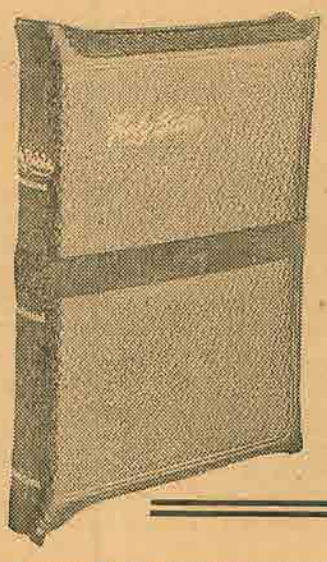

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HARMONY AND CO-OPERATION AMONG THE CHURCHES.

BY G. W. FARMER.

The church of the living God has many evils to combat and many things to beset it and retard its progress. We think and talk of the things without, such as prejudice, infidelity, skepticism, evolution, and agnosticism, with all of their attendant evils, as being great hindering causes and drawbacks to the church, and, indeed, they are; but these are not the greatest enemies to the church's interest. In my candid judgment, the church's greatest retarding influences are the internal evils, such as bickering, contention, and strife within. A want of harmony and coöperation is the greatest curse of the church to-day. It is the sin most inexcusable, insidious, and hateful.

No community of people, be it family, village, town, city, State, or nation, succeeds without harmony and coöperation. "A house divided against itself cannot stand," or, "A kingdom divided against itself cannot stand," is the teaching of the greatest Teacher that ever graced the earth.

How shocking, revolting, and disgraceful to see a family, a home, where love, sympathy, concord, and mutual agreement and helpfulness should prevail, but instead thereof no harmony, no coöperation! Can such a condition give any promise of success? No, never! See how the affairs of a town or city, or even a State or nation, are allowed to suffer, languish, and die for want of harmony and coöperation. Failure is inevitable in every case.

Think you that the church of God can succeed where no harmony or coöperation among the individual churches exists? Nay, verily. Paul addresses the church of Corinth, "All the saints which are in all Achaia," and, "Them that . . . in every place call upon the the name of Jesus Christ." (1 Cor. 1: 2; 2 Cor. 1: 1.) These he exhorts to "be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) The congregations of the same town or city, or of different towns and cities, should be harmonious and should coöperate with and encourage each other.

There are to-day many congregations carrying many shades of coloring and going under the name "church of Christ," some of them in the same city, and each claiming to be the true church, and yet there is no harmony or coöperation between them. Some congregations in some of our cities and towns are even antagonistic toward each other. They are divided over such things as the communion cups, the class systems for teaching

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the Bible, the use of lesson helps, the way to take up the contribution, etc. This is a shame and a disgrace and is enough to make angels weep. There is something wrong somewhere. It shows that there is wanting the spirit of Christ. "If any man have not the Spirit of Christ, he is none of his." (Rom. 8: 9.) Tell me that such variance and bitterness is actuated by the Spirit of Christ? No, by no means. Some people seem to think that downright stubbornness and hard-headedness are essential Christian virtues.

There are more congregations of the church of Christ in Nashville, Tenn., than in any other city, so far as I know. We shall use these churches to illustrate our point. We shall suppose there are thirty congregations called "churches of Christ." I believe there are more, but I do not know how many more. Then what relation should exist among these churches? They should all be in harmony with each other. The spirit of concord and coöperation in the work of the Lord should abound. In order that this condition may exist, they must "all speak the same thing" and "be perfectly joined together in the same mind and in the same judgment."

Now, what applies to the churches of Christ in Nashville applies with equal force and propriety to the churches of Christ in every other town and city the wide world over. Where this happy state does not exist, the churches become a hiss and a byword, a stench in the nostrils of cultivated, refined, and thoughtful people.

Brethren, I believe the slogan among God's people to-day should be, "More harmony and coöperation."

My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

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Make a thorough search through attics and storerooms for old letters mailed from 1848 to 1870. Keep the letters if you wish, but send the envelopes (or folded letters) to Mr. Harold C. Brooks, Box 259, Marshall, Mich. Mr. Brooks, who is mayor of his city, is a private collector, and is said to pay better prices than a dealer. During the past twelve years he has paid thousands of dollars for envelopes bearing old stamps. He specializes in United States and Confederate stamps, but also collects Canadian and other foreign issues, provided they are on the original envelopes and mailed not later than 1870. Loose stamps he does not buy except very old issues unused or mounted collections formed before 1880. Revenue stamps such as found on old photographs, mortgages, deeds, etc., are not wanted. Other things like old coins, Confederate money, old relics, may have value, but he is not interested in these.

Shown below are illustrations of a few rare stamps and the amounts Mr. Brooks agrees to pay to any one who may find them. Besides these are many others of equal value.

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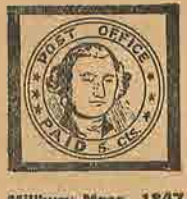

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Besides the rarities, Mr. Brooks buys many of the commoner stamps, so nothing should be thrown away even though many stamps appear to be exact duplicates. Stamps should not be cut off, as any stamp on the original envelope is worth more, collectors being interested in the postmark as well as the stamp. Nothing should be written on the face of the envelope. When making up a bunch of envelopes, be sure they are well wrapped and protected with cardboard to prevent their becoming wrinkled in transit. If you have reason to believe your envelopes are of special value, send them by registered or insured mail. The advertising manager of the Gospel Advocate has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

If you have no old letters written during or before the Civil War, show this notice to your friends, especially those whose families have lived in the same house for several generations. Many old families, old banks, and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters, investigate their value. Mr. Brooks' address is as follows:

Harold C. Brooks,
Box 259, Marshall, Mich.

THE LOCAL CONGREGATION.

By W. G. White.

There seems to be no question concerning the peace, harmony, work, and worship of the church of the living God to-day of more importance than the power, scope of action, function, and organization of the local congregation. I am aware, however, that when a fellow says anything about the organization of the church, he sets himself up as a target to get the jeers, jars, and criticism of the greater part of the preachers and is advertising as an "old-timer." For there are but few preachers now that believe, and fewer that preach, that a church ought to have elders and deacons; and but few, if any, congregations that have elders to teach, guide, rule, or oversee the congregation. Of course, you hear a preacher preach on the identity of the church, and with such skill make an argument that cannot be answered, that the church of the New Testament has its elders and deacons; but when you follow him home, you find him intrenched in a congregation of two hundred or three hundred members that have not even a trace of the officers he has just proved are characteristic of the New Testament church. Not only that, but the "program" of all the work of the church is turned over to the business meeting.

No wonder, then, there arises an idea to get something apart from, and bigger than, the local congregation, established on a money basis, to do things unknown to the churches and startling to the world. I am aware of the fact that so often the church's

failure to do the work assigned it has furnished an excuse (whether good or bad) to turn to something else through which to accomplish the work, instead of trying to stimulate the church to greater activity, and so do the work through the divinely appointed means instead of man-made machinery.

God's way for his children to do his will, whether feeding and clothing the poor, spreading the gospel, caring for the sick and dying, or any and all things they are called on to do, is through the church. If there is any way to accomplish that except through individual effort, the Christian home, and the local congregation, I am ignorant of it. A congregation composed of its ministers, elders, deacons, and faithful membership, doing the work of the Lord, has all the authority delegated to God's people. And if by some catastrophe the rest of the world were wiped off the face of the earth, still the church would be in tact, having all the authority it ever had, and all God had ever given to the institution bought with the blood of Calvary's Lamb. I am trying to say by that that the local congregation is supreme. It ought not, it should not, it cannot, be supplanted, surpassed, supplemented, or substituted. There is no way known to me to double up or single out God's people that they may have more authority or do more work than is given each congregation, only in the sense that a number of congregations can do more work of the same kind than one can do.

There might be one man picked here, one there, and one somewhere else, these selected for their ability and willingness to give and to do, and this extended until it amounted to a wealthy congregation so it could be a power; yet when done, the very fact that it differed from the ordinary church would prove that it differed from the church of the New Testament as well. Besides, who could or would say that members picked on a money basis, scattered over a county or a city and from and beyond the different congregations, is a church of Christ identifying itself with the church of the New Testament? The poorest church of the land living up to its duties, fulfilling its obligations, supporting and sounding out the truth according to its ability, ranks second to no church in the world.

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It opposes all human creeds and ecclesiastic councils, and pleads for the right of each individual to study the Scriptures for himself and formulate his own faith, without dictation or hindrance from churchly dignitaries. It opposes all clerical assumption of official authority in the church, and stands for the scriptural doctrine that each Christian has an office to fill, a work to perform—that all are kings and priests unto God.

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OBITUARIES

FORRESTER.

Nullie Bedford Forrester was born on February 19, 1904, and was called from the sufferings of a short attack of typhoid fever, at his home two miles northwest of Rives, Tenn., on September 21, 1925. He is survived by his father and mother (Mr. and Mrs. G. M. Forrester), a brother, a sister, and a host of friends. All who knew him loved him. His influence as a Christian gentleman is felt wherever his acquaintance was made. The community mourns with his bereaved family the loss of a loved one. Early in childhood he heard the Master's call and became a member of the church of Christ under the preaching of Brother J. Paul Slayden during his meeting at Rives, Tenn., in August, 1916. In the Master's vineyard he labored to the end, and acquired for himself, among his associates, the name, "a Christian boy." His life was one made of good deeds.

J. E. S.

HENSON.

Early in the morning of July 25, 1925, Mrs. Martha Henson passed away in the seventy-seventh year of her life. She was the daughter of James D. and Mary Billingsley, of which family her sister, Mrs. Nettie Payne, a faithful worker in the St. Elmo Church, is the only surviving member. A little less than a year before, her husband, S. W. Henson, was called hence at the age of nearly eighty-one years. Together they rest in Rose Hill Cemetery at Columbia, Tenn., after having lived together for nearly fifty-three years. The major portion of their lives was spent in the church, each having obeyed the gospel at a tender age. They loved the assembly of the saints and were punctual and regular in their attendance so long as they were physically able. With a meek and quiet spirit, without ostentation or demonstration, they pursued their Christian duties, always content with the simplicity of the gospel and to worship as "it is written." They died in the home of their daughter, Mrs. John Martin, Columbia, Tenn., where their declining years were spent. They are survived by another daughter, Mrs. George M. Bell, of Chattanooga, Tenn. Two younger children, Alva and Dellah, preceded them to the Promised Land.

J. E. ACUFF.

PHILLIPS.

My father, J. R. Phillips, passed from this life into eternal rest on April 25, 1925, at his home at Bear Creek, Ala., aged eighty-seven years, six months, and seven days. He retained strength of intellect and remarkable vigor of body, except for partial blindness, until two weeks before his death, when he suffered a stroke of apoplexy. During his semiconscious condition he constantly quoted passages of scripture which had been his guide and solace during a long life of devotion to his Heavenly Father's will and work. He said he had committed all things to God and only desired to please him. After

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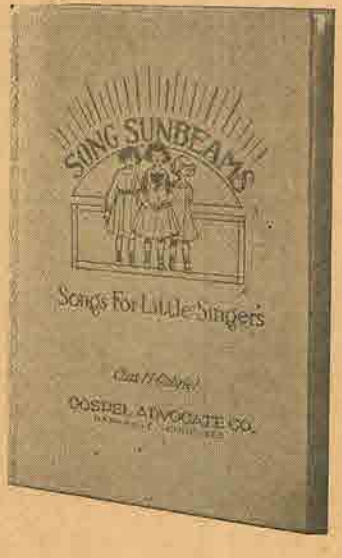

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giving loving admonition and warnings to us children, he said he was ready to go, and only regretted leaving dear mother. My dear father gave himself unreservedly to his Savior in early manhood, being baptized about fifty-six years ago—one of the very first in North Alabama to unite with the movement for the restoration of primitive Christianity. He was elder, deacon, teacher, and often song leader in the Lord's-day worship throughout all these years. That his work was appreciated was shown at his funeral when the church near his home would not hold his friends and those dependent upon him for help in material ways, as well as spiritual guidance. He leaves, besides his companion of nearly sixty years, ten children (by two marriages), fifty-four grandchildren, and a large number of great-grandchildren. He had labored long and well, he had given his eventful life in willing service to his fellow man and loving, humble obedience to his Heavenly Father, and surely he has entered into the rest that remaineth to the people of God, and we should not grudge him the beloved sleep, though we miss his sweet presence, ready wit, and kind and wise advice.

BELLE C. SCHARNAGEL.

FROM THE BRETHREN.

Livingston, Tenn., October 3.—I am making this appeal in behalf of the few faithful disciples at Rogersville, Tenn. Rogersville is the county seat of Hawkins County, and until less than two years ago there was not even one loyal church in the entire county. In April of last year I began a meeting in the courthouse, and learned of a small congregation about one mile from town, which, though worshiping scripturally, had all along been under the influence of the "digressives" and which had gone to work under the State Board. I began privately teaching them of their error and succeeded in converting the entire membership of thirty-eight, who transferred a splendid building lot which they had bought to the church of Christ (with the clause in the deed). These are very poor people who are anxious to build a house. There being three or four carpenters in the congregation and one man connected with the lumber business, they will not ask help in building a house, but they are not able to raise the three hundred dollars yet unpaid on the lot, having paid four hundred of seven hundred and fifty, the purchase price. Will not some congregations send at once a liberal donation to William Lawson, Rogersville, Tenn., and help them to help themselves?—Will J. Cullum.

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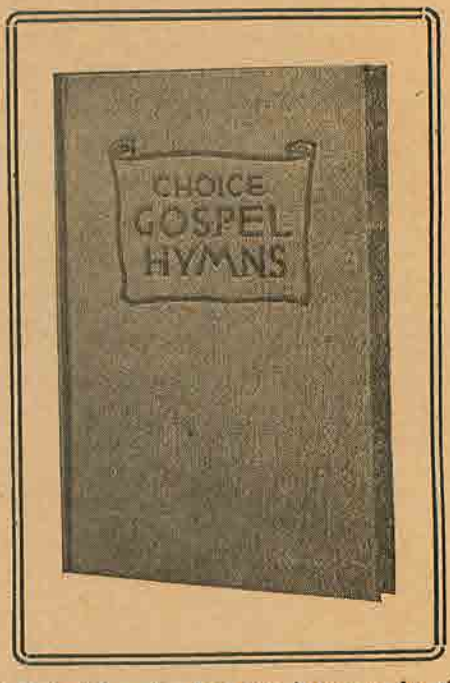

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

No man can afford to be indifferent or careless in matters of a religious nature. The fleeting and transitory affairs of this world are lost in insignificance in view of those momentous things that involve human destiny. Every person should most carefully and diligently examine that upon which he hopes to be accepted when he goes into the presence of his Maker.

The religious world is divided and disunited. Parties and sects, each advocating reform upon a different platform, seem to be on the increase in this country as well as in other countries. Entire communities, to say nothing of the sacred ties that bind families, are estranged by this distinction drawn by party lines. In the primitive church, an accurate history of which is given in the Bible, this state of things did not exist. Then the disciples of Jesus were "brethren," all were "children of God," members of the family of God, which is the church, and were recognized as being "a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Pet. 2: 9.) Instead of being members of different denominations, each with a human creed to govern it, they were taught to "all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) Persons today in the different sects, all claiming to be authorized in the Bible, cannot fellowship each other on account of the fact that they do not "all speak the same thing;" but in the primitive church all who wore the Christian name were "fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." (Eph. 3: 6.)

☼ ☼ ☼

It is unnecessary to inform the reader that the church of Christ rejects all human creeds, all catechisms, disciplines, and confessions of faith, as being of no authority in the Christian profession, and that Christians accept no guide but the Bible. Sects and parties wage an endless war between themselves over their differences, but they forget their antagonism toward each other to present a solid front against this position.

The Bible presents the primitive church, as it was under the teaching of inspired men, as a model of what the religious world ought to be, and of what it must be; and in the primitive church all were governed implicitly by the word of God, and it alone. There were no party lines, no sects, no denominations, and no human creeds written by men; but, as one brotherhood, all looked for guidance to Him who is "the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) All human parties are opposed to the Bible alone as a guide because it condemns human parties and they cannot exist under its guidance.

We submit that, as the apostles were guided in their work by the Holy Spirit, they taught the way perfectly; they taught persons how to become members of the church of God, set congregations in order, and gave the ordinances of divine service; in other words, to put it in the language of the Bible, they taught the primitive disciples "all things that pertain unto life and godliness." (2 Pet. 1: 3.) Every party in Christendom concedes that this is correct, but, strange to tell, they will not live up to their own concession. To put it in the fewest terms, we simply say that the apostles were right, that they were right in everything, and we find that this is conceded on all hands. We now advance one step further and say that, if the apostles were right, all are wrong that do not teach what they taught and practice what they practiced. And this is where sectarian parties do not live up to what they themselves concede. They acknowledge that the apostles were right, as all must do, but they refuse to acknowledge that they are wrong in teaching things that the apostles did not teach. Not only is this illogical, but, we might courteously add, it is absurd and unfair. If the apostles were right, then, to the extent that what we teach differs from what they taught, to that extent we are wrong.

We have no favorite doctrines or dogmas of our own, or of others, to press upon the attention of the public. We have no interest whatever in the advancement of any church, except that ancient church whose members "were called Christians first in Antioch." (Acts 11: 26.) We simply wish to persuade people to observe only such things as are taught in the oracles of God. We want no rule of government but the Bible, no cause to plead but the cause for which Jesus died. We argue that all the sects have more or less apostatized from the institutions of the Savior, and that, by all the obligations of the Christian religion, they that fear and love the Lord are bound to return to the ancient order of things in the Christian kingdom in spirit and truth. Let this investigation embrace whatever topic it may, or let this controversy occupy whatever ground it may, this is the naked question at issue.

☼ ☼ ☼

God speaks to man in the Bible. Divine revelation is addressed to the human mind in human language, otherwise it would be no revelation. Nothing is a revelation, nothing can be revealed to man, except it be communicated in language man is capable of understanding. The Bible reveals God to man, tells man of his duty, his responsibilities, and his obligations, and does it in terms best adapted to the human mind, to man's intellect, to his intelligence. Indeed, in the sacred Scriptures, "holy men of

God spoke as they were moved by the Holy Ghost" (2 Pet. 1: 21); they spoke "as the Spirit gave them utterance" (Acts 2: 4). The Bible being the production of the Holy Spirit, speaking through the ministers of God, it would seem enough to say that it is just what it ought to be. God having created the organs of speech, the Spirit of God being "the Spirit of wisdom and knowledge," the Spirit of eloquence and revelation, author of the gift of tongues, and "the Advocate" of Christ, he certainly selected the best forms of human language in which to make known the will of God to man. God, as man's Creator, knows better how to communicate with man than all the councils and general assemblies that ever met. The Bible as it is, as God has given it, is better adapted to man as he is than any creed or catechism known to earth.

All that God says to man is said in the Bible. Everything that came from God can be taught in the words of God. No new message, no new revelation, need now be expected from heaven. The apostles, being directed by the Holy Spirit, taught "all truth" (John 16: 13); they taught all that Jesus had commanded them to teach (John 14: 26). Any doctrine, any church, or any creed that was not taught by the apostles in the beginning of the Christian era cannot be a part of the truth and must be repudiated as being of human origin. The words of the Bible are the words of the Spirit of God. The Holy Spirit, through inspired men, speaks to us in the Bible. No communication or impression comes to any man from the Spirit except as it comes through the Word. No man is guided by the Holy Spirit when he repudiates what the Holy Spirit says through inspired men or when he refuses to do what the Holy Spirit, through inspired men, commands him to do to be saved.

Jesus said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18.) Nearly nineteen full centuries have passed since Jesus established his church. But we know that it is upon earth to-day, because in Dan. 2: 44 God promised that, when it was established, it should "stand forever." Then, as the primitive, apostolic church of Christ is upon earth to-day, it is only necessary to identify it to distinguish it from the other churches and organizations in existence. Jesus also said: "The seed is the word of God." (Luke 8: 11.) In creating the material universe, God gave the law that all seed should produce fruit "after their kind." (Gen. 1: 11.) When inspired men planted the seed of the kingdom in good and honest hearts, it produced members of the church of Christ. Let the same seed be planted in the same soil to-day, and it will make members of the same church. Thus we identify the church that Jesus established.

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The apostles were commanded to "preach the gospel to every creature." (Mark 16: 15.) They taught that unless "every creature" obeyed the gospel he had no hope of being saved. But notwithstanding the awful importance thus attached to obeying the gospel, the dogmas of creeds have so long confused the public mind that most of the preachers, and still more of the people, either cannot or will not tell what man must do to be saved. The cause of this cannot be attributed to Jesus Christ and his apostles. The duty of man is set forth clearly and plainly, so plain "that he may run that readeth it." (Hab. 2: 2.) Isa. 35: 8 teaches that "the wayfaring men, though fools, shall not err therein."

In the commission (Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 46, 47), the fact that Jesus predicated the salvation of the entire world of man upon an intelligent understanding of the gospel is conclusive evidence that the gospel is adapted to even the feeblest intellect, as well as to the greatest minds, and that it is admirably suited to the most illiterate and unlearned of earth.

The first to obey the gospel under the preaching of the apostles were of the common people. In a single brief address large concourses of people were made to intelligently understand the gospel, were taught what it required at their hands, were made to see their duty clearly, and then only a short time was occupied in performing that duty. The gospel was always obeyed the same hour in which it was believed.

The book, "Acts of Apostles," signifies by its name what it contains. It is a record of their "acts," or labors, as they carried out the commission given to them by Jesus. "Go ye therefore," said Jesus to them, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) In answer to the question, "Men and brethren, what shall we do?" Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 37, 38.) "Then they that gladly received his word were baptized." (Verse 41.) Such as believed and were baptized were saved, and these were added to the church. (Verse 47.) During the entire labors of inspired men all were required to comply with these same conditions, or terms, of salvation; all were required to believe, repent, and be baptized upon a profession of faith in Jesus. We have not the space to give particular attention to the different cases of conversion that are recorded; so we shall only give the references of some of the most prominent cases and request the reader to examine them for himself. By examining these accounts as they are given in the Bible, everything will appear plain; it can be easily seen what people must do to be saved, what they must believe, how they must be baptized, for what they must be baptized, etc. (See Acts 2: 36-47; 8: 12, 35-39; 16: 13-15, 29-34; 18: 8; 22: 16.)

Time and chance are rapidly passing. Eternal concerns stare us sternly in the face. These are not questions about the momentary affairs of time, the fleeting shadows of this world, but they are questions upon which hangs the destiny of man in eternity. Human life is brief and uncertain. The brightest names that earth can boast glisten for a moment and pass away, are vanished by an unseen hand. The history of the past advises us that we, too, like our fathers, must soon join the sleeping nations in the dust, that we must soon go the way of all the earth. Human performers appear upon the stage, make their bow, perform their part, and pass off, never to return. Strangers meet, shake hands, get acquainted, and form friendships, but are separated, to meet no more upon mortal shores.

Reader, it is wise to prepare to meet God in peace. It is best to accept what we all know is the truth, rather than to risk eternal concerns upon the shifting sands of opinion, upon the guesswork of men. Truth alone can save. Error is dragging the world to perdition. If we are wrong upon these questions while we live, we will be wrong upon them when we come to die; and mistakes and errors left uncorrected in death must go uncorrected forever.

Jesus said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) Denominations may wage an endless war about essentials and nonessentials, but this is yet the answer to the question as to what sinners must do to be saved, and will be "even unto the end of the world." (Matt. 28: 20.)

Some Pertinent Facts.

No one can be scripturally baptized without trusting faith in God through Christ.

There is no such thing in the New Testament as an

unbaptized Christian. In New Testament times all converts were baptized.

Baptism is immersion in water. Jesus Christ was immersed in the river Jordan. Every member of the church of Christ in New Testament times was an immersed person. There were no unimmersed persons in any of the New Testament congregations.

The whole religious world practiced immersion for the first thirteen centuries of the Christian era. The Pope of Rome authorized sprinkling as a substitute for baptism in A.D. 1311.

Baptism, to a penitent believer, is "for the remission of sins." When a penitent believer was baptized in New Testament times, "he went on his way rejoicing." (Acts 8: 39.)

No inspired man ever sprinkled water on a baby. Only penitent believers were baptized in New Testament times. Those who are depending on the fact that they were sprinkled when they were babies are building on the sand.

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OUR CONTRIBUTORS

WHY I DID IT.

BY H. L. CALHOUN.

Some of my brethren have expressed a desire to have me set forth my reasons for withdrawing from the Christian Church, which uses humanly organized missionary societies and musical instruments, and uniting with the church of Christ, which opposes all human organizations for doing mission work and the use of all musical instruments in the worship of God in song. I am glad to gratify this wish if I can feel that by so doing I am accomplishing any good.

There was a time in my life when I regarded humanly organized missionary societies and instruments of music in the worship as expedients. I once delivered an address before the Tennessee State Missionary Society, in which I took that position in regard to humanly organized missionary societies. This address was printed in tract form and circulated by the advocates of missionary societies. It has been reproduced recently on the pages of a State missionary paper, and the editor of this paper pronounces it practically unanswerable as an argument for missionary societies. It is quite natural that he and perhaps others should like to see how the man who produced such an argument can answer it. Concerning the principles set forth in that address regarding matters of "faith," "expediency," and "indifference," I have no need to speak. Those principles are true and will stand for all time. But when it comes to an application of those principles to humanly organized missionary societies, there is room not only for a difference of opinion, but for a change of opinion; and that is just what has occurred in my case. I have changed my opinion. I no longer regard humanly organized missionary societies as expedient. My reasons for no longer regarding them as expedient are the same as the reasons commonly given by other members of the church of Christ. Since delivering the above-mentioned address a number of years have passed and many opportunities have come to me to observe at close range the workings of humanly organized missionary societies. There was a time when I hoped that these things might be put away from among us, and that as a united brotherhood we might go on together in our work and worship. For a number of years I refused to recognize the division, and I went as freely among one side as the other so far as they would permit me to do. But my hopes have been disappointed and I have been forced to see that these things have divided a once happy and growing brotherhood. I reached the point where I had to choose one side or the other. I have always believed and preached the simple gospel to the best of my ability. So after years of heartache over this situation, knowing that the Holy Spirit says "that there be no divisions among you" (1 Cor. 1: 10), I felt that I must stand against the things that caused the division; hence, I have reached the point where I am resolved to spend the remainder of my days among those who are standing for those things for which we can give a plain "Thus saith the Lord." Whatever causes division among God's children is contrary to the teaching of the Holy Spirit and is therefore sinful. Until the introduction of these humanly organized missionary societies the Restoration movement was united, and it was making rapid growth; since their introduction division, strife, and diminution in rate of growth have followed. In the light of these facts, humanly organized missionary societies are not only contrary to the teaching of the Holy Spirit, but they are not even expedient, since they have hindered rather than

helped. This statement is so evidently true that I do not see how any well-informed person can deny it.

The United Christian Missionary Society has been formed in recent years, virtually controlling all the State societies, and this society is dominated by destructive critics, and these destructive critics are using the United Society to propagate their views, which are radically wrong and subversive of the truth. This society is a hindrance rather than a help in spreading the truth. Its whole influence and tendency I believe to be wrong. This same United Society has developed into an ecclesiasticism usurping the control of individual Christians and congregations in ways entirely opposed to the teaching of God's word. I am thus forced to regard it as sinful in its effects. I believe the church of Christ would have been better off if humanly organized missionary societies had never existed. A study of the history of the Restoration movement shows that the period of its most rapid growth and development was before humanly organized missionary societies were introduced. A study of the church of Christ in the first centuries after its founding on the first Pentecost after Christ's resurrection shows that its growth and progress were greater than they have ever been since. This was before the introduction of humanly organized missionary societies of any kind. I believe that the New Testament church, in doctrine and organization, is the product of divine wisdom. This church as it came from the hands of inspired men, without any of the so-called human expedients, made more rapid progress than it has ever done since their introduction. All the corruptions and perversions of New Testament doctrine and practice have come through the introduction of so-called human expedients. I have come to believe that it is an impeachment of divine wisdom to use any of these so-called expedients. I believe that the simple New Testament doctrine and practice, if faithfully adhered to, will bring greater and more rapid progress to the church of Christ than can come to it in any other way.

Christianity is a matter of faith (2 Cor. 5: 7), and faith comes by hearing the word of God (Rom. 10: 17), and whatsoever is not of faith is sin (Rom. 14: 23). Neither humanly organized missionary societies nor instruments of music in the worship of God is a matter of faith, therefore their use in the worship and service of God is sinful. The foregoing are *some* of the reasons which have caused me to take the stand which I now occupy. I believe the reasons are sound, and I stand upon them with joy and confidence. It is my purpose to have more to say along these lines in the near future. But this is enough for one time.

IT IS HIGH TIME TO TELL THE GOOD NEWS.

BY A. B. LIPSCOMB.

What is the gospel? Words, we are told, are like knives—sometimes they need to be sharpened. We can use a word so many times and so flippantly and so thoughtlessly that it becomes too familiar. It just passes through our minds without leaving a scratch of an impression, and perhaps this word "gospel" has suffered that thing. What is the gospel? There is hardly a little boy or girl in any Sunday school but who could tell you immediately that the gospel is the "good news." And I often think it would help all of us if we would just remember and cherish the primary meaning of the gospel in our thought. When a preacher starts out to preach, I think it would help him to remember that the gospel is the good news. I am going on an appointment. What do I propose to do? What is my business when I get there? *To tell the people the good news.* I believe the pulpit would have more radiant utterances, I believe it would take away a large part of that gloom that sometimes pervades the atmosphere of the meetinghouse, if the preacher would only remember first of all that the gospel is the *good news.* And every Christian should remember the same thing, because we are all preachers in a sense. We read in Acts 8: 4 that "they that were scattered abroad went everywhere preaching the word." That is just another way of saying that they went everywhere preaching the gospel, and that is just another way of saying that they went everywhere *proclaiming the good news.* Whether you are highly educated or not, you can tell the good news. Perhaps you have an ambition to write a book, and you may fail. Perhaps you do not have it in you to become a historian or to startle the world with some great song, but there is not a Christian anywhere but who can succeed in telling the most glorious message that the world has ever known.

We recall that there was a time in Jesus' life when he said: "Now is my soul troubled; and what shall I say? Father, save me from this hour—shall I say that?" Then he answered his own question. He said: "No, because of this hour I came forth. Father, glorify thy name." And suddenly there was a voice which came from heaven, the voice of God, which said: "I have glorified thy name, and will glorify it again." Do you know that every time one of us tells the story of the gospel, though it be with faltering tongue, if we speak sincerely, God's word comes true and the Lord Jesus Christ is glorified again?

Surely the world needs the good news of the gospel right now more than ever before. Newspapers are supposed to record daily happenings. But for some reason or other they always feature bad news over good news. Do you know why? Because there is something in our poor, weak human nature that much prefers a scandal to a sermon, and the newspapers are catering to the public taste, just feeding us what we want. That is the reason. What is on the front page of papers now? Good news? No. We read the story of the political graft and corruption at Washington; of murders, thefts, scandals everywhere. We read how those men who have the highest places of honor and trust within the gift of the nation are prostituting them for selfish ends, or how two high-brow college boys have killed a little fellow "just for the thrill"—and that is the big news of the day! The great war lasted for approximately fifteen hundred days, and during that war there were those of us who lived in a kind of "chamber of horrors," for we never knew what a day would bring forth. Every day we read the story of some new atrocity, some new cruelty, some new disaster that had shaken the world and was breaking the hearts of the people. Bad news featured from the firing of the first gun until the last. And now that the war is over, there is not very much improvement. And because the world is "fed up" and surfeited on so much of bad news, it is high time and it is a good time for Christian folks to tell them the good news of the gospel of the Son of God.

I read once how Fritz Kreisler got possession of his favorite violin. It is perhaps the most precious violin in all the world because it is the favorite of the world's favorite violinist. Kreisler saw it the first time in a music dealer's shop, and when he heard some one play it, he knew at once that it was a master instrument. He offered the dealer of that shop a fabulous price for the violin. The man said: "No, I can't sell it to you; it doesn't belong to me; I am just keeping it for an English lord. His hobby is collecting famous violins, and it belongs to him. He is going to put it in a museum." Kreisler said: "A just wave of indignation swept over my soul and my heart was rent when I thought of that divine voice staying for years under a glass cover in a museum, and I made up my mind that I was going to obtain that violin if there was any way in the world to do it, and so I laid siege to the owner. I found him cultured, I found him polite, but I found him obdurate. He did not wish

to let that violin go. But I did not give up the quest. I kept going back, time after time, begging him to sell it to me. Finally, one day, taking it out of the case, he said: 'Let me hear you play it.' There was my opportunity. I played as if my soul were in prison and I must pay the ransom. When I had finished playing, there were tears in that Englishman's eyes. And he said: 'Here, take it; it doesn't belong to me; it belongs to you. Let its voice be heard all around the world.'" We Christians cannot afford to be selfish with this glorious possession of ours that we call the "gospel." Let it out; let its voice be heard around the world. Let every Christian tell it.

What is the good news of the gospel about? Well, that depends upon the kind of gospel you believe and preach and practice. I read in the paper recently an announcement of a Sunday theme. A distinguished preacher, it was stated, was coming to our city, and his message would be, "The Good News of the Unitarian Gospel." Well, no doubt there is some good news in that man's message. He will doubtless tell you that man is made in the image of God and that we ought to try to get back to that image. He will likely tell you some interesting things about Jesus and describe him as the world's greatest teacher, and perhaps speak of Him as "the most beautiful character;" but you will never hear him tell that Jesus Christ is the Son of God. But what is the good news of the gospel of the New Testament? Remember, there are gospels and gospels. According to the teaching of the New Testament, the gospel is not a theory, not simply the history of a beautiful character; but the gospel is a story of sacrifice, a story of atonement. The apostle Paul declares this when he says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." The good news of the message, briefly stated, is found in the presentation of those three cardinal facts—that Jesus died for our sins; and was buried, but the grave could not hold him, and he rose from the dead; and in the application of those three facts is one's obedience to the gospel. And that is what makes the gospel of the New Testament the glorious message that it is. When we preach anything short of that, our gospel is no longer the gospel of the Son of God.

Let me recite two experiences that I heard recently. One was of a lady who had been going for some time to a new church, and somebody asked her why she had made a change. She said: "When I went to that first church, I always got the impression that I was a very pious, good woman. But," she said, "since I have been coming here, I have been made to feel that there is a great deal lacking in my life, and only Jesus Christ can supply it." That is the gospel of the New Testament. It is not something that smooths over our frailties and weaknesses, but something that gives us to understand what we really are and how much we need our Savior. Let me tell you about another experience, and this man was a prominent judge. Somebody asked him: "Why don't you go to church like you used to? Why did you quit?" He said: "I will tell you why. The minister told me that man is not sinful by nature; that men are falling up rather than falling down; that there is no sin to be saved from and no one to save us. He taught that Jesus was just a beautiful character, whom we would do well to imitate; and," the judge said, "if that be the truth, I don't see any reason why I should go to the trouble to go to church or go to the expense of keeping it up. Let those folks who believe that sort of rose-water lecture pay for it." May God save us from such sophistry! May the Lord teach us how to preach the word more humbly and more earnestly than ever before. May we never be ashamed of the gospel of Jesus Christ, nor put the soft pedal upon the story of redeeming grace.

"ELAM'S NOTES" COMMENDED.

G. C. Brewer, Sherman, Texas, writes: "In the Sherman Sunday school we use the quarterlies that are put out by the Gospel Advocate Company, but nearly all of the teachers use 'Elam's Notes' in preparing their lessons, also a good many of the older students use 'Elam's Notes' in addition to the quarterlies. Personally I do not teach the international lessons, as I have an independent Bible class; but I frequently lecture to the teachers on the lesson that is to come the next Lord's day, and I always use 'Elam's Notes' in preparing my lecture. No teacher who wishes to master his lesson—and all teachers should make an effort to do that—can afford to be without 'Elam's Notes.' He should, of course, study anything that would give him help upon the question in hand, but he may always rest assured that if there is a reference in any part of the Bible that in any way bears upon the lesson, that reference will be cited in 'Elam's Notes.' In this respect I think the 'Notes' excel any other help with which I am acquainted."

NEWS FROM JAPAN.

BY ROBERT S. KING.

Sister Sarah Andrews is now back at work with the church at Okitsu. She writes: "I feel greatly benefited from the summer's rest in the north, but have not entirely recovered. I still have to be careful about overdoing, but it seems I have gained sufficiently for the work again in moderation. I think it wise to just take on a little now, and then gradually increase, rather than to undertake more now and likely have to give up some later. We are expecting Brother Fujimori for a few days' evangelistic work next week."

Sister Andrews has her heart set on building a little meetinghouse at Okitsu for the faithful little band, in addition to the buildings at Shizuoka, where her house was built. In closing her letter, she says: "In case I should have to give up, it sure would be a joy to leave the little band at Okitsu with its own meetinghouse."

She is truly a great missionary and has the work at heart, choosing rather to die in Japan among the people she has taught than to come home. Her support is not what it should be. Many times this summer she has had to use money sent for the building fund in order to get along. Friends, let us do better. She should lack nothing that we can supply.

Brother and Sister Barney Morehead are now fairly comfortably located and are going to the language school, besides teaching a class in English. They like the work fine, only that when they want to talk they have to borrow some one's tongue.

IN SYMPATHY.

BY E. A. ELAM.

In the spirit of Him who wept with the bereaved and in that body in which one member suffers with every other member in affliction and sorrow, our hearts go out in sympathy for Brother Horace S. Lipscomb, his two small boys, and other relatives, in the passing of wife, mother, and loved one, Sister Lillian Brant Lipscomb. Lillian passed through two or three years of excruciating suffering, and her good husband through the deepest anxiety and patient sorrow that almost any one is called upon to endure. While she in this passing has been delivered from the body of this death, he has been left to struggle on in the great battle of life; but not without friends, true and tried, and not without courage, faith and hope and love. May the blessings of God attend him!

"Uncle Minor's Stories" is a very interesting book, and is pleasing to both young and old. It is handsomely illustrated. Price, $1.50, postpaid.

"WHAT THINK YE OF CHRIST?"

BY JAMES E. CHESSOR.

The World's Need of a Savior.

"What think ye of Christ?" This is the question Jesus himself proposed to the men of his day. The greatest question mark of the centuries is Jesus Christ. About his name—the Name above every name—and personality the tides of interest and discussion have flowed down the ages. We have in this text a direct personal question which is all-important. It is vital to the deeper welfare of every soul who faces it. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

As we answer this question, therefore, our eternal destiny is determined for weal or woe. I urge you, then, to consider the question about Jesus Christ as life's greatest question—and may you meditate with prayer and purpose of heart. The peculiar thing is that we have to think something about him. We do not have to think about Plato, or Socrates, or Shakespeare; but Christ has so impressed himself upon the race and he is so connected with the most ordinary interests and affairs of life that we cannot escape some opinion about him. Even a skeptic has to acknowledge him, for he cannot date a letter without writing "*Anno Domini*—in the year of our Lord." Jesus is indeed the central fact of all history.

I challenge your thought, therefore, to this great question: "What think ye of Christ?" What do you think of him in the light of the world's need of a Savior? As we read the sordid story of human history, with its record of lust and rapine, war and woe; as we contemplate the tragic and terrible in the condition of the world to-day, with its strife, its selfishness, and its sin; and as we turn our eyes within and see there the appalling condition of our own poor, sinful hearts, we cannot escape the conclusion that humanity needs a Savior. Nor can we escape the conclusion that this Savior must be able to impart a saving power to men—must be an almighty, everlasting, unchangeable Savior—or he is no Savior at all. Confucius taught truth to China, yet China still sleeps; Buddha proclaimed principles of righteousness and left behind a sublime example, yet India languishes in age-long iniquity; Mohammed left behind many correct ethical principles, yet "the unspeakable Turk" has become a by word to the whole human race. Socrates and Plato enunciated philosophical principles that reached the highest realms of thought, and they championed moral ideals that were sublime, yet the greatness of Greece departed from the Attic plains and the Ægean shores. All of these leaders were good advisers, but no saviors. What does it mean? It means that the world needs a Savior who can give power for the ethical and spiritual life which he demands of his followers. Jesus Christ is such a Savior.

In the Light of the Prophecies.

Again I would ask, What think ye of Christ in the light of the prophecies? He is the supernatural fulfillment of all expectation. He did not break in upon the world suddenly and unannounced. He dawned upon it as the day brightens in the east, with many a prophetic gleam before its coming. Even amid the darkness of ruined Eden, light began to shine. God's voice was heard proclaiming the first great prophecy: "The seed of the woman shall bruise the serpent's head."

The first prophecy was very general. Then, as we observe carefully, we will note that the stream of prophecy constantly narrows. First, it is simply "the seed of the woman." Then comes the call of Abraham, and the promise and prophecy that through him "all the nations of the earth shall be blessed." The stream is narrowed further still, and the promise is that a prophet "like unto Moses" is to arise. As Moses was a deliverer, leading his people out of bondage, so the promised Savior would bring spiritual freedom and salvation. Then the prophecies become so specific that they deal even with seemingly minor events, in order that there might be no room for doubt when the Savior finally came. It was prophesied that he was to be born of a virgin (Isa. 7: 14); that he was to be born in Bethlehem (Mic. 5: 2); that in connection with his birth there would be a slaughter of the children (Jer. 31: 15); that he would go into Egypt (Hos. 11: 1); that he would be anointed with the Spirit (Isa. 11: 2); that he would enter Jerusalem in triumph (Zech. 13: 7); that he would be sold for thirty pieces of silver (Zech. 11: 12); that the potter's field would be bought with this silver (Zech. 11: 13); that he would be spit upon and scourged (Isa. 50: 60); that not a bone of his would be broken (Ex. 12: 46; Ps. 34: 20); that he would be given gall and vinegar to drink (Ps. 69: 21); that his hands and feet would be pierced, his garments parted, and lots cast upon his vesture (Ps. 22). Finally, in the fifty-third chapter of Isaiah we have, as it were, a full-length portrait of the Savior who was to come.

We always tend to glorify and magnify a hero, but Isaiah pictured the Savior as the suffering Messiah, characterized by poverty and patience, whose life culminates in a cruel death. According to Isaiah, the Savior was to be "wounded for our transgressions," and "bruised for our iniquities." The "chastisement of our peace" was to be upon him; "and with his stripes we are healed." "He was oppressed," says the prophet, "yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." And there are other graphic touches descriptive of the suffering Messiah.

Is there anything that answers these prophecies? What think ye of Christ in the light of the way in which his marvelous life and death and triumphant resurrection fulfilled the great prophecies? Was he not indeed "despised and rejected of men, . . . wounded, . . . bruised," even as the prophet had predicted? Was he not condemned in Pilate's judgment hall, led as a lamb to the slaughter, and in the midst of the agony of the cross did he not cry out, "My God, my God, why hast thou forsaken me?" And was it not because, as Isaiah said, "Jehovah hath laid on him the iniquity of us all?" Surely Jesus in his life and sufferings is the fulfillment of Messianic prophecy.

The Influence of His After Life.

Again I ask, What think ye of Christ in the light of his after influence? How indeed shall we account for his abiding supremacy if he is not the Messiah that was to come, the Christ of the ages? He wrote no book; he founded no city; he made no discovery of science; he amassed no fortune; he effected no military conquest. Measured by the practical standards of to-day, his life would be accounted a dismal and tragic failure. He gathered to himself a little handful of obscure and, for the most part, ignorant followers, who at the time of his death became utterly discouraged and were scattered abroad like sheep without a shepherd. He was stretched in deep disgrace upon a Roman cross and crucified between two thieves. He was laid in a grave that was not his own; and in order that that might be the end of all, the seal of Rome was put upon the tomb and a guard of Roman soldiers was left to watch.

Looking at these circumstances in a practical way, would you not say that that would be the end of the name and the influence of one who never attained to what the world regards as distinguished achievement? Yet we know that this conclusion would be erroneous. For the name of Jesus now shines like the sun in the central dome of human history. In the sordid and sensual Roman life, two thousand years ago, a quiet but potent influence began to assert itself. He who had lain as a little babe in the manger was finally acclaimed even upon the throne of

the Cæsars. I challenge you to think of the after influence of Jesus of Nazareth. He was not of the great, yet he was supremely great. Without the training of the schools, he has become the teacher of the world. Without the aid of fortuitous circumstances, he nevertheless towers over all those of his own time, and he has impressed himself upon the life of the world as has no other among all the children of men.

Despite the continuance of human sin and sorrow upon the earth, nevertheless it stands true that the greatest achievements in the fields of morality and art and science and governmental relationships, as well as the highest triumphs in the field of religion, must all be brought and laid as trophies at the pierced feet of Jesus Christ. For he is the one adequate and responsible cause of every beneficent thing.

What do you think of him? You must think something about these tremendous facts. When an astronomer notes a disturbance among the heavenly bodies for which he can assign no adequate cause, he begins to search the heavens for some unknown body—some new planet—in order that he may account for the phenomena observed. At last he finds a new planet—an adequate cause for the effects which he has observed. As you sweep the field of the past with the telescope of history, you find these far-reaching changes in human thought and life which must be accounted for. You have to account for the freeing of the slaves, for the emancipation of womanhood, for the glorification of childhood, for the mighty altruistic missionary movement of to-day, and for the hospitals and the schools and the asylums that have blessed the children of men. And as you see these changes, if you look closely, you will see in the past as the cause of them a mighty Figure towering up, altogether lovely, fairer than the lily of the valley, and chief among ten thousand to our souls—Christ, almighty, everlasting, unchanged, unchangeable—the Christ of the ages!

What think ye of Christ in the light of his supremacy? I challenge your honest thought to answer this question. What do you think of him, not only in the light of his influence upon the current of history and the customs of the race, but in the light of his transforming power in individual lives? How do you account for the unnumbered multitude who, through him, have experienced a new birth unto righteousness, have overcome sin and have died at last victorious, lifted into joy even in the midst of mortal pain by the high hope of heaven which he alone has brought? What do you think of him? "What think ye of Christ?"

"What Shall I Do with Jesus?"

Now, a related question is that of Pilate: "What shall I do then with Jesus which is called Christ?" Are you willing to face that question honestly at the bar of sound judgment and an enlightened conscience? If so, then you will have to make some answer. Pilate had Jesus on his hands, whether he would or not. He had to dispose of him in some way. And may I say, with all reverence, that we have Jesus Christ on our hands. We must answer these tremendous questions concerning him. What will you do with him?

There are four possible ways of disposing of this question. First, you may dismiss it without serious attention. You may say: "I do not care anything about it, and I will not do anything with Christ." But in the light of our individual need for guidance and help, how can any one so answer? No, we cannot afford to answer so lightly.

Again, you may reject Christ. You can reject God's mercy in Jesus Christ, disregard his warnings, ignore his promises, trample the shed blood of his Son under your rebellious feet. But, if you do it, then, upon the authority of the word of God, and in the full light of human experience, I declare unto you that you settle in the wrong way the eternal destiny of your immortal soul!

Again, you may postpone the answer to this vital question to "a more convenient season." Many have done that to the hurt of their souls. But you cannot deal carelessly with the most sacred and vital interests of life without suffering the spiritual consequences of such folly. God said of old: "My Spirit shall not strive with man forever." It is just as true to-day as in the days of Noah. And again and again have preachers seen the hardening that comes from the postponement of obedience to Christ and the entrance into a righteous life. If you are suffering pain, you hurry to a doctor. Yet, when it comes to the health of your immortal soul—your greatest possible interest for both time and eternity—you are negligent and indifferent, and nonchalantly you say to yourself, "I will wait for a more convenient season!" But God does not promise a more convenient season. He says through his word: "*To-day*, if ye will hear his voice, harden not your hearts." "Behold, *now* is the acceptable time; behold, now is the day of salvation."

Now, there is one other answer which you can make to this great question which your own heart asks, "What shall I do with Jesus?" It is this: You can surrender to him. And this is what you can ever do. If you ever are saved, you must lay your doubts and your difficulties, your sins and your sorrows, all upon him, and with the faith of a little child bow your will to his will and surrender your heart, for time and eternity, into his tender and blessed hands.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He stands at the door of your heart—even now—at this moment—and knocks—and knocks! "Let Jesus come into your heart."

CALHOUN'S MEETING AT HENDERSON, TENN.

BY L. L. BRIGANCE.

This meeting began on the first Sunday in October and closed on the third Sunday night. It was Brother Calhoun's meeting only in the sense that he was the preacher of the occasion. In spite of continued rains, large audiences gathered each evening to hear the "old Jerusalem gospel," and those who came for that purpose were not disappointed.

Brother Calhoun is not a whit behind the greatest preachers of the ancient gospel we have ever heard. He has a pleasing personality, a good voice, and is an unusually fine speaker. His power as a preacher lies, in our judgment, principally in three things. First, his close adherence to the Bible. He preaches those things, and those only, that are taught in the "old Book." No man contends more earnestly for "the ancient order of things" than does he. The church at Henderson has been through the fire in the matter of innovations, and it has little patience with preaching that would compromise or minimize any part of the gospel, or that would tolerate any addition, subtraction, or departure therefrom. Brother Calhoun's preaching has its unqualified support and indorsement. Next, his wonderful clearness and simplicity is one of his outstanding qualities. With all his great scholarship, he makes his points so clear and simple that no one can fail to understand them. Even the small children listen eagerly to what he says. Last, but not least, his preaching is positive. There is no uncertain sound. There is no mincing of words. He speaks as "one having authority, and not as the scribes." He is emphatic. He can say things in "words as hard as cannon balls" when the occasion demands it. But while he speaks the truth boldly and unflinchingly, nevertheless he speaks it in love.

He preaches "with malice toward none, with charity for all."

There were thirteen additions to the congregation during this meeting, eleven of which were baptized. Since Brother Calhoun began his work with the church on the second Sunday in September there have been in all seventy-five added to the congregation. He has baptized every girl in the dormitory of Freed-Hardeman College over which he and Sister Calhoun preside that was not already a member of the church. He preaches in Henderson every Sunday morning and evening. Every one passing this way is cordially invited to hear him.

OUR MESSAGES

Too much rest is very tiresome.

No inspired man ever sprinkled a baby.

C. R. Nichol is in a meeting at Fayette, Ala.

A pure heart is worth more than a corrupt pocketbook.

H. Leo Boles preached at Maple Hill, Tenn., last Lord's day.

The seed of the kingdom of God will not grow in a proud heart.

The robe of righteousness is not made of this world's goods.

God gives us blessings so soon as we will be benefited by their reception.

E. H. Ijams preached at the Central church of Christ, this city, last Lord's day.

V. E. Gregory preached for the congregation at Eighth Avenue, North, this city, last Lord's day.

W. R. Essex preached for the congregation at Sixth Avenue, North, this city, last Lord's day.

A man who will not confess his own wrongs is in no position to show others the way of the Lord.

L. B. Jones, of Murfreesboro, Tenn., made the Gospel Advocate office a very pleasant visit last week.

The only impressions some young men make upon the world are the lines of care upon a mother's face.

W. S. Long, Detroit, Mich., October 27: "At Vinewood Avenue, last Lord's day, there was one baptism and one by statement."

H. W. Wrye preached at Old Hickory, near Nashville, Tenn., last Lord's day. Brother Wrye made the Gospel Advocate office a very pleasant visit last week.

H. M. Phillips closed a meeting at Rains Avenue, this city, last Friday, with one restoration. Brother Phillips will begin a meeting at Hartsville, Tenn., next Lord's day.

It does perishing souls no more good to listen to an elegant sermon without any gospel in it than it does thirsty people to look at a stylish but empty dipper in a desert.

Wilburn Scobey preached for the new congregation in Radnor, this city, last Lord's day. There was one restoration. This was the first service at this place, and sixty-two were present at Sunday school.

The meeting of the congregation at David Lipscomb College continues this week. There have been six additions to date. Brother Elam is doing the preaching. Services every night at half past seven o'clock.

Emmett G. Creacy, Emberton, Ky., October 26: "I am here in what promises to be a good meeting. From here I go to Turkeyneck Bend. The work moves along nicely with the two congregations in Indianapolis, Ind."

Our new catalogue of books, Bibles, church and Sunday-school requisites will be ready in about two weeks. Good books make the best gifts. A copy of this catalogue will be mailed to all our subscribers or to any one wishing a copy.

Thomas E. Milholland, Vernon, Texas: "We feel very much at home back in Vernon. I shake hands with many friends every day. The church is happy, and so are we. Already the Lord is blessing our labors. We baptized two on Sunday evening, and two others were added—one by statement, the other confessing wrongs. During the week an elder baptized a young lady. And so the good work goes on."

Will J. Cullum, Hartsville, Tenn., October 30: "With the close of the service on last Lord's day, our work with the church at Livingston came to an end, and we are now on the ground at this place ready to begin our labors with the church here. From this date my address will be Hartsville, Tenn., Box 134."

Ben West, Stephenville, Texas, October 19: "Large crowds heard at both hours Sunday the Bible talks from Isa. 40: 28-31. Seven additions, all married except one. Ninety-seven at prayer meeting on Wednesday night. Great musical program every Sunday night. We have a wonderful quartet of twelve-year-old boys and girls."

U. R. Beeson, Pine Bluff, Ark., October 24: "Please send me immediately some sample copies of the Gospel Advocate. We need it in this city. The meeting is fine. Good crowds and good attention. Preacher 'heap' fine! Three persons—two women and a man—are to be immersed to-morrow. There is a faithful, heroic little band of disciples here."

J. S. Jones, Wingo, Ky., October 21: "My summer's work is near its close. I am now in a meeting with the Sharp and Oak Valley brethren. I go next to Dongola, Ill., for a meeting, to begin on November 17. In my summer's work and up to the present there have been about one hundred additions to the one body. I will meet Jim Hooper (Baptist) in a four-days' debate in Pryorsburg, Ky., beginning on December 15."

R. E. L. Taylor, Decherd, Tenn., October 21: "I have just closed a good meeting in Milburn, Ky., with thirteen additions—eleven by primary obedience and two by restoration. The meeting was hindered by the rainy weather, but the interest and attendance were good from the beginning to the end. I am now in Illinois in a meeting which began last night. A large crowd was present, and one young man made the good confession."

J. J. Bedwell, Coopertown, Tenn., October 27: "I closed a singing school last week for the church of Christ at Greenbrier. I am now teaching for the church of Christ at Coopertown. Churches at many places are hiring song leaders for their protracted meetings; and when the meeting is over the singer is gone, and they drag along almost any way with their song service. I think it would be much better to use the money in having the church taught and all take part in the song service, as it is a part of the worship. I find good musical talent wherever I go. All they need is teaching and training. There can be good song leaders developed in the churches almost everywhere. In many places we find the church absolutely blank on music. We oppose hired choirs. I believe it the duty of all Christians to learn to sing and take part in the song service."

J. A. Sikes, Avon Park, Fla., October 18: "Brother Elam's 'Notes' on the Bible-school lessons is the most instructive of anything of its kind I ever saw. I also wish to commend the Gospel Advocate for being a paper worthy of praise. I have been greatly benefited by it, and I think it should be in every home. The subjects are discussed in such a way as to be plain and to the point, always willing to give the truth without fear or favor. It has been a light in my home. During I. A. Douthitt's meeting at Avon Park, in 1923, I heard the gospel preached in its simplicity and purity and obeyed its teachings. I did not expect to enter into the field of actual service, but by study I soon saw that whenever and wherever I could assist in doing God's work it was my duty to do so. There is a real New Testament congregation at Sweetwater, and I am trying the best I can to serve them twice each month. I will start a meeting there on Friday, November 13. We are expecting R. E. L. Taylor to be with us in January."

W. H. Owen preached at Schochor, Ky., last Lord's day.

Leslie G. Thomas preached twice in Farmington, Tenn., last Lord's day.

H. C. Hale preached at the Russell Street Church, this city, last Lord's day.

The growing tendency among our preachers to "pastorate" is alarming.

John G. Reese preached for the Chapel Avenue congregation, this city, last Lord's day.

A preacher who will not go out and preach until somebody promises to pay him has no trust in the Lord.

Gus Nichols, Cordova, Ala., October 31: "Our Cordova meeting resulted in eight being baptized and four restored."

D. F. Draper, Peebles, Ohio, October 29: "I am in a very promising meeting at Mount Zion, near Peebles, with fine crowds and good attention."

John H. Hines, Montgomery, Ala., October 26: "Your article on the front page is grand. Some of our preachers down here need to read it."

When a church once gets to depending upon a "pastor," the prospects are that it is paralyzed for life. There is little hope of its ever becoming self-edifying again.

Claud F. Witty, Detroit, Mich., October 29: "Samuel E. Witty closed a meeting at the West Side Central Church, with forty-three responses to the invitation. Five more came last Sunday."

H. H. Adamson, Woodsfield, Ohio, October 25, to E. A. Elam: "You are in a big field and doing a fine work in the Gospel Advocate. Your 'Making Too Much of Differences' (No. 5) is sure a sugar plum. The Gospel Advocate is a great inspiration!"

G. A. Dunn, Jr., Dallas, Texas, October 30: "F. O. Howell closed a meeting with the Highland Avenue congregation, this city, with six baptisms and one restoration. I am to begin Sunday in the new building of the brethren at Tuscumbia, Ala."

W. D. Bills, Mulvane, Kan., October 19: "The meeting here starts off nicely, and we are looking forward to a good meeting. This is the home of A. J. Rhodes. He has labored with this congregation for the last ten years and is held in the highest esteem by the entire city."

Price Billingsley closed an unusually successful four-weeks' meeting with the Charlotte Avenue church of Christ, this city, last Lord's-day night, with seventy-three baptisms, twelve restorations, and eighteen from other congregations to become identified with Charlotte Avenue.

W. S. Moody was with the Twelfth Avenue congregation, this city, preaching morning and night to large audiences, last Lord's day. H. Leo Boles will preach next Lord's day. He will also teach the adult Bible class at the regular Bible-study hour. All are invited to these services.

J. E. Green, Scottsville, Ky.: "We are working hard in this field with our tent, but without much visible results. However, we are not discouraged. I hand out one dozen copies of the Gospel Advocate every week to people who I think will read them honestly and carefully, also have a large order of tracts and pamphlets for free distribution. We are sowing the seed and hoping and praying for a bountiful harvest in the future."

C. Maynard, Muskogee, Okla., October 28: "Our meeting began on October 23, with C. McClung, of Fort Worth, Texas, doing the preaching. Our night services are being well attended, and the members are turning out nicely at the noonday services. Brother McClung presents some fine lessons to the church at noon and to the sinners at night. The members are all coöperating in such a way as to bring forth the best results. Pray for us."

M. Keeble, Lebanon, Tenn., October 21: "On September 16 I began a meeting at Paducah, Ky., which was supported by the Lone Oak and Broadway churches of Christ (white). This meeting continued nearly three weeks and resulted in bringing seven to Christ and in the church's being edified. On the first Lord's day in October I began a meeting at Harris' Chapel, in Wilson County, Tenn., and continued it one week, with fine interest, but no additions. On the second Lord's day I began a meeting at St. John, in Wilson County, and continued it one week. One young lady obeyed the gospel. I began in Lebanon last Monday and will remain two weeks. I found the church ready for the meeting, with their new house almost completed, with its baptistery, dressing rooms, and classrooms. The white Christians here aided them in erecting this building."

F. B. Srygley preached at Belmont Avenue, this city, last Lord's day.

M. L. Burns, Bishop, Ala., October 19: "The interest is growing since O. C. Dobbs and Clark Burns held meetings for us. Twenty-six have been baptized since Brother Dobbs left—five for the Mingo church, six for the Mynot church, and fifteen for the church at home, near Maud, Ala. Of these, two were from the Baptists and two from the Presbyterians. Pray for us."

E. Gaston Collins, Meaford, Ontario, Canada, October 26: "The work here is encouraging. Yesterday was a very rainy day, but we had good audiences. I was at Cape Rich in the morning. C. W. Petch, who is moving to Griersville, was here in the morning and at Griersville in the afternoon. We had an all-day meeting on October 18. Will Cox spoke at 7:30 P.M. All our other meetings are well attended."

The Gospel Advocate sincerely sympathizes with Brother Horace S. Lipscomb in the passing of his wife, Sister Lillian Brant Lipscomb. She died in the triumph of a living faith and has been released from the sufferings attendant upon a long illness to be ever with the Lord. Brother Lipscomb, the two small boys, and Sister Lipscomb's father and mother, Mr. and Mrs. A. W. Brant, of Louisville, Ky., and other relatives, have many friends who deeply sympathize with them in this great bereavement.

Men that can preach and won't do it because they prefer to work all the week for money, and who prefer to preach a little on Sunday only because they are not willing to make the sacrifice of being away from their homes and families, are the hardest knockers and worst critics that real preachers have. Men who go out into the world to preach the gospel to lost sinners, skimping and straining to raise their families on what people are pleased to give them, are the noblest, best, and most self-sacrificing set of men on earth.

T. C. Fox, Macon, Miss., October 26: "I closed a fifteen-days' meeting near this place yesterday, with two baptisms. One other made the confession, but was hindered by her husband from being baptized at this time. I am sure others became very much interested during this meeting. I surely did enjoy my part of the work. There are a few very fine Christian people there, who coöperated with me in this work, and they did not forget to have fellowship with me in this meeting. I will be in a meeting near Moorhead, Miss., for the next ten days. Success to the dear old Gospel Advocate."

L. S. White, Wichita Falls, Texas, October 30: "The church of Christ in Wichita Falls began a meeting on the second Sunday in October and closed it on the fourth Sunday, with two services daily and three services the last day. The meeting had been well advertised. The church planned for, worked for, prayed for, and expected a great meeting. The largest audiences in the history of the church attended the meeting. Austin Taylor led the singing, and Foy E. Wallace, Jr., did the preaching. I never heard better singing or better preaching. Forty-seven were added to the congregation. Twenty-seven were baptized. Most of these are heads of families, and many of them from the denominations. The whole church is delighted."

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EDITORIAL

SLANDER.

BY E. A. ELAM.

Under the head of slander several things need to be studied and avoided. Other members of this unholy and ungodly family are "backbiters," "talebearers," "tattlers," "busybodies," "meddlers," etc.

Any acceptable dictionary defines these characters so that any one can learn how despicable they are.

It is the condemnation of God of these characters so clearly and strongly set forth in the Bible to which especial attention is called. The condemnation of the thief, the robber, the murderer, the drunkard, the fornicator, and the otherwise disobedient, is not stronger, heavier, and more certain than the condemnation of these characters. Yet many seem not so impressed with the fearfulness of the punishment to be visited upon these characters; that is, unless they repent and bring forth fruit worthy of repentance. Forsaking such sins is as essential to salvation as turning away from all others. But it is a rare thing that one guilty of these sins, or of any one of them, ever confesses it and tries to repair the injury done another. It may appear necessary later on to tell in how many ways slander and these other sins can be and are perpetrated.

He that hideth hatred is of lying lips; and he that uttereth a slander is a fool. (Prov. 10: 18.)

It matters not how well educated or how highly cultured and refined one may be, if one utters a slander, God pronounces that one a fool. When God declares one to be a fool, however wise in the eyes of the world that one may be, such a one is absolutely a fool. If a man is a learned and eloquent preacher, but a slanderer, he is a fool in God's eye.

This is sufficient to cause every one who fears God to be very careful not to speak evil of another.

Jeremiah (6: 28) speaks of those who were "all grievous revolters, going about with slanders; they are brass and iron: they all of them deal corruptly." False dealers, revolters, and slanderers are in this passage associated together; and these sins helped to cause the overthrow of the people to whom Jeremiah prophesied.

One of the Ten Commandments is: "Thou shalt not bear false witness against thy neighbor." This is classed with murder, adultery, theft, and covetousness. (See the other commandments.) This commandment is repeated with emphasis in the New Testament.

Backbiting is classed with strife, jealousy, wraths, factions, whisperings, swellings, and tumults. (2 Cor. 12: 20.) In Tit. 3: 2, Christians are commanded "to speak evil of no man," to be not contentious, but "to be gentle, showing all meekness toward all men."

To "take up a false report" (Ex. 23: 1), or to go about as a talebearer (Lev. 19: 16), is to be a slanderer or to speak evil of one. "Deacons" are forbidden to be "double-tongued," and women with them (as stated in the Revised Version, 1 Tim. 3: 8-11) are forbidden to be slanderers. So they are in Tit. 2: 2.

"Idlers," "tattlers," and "busybodies" (1 Tim. 5: 13), or meddlers in other men's matters, either men or women, are condemned. "For let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 15, 16.) If one is reproached, persecuted even to imprisonment or to death, as a Christian, one should not be ashamed, but should "glorify God in this name;" but if one is imprisoned or otherwise punished as "a murderer, or a thief, or an evildoer, or as a meddler in other men's matters," one should be ashamed. Such a person according to civil law should be punished, and by God's law will be. There is no escape. But if all meddlers in other men's matters, all slanderers, all who circulate evil reports, were imprisoned, the jails would have to be enlarged greatly. Talebearers, slanderers, bearers of evil reports, and busybodies are classed here with thieves and murderers.

Since "a good name is rather to be chosen than great riches, and loving favor than silver and gold," the enormity of the sin of trying to destroy one's good name cannot be estimated on this side of perdition. How great the crime of the assassination of character!

Years ago I read a sensible article by a thoughtful and prudent lady against the indescribable sin of starting an evil report. An innocent, thoughtless girl, as innocent as she was ignorant and as ignorant as she was innocent, did some careless thing, or to *older ones* an imprudent thing, and this was *remarked about*, then *commented* upon, then reported to others, and fire spread abroad, and finally the girl was condemned and ostracised as unfit for decent society. What greater sin against one can Satan commit? Young girls are not so acquainted with evil, as a rule, to be thus guilty. Grown-up and older persons are the more guilty in such cases. To blow the breath upon some delicate and beautiful flower or to touch its leaves is to soil and spot it.

As beauty and perfume are to the flower, so is innate modesty, woman's chiefest charm, to a young girl. This she should never lose, but should be taught and protected by older ones of her sex to preserve it forever. It is admitted that the modesty of young and innocent girls is subjected in many ways to great dangers. One such danger is the example of their lady teachers, not a few mothers, the modern dress of women, the pictures in papers and magazines, etc. While the girl who can withstand all this is an angel, yet I am glad to say there are many such angels on earth.

There is a difference between an evil report and a report of evil. An evil report is something not true; it is a report which causes evil. The one who bears an evil report is himself evil. A whisperer stirs up strife; for "where there is no whisperer, contention ceaseth." (Prov. 26: 20.) A whisperer is to strife as wood is to fire, says Solomon. "A whisperer separateth chief friends." (Prov. 16: 28.) "Thou shalt not go up and down as a talebearer among thy people." (Lev. 19: 16.)

These quotations are sufficient to show the sin and fearful consequences of circulating evil reports, or talebearing.

On the other hand, to report evil others do may be necessary. Paul reports that Alexander the coppersmith did him much evil, and warned Timothy against him. (2

Tim. 4: 14, 15.) Luke reports the sins of Ananias and Sapphira and of many others. Such reports of evil are made in many places in the Bible. This is necessary now in order to protect others against evildoers. But all just, honorable, and true men and women are very careful to know that the report is evil and that it is necessary for the good of others to repeat it before they will do so. These are very different persons from the gossiper, tattler, busybody, whisperer, and meddler in other men's matters, whom God severely condemns.

All these things being true, we realize the goodness of the Lord in giving the third chapter of James on governing the tongue and against the wrong use of it. "Behold, how much wood ["how great a forest"—margin] is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell." "It is a restless evil, it is full of deadly poison." This is the Lord's description of an evil tongue. But since the tongue speaks from the abundance of the heart, this is the Lord's description of the hearts of all who so turn their tongues loose.

The Lord states that idleness is the breeder of gossip, tattling, and slander. "And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim. 5: 13.) Those, old or young, who have nothing useful to do and no good things to say of others will most certainly find something evil to say and some mischief to do. God's remedy, then, for such evils is useful employment. There is too much idleness at times among not a few church members, including some preachers. Too much of what is called "church work" is but little more than gossip clubs and tattlers' associations. It seems at times that some preachers, whose conversation and lives should be examples to others, would do far more good by being at home at work than in the way in which they are engaged.

"THE EMBARRASSMENT OF A GREAT STATE."

BY F. W. SMITH.

The Commercial Tribune, of Cincinnati, Ohio, indulges its readers with the following:

THE EMBARRASSMENT OF A GREAT STATE.

Tennessee is getting a good deal of advertising out of the case of young Scopes, who inadvertently and in all sincerity taught that in the science of biology and geology there is involved the theory of creative evolution. But it is not good advertising. It presents one of the great States of the Union as living in the dark ages when everybody thought that the world was made in six calendar days, and as some, even in Tennessee, still think, was flat and supported like a table with posts at the four corners resting on nothing.

Now there are a great many intelligent people in Tennessee mixed up with a great many ignorant ones. In a case of this kind, it is only the latter who get themselves exploited. As a matter of plain fact, easily demonstrated, evolution has been taught as a theory of creation in the schools of Tennessee for years. Furthermore, it will be taught for all the years to come unless knowledge comes to extend beyond the present very advanced expositions of science. But the people who still think the earth was made on a rush order do not like it.

This sort of people sometimes get into Legislatures, as a burch of them did in Tennessee. They have started in to stop the teaching that God made the world methodically, deliberately, intelligently, and has advanced man to his present wonderful state of mental, moral, and spiritual development in the same way. It is not good advertising for the State. However, it has its local uses. Dayton, the place of trial, has been put on the map, is drawing like any other circus and paying like any other side show.

Editors are supposed to have at least *some* information on the subjects on which they write, but in this case the editor of the Tribune betrays a woeful lack of knowledge regarding a matter of the most vital importance.

"LIVING IN THE DARK AGES."

This characterization of the State of Tennessee shows how *little* the editor *knows* of the people he thus describes. Tennessee has sent to the White House three Presidents and many of the greatest senators and congressmen that have graced the halls of the greatest legislative body in the world.

While illiteracy abounds in Tennessee, as it does in *every other State* in the Union, yet the majority of her citizens will average in intelligence and culture with any of her sister States. But because the vast majority of her intelligent and cultured citizens *oppose* the Tribune's *infidel* theory that man sprang from a monkey, the editor of that journal sees fit to class Tennessee with the ignorance of the "dark ages." But if to believe the Bible account of the creation of the world and the origin of man is an evidence of ignorance, Tennessee will plead guilty to the charge. However, in so pleading, she will demand of the Tribune more than its *naked assertion* that we are "living in the dark ages," for that journal *must furnish undoubted proof that we have descended from the family of monkeys.* Until it can come forward with such proof it must appear before the public as *slandering* as intelligent people as live on the earth.

If there are any in Tennessee who "still think" that the world "was made flat and supported like a table with posts at the four corners resting on nothing," we have no knowledge of such, but this does not prove that no such people are in Tennessee. But, for the Tribune's information, we will say that not one such person had anything to do with framing and passing the law against teaching in our public schools the theory that man descended from a monkey.

Furthermore, those who are upholding said law are not among the class "living in the dark ages" to which the Tribune refers, but are quite as intelligent as those who side with the Tribune. To be frank, it bespeaks an absence of *gray matter* for the Tribune or any one else to ask sensible people to believe a theory with nothing more to support it than can be produced for the doctrine of modern evolution.

The great State of Kentucky, if we mistake not, came within one or two votes, through its Legislature, of being classed by the Tribune as "living in the dark ages." When the same law against the teaching of the infidel theory of evolution in the public schools of Kentucky came before the Legislature, it was defeated by a scant majority.

It is an easy and no doubt a very gratifying thing to editors seated in their easy-chairs to *slander* a people of whom they know little or nothing, because of opposition to the destructive work of infidels. If the Tribune desires to *live* and *die* in "ignorance" of the word of God, and feed its soul upon the "husks" of infidelity, that is entirely within its power, but it has no moral right to *slander* those who believe the Bible. For the Tribune, or any other man or set of men, even though they be at the head of universities, to class such men as William Jennings Bryan as "ignorant" or any way connected with "the dark ages" is but to *manifest an ignorance of which any being on earth should be ashamed.* Note the following:

DARING TO TEACH SCIENCE IN TENNESSEE.

Vanderbilt University is in Tennessee. It is, in fact, squarely in the center of Tennessee, about as far from the north frontier as the south, and from the east frontier as the west. It is, therefore, in the center of the territory for which the State Legislature decreed last March that there must be no teaching of any theory "that man descended from a lower order of animal." Vanderbilt University is about one mile due west from the legislative chamber in which this famous doctrine was promulgated.

Despite all of this, Vanderbilt University is apparently not ready to scrap science. And when Chancellor James H. Kirkland welcomed a home-coming crowd of graduates

to Vanderbilt on Thursday evening, graduates returning for the semicentennial celebration of the university, he pointed out a new string of laboratories on the campus. These laboratories and the establishment at Vanderbilt of a school of religion, said the chancellor, are the university's answer to the episode at Dayton: "The remedy for a narrow sectarianism and a belligerent fundamentalism."

Is Vanderbilt the beneficiary by as much as a dollar of financial aid from the public school funds of Tennessee? If so, Vanderbilt is breaking the law in a manner much more formidable than the manner in which it was broken by young Mr. Scopes. For Vanderbilt has the temerity to build new laboratories in the heart of Tennessee, and the law makes the teaching of evolution a criminal proceeding in any institution "supported in whole or in part by the public-school funds of the State." Doubtless we shall hear more of this affair from Nashville. For the present one thing is clear: If the Tennessee State Legislature really wished to put an end to the heresy of evolution, it should have made its law more sweeping. What is a mere Scopes, annihilated, when a Vanderbilt still lifts its head?—New York World.

The very heading of the World's criticism is *absolutely false*. There has never been any question in Tennessee regarding the teaching of science, and until the World can show that man sprang from a monkey or some other lower form of life is a "scientific fact," it should have more regard for the truth than to publish such statements.

Assuming that Chancellor James H. Kirkland is correctly quoted—viz., "The remedy for a narrow sectarianism and a belligerent fundamentalism"—we ask *plainly* and *positively*, Does the Chancellor mean to place Vanderbilt University on record as teaching that the Genesis account of the creation of man is not true, and that man has as one of his ancestors a monkey? Is Chancellor Kirkland telling the parents of this Southland that Vanderbilt will teach their boys and girls that the Bible is a lie? Will he come out *squarely* and *fairly* with the statement that Vanderbilt University will take boys and girls from Christian homes and destroy their faith in God's word?

Let Vanderbilt and all other schools, colleges, and universities inform parents beforehand what their sons and daughters will be taught regarding their origin. *Be honest.*

"AN APPEAL TO THE CANDID," AGAIN.

BY F. B. SRYGLEY.

It will be remembered that, in the Gospel Advocate of October 29, I gave a few things that I thought about Dr. Eugene Wood's book which he named "An Appeal to the Candid." In a letter the Doctor asked me to do this. And as I thought a few more things about the book, I have decided to give another installment.

The Doctor admits that his book is not a complete review of the Whiteside-Nichol book in these words: "Through these pages we shall examine only enough of the arguments and statements to prove what I have here said." What he had "here said" was: "Sincerely, brother, and in due kindness toward the reviewers, the best that I can say for their booklet aside from its ugly personal reflections, it is only quibbling and sham logic." If that is the best the Doctor "can say for their booklet," I would dislike to read the worst that he could say about it. I judge it would be frightful in the extreme. The Doctor does not say that the book he was reviewing had some quibbling and sham logic in it, but *it is only quibbling and sham logic.*

The Doctor says he will examine only enough of the statements to prove what he said; but to prove what he said, he would be compelled to examine all, for he said it *only* contained quibbling and sham logic. Suppose I were to admit that in the arguments and statements that the Doctor does examine that these brethren resorted to quibbling and sham logic, would that prove that they *only* did it? If in anything in the book they resorted to real logic, then the Doctor has not proved his charge. I wonder if the Doctor did not cover too much ground when he said that they *only* resorted to quibbling and *sham* logic? Can one not *quibble* and *sham* in one argument and argue straight and logically in another? If not, the Doctor is gone, for I am sure that he is not logical in the statement above quoted.

I believe that Dr. Eugene Wood is the worst man to saw the limb off between himself and the tree that I have ever followed. He does not intimate that he selects such arguments as he feels that he can answer or such as needs answering, but he takes a few to prove a universal charge, and I submit that a few will not prove it. It takes all to prove a charge of this kind. The Doctor seems to think that statements and arguments are like cotton—that he can pull a sample out of a bale, and they will all be just like the sample. Not so, Doctor. A strong man can sometimes make a weak argument. As proof of this statement, I cite the Doctor himself.

I quote again from the Doctor's booklet: "Boll believes that we are now reigning and judging in the same sense that the reviewers set forth on pages 63 and 64. That is, by our righteous and pious lives we condemn the unrighteous and impious, and, therefore, incur their hatred. But the Bible says we must first suffer or endure and then reign (2 Tim. 2: 12), and that it is the man that overcomes and keeps Christ's words to the end who shall rule with a rod of iron." I do not see how Boll could believe with the reviewers, if their book is "*only* quibbling and sham logic." Surely they were not quibbling and using sham logic when they made that statement, for Boll agree with them on it, and who could believe that Boll would indorse "quibbling and sham logic?" The Doctor certainly covered too much ground when he made that statement.

But in the above quotation the Doctor says: "The Bible *says* we must first suffer or endure and then reign." I am afraid the Doctor will think I am too personal, but I must say that in the passage the Doctor refers to *it does not say it*. The Bible says, "If we endure, we shall also reign;" but it does not say "we must *first* suffer or endure and *then* reign." When the Doctor undertakes to tell what the Bible says, he should do that and not add to it. The Doctor evidently was trying to read his doctrine *into* the text, rather than to read the truth from the text. The Word says: "For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself." (2 Tim. 2: 11-13.) It will be noted that the Doctor did not say that the Bible *means* that we must first suffer or endure and *then* reign with him, but he said the Bible *says* it. If he had said it means it, it would have been an error; but when he says that it *says* it, it is an imposition on the text. When the text says, "For if we diedwith him, we shall also live with him," it does not mean the death of the body; for the death here mentioned was in the past, and neither Paul nor Timothy had died. There is a death mentioned by this same writer that both had and Timothy had entered—namely, the death to sin. "But if we died with Christ, we believe that we shall also live with him." (Rom. 6: 8.) Paul and the Roman brethren had already died this death, and they were at that time living with Christ. Hear Paul still further on this death and life: "Knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6: 9-11.) Thus it can be seen that when one becomes a Christian he dies and when he lives the life of a Christian, he lives unto God. No wonder, then, Paul said in the text we are examining: "For if we died with him, we shall also live with him." We died with him when we became Christians, and we live with him when we live the life of a Christian.

"If we endure, we shall also reign with him." I see nothing to indicate that we endure in this life and reign with him in the next. Why not rather say we do both here in this life? We endure and also reign in living the life of the Christian. I believe that, and the Doctor says that "Boll believes that we are now reigning and judging in the same sense that the reviewers set forth on pages 63 and 64." This seems to make it unanimous. I believe it; Whiteside and Nichol believe it; Dr. Wood believes it, and he says Boll believes it. But it seems that Boll believes also that we shall reign with Christ in Jerusalem when he comes again. I do not believe that; Whiteside and Nichol do not believe it; and the Doctor never said positively that he believes it; and this leaves Boll in a hopeless minority, unless you count the Adventists and Russellites. The Doctor says that there is a hymn "in 'Gospel Praise,' and I think it is page 79, that says, 'We shall reign as kings and priests on high.'" Ah! Doctor, you will have to give better proof than a hymn book, even if it is on page 79. If that hymn means by "on high" in the next world, I do not accept it, it makes no difference who edited it. If you want to go by the hymn book, you can do it, but I am governed by the Bible. I am sure it is a mistake to say that we shall reign with him after he comes again, for his reign will end when he comes. Paul said of the resurrection: "For as in Adam all die, so also in Christ shall all be made alive." (1 Cor. 15: 22.) It will be noted here that Paul uses "all" twice—*all* die and *all* are made alive. This is universal. The apostle then continues: "But each in his own order: Christ the first fruits; then they that are Christ's at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father." (Verses 23, 24.) When will he "deliver up the kingdom to God, even the Father?" *Then.* Then when? When he comes. If the Doctor defends his friend's position on this passage, he will have to pull that "then" far enough away from the statement just made by the apostle to get a thousand years in between. Will Christ turn the kingdom over to the Father *then* as the apostle says? No, indeed, not according to the theory the Doctor is defending; for instead of his doing it then, he is only ready to begin to reign in earnest. Remember, now, I do not quote this from a hymn book, but from the word of God.

But the Doctor claims two literal resurrections—the one of the righteous, which he assumes is the first resurrection spoken of in Revelation, and the other of the wicked a thousand years after. If that is true, Paul never mentioned it, though he gives a long chapter to the subject of the resurrection. Though Paul mentions the resurrection of all, he says nothing about the Doctor's claim that there were two resurrections and that they were a thousand years apart. In the same chapter the apostle says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (Verses 51, 52.) I reckon the doctor can get a thousand years "in a moment, in the twinkling of an eye." This is no harder than to get a thousand years between the coming of Christ and *then.* Again I quote: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5: 28, 29.) Here both classes are spoken of and nothing said about a thousand years between the resurrections. This is universal again—*all* that are in the tombs. Both classes are mentioned, they that have done good and they that have done evil. No theory here of the Doctor's two resurrections.

These are some more of the things I think of the Doctor's needless book.

WORD FROM WASHINGTON.

BY T. B. LARIMORE.

(An epitome of a discourse delivered at Cookeville, Tenn., and published by special request.)

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.)

David's soul must have been filled with rapturous delight by the contemplation of brethren's dwelling together in unity when he exclaimed: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Any preacher called to preach to "the saints and faithful" at Cookeville may behold in reality a similar scene, and be constrained to exclaim: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" I preached on this theme at Cookeville, not because of the probability of anybody's ever trying to introduce any divisive thing there, but because of the absence of the slightest probability of any one's ever doing such a satanic thing; and if any man ever does do so, may the Lord have mercy on his soul—and that reminds me of what a judge says to a criminal when sentencing him to be hanged!

The Cookeville church is a good church, numbering, I think, something more than four hundred souls. When I contemplate the wonderful work this church is doing, I am constrained to exclaim: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Some things that are confessedly good are not pleasant. Medicine, for instance, is confessedly good; but who says it's pleasant—pleasant to take or even to think of? Similar things may be said of dentistry and surgery, which are unquestionably good. Evidently some things that are pleasant are not good. Manifestly works of the flesh belong to this class. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) They are unquestionably not good, then—as far from it as the east is from the west; but they must be pleasant, else why would so many human beings practice them?

So, then, some practice the unpleasant, because it is good, while others practice the pleasant, notwithstanding it is bad. Why not all practice what is both good and pleasant? "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

What degree of unity does the Lord approve? The seventeenth chapter of John answers that question. Our Savior is there represented as praying, almost in the shadow of the cross, for the same degree of unity that exists between himself and the Father to exist among all his followers. Can we conceive of its being correct and proper for the Divine Three to be divided? For each to head a party at war against the other two? That would create spiritual anarchy or pandemonium on the earth. Discord and division are not in accord with the word, the will, and the way of the Lord. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1 John 5: 7.)

How can this unity be procured, preserved, and perpetuated? This question suggests a delightful scene recorded in the thirteenth chapter of Genesis. "Abram was very rich in cattle, in silver, and in gold." "And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee,

and between my herdmen and thy herdmen; for we be brethren." That is, they belonged to the same race, family, or tribe. Abram was Lot's uncle. Moreover, Jehovah excepted, he was Lot's greatest and best benefactor. Nevertheless, when a situation involving the question of brotherly love, forbearance, and harmony developed, he said to his nephew: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me"—not in spirit, but in space. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Abram was evidently ready, willing, and anxious to make any sacrifice not sinful in the interest of peace, harmony, unity, and brotherly love.

Lot selfishly, sordidly, and ungratefully chose the cream of the country, probably all that he considered worth having, leaving only the refuse to Abram. The sequel shows that sordid selfishness made Lot a pauper, a vagabond, and a fugitive on the earth; while generosity, magnanimity, and sublime unselfishness and liberality made Abram richer, greater, and better, drew him nearer and made him dearer to Him from whom all blessings flow, and finally caused him to be called "the father of the faithful" and "the friend of God." We should be immovable as rock-ribbed mountains of earth in defense of truth divine, but always ready to yield where only opinion, pride, or personal preference is involved.

Almost immediately after this wonderful manifestation of Lot's selfishness and Abram's marvelous liberality, "the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." (Gen. 15: 1.)

Evidently, then, the Lord Almighty loves the man who serves him and is willing to sacrifice either himself or his substance in the interest of peace, harmony, and unity among brethren. But how does he regard the one—any one—who does the reverse of this? "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6: 16-19.) Jehovah crowns the climax of the seven things he hates—that he abominates—with the man who sows discord among brethren. It is a fearful thing to be that man.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches." (John 15: 1-5.) Of course, there is never any kind or degree of strife or division among the literal branches of a vine. Our Savior—our Teacher divine—selects the literal vine and its literal branches, bearing precious fruit, to illustrate how we, in unity and love, should bear the fruits of righteousness, and we cannot bear such fruits unless we abide in unity and love.

"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12: 4, 5.) Here the Spirit represents us as bearing the same relation to each other as do the members of a natural human body, and the twelfth chapter of First Corinthians is chiefly an elaboration of the same thought.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) This pathetic pleading of the peerless apostle Paul, who sealed his testimony with his own blood, should certainly be considered sufficient to condemn any man who will cause or encourage division among the children of God.

"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3: 2, 3.) Envying, strife, and divisions, then, among Christians, are positive proof that they are carnal, and "to be carnal-minded is death." (Rom. 8: 6.)

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-3.)

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1: 27.) Webster defines "conversation," "manner of life, living." So, then, Christians are taught by truth divine to let their manner of life, their living, "be as becometh the gospel of Christ," that others may see or hear that they stand fast in one spirit, with one mind, striving together for the faith of the gospel. Striving *together*—not against each other, but together; not for personal gain, glory, or supremacy, but "for the faith of the gospel," "the power of God unto salvation."

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrairiwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." (1 Pet. 3: 8-12.)

Æsop tells a fable illustrating the strength of unity. A father of seven stalwart sons whom he had sometimes known to disagree, being about to die, called his sons to his bedside, and requested each one, in turn, to break a bundle of seven rods securely bound together. Each of the seven having done his best to break the bundle, they all declared it could not be done. The father then cut the cords that bound the rods together, handed one to each son and bade them break the rods, which they did easily. "Thus," Æsop says, "he taught them there is strength in unity; there is weakness in discord."

The motto of old Kentucky, twin sister of Tennessee, is: "United, we stand; divided, we fall." United, Christians conquer and prosper; divided, many of them may fail and fall. The faithful shall never fall, however, but shall be conquerors, and more than conquerors, through Jesus Christ, our Lord.

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OBITUARIES

LASATER.

Mrs. J. P. Lasater (née Alice Burger), wife of Dr. J. P. Lasater, died at her home in Bridgeport, Ala., on Sunday, September 20, 1925, after an illness of a few weeks. Mrs. Lasater was the daughter of that grand old soldier of the cross, Brother Burger, of Manchester, Tenn. For years Mrs. Lasater taught an intermediate class of boys and girls each Sunday morning in the Bible school, and she taught them to practice what they learned. Often they went out with Mrs. Lasater with well-filled baskets to visit the poor and needy. Mrs. Lasater was a worthy woman, a good neighbor, a faithful friend, a devoted daughter, a model mother, a wonderful wife, and a courteous, consistent, conscientious, consecrated Christian. Funeral services were conducted at the church of Christ on Monday by Brother Charles Holder in the presence of a great assemblage of people, after which burial took place at Mount Carmel cemetery, near Bridgeport. Mrs. Lasater leaves a husband, seven children, one brother, three sisters, one sister-in-law, other relatives, and a host of friends, who sorrow because of her passing, but not as those who have no hope.

(Miss) MATTIE HOLDER.

LOVELL.

On May 3, 1925, the angel of death entered the home of Brother and Sister George Lovell, of Lyles, Tenn., and called for Brother Lovell to come up higher. He was sick for about two years and confined to his bed for ten months. He bore his suffering patiently, never grumbling or complaining, but appreciating all that was done for him. He was sixty-four years old, December 26. He had been a member of the church of Christ for years, and was an excellent Bible teacher and a faithful preacher of the gospel. His great desire was that his boys would be trained in a school where the Bible is taught and that their lives would be guided by its teachings. He was a most devoted husband and father. He leaves a widow and three small sons, also four brothers and three sisters, all members of the church. Funeral services were conducted by Brother Will Morton at the Lyles church of Christ, and the remains were laid to rest in the burial ground near by. May God's richest blessings rest upon Sister Lovell and the children. We would say to the bereaved: Weep not as those that have no hope, for we have a hope that he has gone on to the beautiful home of the soul, where there is no sickness, sorrow, or pain, and God shall wipe away all tears.

MR. AND MRS. BONNIE THORNTON.

You want to be true, and you are trying to be. Learn these two things: never be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

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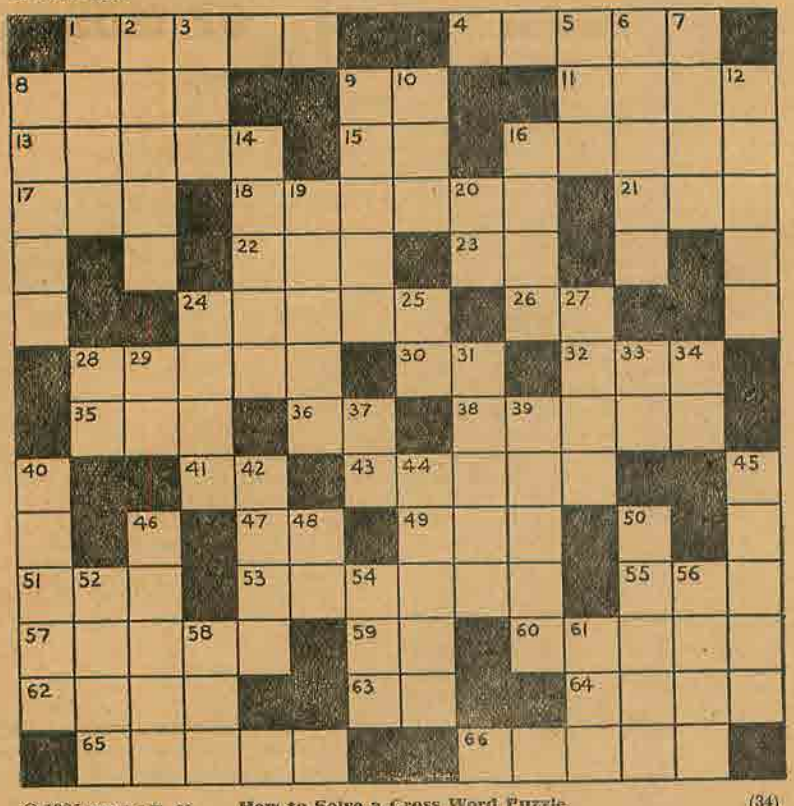
BIBLE CROSS WORD PUZZLE

THIS fourteen-square diagram (a number of squares that is odd because it is even) is so divided that the central part is almost cut off in a diamond-shaped figure. It interlocks, however, the sides of the diamond being broken at each side.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (34)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 34

HORIZONTAL

1 A disciple whose name meant "rock."
4 Woman of Jericho who saved Joshua's spies.
8 Inhabitant of a country linked with Persia.
9 Perform.
11 Killed by his brother.
13 Merits by service.
15 The article.
16 A chief of the Reubenites. (1 Chron. 11: 42.)
17 They exist.
18 Large, wading, unclean birds. (Deut. 14: 18.)
21 An inhabitant of Sodom, saved from destruction.
22 The father of Geber. (1 Kings 4: 19.)
23 Exist.
24 Divine mercy.
26 Roman emperor (abbr.).
28 Metal used to make serpent raised in wilderness.
30 Exclamation.
32 King of Hamath, on the Orontes. (2 Sam. 8: 9.)
35 Aged (Latin abbr.).
36 Ecclesiastes (abbr.).
38 Belonging to one of the heads of the people. (Neh. 10: 26.)
41 For example.
43 Father of Aharhel. (1 Chron. 4: 8.)
47 Within.
49 Strife.
51 A town allotted to Manasseh. (Josh. 17: 11.)
53 Center of Greek learning.
55 Consumed.
57 An encampment of the Israelites. (Num. 21: 10.)
59 Lives.
60 A city of Judah in the low country. (Josh. 19: 7.)
62 The mountain from which Moses saw the promised land.
63 New Testament.
64 An army, a multitude.
65 Acts by which we are judged.
66 Watchful.

VERTICAL

1 A fruit.
2 A town of North Palestine. (Josh. 19: 37.)
3 Half a score.
5 Owned.
6 A town on the border of Bashan and Gilead.
7 A Levite of the sons of Jaaziah. (1 Chron. 24: 26.)
8 Times for eating.
9 A coin inaugurated by Darius.
10 A plain belonging to Benjamin. (Neh. 6: 2.)
12 Subsequent.
14 A wilderness entered by the Israelites (poss.). (Gen. 16: 7.)
16 New Testament spelling of "Asher." (Rev. 7: 6.)
19 To blot out.
20 Take note.
24 Entrance in a wall around a city.
25 Each (abbr.).
27 A fortified place in Judah. (2 Chron. 11: 6.)
28 A college degree.
29 Prefix meaning "again."
31 Youngest brother of Abraham. (Gen. 11: 26.)
33 Son of Peleth. (Num. 16: 1.)
34 Exists.
37 Chapter (abbr.).
39 A woman guardian, a foster mother. (Ruth 4: 16.)
40 One of the principal cities of Canaan. (Josh. 11: 1.)
42 A place named only in 2 Sam. 2: 24.
44 Impresses (old form, second person, sing.)
45 To turn aside.
46 To press deeply, to search a wound.
48 New Testament.
50 Abraham's grandfather. (Gen. 11: 22.)
52 A gatekeeper of the temple. (1 Chron. 26: 7.)
54 A Hebrew measure of capacity.
56 Trial.
58 Part of the foot.
61 Definite article denoting particular thing.

Solution of Puzzle in last issue

From the Brethren

St. Louis, Mo., October 27.—I closed a good meeting at Kedron Church, near Russellville, Ky., on October 14, with fifteen added to the church. One confessed his wrongs. I am now with the church in St. Louis in a meeting.—W. L. Karnes.

Pine Bluff, Ark., October 28.—Our meeting with the Twentieth and Elm Streets church of Christ came to a close with good interest and five baptized. I am to preach for the church at Paris, Texas, next Lord's day, and later will assist Brother John W. Hedge at Bearden, Ark.—U. R. Beeson.

Springfield, Mo., November 1.—I have recently held meetings at Greenway, Ark., and Zalma, Mo., without visible results, but much good seed sown. I wish to commend Brother James E. Laird, who is reëntering evangelistic work, as one of our most efficient evangelists. Call him.—M. S. Mason.

Henderson, Tenn., October 30.—I am just home from Paragould, Ark., where I spent two very pleasant weeks in a good meeting with the faithful there. They had the largest crowds and the best singing of any place I have visited this year. I go next for a meeting at Hollywood, Mo. —J. W. Brents.

Louisville, Ky., October 27.—The meeting closed at Gravel Switch, Ky., Sunday. Two were baptized. Rain hindered much, but there was good interest. There is a fine band of brethren there. Brother Ellis, a good man and a fine preacher, lives there. I promised them to return some time in the near future and hold another meeting.—T. D. Willis.

Ardmore, Okla., October 26.—Yesterday was a good day with the church at this place. We had a large attendance at each service. At the close of the morning service two young persons came forward and made the confession, and at the close of our service last night they were buried with their Lord in baptism. Our meeting will begin next Lord's day and will continue fifteen days, embracing three Sundays. Brother J. C. Coffman, of Shawnee, Okla., is to do the preaching, and Brother J. H. Antwine, of Bonham, Texas, will direct the singing.—J. C. Hollis.

REPORT OF MONTANA MISSION WORK.

BY W. F. LEMMONS.

I here give a final report of all funds received by me for the two months' mission work I did in Montana.

Previously reported, $197.59. Since that report I have received from all sources $44, making a total of $241.59. I feel very grateful to all those who so generously coöperated in this work, and I can assure them that I lost no time, except what was required in going from one meeting to another, and three nights we were rained out. I am sure that our labor was "not in vain in the Lord."

In the future all funds for the Montana work should be sent direct to me, General Delivery, Nashville, Tennessee, as we have no missionary now on that field. Brother J. O. Golphenee has practically done no mission work for more than a year; furthermore, he could accomplish but little in his territory with ever so much support. I feel that it is my duty to call the readers' attention to this and to save the contributors any further waste of funds. He failed or refused to inform the contributors that he was not at work, but left the impression on them that he was still at work. Neither did he so inform me.

Having been on the field myself this year and received information firsthand, and after consulting with the brethren in Montana, as well as some in the Gospel Advocate office, we have decided upon the following program:

1. That we will not try to support any man for full time on that field in the future.

2. That we will endeavor to raise funds to support two men in June, July, and August, 1926, to hold meetings in such cities as Sidney, Glendive, Miles City, and Billings—cities where the gospel has never been preached.

3. In order to do that, sufficient funds will have to be raised to support the two men three months, as well as to meet all incidental expenses. Whoever does the work will have to pay board (as we have no brethren in these cities) and meet other incidental expenses, such as lighting, seating, etc. At that time of the year we can hold meetings on vacant lots. It is certain that we cannot secure church houses.

4. That we will get two good men for this work, if we can find men that are willing to "endure hardship as good soldiers of Jesus Christ" and take the consequences. In case no one is willing to take the work, I will take a man with me; and if it comes to that, I promise now that these cities shall hear the old Jerusalem gospel for the first time in their lives. Of course, I am acquainted with the field and the conditions, and I am sure that we can bring results.

Hitherto our work has been confined to the country almost wholly. It is time we were taking the cities and towns. "The field is ripe unto the harvest." Shall we reap? All money received for this work will be deposited, and a report of receipts will be made every three months. It will require something like eight hundred to one thousand dollars to support this work during this time. I shall refer to this fund occasionally.

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Memphis, Tenn., October 30.—The mission meeting, near Amity, Ark., which began on the fourth Lord's day in September and closed on the first Lord's-day night in October, was well attended and resulted in six baptisms. The writer preached the word as best he could, and Brother W. D. Cooper led the singing. That field is fully ready to harvest.—A. J. Veteto.

Neosho, Mo., October 26.—The meeting at Rogers, Ark., resulted in seven baptisms, one restoration, and five additions from other congregations. The church has planned to do greater work. Brother John T. Hinds and Brother J. H. Martin were with me most of the time, which added great strength to the meeting. I am now at McNatt, Mo., sixteen miles south of home.—W. T. Hines.

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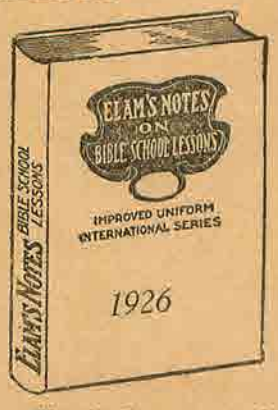

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From the Brethren

Corinth, Miss., October 17.—Brother P. G. Wright preached at Nicholson Schoolhouse, in Prentiss County, on the first Sunday in October and at Theo, in Alcorn County, on the second Sunday. He goes to Leedy, Miss., on the third Sunday in October, and to Kendrick on the second Sunday in November.—P. G. Wright.

Gainesboro, Tenn., October 20.—I closed an eight-days' meeting at Pine Hill, near Moss, Tenn., last Sunday. We were rained out five times. Nine were baptized and good done otherwise. I will go to New Hope to-morrow for a short meeting. This is a mission point. I shall go from there to Beech Grove, twelve miles south of Cookeville, Tenn.—J. C. Pendergrass.

Sylvania Station, Fort Worth, Texas, October 19.—My five meetings this year were at the following places with the results named: Duncan, Okla., twenty-one baptisms; Thalia, Texas, twelve baptisms; Carlisle, two baptisms; Bangs, twenty-nine baptisms; Meadow, twenty-five baptisms. I have four meetings arranged for next year, and would like to arrange for one or two in some of the Northern States.—J. K. Bentley.

Smithville, Tenn., October 17.—The meeting which began here on the first Sunday in this month, conducted by Brethren L. L. Brigance and R. V. Cawthon, closed last night, with eight baptized. Brother Brigance held our meeting last year also, and it will only take time to tell the good that he has really done in these two meetings. I personally know that he has had great part in building up the congregation, and we shall never forget his untiring efforts with us in the cause. Brother R. V. Cawthon has been with us for nearly nine years, during which time he has done all of our regular work and held seven meetings out of the nine, and then assisted Brother Brigance in these last two in many ways, but especially with his very superior ability as song leader. Brother Cawthon has done more for this congregation than any other one man, and the credit for its thriving condition must go to his extended service among us.—James C. Moore.

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From the Brethren

Cleveland, Ohio, October 25.—Since last report we have received contributions from churches and individuals amounting to three hundred and sixty-six dollars. We greatly appreciate the financial assistance given us, and again wish to thank each and every contributor for his generous and loyal support. A short-time loan of fifteen hundred dollars and the kind indulgence of our creditors has given us temporary relief in the payment of some of our bills, but the interest on deferred payments and loan only increases the amount that we eventually will have to pay. So we beg of all who have not as yet contributed to the cause here to do so promptly and liberally as possible, that the work may be carried forward without interruption.—A. L. Hendershot.

Garfield, Ark., October 16.—During the summer and fall I have been preaching in three States. I have held three meetings in Oklahoma. One of these was at Apache, the home of Brother G. W. Parmer, one of our good gospel preachers. We have a fine band of brethren at Apache. I went out to Ellington, Mo., and conducted a meeting. There I met Brother R. G. Sloan, who lives at Centerville, Mo. He is another one of our gospel preachers. We also have a fine band of brethren at Ellington. I am now in Garfield, Ark., and will hold a meeting at Corinth Church, near this place. We have had some additions all along, with large crowds and good interest. I will go from here to Purdy, Mo., for my next meeting. I am now ready to hear from brethren who want me for meetings next year. Address me at Chandler, Okla.—George W. Miller.

Rogersville, Ala., October 19.—Recently I held a short mission meeting at the Cauhorn Cemetery, in Lauderdale County, Ala., with four baptisms. They promised to build a house of worship this winter. I promised to hold a meeting there in 1926. I have just closed a short meeting at Vina, Ala. There were no visible results. The conditions were unfavorable. We were hindered by rain, and the Methodists were holding their meeting at the same time. There are a few anti-Sunday-school, anti-literature brethren there, who oppose almost everything but their own personal peculiarities, which they press even to the point of being "unreasonable." The apostle Paul asked that he and others be delivered from "unreasonable" men. (2 Thess. 3: 1, 2.) They mistake zeal without knowledge for loyalty to God's word. They, like the Jews, have "a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10: 1, 2.) May God hasten the day when all disturbers of the peace of Zion and all sowers of discord shall cease pressing their personal, individual opinions to the dividing of the body of Christ!—William Behel.

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FREED-HARDEMAN COLLEGE.

BY F. O. HOWELL.

On Friday, October 23, Brother G. A. Dunn, Jr., and I visited Freed-Hardeman College, at Henderson, Tenn. We found that the splendid town had many new business houses that were not there just a few years ago. We found one of the most beautiful and best-kept ladies' homes that we ever visited at any institution of learning. We found an enthusiastic and capable set of young men and young women from many States, who love the institution and who are speaking loudly its praises. We found one of the largest and best-prepared faculties that we have ever seen in a school the size of this institution. We found the Ladies' Home supervised by Brother Hall L. Calhoun and his splendid wife, both of whom have wide experience in such work.

I believe the Henderson school is doing a work that is not second to any junior college in the United States; and the Bible department, with its present teachers, Brethren Calhoun and Hardeman, is capable of doing as good work as any school in the brotherhood. Brother Calhoun is gentle, kind, conscientious, scholarly, and well qualified in every way for the confidence of the entire brotherhood, and I, for one, am in favor of putting our shoulder to the wheel, so to speak, and fill the Henderson school to overflowing with our Christian boys and girls. The Ladies' Home can care for fifteen or twenty more young ladies. I feel sure that parents cannot place their girls where they will be better cared for.

We all know that, as a teacher and preacher, Brother Hardeman has few equals. Let those who are thinking of entering school write Freed-Hardeman College for a catalogue and information and investigate our home schools among the churches of Christ before going into some sectarian or State institution of learning.

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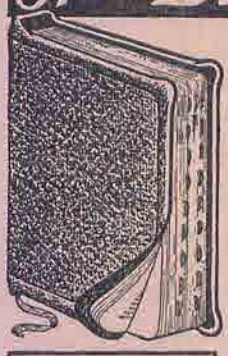

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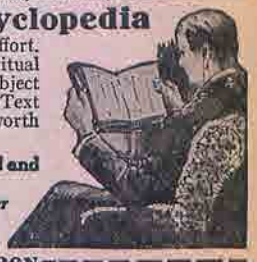

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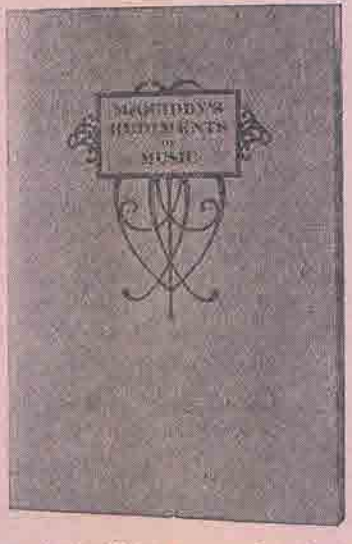

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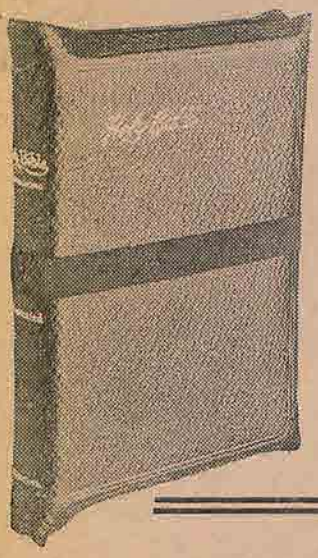

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From the Brethren

Moore, S. C., October 22.—We have a tent ready for a meeting to begin on Lord's-day night, if the Lord will. Long nights are coming, and who is preparing good reading for every spare moment? Who is obeying God in giving attention to reading, so that we can grow strong in the faith? —J. C. Mosley.

Muskogee, Okla., October 23.—I began with the C and Kankakee Church last night, and we have bright prospects for a good meeting. Brother J. G. Allen labors with them, and seems to be the right man for this work. They all have confidence in him. I closed at Lufkin last Monday night. This was a great meeting. I shall return in 1926, the Lord willing. —C. McClung.

Mayfield, Ky., October 21.—Since my last report I have held meetings at the following places: Prescott, Ark., twelve additions; Hatler's Chapel, Tenn., three additions; Cedar Grove, Tenn., four additions; South Point, Tenn., four additions; Manila, Ark., twenty-four additions; Pleasant View, Tenn., twenty additions. I am now in a tent meeting with the church at Pottsville, near Mayfield. I go next to Holladay, Tenn.—B. L. Douthitt.

Tuscumbia, Ala., October 19.—Our meeting at Piney Grove, nine miles from Tuscumbia, closed yesterday afternoon, with no additions. I preached fifteen sermons. We had rain almost every night, so the crowds were small; but those who came were very attentive, and the few faithful brethren were edified and strengthened in the faith. I am now ready to arrange for monthly preaching for next year and also for some protracted meetings.—J. H. Morris.

Wellsville, Ohio, October 19.—A. A. Bunner, of Cleveland, Ohio, was with us yesterday, and preached two most able sermons to the congregation meeting at Seventeenth and Commerce Streets. He seemed to throw all of his old-time vigor into the work. He is "a workman that needeth not to be ashamed." All were greatly edified and encouraged. He is expected to be with us again on November 15. We are getting ready to work in a meeting with Brother Charles E. Fogle, of St. Marys, the last of November.—John F. Buchanan.

Sparta, Tenn., October 21.—Our meeting conducted by Brother Horace W. Busby, of Fort Worth, Texas, closed last evening, with two additions, making in all fourteen baptisms and one reclaimed. Brother Busby adheres strictly to the word of God in his teaching and presents the truth with great power, and with his forceful exhortations moves people to obey the gospel. The crowds that came to hear him were drawn by the power of his love and the simplicity of his gospel preaching. He has promised to be with us again next year.—J. R. Tubb.

Munfordville, Ky., October 19.—I closed a meeting for the Judio Church, in Cumberland County, Ky.,

October 9, and on my return stopped with the church at Cedar Grove, in Monroe County, where Brother Femister is conducting a meeting. I yielded to their earnest request and preached one sermon for them. I was scheduled to begin a meeting at Beckton, in Barren County, October 13, but on account of the critical illness of Elder W. P. Edmunds the meeting was postponed indefinitely. Brother Edmunds passed away and was buried on October 17. The writer conducted the funeral. This is a great loss to the Beckton church.—Samuel H. Austin.

Ellington, Mo., October 21.—I wish to report a meeting conducted by Brother George W. Miller, of Chandler, Okla. The meeting began on October 3 and closed on October 13. The time was divided between Ellington and Exchange; and as we have no church building at Ellington, the meeting here was held in the basement of one of the banks. Brother Miller preached the gospel in its purity and simplicity. One was baptized on the last day of the meeting. We are weak here and the brethren are scattered, but we hope some day to be able to erect a building in Ellington, in which we can preach and worship according to the precepts in the New Testament.—W. F. Haywood.

Bartlesville, Okla., October 17.—I have just returned home from the Blue-Bogard debate. It was the greatest victory for truth I have ever witnessed. Elder Bogard, the greatest Baptist debater in the United States, could not stand up under the sledge-hammer blows delivered by Brother Blue and went down in defeat. Bogard went so far as to say we did not have to obey any of God's commandments to be saved. It was not just a slip of the tongue, for he insisted for at least fifteen minutes that not a single command must be obeyed in order to be saved. Brother Young said: "I have heard Bogard in fourteen debates, trying to defend Baptist doctrine, but he certainly received the greatest defeat of his life this time. Brother Blue made the most powerful speech in his opening affirmative I have ever heard fall from the lips of man. It simply paralyzed Bogard, and he did not know what to do. Twelve or fourteen preachers were present.—Will W. Slater.

Bardwell, Ky., October 21.—On last Lord's-day morning I preached at Keefe, Tenn., with one confession and one restoration. I had the pleasure of hearing Brother Claude B. Thomas preach two splendid sermons, which were appreciated by all that heard him. He is capable of doing much good in the name of Christ.—Joe Ratcliffe.

Athens, Texas, October 17.—I closed my last mission meeting in the drought-stricken area, at Luling, Texas, last night, without additions. The visible results of the four meetings were twelve baptisms and one new congregation. I am at home now and ready to take up local work for the winter.—J. S. Daugherty.

Tulsa, Okla., October 22.—The Lord willing, I will begin a meeting at Braman, Okla., on the first Lord's day in November.—James E. Laird.

Let thy discontents be thy secrets.—Benjamin Franklin.

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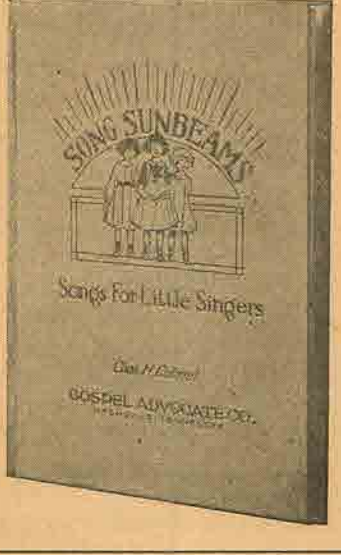

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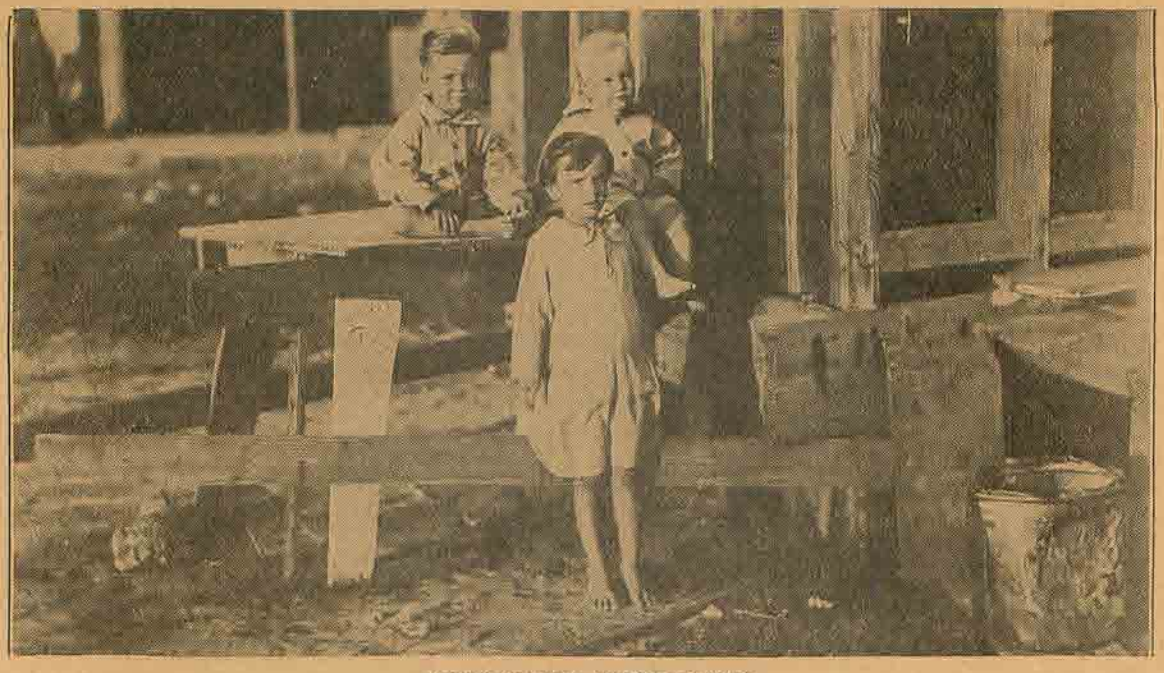

SUPPOSE THAT NOBODY CARED

Just suppose that nobody cared,
Just suppose that nobody shared
Their food and drink with the kiddies dear,
Who are left alone in the world so drear,

With no one to love or teach them to pray,
With no one to cheer and brighten the way,
With no one to snugly tuck them in bed
After the fond "good nights" are said.

O Lord, we pray thee, help us to see
When we care for them we care for thee!
We earnestly beg thee, guide us yet,
LEST WE FORGET—LEST WE FORGET!

SPECIAL CALL FOR THANKSGIVING OFFERING

To the Brethren in Christ—Greeting:

We ask your fellowship to help care for the children of the Boles Orphan Home and to prepare for others.

Some of our good-paying churches are in the drought-stricken parts of Texas, and we are, therefore, sending this appeal to our brethren in other States.

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Wills to the amount of more than $200,000 have been written in favor of the Home. You will not lose what you invest here. The property is secure. This work must go on. The Lord expects it of us.

BOLES ORPHAN HOME WEEK

November 15 to 22

Please send the best offering you can to Boles Orphan Home, Greenville, Texas.

From the Brethren

Wellington, Texas, October 26.—We had another fine day here yesterday, with two large crowds and three additions to the congregation. Though we have recently arranged two new classes, we are going to have to arrange two or three more. The spirit of the church is fine. We are doing good work both in Wellington and at mission points.—Ira Lee Sanders.

San Diego, Cal., October 26.—We have recently started up another class for the young people here. We have four classes now meeting in our small house, which is entirely too small. On Sunday nights recently I have been taking up special subjects for investigation, such as "Divine Healing," "The Lord's Day," "Seventh-day Adventist Doctrine," and "Russellism Compared with Bible Teaching."—E. N. Glenn.

Tompkinsville, Ky., October 31.—I preached here on the third Sunday in this month. Brother Phemister held a meeting at Mount Gilead, four miles from here. I assisted him a few days. There were good crowds and interest, but no additions when I left. I am just home from a week's meeting at White Oak, in Macon County, Tenn. After April 1, next year, I mean to give up the work here and go back to regular evangelistic work. I have part of 1926 not yet taken for meetings. If you want me to hold your meeting, let me know in time.—Willie Hunter.

Scottsville, Ky., October 29.—I have spent the summer in mission work in this section with a tent, but without much visible results. I have handed out more than fifteen dollars' worth of tracts and literature. So the seed has been sown abundantly, and I am sure that it will produce its fruit in due season. We had Brother Coleman Overby to assist us in a meeting here in September. There were no additions, but the church was greatly edified. Beginning on October 11, we had Brother R. L. Colley to assist us in a meeting at Fountain Run, which resulted in sixteen baptisms and the burial of the hatchet of strife. Four of those baptized were Baptists.—J. E. Green.

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

As long as man lived in obedience to God, he enjoyed the happiness for which he was created. Disobedience is what ruined his fortunes and caused him to become an exile from Paradise. Finite mind cannot grasp a full idea of the joys and pleasures that were forfeited when Eden was lost, nor can we form an adequate conception of the blessedness of the first estate of man. Even the very earth was blighted by the touch of sin, the ground began to produce thorns and thistles, and nature suffered an eclipse on account of the fall of man.

☼ ☼ ☼

The design of the remedial system is to restore man to what he once was. As by disobedience he forfeited his first estate, so the gospel plan, by schooling and educating him into obedience to God, proposes to ultimately effect his regeneration. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth," he becomes spiritually regenerated by being "born of water and the Spirit." Raised from the waters of immersion to "walk in newness of life," being led by the Spirit, through the word, he adds to his faith virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love; and then he falls asleep in Jesus with the promise of a physical regeneration through a resurrection into a glorious immortality. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a physical body; it is raised a spiritual body." (1 Cor. 15: 42-44.) "The heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3: 10.) "A new heaven and a new earth," wherein dwelleth righteousness, shall supersede those frosted and blighted by sin; "for the first heaven and the first earth are passed away." (Rev. 21: 1.) And then man, in a regenerated state, having regained his holiness, will be restored to happiness and will enjoy the untold blessings of a habitation in the eternal city of God.

The man who indulges in sin must suffer its consequences. When law is violated, the penalty attached thereto must be paid. Such is true in both the natural and spiritual worlds. No man can violate the laws of nature and remain in health, any more than he can neglect or abuse the spiritual institutions of the remedial system and grow in the grace and knowledge of the Lord. When man violates or transgresses the laws of God, in nature or grace, he commits sin; and "the wages of sin is death," physically as well as spiritually.

In the church man is schooled and trained into obedience to God. In Eden he was with God as long as he was obedient; and when he became disobedient, he thus separated himself from God and was driven out into the earth, a wanderer and sojourner, under the penalty of death, but respited through the mercy of God. In the great love of God the scheme of redemption was introduced, culminating in the triumph of the Messiah, through whom man might come back into covenant relationship with God. So in the church, composed of all those who renounce sin and are immersed into Christ upon a profession of his name, he is taught to live a holy life and to observe the ordinances and appointments of the house of God. The creature must stand before the Creator; and unless he has, by such a life, developed a character congenial to God, it would disturb the happiness of heaven to admit him into the society of those with whom he could not congenially associate.

☼ ☼ ☼

It is a very great mistake to ascribe to the religious world an honest effort to obey God. Many enthusiastic devotees earnestly send up the prayer, "Lord, Lord," who will make haste to become angry if cited to a few plain verses of the Bible. I have no disposition to object to any happy experience that is "better felt than told;" but I never could understand how any person with a good case of true "Holy Spirit religion" could become indignantly insulted at any language the Holy Spirit has plainly spoken. The inspired oracles inform us that "holy men of God spoke as they were moved by the Holy Spirit;" and every one, it must be conceded, who is really led by the Spirit, recognizes that the guiding light shines only from the clear teaching of the word. It is displeasing to God, and was always, during the personal ministry of Jesus, obnoxious to him, for people to say their prayers so fervently and regularly, and yet remain coldly indifferent to the things that he had so plainly commanded. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Again, he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23.)

In the church the necessity of living in strict obedience to God should be more strongly emphasized. People who would throw up their hands in horror at the thought of neglecting to be baptized yet habitually slight their duties

as Christians and fail to meet the obligations and responsibilities resting upon them as members of the church of Christ. The latter neglect is worse than the first. It is better to neglect to become a Christian than to neglect to live the Christian life after having become one. The salvation of the world is in the hands of the church. It is the institution through which God works good to the world, through which the gospel is preached, believers schooled into living the Christian life, the poor cared for, and orphans and widows visited in their affliction. Every disciple has a part in the work according to his talents, and his place in the rest awaiting the people of God is decided by the way he performs his part. The reward at the end of a life spent in service to God will be found to be unspeakably more than a glorious compensation. Others gone before have found it well to serve God.

THE THINGS TO TRY.

The things that haven't been done before,
Those are the things to try.
Columbus dreamed of an unknown shore
At the rim of a far-flung sky;
And his heart was bold and his faith was strong,
As he ventured with dangers new,
And he paid no heed to the jeering throng
Or the fears of a doubting crew.

The things that haven't been done before
Are the tasks worth while to-day.
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew?
Or dare you, whether you win or fail,
Strike out for a goal that's new?

—Edgar A. Guest.

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A PERFECT MAN.

BY D. LIPSCOMB, JR.

Some one has named as the three perfect men of the Bible, Noah, Job, and Daniel, and from nearly every standpoint the statement is true. Noah got drunk at least once. Some one—there is always some one to explain things—said that before the Flood the juice of the grape did not ferment and form alcohol, and that Noah, drinking his usual draught, was inadverently made drunk. I do not know about all that. After a long, perilous voyage of one hundred and fifty days, from an old world to a new, worried by the growling of bears, the yowling of lions, the screeching of owls, and, maybe, by family squabblings—annoyed by all these things, if he found relief in potent port of fiery sherry, we can easily forgive him. His Maker whom he so faithfully obeyed did, and blessed the sons that had respect to and for him.

Job, too, had his trials—trials unspeakable—loss of property, loss of family, loss of health, and, bitterest of all, the taunts and insults of closest friends. In his misery he cursed his day, but did not curse his God—maintained his integrity and trust in his God, saying: "Though he slay me, yet will I trust him." And even when the wife, who no doubt had toiled and economized while they were fighting their way from poverty to the affluence in which he is presented to us, said, "Curse God and die," Job from his ashes and potsherds answered: "Thou speakest as one of the foolish women. . . . Blessed be the name of the Lord."

And what a grand and glorious man was Daniel! A vigorous, upright young man who, with his three companions, refused the king's meat and wine and ate the wholesome food of the peasant. Chosen by the despot because of his manly beauty and wisdom, he became a politician without trickery and a lifelong officeholder without seeking—a man without guile. Lions could not harm him, nor plots frighten him; but, true to his God, he, at his open window, worshiped toward that Jerusalem from whence he had come in his childhood and to which it was never given him to return.

But he practiced and prospered under Babylonian, Mede, and Persian—Nebuchadnezzar, Darius, and Cyrus. Nebuchadnezzar, the first who sought world power, and went so mad that he knew not when to come in out of the rain. Belshazzar, a drunken fool, is only remembered to point a moral and adorn a tale. Darius, too, drunk with power, was made a fool of by his courtiers. But Cyrus, clear-headed, forceful, the friend of Daniel, the almost convert to the King of Heaven, stands forth as one whom power could not spoil. On the plain near the ancient city of Pasargadæ stands a massive monument bearing a brief epitaph: "I am Cyrus the king." This is eloquently descriptive of the man. But not like the vicar of Bray, who said that, "let changes of kings be as they may, he was going to be vicar of Bray," whose cassock was reversible—Protestant to-day, Catholic to-morrow.

We can, by reading between the lines, easily see that Daniel's influence brought about the return of the Jews from Babylon. Although age and the duties of his office prevented his return, he could assist his people to go back to the land they loved.

To my mind, to these three great and praiseworthy men there should be added a fourth, and one in all respects their equal and in many their superior; one whose life was so great and pure that I am sure his biographer, Moses, modeled his own thereon. Joseph, the son of Jacob, the

son of lovely Rachel, who gave her wonderful beauty to her longed-for and for many years only son, a petted and, maybe, a trifle spoiled child, but a wonder child—a child with dreams of future greatness—dreams which all came true and more. These dreams and the telling of them to his jealous brothers got him in bad with them, and they waited their chance to take it out on daddy's pet. That opportunity unexpectedly came to them at Dothan, somewhere near the caravan route to Egypt. The crueler ones, Simeon and Levi, no doubt leading, wanted to kill him at sight; but Reuben—big-hearted, unstable Reuben—persuaded them to put him in a sinkhole, hoping to rescue him and restore him to his father. And heedless of Joseph, they sat down to eat. By and by a caravan headed toward Egypt came in sight. Moved by the love of money that has ever been a characteristic of the race, Judah said: "Let's sell him. He will bring a pretty penny. He is a likely-looking fellow. We can fix up a tale for the old man." This was done in Reuben's absence, who grieved mightily over it. So Joseph went down into Egypt as a slave, a beautiful slave, to be exposed on the block to the highest bidder. No doubt there was lively bidding for this handsome seventeen-year-old boy. Owners of slaves liked good-looking boys and girls for house servants. Here was one as fair as Antinous or Alcibiades. The auctioneer called attention to his good points—his eyes so clear, his action quick, and his appearance of intelligence. Maybe he had some story given him by the traders of his docility and general handiness on the march. He was knocked off to wealthy Potiphar. The autioneer's statement was soon justified. Joseph, by his wisdom and address and possibly by his skill in cooking, became dear to Potiphar. His father and his grandmother were famous as cooks. Jacob had cooked his brother out of his birthright. He and his mother cooked up a plot and a lamb so nicely that they fooled blind Isaac completely and made sheep taste like savory venison. Joseph, at any rate, pleased his master so well that he made him his major-domo. And he pleased the "missus," too. It is said that Potiphar's wife gave a pink tea or something to her women friends, and during the feast called attention to her butler's (Joseph's) beauty. They all with one voice said: "It is not a man at all; it is an angel." But greater is he who controlleth his spirit than he that taketh a city. And Joseph, in spite of it all, "maintained his integrity." And then she lied and she lied and she lied. There is no fury like a woman scorned. She lied him out of his job. She lied him into prison. She would have lied him to death; but Potiphar, who was a wise old bird, thinking, perhaps, the lady did protest too much, refused to have a slave so valuable killed. But even in prison Joseph prospered. His lot was made as easy as a prisoner's lot can be made. And in this can be seen Potiphar's influence and love for his favorite slave. Joseph is made head turnkey, and the jailer hands over to him care of the prisoners and takes his own ease, knowing that all will be well in his absence.

The story of the butler and the baker forcefully illustrate the whims of a despotic king and the ingratitude of human nature as shown in the forgetfulness of the chief butler. Joseph remained in prison for two years longer, and was remembered at last by the butler when the king had his remarkable dreams. Even then, we might accuse the butler of making favor with the king by suggesting Joseph as an interpreter. Up to this time the greatness of Joseph had been that of the soul. From now on his advancement along all lines is rapid. He becomes really first man in the kingdom—becomes planter, encourager of planters, builder of granaries, and collector of grain. In fact, he corners all the wheat in the kingdom during the first seven years, and during the second seven he makes his sales as he pleases for his king. All the money, all the stock, all the lands became his master's. No such absolutism ever existed before or since. There is no resisting hunger. The Egyptians gave up their all—their rights, their manhood—for bread, life-giving bread. These same Egyptians had no doubt scoffed at the idea of a seven-years' drought. Had the Nile ever failed to bring fertility before? The overflow may at times have been scanty, but always there had been enough water from Assuan to Abukir Bay to insure a reasonable crop. They had been jealous of this foreign favorite. Perhaps they had tried to procure his dismissal from the public service by plots and tales to the king just as in the story of Daniel. But now we can see these haughty nobles coming humbly to the storehouses the hated upstart had built and filled and giving their last pittance for grain. And Joseph, the premier, the grand vizier, second only to the king in the paint of his chariot, the harness of his horses, the color of his clothes, but far and away above the king in ability, in foresight, sat pretty and serenely. Through the fourteen years of abundance and want, never for a moment did he appear to lose his sense of proportion. A succession of changes had made him wise—seventeen years a beloved son, thirteen years a slave, fourteen years a ruler. Through it all we can think of him making his dreams come true. The sun, moon, and stars kotowing to him; the eleven sheaves bowing to his sheaf—enough to turn almost any one's head. In all that land there was nothing labeled "Not for Joseph," for everything was at his command. The high priest's daughter became his wife. High priest's daughter to Hebrew slave! Wonder if the Memphis Daily Sun or the Luxor Times announced it that way!

The story does not lose interest, but rather increases, when his brothers come to buy corn. And eventually the father and all the families migrate to Egypt and settle in the land of Goshen. No other story in the Bible or in other history can furnish a finer illustration of honor or success gained by honor.

The rise of Richard Whittington from poverty to being Lord Mayor of London; of David L. George from a Welsh poorhouse to the control of the greatest, most progressive empire, greater than mighty Rome in her prime, that Rome of which Horace said, "O Sun, in thy course, hast thou seen anything greater than great Rome?" of Ali Courmourgi from charcoal burner to Sultan; of our own Lincoln or Garfield from low estate to the Presidency—these are great examples of courage overcoming difficulties. But no story compares with that of Joseph, the dreamer.

"Mark the perfect man, and behold the upright: for the end of that man is peace."

CHURCH DISCIPLINE—WHAT IS IT FOR?

BY J. C. ALLEN.

Almost every issue of all the church papers has something to say about church troubles. I do not know of any question among us that the brotherhood displays more ignorance upon than that of church discipline.

Every time we hear of trouble, we know that somebody is wrong; but the question is, Who is wrong? Among the writers that are considered sound in the faith, all are agreed on the question of discipline; that as each congregation is independent of all other congregations, it becomes the duty of the elders of every congregation to feed the flock over which they are overseers the pure word of God. Frequently elders are admonished to do their duty, when, lo and behold, a case of discipline comes up, and the elders do their scriptural duty and withdraw from disorderly members; then for elders of some other congregation to invite members thus withdrawn from into their fellowship without their making amends for their wrongs at the place withdrawn from is unscriptural and produces a state of anarchy. If such deeds as this are to pass un-

noticed, then away with church discipline! Some one may think that this is all imaginary, but I say nay. I even know of elders' engaging a preacher that had been withdrawn from for adultery by the elders of another congregation, completely ignoring the action of the elders in the case, and of which the elders at the latter place had been informed.

Now, if such a perversion of the Scriptures as this is allowed to pass unnoticed, then what can we expect for the future? *Nothing—nothing* but confusion and every kind of evil. I believe that we have in the church to-day more godly men and women then ever before—yea, men that are determined to stand by the Book, let come what may; and my object in writing this is to encourage them to a greater effort in maintaining the purity of our holy religion. The greatest obstacles that I have ever met with are from those within the church; but when I remember that our Master was crucified in the house of his friends, I am not surprised when I meet with opposition from brethren falsely so-called. I hope, trust, and pray that the time may speedily come when such characters as are mentioned above will be shunned by all God-loving and God-fearing men and women. I consider it my duty to warn the brotherhood against any preacher that is to tear down the truth, so that they may not be imposed upon by unscrupulous men.

THE CONDITION OF TRUE DISCIPLESHIP.

BY S. H. HALL.

In reading from Luke 14: 25-33, you find our Lord's own condition of true discipleship and the scripture that some infidels say we cannot possibly obey. Too, the first thing that strikes your attention is the difference between Christ, the true Prophet, and all false prophets. All false prophets, of whatever age or clime, long for the crowds and the multitudes to follow them. They want the plaudits of men wherever they go. When they hit a town, the first thing is to feel the town's pulse and find the course they can pursue that will give them the largest following. Not so with our Lord. The thing he desired was a one-hundred-per-cent convert. He wanted character.

Please note the circumstances under which our Lord laid down the condition of true discipleship: "And there went great multitudes with him." He was in the zenith of popularity, so far as having the multitudes was concerned. But right in the midst of such, for fear some one would think he or she was indeed a disciple of his when such was not the case, "he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." (See Luke 14: 25-27.) Would a false prophet have done a thing of this kind which was destined to thin out his crowds and reduce his number of followers?

But this word "hate" here has given some trouble; hence, we must study it. In Matt. 10: 37 we have a similar statement: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." The two words "love" and "hate" in these scriptures are two of the most easily understood words in the Bible, when you let the Bible define and explain its own terms. Yet many have stumbled at this word "hate" and felt it impossible to do what is here declared that we must do, else not be a disciple of our Lord. These words are used in the sense of *first* and *second* choice. That is, our Lord teaches that whatever we make *first* in our hearts, this we *love;* but all things else are *hated*, because they, to say the least, have a secondary place in our hearts and lives.

Let me give two examples. Go with me back to Gen. 29, and there you find Jacob, in his flight from Esau, his angry brother, landing in the home of Laban, a relative of his father. Laban had two daughters, Rachel and Leah. It says that "Jacob loved Rachel; and said [to her father, Laban], I will serve thee seven years for Rachel thy younger daughter." To this Laban agreed, and Jacob got busy as a servant to that man. It says: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." Love makes everything easy that we do for the object of it, if it is love in the sense of *first choice*. But Laban knew the power of love and took advantage of it. So, after Jacob had served his seven years, Laban told him it was contrary to the family custom to give the younger daughter in marriage first; that he could have Leah for the first seven years' service, and if he would serve him seven more he could have Rachel. So he served them—*fourteen years to get the woman he loved most*. I must admit that license was high in this case; but when love—sure-enough love—is there, you will pay the price. Solomon says: "Love is strong as death." By this he simply means we will die or have the object of our love. He also says: "Many waters cannot quench love, neither can the floods drown it."

But when Jehovah spoke in reference to Jacob's attitude toward Leah and Rachel, he says that he saw that Jacob *hated* Leah and *loved* Rachel. What does he mean in such a statement? That Jacob had an unkind, cruel feeling in his heart against Leah? Not a bit of it. He saw that she had a secondary place, to say the least of it, in Jacob's heart. And whatever you make secondary to something else, you are spoken of as hating. The expression, "Jacob have I loved, but Esau have I hated," is another case in point. God had promised Abraham that he would bless all nations in his seed—that is, that the Messiah who should save the world would come from his fleshly lineage. This promise had to run through Jacob and his descendants or Esau and his descendants. God saw that it was best for this line to run through Jacob, and made him first in reference to this; hence, he is spoken of as loving Jacob and hating Esau.

And in the scripture we have before us our Lord means that we must make him first or he will be nothing to us. If we will not put him above father and mother, brother and sister, and even our own lives also, he will not be our Savior. He must have the first place in our hearts or he will have none. And not only is this the meaning, but it is just and reasonable that it should be so.

It is a very easy matter for you to tell when you are making father and mother or some other soul first. When this is the case, they can keep you from doing what you know Christ wants you to do. When you know there is nothing under the sun that can keep you from obeying Christ, doing what he says do, then you may know you are making him first, and that you are indeed a disciple of his. There are people unbaptized who will not be baptized, just because their people object. Their people constitute their god, and they will be lost if not changed. There are people in the church whose god is their belly. Read it in Phil. 3: 18, 19. This grieved Paul greatly. Their own lusts, appetites, and passions they bowed down to, and not to the God of the Bible. There are people in the church who will listen in a way to encourage others when they are backbiting and slandering with their tongue. And do you wonder why? Just to "stand in" with the one who is doing the talking and not offend him. Popularity and the well-wishes of your associates, in such a case, become your god, the first thing in your life, and not whole-hearted obedience to our Lord and Savior.

Yes, we must not only love Christ better than we love father, mother, brother, sister, wife, or children, but even better than our own lives also. Just here the words of Paul in Acts 21: 13 are in point. There at Cesarea, Agabus, a prophet from Judea, took Paul's girdle and

bound his hands and his feet, and said: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle," and shall deliver him into the hands of the Gentiles." Luke tells us that when he and the others there heard that, "both we, and they of that place, besought him not to go to Jerusalem." But here is Paul's answer: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

There is nothing in religion but a farce, a pretense, unless Christ is to be made *first* in all you do and say. Had we not better ask ourselves the question, seriously, "Lord, what wilt thou have me to do?" in all of our work, and, "Lord, what wilt thou have me to say?" in all of our talking. Give him the throne in your heart. You cannot deceive him. He will have nothing less than this. It has been said: "You can fool all the people a part of the time, and some of the people all the time, but you cannot fool all the people all the time." There is no sense at all in being insincere with your fellows. And your insincerity you cannot always keep hidden. It is worse than foolish to be insincere with our Lord. He knows us. He wants the first place in our hearts. He knows whether he has it or not. If he has it not, he can see nothing in your life as a Christian except hypocrisy. Life is too short and uncertain for this. Let us give him our whole heart and let him rule in all we say and do as the days come and go. You will have joy indeed, if this you do. You can look every soul on earth straight in the eye with a conscience that makes the face bright. But to live otherwise gives you the face of the coward and the hypocrite. "Be thou strong therefore, and show thyself a man." There is but one way this can be done, and that is to crown Christ Lord of all in your heart.

THE NEW YORK MISSION.

BY E. E. SHOULDERS.

"And the Lord spoke unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." (Lev. 23: 9-11.)

It is easy to see the significance of this rite to the Israelites. God was to be associated with everything in their lives, and these offerings were to be brought, first, as a recognition of his goodness; and, second, as a reminder of their dependence upon him. We have outgrown much that was taught to and by the Jew; but we have not outgrown the necessity of associating God with our daily life and acknowledging him as Giver of life and all it holds for us.

Let, then, the harvest festival remind us of the abundant kindness of God in supplying his creatures' needs. Year by year earth's inhabitants are fed, clothed, and warmed. Generations come and go, nations rise and fall, yet God forgets not to send seedtime and harvest, day and night.

The festival reminds us, too, of the necessary connection between the divine benevolence and human effort. Our yearly harvests are the result of God and man working together. It is man with God and God with man that effects the provision for human want. "For we are laborers together with God: ye are God's husbandry, ye are God's building." (1 Cor. 3: 9.)

The festival reminds us also of the relation between seedtime and harvest. God has determined that life shall be lived on this principle: "Whatsoever a man soweth, that shall he also reap." From wheat, wheat; from tares, tares; from nothing, nothing.

Money talks. It may say to a man: "Keep me, and I will dry up the fountains of sympathy and benevolence in your soul, and leave your soul barren and destitute. Hoard me up, and I will change the heart of sympathy to a heart of stone. Grasp me more tightly, and I will change your eyes that they will care to look upon nothing that does not contain my image, and so transform your ears that my soft metallic ring will sound louder to them than the cries of widows and orphans and the wail of multitudes. Keep me, clutch me, and I will destroy your sympathy for the race, your respect for the right, and your love and reverence for God. Hold on to me with a death grasp, and I will act as an evil loadstone, attracting all the desires and affections of your soul, and at last sink you into an endless night."

On the other hand, money may say: "Give me away, and I will return in streams of spiritual revenue to your soul. I will act and react; I will bless the one that receives me and the one that gives me. I will buy food for the hungry, raiment for the naked, medicine for the sick, and send the gospel to the benighted, and at the same time purchase joy and peace for the soul that gives me, and a larger heaven for both. The only way you can take me to heaven with you is to give me away in this world. He that keepeth me loseth me, and he that giveth me away to good use keepeth me unto life eternal."

"But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6: 6-10.)

Now, a few words as to cheerful giving. "The Lord loveth a cheerful giver." Everybody loves a cheerful giver. Even the giver loves himself better if he is cheerful in all his giving. It takes more grace to be worthy of admiration in giving than it does in preaching, praying, or singing. In preaching and prayer we reveal our thoughts and feelings, and in giving we test our sincerity of character.

If the gift is not cheerful, love cannot go with it. Greed and selfishness keep giving from being cheerful. Sacrifice is determined not by the amount you give, but by the amount you have left for yourself after you give. In the spirit world of the future you will reckon with God and be valued on the basis of your cheerful stewardship. Then his love will mean everything to you.

Some Christians feel that they have done their full part when they give fifty cents a week. Perhaps they have. They alone can judge. But perhaps their income would indicate that two dollars, five dollars, or ten dollars per week would be nearer their class. Now, just talk plainly to yourself and decide fairly how much you should pledge the New York mission. I am putting it mildly when I say that we are badly in need of your support. Send your pledges or contributions to George M. McKee, 1991 Broadway, New York, N. Y.

Good audiences and fine services each Lord's day. The church here meets for worship at 226 West Fifty-eighth Street, New York City. Bible study and communion and preaching at ten and eleven o'clock, respectively, every Sunday morning.

Try to at least make one person happy every day, and then in ten years you will have made three thousand six hundred and fifty persons happy, or brightened a small town by your contribution to the fund of general enjoyment.—Sidney Smith.

THE CHURCH AT SPARTA SLANDERED.

BY H. LEO BOLES.

There are few evils more grievous than the sin of slander, and there is nothing more heinous than when this sin is deliberately perpetrated. The church at Sparta, Tenn., has suffered many persecutions in days that are past, and now it is called upon again to suffer in the name of the Lord Jesus Christ. This time it is done by one J. J. Walker, of Nashville, Tenn.

Sparta is a beautiful little mountain town located on the Highland Rim. It is the county seat of White County. Its citizenry may be classed among the most intelligent and refined of our fair Southland. Its men are strong, chivalrous, and possess a high degree of integrity; its women are beautiful, cultured, and refined. There has been a church of Christ in Sparta for more than seventy-five years. The membership of this church has been composed of some of the leading citizens of the town for these generations.

The church at Sparta has been one of the most influential churches in the whole upland country. It has always had a very large enrollment, making its influence felt throughout the town and surrounding country. The church there has been and still is true to the New Testament pattern. It has been blessed all these years with an eldership which has been loyal to our Lord and aggressive in his work. This has helped to make this church a great blessing to all who have come in touch with its influence.

This church has had some of the best and ablest preachers to instruct it in the truth of God. Among those preachers who have passed to their reward, who have labored with the church at Sparta, are D. Lipscomb, E. G. Sewell, Jesse L. Sewell, J. M. Kidwill, and W. H. Sutton. Brother Sutton lived at Sparta for many years; his home was there when he died. All of the above-named preachers labored with the eldership of the church there and helped to make the church a mighty power for righteousness. E. A. Elam has labored much in word and doctrine with this church. He held seven successive meetings for the church, baptizing hundreds of its members and instructing them in the work and worship of the Lord. Many other gospel preachers have done splendid work with the church at Sparta.

This church has not only maintained the work and worship of the Lord in Sparta, but it has been true to the New Testament teaching in its missionary activities. It has been instrumental in having the gospel preached all over the county and even in neighboring counties. There are but few congregations in the county that have not been established by the direct or indirect efforts of the church at Sparta. There are more than a dozen churches in the county that can claim the Sparta church as the mother church. Not only has the church at Sparta had the gospel preached in every nook and corner of the county, not only has the church established many congregations in the county, but it has built and helped to build nearly all the church houses in the county where faithful disciples are worshiping. Many evangelists have been encouraged and supported by the church at Sparta. It has been, as every church should be, God's missionary society. Its zeal in missionary work has carried its activities even to other States. It sent Brother Elam to Fort Payne, Ala., in 1908, and established a congregation there. In addition to its establishing churches in Tennessee and other States, it has supported and helped to support a number of gospel preachers even while they were unable to be active in the service of the Master. Some years ago the work of faith and labor of love of this church became so widely known that it was overburdened with appeals for help. Struggling bands of Christians wanting to build a church house would appeal to the Sparta church for help. Disabled and indigent preachers appealed to it for support. These appeals came from far and near and were so numerous that the church could not respond to all of them. I mention this to show that the liberality and good work of the church at Sparta was known beyond the limits of its own county and State.

The church is now active and faithful in the service of the Master. It is not living upon its past record. It has a splendid group of brethren acting as elders and deacons. Its membership runs into the hundreds and is composed of some of the most substantial and influential citizens of the town. Among its membership now are such men as J. R. Tubb, Hon. Harry Camp, John Williams, Enoch Golden, Billy Williams, Uncle Billy Young, Martin Young, Dr. A. F. Richards, Dr. R. B. Thurman, Dr. Gist, Hon. L. D. Hill (Speaker of the Senate), and a host of others. The church is active in having the gospel preached now to its own membership and to others in the county. It would be difficult to find a church anywhere that has a richer history in good deeds and missionary work than does the church at Sparta. These facts are recited, not merely to compliment and eulogize the church at Sparta, but to make a comparison between its long and glorious history and the slanderous report of it by J. J. Walker.

For the published letter of J. J. Walker herein referred to, see F. B. Srygley's article on page 1090.

Notice what Walker has to say about the good people of Sparta and the church there. He says: "Religiously neither Africa nor India presents a greater need." What a dark picture he draws! How deplorable the state of affairs in Sparta! It is the center of dire needs spiritually! Again, he says: "Prejudice and hate is the order of the day." What a strong statement! What a serious charge against the good people there! Again, he says: "It is nothing less than pitiful, inasmuch as it takes one back to the spirit of barbarous days." How sad the condition of the religious people in Sparta! The condition is worse there than in Africa or India; the need for gospel preaching greater than in the heathen lands! What a fertile field for missionary work! What a dark picture he draws! He says that "it was a shock to me" to find such conditions prevailing in Sparta. It would be hard to bring graver charges against a people than Walker has brought against the good people of Sparta. No graver slander could be published against a good people. Their spiritual needs are greater than the heathen of Africa or India! Their condition carries "one back to the spirit of barbarous days!" "Prejudice and hate is the order of the day!"

Be it remembered that Walker "entered the field at Sparta" to hold a mission meeting there. He went presumably to improve conditions spiritually. Who is this missionary (?) that has "the mountain section so heavily on his soul?" From whence does he come? What does he represent? What message does he have? What was his mission in Sparta? What did he do in Sparta? These are questions which the thoughtful are asking. J. J. Walker is pastor of the Woodland Street Church, Nashville, Tenn. He is preaching for the church which drove out the lamented and venerable E. G. Sewell and other faithful servants of the Lord from the church house at Woodland Street. He and others are enjoying the property which was taken from faithful members of the church of Christ. What was his mission in Sparta? There is an earnest, active, large, faithful church of Christ in the little town. Really, *what was Walker's mission to Sparta?* What he did may be the answer to the question as to what was his mission. What did he do? He repeated a number of times his cant on Christian unity and then proceeded to take steps to divide the body of Christ. How inconsistent! How wicked and hypocritical to preach Christian *unity* and practice *division* among the people of God! He organized, as the editor of the Tennessee Christian calls it, "our youngest church." What is there

peculiar about "our youngest church" that does not belong to the church that has long been established at Sparta? "Our youngest church" will use instrumental music in its worship and will become affiliated, I suppose, with the United Missionary Society. These two cardinal things will mark the difference between "our youngest church" and the body of Christ already worshiping in Sparta. That which, in Walker's judgment, made Sparta and its good citizenship so much like the heathen in Africa and India is that there was not a church like "our youngest church." A community or town may be enlightened with a high degree of intelligence and culture, with an old, established, active church in its midst; but if it does not have a little group which has separated from the mother church and is using instrumental music in its worship and affiliated with a missionary society, then this town and its splendid citizenship is to be classed with the heathen of Africa and India. All of its culture and refinement, its knowledge of God's word and its history of good deeds, its splendid record of preaching the gospel and establishing churches count for nothing, if it does not use instrumental music. This is the work that Walker did in Sparta; it is the work that the Tennessee Christian indorses; it is the spirit of the kind of missionary work that the Christian Church is doing in Tennessee and other parts of the country. The church at Sparta is to-day busily engaged in doing the work of the Lord. Sparta and the surrounding country is not a missionary field, but is sending out missionaries. And now Walker goes to Sparta, almost under the very shadow of church buildings, and claims that he is doing missionary work. No greater farce was ever practiced in the name of religion. How good people can *tolerate* such work in the name of religion, to say nothing of *encouraging* and *supporting* it, is beyond my conception.

A FINE MEETING.

BY M. C. KURFEES.

The Haldeman Avenue Church, Louisville, Ky., has just closed one of the finest meetings of its history. It began on Sunday morning, October 11, and closed on Wednesday night, October 28, 1925, thus continuing a little over two weeks. The preaching was done by Brother C. R. Nichol, of Clifton, Texas. There were only four additions to the congregation during the meeting, but, besides the inestimable value of four human souls, there are other considerations which enter into and determine the value of a meeting. For the good it may do, I mention some of the merits of this meeting.

First of all, in point of fidelity to the word of God, the preaching was first-class. Both in the pulpit and out of it, the manner of Brother Nichol is modest, unassuming, and unpretentious; but his clear, concise, and carefully studied presentation of the truth is forcible and convincing, so that thoughtful hearers soon find themselves face to face with a line of teaching backed by the word of God and by invincible logic. As a rule, he is happy both in the selection of his themes and in his style of treating them. He makes no effort at mere oratory; but his line of thought comes, nevertheless, with an eloquent appeal both to the intellect and to the heart, making a deep and serious impression on his hearers. His illustrations are usually felicitous and striking; and whether his hearers agree with him or not, they are compelled to see the point of his remarks.

His kind but rigid and fearless exposure of denominationalism, with all the needless opinions which cause division in the body of Christ, including the recent speculative movement with its hurtful ambitions and unholy strife, was not only timely and to the point, but was a complete overthrow of all such unfortunate and misguided adventures among the children of God. Though marked by rare pleasantness, both in his sermons and in the social circle, the speaker never deals in levity or frivolousness. In his exposure of error, he is courteous and kind. With relentless logic and argumentation he drives his points home, and is firm and uncompromising in his contention for what he believes to be the truth, but with it all he maintains a deferential bearing toward all who hear him and toward those of whom he speaks.

According to expressions which have come to me personally, the members of the Haldeman Avenue Church equally with their minister hold him in the highest esteem and are unstinted in their praise of both the man and his message. We rejoice over having him in the meeting and over his faithful work among us.

The song service was conducted by Brother A. J. Veteto, of Memphis, Tenn. He has a good knowledge of music and is an excellent leader of song. He made a fine impression upon our people, who were soon convinced that they had made no mistake in getting him to assist in the meeting. In fact, it seems to be the general impression that we were not only fortunate in having, in point of ability, the right man in the pulpit and the right man to lead the singing, but that both of them are good men, being exemplary in both word and deed. I most gladly and heartily recommend them to the churches wherever it is desired to have the gospel of Christ set forth in sermon and song.

OUR MESSAGES.

Married, at 8:30 P.M., Friday, October 30, at 2123 Hubbard Avenue, Detroit, Mich., William E. Rushing to Sarah Bradley, W. S. Long officiating.

F. L. Paisley, Chicago, Ill., October 26: "Christians coming to Chicago will find a warm welcome at the Central congregation, 309 Capitol Building. The congregation has had its share of ripples, caused by the hobbies of Louisville and Indianapolis, as well as smaller ones, but conditions are now much better. We are conforming to the New Testament pattern in work and worship. A mission has been started in South Chicago."

A. K. Ramsey, Glenmora, La., October 30: "The readers of the Gospel Advocate are interested in soul saving, whether it be in Tennessee or China, and in mission work everywhere. Louisiana is mostly a mission field, kept up by hard work and sacrifices on the part of some. Yet the work carries on, and some are being saved and others are being trained for service. About half a dozen preachers are in the State, with little of the work self-sustaining."

L. R. Wilson, Jackson, Tenn., October 24: "C. R. Nichol has just signed propositions to meet Ben M. Bogard (Baptist) in debate at Hickory Ridge, Ark. The debate will be sometime in December, perhaps. With Brother Nichol's ability and his knowledge of Mr. Bogard as a debater, there is every reason to expect a complete victory for the truth. All who would like to see this debate published in book form will please write to Brother Nichol at once and tell him so. Let's have it, brethren."

L. R. Wilson, Jackson, Tenn., October 23: "Our new meetinghouse here, on Shannon and Chester Streets, is finished, and our initial services in it last Sunday were well attended. Our first series of meetings in our new home will begin on November 1, with Brother Pullias (son of C. M. Pullias) leading the singing and the writer doing the preaching. All who may be passing this way are cordially invited to worship with us. Our house is located one block west and one block south of Court Square. My telephone number is 765."

F. O. Howell, Jackson, Tenn., October 26: "I am to begin a meeting at Amite, La., November 8, and after that a debate with T. F. Lowery, Missionary Baptist, of Parsons, Tenn., December 1, at Wildersville, Tenn. Those desiring to attend the debate from a distance should write Dr. D. W. Bradfield, Route 2, Wildersville, Tenn. The debate is to be west of town at the Pleasant Grove Baptist Church. I am to have a debate with John R. Clark, Missionary Baptist, near Toone, Tenn., in the near future, unless the Baptists 'fly the coop.' Our meeting here resulted in seven baptisms and one restoration. G. A. Dunn, Jr., did the preaching, and it was well done. Two of those baptized made the confession and were baptized by C. M. Sitman, of Amite, on Sunday, October 25. The meeting was greatly hindered by rain."

OUR MESSAGES

Send us a subscriber.

R. P. Cuff preached at Wartrace, Tenn., last Lord's day.

A. G. Freed preached at David Lipscomb College last Lord's day.

John G. Reese preached at Green Street, this city, last Lord's day.

Every Christian should read the Bible continually and prayerfully.

Leslie G. Thomas preached twice in Murfreesboro, Tenn., last Lord's day.

C. M. Pullias began a meeting at Cookeville, Tenn., last Lord's day.

There is really no intolerance like the intolerance of those who battle against intolerance.

Change of address: A. B. Lipscomb from Nashville, Tenn., to P. O. Box 533, Valdosta, Ga.

E. A. Elam closed a splendid meeting at David Lipscomb College last Saturday night, with eight additions.

W. M. Rutherford, Franklin, Ky., November 6: "I sure do enjoy reading the Gospel Advocate. I will hand out some copies."

F. B. Srygley preached at Belmont Avenue Church, this city, last Lord's day. The interest and attendance at Belmont are increasing.

James E. Laird, Braman, Okla., November 3: "The meeting starts off well. One addition at the first service. Ray Thompson is leading the song service."

W. N. Abernathy closed a Bible study at Stray Leaf, in Henderson County, Tenn., on November 1. The lessons were on "The Life of Christ," with the book of Mark as the text.

I. A. Douthitt, Sedalia, Ky., November 3: "I closed at Bethel Church, near Mayfield, November 2, with ten baptisms. The weather was bad and the crowds were small, but the interest was fine."

Married, at the residence of James A. Allen, 900-B Sixteenth Avenue, South, Nashville, Tenn., Wednesday, November 4, 1925, J. Wesley Williams and Ida Mae Hite, James A. Allen officiating.

Charles F. Hardin, Ontario, Cal., November 2: "Yesterday was our all-day singing. More people than could get in the house. Four additions. The great crowd participated in a pious, consecrated worship."

T. H. Roberson, Russellville, Ala., sends us two more subscribers, making seven that Brother Roberson has sent in the last few days. He says: "The Gospel Advocate gets better all the time. Keep up the good work."

I. A. Douthitt began a meeting at Chapel Avenue, this city, last Sunday. Brother Douthitt preached two fine sermons and gave a lecture in the afternoon to a crowded house. The people of Nashville who do not go to hear him will miss a rare treat. Services daily at 3 P.M. and 7:30 P.M.

We call the attention of our readers to the Special Christmas Offer Bible advertisement on another page of the Gospel Advocate. It will be sent to any address, postpaid, at the remarkably low price of $2.65. Let us have your order at once, so we may get your Bible to you on time.

The Parkland church of Christ, at Louisville, Ky., desires the services of a young preacher, either married or single, who feels that he can live on a reasonable or normal salary, as the congregation is small. If interested, notify L. L. Wells, 2221 West Burnett Avenue, Louisville, Ky.

H. Leo Boles preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night, to two large audiences. There was one confession and baptism. H. S. Lipscomb will preach next Sunday. Interest in the Bible study continues to increase. Out of an enenrollment of five hundred and ten, there were four hundred and eighty-one present. There were one hundred and two in the adult Bible class. T. L. McAnally will teach this class next Lord's day.

W. L. Karnes, St. Louis, Mo., November 5: "We closed the meeting with the church meeting at the corner of Spring and Blaine Avenues, St. Louis, last Sunday night. There were no additions to the congregation during the meeting. I am now in a mission meeting in East St. Louis, Ill."

George E. Dillon, Pecos, Texas, November 3: "We have no church here, and we are trying to get together a few, if possible, to worship. We would be glad if any of the brethren passing this way would stop over with us, as we would like to have advice and help from them as to the best way to get started off right."

T. C. King, Lawrenceburg, Tenn., November 5: "Our meeting at Shady Grove Schoolhouse, in Lawrence County, closed on October 30. Seven were baptized, and the brethren promised to meet at the schoolhouse to break bread and edify themselves in love. I preached at home last Lord's day at 11 A.M. and 7 P.M."

E. P. Watson preached from the first Sunday in November till the following Wednesday night at Amarillo, Texas. Two from other congregations became identified with the congregation. Brother Watson informs us that he had a very interesting visit to Amarillo, and that he found a very live, active congregation there.

W. M. Oakley, Cookeville, Tenn., November 2: "Our tent work in Putnam County has closed for the year. On account of rain and bad weather through the month of October, we were obliged to cancel three meetings. I preached at Baxter yesterday. I will preach the first sermon in our new house at Buffalo Valley next Lord's day."

A. R. Hill, Avon Park, Fla., October 26: "We are much encouraged over the prospects of planting a permanent congregation in Wauchula, Fla. A few faithful ones meet in the courthouse each Lord's day at 2:30 P.M. for worship. We will be very glad to have brethren who are coming to Florida to locate in Wauchula and assist in this great work."

J. Pettey Ezell, Cookeville, Tenn., November 4: "The Celina meeting closed last night, with a total result of fifty-five baptisms and sixteen restorations. Despite the almost continuous rain and snow, every service was well attended. On account of the crowds every night, the services began from fifteen to twenty minutes before time. L. L. Yeagley lives and labors at Celina and in Clay County, and is loved for his work's sake. C. M. Pullias is to begin with us on November 8."

J. S. Holland, Bogart, Ga., November 6: "Charles Tidwell, of Rome, Ga., with Professor Reavis as song leader, recently held a meeting here. As a result, six charter members took their stand for the New Testament church. The Presbyterian church house has been secured and contracted for to buy, and we will meet and worship as 'it is written' each Lord's day. Two others intended to take their stand with us, but could not come the last night of the meeting on account of rain. We would like to secure some good, loyal preacher to be with us on the third Sunday in each month."

R. D. Smith, Bonham, Texas, November 3: "I had a very pleasant visit with the church in Topeka, Kan., extending from the fourth Sunday in October to the middle of the week following. I was impressed with the faithfulness of the band of worshipers there. Cled Wallace was expected there to begin a meeting last Lord's day, and they were looking forward to a splendid meeting. Frank Grammer was expected to assist in the song service. The meetings with the church in Bonham on Sunday were all good, and we confidently expect excellent results from our efforts in the work here."

Hugh H. Miller, Wichita Falls, Texas, November 6: "I was glad to note in the last issue of the Gospel Advocate the special campaign to enlarge the circulation. It should be made a success. I will try to send in a few subscriptions in the near future. I attribute much of the success of the various kinds of Adventists to their diligence in spreading their literature, and none is more subtle and attractive to an innocent reader than theirs. The more zealous the proponents of false doctrines become in spreading their claims, the greater becomes the need of the stabilizing influence of the Gospel Advocate and other such papers of unquestioned loyalty to the one faith in every home. I preached to good audiences at Dawson, Texas, last Lord's day. I will preach for the Corsicana congregation until the doctors permit Brother Sewell to take the work. We are glad to announce that he is much improved at this writing."

Gus Nichols, Cordova, Ala., November 4: "There were six baptized in our good meeting at Antioch on Sand Mountain last week."

J. D. Boyd was with the congregation worshiping at Twenty-second Avenue, North, this city, last Lord's day, preaching at both services.

C. W. De Armond, Drakesboro, Ky., November 3: "I was at Powderly on the first Sunday in November and preached for them. One was baptized and one came from another congregation."

Claud F. Witty, Detroit, Mich., November 7: "Two additions at the West Side Central Church last Sunday. John T. Smith is in a meeting at Hamilton Boulevard Church, with five added to date."

R. E. L. Taylor, Decherd, Tenn., November 4: "The meeting at Christian Chapel, near Dongola, Ill., closed with good interest in spite of the rainy and snowy weather. There were two baptized. This congregation is a good, live congregation."

Willie Hunter, Tompkinsville, Ky., November 2: "The work moves on here with good interest. I preached twice yesterday and conducted one funeral. We had two additions—one by baptism and one reclaimed. I am to begin a meeting four miles out from town next Lord's day."

Ben West, Stephenville, Texas, November 3: "Sunday was a day of happy results, with eleven to come forward, part of whom are new members moving here. One hundred and five at the hour of prayer Wednesday night with Bibles in hand. We are studying the Bible, not about the Bible."

H. C. Shoulders, Bowling Green, Ky., November 6: "I was at Rich Pond, Ky., the next Sunday after I was in the Gospel Advocate office. I distributed some copies of the Advocate and asked them to subscribe. I think I will get several. Some three or four told me they were going to take it."

George W. Miller, Carney, Okla., November 5: "I closed my meeting at Garfield, Ark., with good crowds and fine interest. I will go to Cato, Mo., for my next meeting. I think the Gospel Advocate is the best paper in the brotherhood. Inclosed you will find two dollars to pay up my subscription.'"

J. D. Mathews, Davenport, Okla., November 1: "I preach at Bethel and at Stroud. We have a nice congregation at Bethel, and they own their house. We also have a small congregation at Stroud. We have no congregation in Davenport. The 'digressives' have a house here, but they are very weak."

E. Gaston Collins, Meaford, Ontario, Canada, November 3: "The weather was fine last Sunday. Our meetings were good. Good audiences at both Collingwood and Thornbury. One confession at the latter place. Baptism at Meaford at night, at which time we had a large audience. A good one was also reported for the morning meeting."

J. E. Black, Memphis, Tenn., November 4: "In the Highland Heights church of Christ there is a steady growth. Five took membership with us last Sunday. Good attendance, with fine interest at all the services. Our possibilities are great and the outlook the brightest. We confidently expect this congregation to be both numerically and spiritually strong."

J. R. Stockard, Milan, Tenn., November 2: "Since last report I have held meetings at the following places: Cox's Chapel, no additions; Cades and Whitthorne, no additions; Bogota, ten additions. While at Bogota I signed propositions to debate with the Holiness people; but the debater, Mr. Henshaw, has not yet signed. I enjoy the Gospel Advocate each week."

W. R. Yowell, Gainesville, Texas, November 2: "One week ago G. A. Dunn, Jr., was with us at the Central church of Christ, morning and evening, and Vernon Wood, Jr., in the afternoon. On that day I preached for the congregation at Center Vale, with splendid interest manifested. Yesterday I was at home again, and we had two splendid audiences. Best wishes to the Gospel Advocate!"

C. G. Vincent, Detroit, Mich., November 6: "I fully approve your statement of policy in a recent issue of the Gospel Advocate. It sets forth the true purpose and work of a Christian journal, it seems to me. John T. Smith and Elam Derryberry are with us in a meeting to continue until November 15. Four additions to date. Good singing, high-grade preaching, large audiences, and splendid coöperation. The results, visible and otherwise, we leave to the 'Lord of the harvest.' This is the church with which W. D. Campbell, now with the Central Church, Fort Worth, Texas, labored so long and faithfully."

T. C. Fox, Carpenter, Miss., November 4: "I have just closed a good meeting which was held in O. B. Dodd's home on a cotton plantation five miles from Moorhead, Miss. The attendance and interest were fine. I will be here at Carpenter for a few services. I will be in the Mississippi work until the first of December, after which I shall be glad to arrange for work at any time or place I may of service to the church."

A. McGary, Willis, Texas, November 3: "Sincere congratulations to you for the splendid things I'm reading from your pen. One must be prompted by the spirit of Christ and actuated by real Christian courage, in order to criticize the teachings of a dead man whose memory is held in the high esteem by the millions, as Mr. Bryan's is, as you criticized his teachings. How few would dare to do it! May God ever bless you."

J. T. Clark, Cowan, Tenn., November 3: "Since my last report I have held meetings as follows: Tanner, Ala., four baptisms, three restorations; Oak Grove, Franklin County, Tenn., one baptism; Lanton, Maury County, no additions; Cane Creek, near Petersburg, four baptisms, three restorations; Big Springs, White County, nine baptisms, seven restorations. I am now settled down to regular work with the church of Christ in Cowan and that in Tracy City. The work is fine in both places."

On Sunday, November 29, from 7:30 to 9:30 P.M., Central Standard time, there will be a special program in the Pearl and Bryan Streets Church, Dallas, Texas, which will be sent on the air over WFAA, Dallas, Texas. From 7:30 to 8:30 there will be special singing. The sermon, by E. M. Borden, of Oklahoma City, Okla., will begin at 8:30 and continue until 9:30. On Monday night, November 30, Brother Borden will begin a series of lessons on "The Kingdom of Christ," which will continue for four nights."

H. N. Rutherford, Jacksonville, Fla., November 4: "Our church building is located at Margaret and Myra Streets, on the Murray Hill car line. Inquire for the Riverside Park church of Christ, a nice, plain brick building facing Riverside Park. The hours of services on Lord's day are: Bible study, 9:45 A.M.; preaching and Lord's Supper, 11 A.M.; preaching at 7:45 P.M. Prayer, praise, teaching, and exhortation, Wednesday, 7:45 P.M. Elam Derryberry and I were in a good meeting at Green's Chapel, near Horse Cave, Ky., October 11-22. Four were baptized into the one body. There have been four additions in the last two weeks here in Jacksonville, and the church is working in harmony and ready unto every good work."

J. G. Allen, Muskogee, Okla., November 4: "Our protracted meeting at C and Kankakee Streets came to a close last night with five additions, making eleven in all during the meeting. C. McClung, of Fort Worth, Texas, was our preacher, and we all consider this the best meeting that has ever been held by Christian people in this city. There was never more opposition than we had; but thank God, he stood with us and the result was great. The weather was a great handicap, besides two other opposition meetings. Brother McClung is a noble soul and never fails to declare 'the whole counsel of God.' Our congregation has been strengthened with twenty-one new members in the last six weeks. Brethren, pray for us."

A. B. Lipscomb, Valdosta, Ga., November 5: "We received an unusually warm welcome upon our arrival here. I am making a house-to-house canvass of the membership and visiting the sick and the poor generally. The church is planning to extend its influence along many lines. At the first opportunity I hope to visit some of the neighboring congregations. This growing city is called 'The Gateway to Florida.' There is an incessant stream of money and pleasure seekers. All types of humanity are in line, besides all types of cars and dogs. The man who lives in 'the house by the side of the road' has a thrill never experienced before. Would to God there were such a multitude traveling heavenward in quest of the riches that fade not away."

W. F. Lemmons, Evansville, Ind., November 3: "I find the situation bad. The church, composed of twenty-five or thirty members, meets in a hall. Several months ago some of the members, holding to the Sommer idea, split off and began meeting at another place. A lack of leadership is one of the great troubles. This is our showing in a city of some seventy-five thousand population. Compare that with Nashville and other cities of this number. If I could back myself up with finance, I would get a good tent and stay right here until I thoroughly evangelized this city and country. I would pitch it in all parts of the city and preach the old Jerusalem gospel and permanently plant the cause of Christ. The spirit is willing, but the finance is weak. I shall preach here next Lord's day."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

TERMS OF SUBSCRIPTION

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

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EDITORIAL

J. J. WALKER A MISSIONARY TO THE HEATHEN.

BY F. B. SRYGLEY.

I clip the following from the Tennessee Christian, "official organ" of our "transgressive" brethren:

A NEW CHURCH AT SPARTA.

We are taking the liberty of giving to our readers a private letter from J. J. Walker, of Nashville, which brings the good news that he has just organized a fine new congregation at Sparta. We knew that he was going up there to hold a meeting, and we knew also that, if he went, a new church would be the result. We are very happy over this, and shall certainly take the first opportunity to pay our youngest church a visit. Brother Walker's letter follows.—Editor.

NASHVILLE, TENN., September 22, 1925.

Mr. M. D. Clubb, Dyersburg, Tenn.:

My Dear Brother Clubb: I can't refrain from writing you this A.M. The mountain section is so heavily on my soul. With its fine towns commercially, yet religiously neither Africa nor India presents a greater need. Prejudice and hate is the order of the day. It is nothing less than pitiful, inasmuch as it takes one back to the spirit of barbarous days. I tell you, as it was a shock to me, so it will be to others under like circumstances. I entered the field at Sparta, lying at the base of the beautiful Cumberlands, a magnificent little town midway between McMinnville and Cookeville, Livingston, our beloved, a bit to the north. For ten days we preached, baptizing sixteen, and having eighteen others to unite with them. The thirty-four are going to erect a new church house soon and will need the fellowship of the State brotherhood. I know you and your magnificent people will help, won't you? Because of location this point is vital. J. H. Potter, banker; J. E. Matlock, merchant; Herschel Mitchell, merchant; Weymond Mitchell, manufacturer; Professor Wallace, principal of the city school; and others of like prominence are among the charter members. The State of Tennessee cannot furnish better material, substantial and dependable, than these who came at Sparta.

Brother Clubb, will you not call your brethren's attention to the new venture for Jesus in our State, that they may help? Please send greetings to any of the above. It will, coming from you, encourage so much. I will be with them Thursday night to complete the organization and fix the building date.

Asking for both prayers and suggestions of all who are interested in the kingdom's extension, I am,

Most earnestly yours,
J. J. WALKER.

It seems from the foregoing that the brother was trying to control himself, but he could not "refrain from writing" to Brother Clubb that very morning, the mountain section was "so heavily on my soul." I am not surprised that it was heavy on his soul. One should load his wagon according to the size of his team. If Brother Walker tries to carry the whole mountain section on his soul, he is liable to break it down.

There are "fine towns" up there "commercially," "yet religiously" they are in the midst of a bad condition! The reader has heard of the "Dark Continent," but Africa with all its ignorance and heathenism "presents no greater need." India, worshiping her heathen gods, is in no greater need than this same mountain section which is "heavily on my soul." The trouble may be with the gentleman's imagination. Much of the load he is trying to carry on his soul is only imaginary. I have spent much time in the section above mentioned, and I never thought of either Africa or India as a fit comparison for it. I would not wish to make any invidious comparison, but I think there is more ignorance per capita on the Bible in the city of Nashville than there is in Sparta, and I would not be afraid to narrow the comparison down to Brother Walker's church. I can pick men out of the church of Christ in Sparta and find a dozen that know more about the Bible than does J. J. Walker himself.

"Prejudice and hate is the order of the day." I never encountered such an abundance of "prejudice and hate" when I was there. I am afraid the brother stirred up some of this, or he was like the man that was drunk and thought every one else was drunk. The brother must have had some of these things in his own heart, or else he was doing something which caused him to expect "prejudice and hate." I guess deep down in his heart he knew he had no business in Sparta, trying to cause trouble in the church there over a thing which he himself admits is not necessary to scriptural worship.

But the people of Sparta treated him so badly that it was "pitiful, inasmuch as it takes one back to the spirit of barbarous days." They must have been rough on his poor burdened soul. They shocked him, and by this letter to the Tennessee Christian he is trying to shock his brethren all over the State. Shocking! Shocking to be where Brother Walker has been in Sparta, Tenn.! Out of all that shocking mass of heathenism and barbarism the brother did manage to gather in a few, such as "J. H. Potter, banker; J. E. Matlock, merchant; Herschel Mitchell, merchant; Weymond Mitchell, manufacturer; Professor Wallace, principal of the city school; and others of like prominence." That is a good round number of nice, decent men to gather together in a heathenish, barbarous town, as Brother Walker represents Sparta to be. My heart goes out to Professor Wallace to have to teach these little barbarians; but if he will keep on trying to divide the church in Sparta, Brother Walker will give him a great name, and perhaps that will compensate him for his sacrifice.

When I read this letter of J. J. Walker and saw how he felt toward the mountain section, and Sparta in particular, I naturally began to search for a cause. I here state some facts as I remember them without looking up the records. Our brother, L. D. Hill, lives at Sparta, and he was Speaker of the Senate of the last Legislature, in which the anti-evolution bill was passed. I remember

reading his speech before the Senate in favor of the Bible as opposed to the modern theory of evolution, which is only a guess of some of the scientists. It will be remembered, also, at the time this same J. J. Walker was president (or something of the kind) of the "Ministers' Alliance" of this city, and he indorsed a petition asking the Legislature not to pass the anti-evolution bill. Is it possible that this has anything to do with Brother Walker's feelings toward the entire town of Sparta? If it does, I must say that J. J. Walker is "barking after a cold trail." There is one thing I can say of the section herein mentioned: that they have, as a class, more love for the Bible and less respect for a preacher that doubts it than any other part of our beloved State.

The brother closes his beautiful (?) letter to his Brother Clubb in these words: "Asking for both prayers and suggestions of all who are interested in the kingdom's extension," etc. This includes me, as I am "interested in the kingdom's extension." But what does the establishment of a church in Sparta, where there has been a church of Christ since before the Civil War, have to do with the extension of the kingdom? Has the kingdom of Christ never been in Sparta simply because the church of Christ there has never used an instrument of music in their worship? Has it come to the point in Brother Walker's mind that those who do not use a musical instrument or indorse the unauthorized missionary societies are not in the kingdom? It must be so, as he is extending the kingdom by establishing a new church in Sparta. There is one of the best churches in Sparta to be found in all the State. It is composed of the best class of men and women. There are some of as liberal, faithful men in that church as can be found anywhere. They are liberal with their means; they read the Bible; they meet on the first day of the week to break bread; in fact, they do everything, so far as I know, that the apostles require. But because they do not use an organ in their worship they are not in the kingdom! My suggestion to Brother Walker is to quit trying to stir up trouble over a thing which is not commanded in the New Testament and preach "Christ, and him crucified," as a change. This may not build up his party or make of him a martyr, but it will extend the kingdom. Let the brother quit trying to force his fads and fancies on the people and "preach the word," and the kingdom will grow, as certainly as a crop can be raised from the seed. "Now the parable is this: The seed is the word of God." (Luke 8: 11.)

It will be noted that Brother Clubb, the editor, is happy over the fact that "a fine new congregation" has been established in Sparta. Some men are happy when their party seems to prevail, even if it does so at the expense of the truth. These erring brethren make much out of what they call "Christian union," and still cause a division everywhere they can, and feel "very happy" over it. "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" (Matt. 18: 7.) It is a pity that those fine brethren that Brother Walker mentioned could not have been satisfied with "what is written;" but if they would not, it is better that they be off to themselves where they cannot keep up trouble in the congregation. It is good to have a receptacle in which objectionable things can be placed, rather than have the health and comfort of the family injured. By all means, Brother Clubb, make your youngest church a sit; for if Brother Walker truthfully represents their surroundings, they will need your encouragement and help.

If this is a fair sample of the kind of material that Brother Clubb thinks should find a place in a paper, I will now envy him as an editor.

When God says one thing in the Bible and your preacher or priest says another, you cannot get on the fence.

IMPUGNMENT OF MOTIVES.

BY E. A. ELAM.

Last week attention was called to the sin of slander and to the Lord's condemnation of it.

Asaph declares that which God says to *the wicked*, classing slander with other wicked deeds:

Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. (Ps. 50: 19, 20.)

To *sit* and speak against and to slander a brother is a woeful sin. How can one, claiming to be a child of God, find it in heart to engage in such mischief-making and sinful practice?

On the contrary, all should pray with David:

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer. (Ps. 19: 14.)

Speaking of his uprightness, David says:

A perverse heart shall depart from me: I will know no evil thing. Whoso privily slandereth his neighbor, him will I destroy. Him that hath a high look and a proud heart will I not suffer. (Ps. 101: 4, 5.)

Let us follow this example:

I call to remembrance my song in the night: I commune with mine own heart; and my spirit maketh diligent search. (Ps. 77: 6.)

Is there enough self-examination? Is there not too much examination of others; too much picking others to pieces; too much pulling at the motes in the eyes of others; too much trusting in oneself as righteous, and setting others at naught? Is there enough lying awake at night with one's own conscience, and making diligent search?

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Ps. 4: 4.)

Becoming angry, one should not sin by thinking, saying, or doing anything unchristian—that is, contrary to the will of God. (See Eph. 4: 26.)

Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. (2 Cor. 13: 5.)

The Authorized Version says "examine" yourselves; but "try your own selves" is stronger. It means, put *your own selves* to the test by the divine standard. Is there not far too little of this done, and too much *trying* the other man? "In the faith" does not mean holding to the right *theory*, being a partisan; but holding to *the teaching of Christ* in faithful practice—in sincerity and purity of heart and holiness of life. Is there not too much effort to prove that *others* are reprobates, and not enough fear that we may become such? Paul declares that he was no reprobate, but *proved* he was not by his life and teaching. Personal piety, everyday godliness, holiness of life, the self-examination and the stirring experiences which the New Testament requires, especially at this time amid so much strife, contention, charges of wrong, and unchristian utterances, would accomplish great good.

Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a wayward mouth, and perverse lips put far from thee. (Prov. 4: 23, 24.)

It is my own heart, not the heart of another, I must keep with *all diligence*. It is *my* wayward mouth and perverse lips, not such a mouth and lips of another, I must put far away from me. I cannot do that without great diligence and constant and earnest prayer.

A full brother to slander is the impugnment of another's motives. Talebearing, circulating evil reports, meddling in other men's matters, slander, and impugnment of the motives of others are members of the same ungodly family, having sprung from the same evil source.

Motive incites to action; it is that which causes motion; it prompts words and deeds. One has some motive in writ-

ing, speaking, and in performing any other deed. This motive may be evil, or pure and holy. The motive may be avowed, or it may be plainly seen by deeds or learned from words. Men do not gather grapes of thorns or figs of thistles; and "by their fruits ye shall know them." One may not desire to conceal motives, either good or evil. But impugnment of motive is wrong. Impugnment comes from a word which means to fight. Impugnment of motives is to attack the motives of others; it is to question their motives; it is to attribute their good deeds to sinister or evil motives. Can anything be worse than this, so far as right between brethren or between man and man is concerned?

The study of the following passage will help to avoid the impugnment of motives:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. (Matt. 7: 1.)

Also, it will be well to study the entire fourteenth chapter of Romans, in which Paul asks: "Who art thou that judgest the servant of another?" "Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling." "So then let us follow after things which make for peace, and things whereby we may edify one another." "One man hath faith to eat all things," knowing that all meats are clean, which they are, except to the one who esteems them to be unclean and eats "with offense." If, therefore, the brother who is weak refuses to eat meat, and insists upon eating vegetables only, he is to be received and to be treated as a brother; but he is to raise no disturbance in the church over his vegetable diet. He is to be received, "yet not for decision of scruples." "Let each man be fully assured in his own mind" as to whether his diet shall be vegetables only, or meat also; but the vegetarian must never attempt to force or urge others to accept his scruples as to diet. Neither must brethren of more faith attempt to compel him to eat meat; neither must they *impugn his motive*. If he never learns better and never tries to force his scruples upon others, he can continue to eat only herbs all his life, remain a Christian, and be saved finally in heaven. He is not to be condemned by brethren on account of his vegetable diet. If, on the other hand, by the example of others' eating meat (which to them is not wrong) he is influenced to eat it in violation of his own conscience, and thus eat with offense, the others should refrain from eating it for his sake. From this we see how to deal with one another in love, to suffer long and be kind, and yet not to impugn the motives of others, or to abuse them.

Jesus cast a demon out of a blind and dumb man so that the man spoke and saw, and the multitudes were amazed. The Pharisees said he cast out demons by Beelzebub, the prince of demons. Jesus answered that charge by saying it could not be true, because Satan would not cast out Satan, and thus array himself against himself and divide his kingdom, for a kingdom divided against itself cannot stand. Satan has too much sense for that. Jesus had entered the house of Satan, the strong man, had spoiled his goods, and was casting out demons by the Spirit of God. He condemned his accusers for impugning his motives—that is, for attributing the good work he was doing to Satan. He added: "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." (See Matt. 12: 22-37.)

"If they have called the master of the house Beelzebub, how much more them of his household!" If the good works of Jesus were attributed to Satan, his followers now should not be surprised at being slandered and at having their motives impugned.

The point I would emphasize here is that those who are evil cannot speak good things. Those whose motives are evil, and who, therefore, are governed by such motives, cannot attribute righteous and pure motives to others in doing good. As the false accusers of Jesus thought only evil of him, they could see no good motive in anything he did. The ones who speak evil of others, first *think* evil of them.

Every man must be considered honest, sincere, and conscientious in matters of religion and in other things, until he has shown himself to be otherwise. The Golden Rule applies. All should know that because a man is sincere and honest in his convictions, his sincerity and honesty do not make his conceptions right; yet his motives are not to be impugned and he is not to be denounced as a hypocrite.

Above all, the one who impugns the motives of others is more greatly and more seriously hurt than the ones whose motives have been impugned. The one who impugns motives is the sinner and the sufferer, and the one who must account to God for the wrong done others.

LAST WORD FROM WASHINGTON.

BY T. B. LARIMORE.

Notwithstanding we regret to leave Washington and many friends here whom we love and who love us, we have decided to "go West and grow up with the country," as Horace Greeley advised young men to do many long years ago. We are both loath to leave Washington City. If you have read even half I have written for publication about Washington, you have both right and reason to believe we love the capital of our country; but our love for Washington is a minor matter—most decidedly so—compared with our love for the saints and faithful here, and our friends and loved ones here are by no means limited to the number on our church roll. We have spent three delightful years here, and we believe we have just as faithful friends out of the church as in it.

The Washington congregation is not perfect, of course; but it has many members who are earnest, true, zealous Christians, who understand their duty and sincerely strive to do it, who are faithful in attendance on all the services of the church, conscientious in contributing of the means with which God has blessed them to carry on the work of the congregation—in other words, who are "seeking first the kingdom of God, and his righteousness;" and, as a result of such a course, God will add unto them the material things they may need. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.) And I do know some of our members contribute one-tenth of all they receive to the cause of Christ just as regularly and conscientiously as the Mormons do to their cause; and they (the Mormons) consider only nine-tenths of what they receive theirs. The other tenth they consider the Lord's, and they withdraw fellowship from a member for withholding any part of the Lord's tenth just as prompt as for theft or highway robbery. The Mormons discipline defaulting members. We do not.

When we decided to go West, across the continent, to beautiful Berkeley by the bay, three thousand miles away as the bird flieth, two of our friends—two of the four girls with whom we have had a home in Washington three years, girls as fine as the finest, as good as the best, Miss Hilda and Louise Barnes—said: "Where you go, we go; where you stop, we stop; where you stay, we stay." And so they say yet. Accordingly, when you read this, you may know we four are on our way to the "golden bay shore" where Berkeley, the home of the University of California, is.

We are glad these sweet girls are going with us, for we could not live in their happy home three years, as we have done, and not learn to love them.

As is customary when and where the relation between preacher and people is as it should be, scores of the mem-

bers of the church, and many others, stormed us Friday evening, October 30—a very stormy evening, by the way—and gave us a delightful time, the substantial gifts they bore adding to the pleasure their appreciated visit gave us.

When it became known that we were going to California, calls began to come, and they are coming still; consequently, we now have New Orleans, Sherman, Los Angeles, Fresno, Armona, and Berkeley on our list. We leave Washington City at 9:35 P.M., November 2. When we shall reach Berkeley, I do not know; but I do know we shall be with delightful people in a delightful town while we stay there. Even though we change homes no more after settling down in Berkeley, we expect to go back occasionally to my native land, East Tennessee, where the heavens caress the mountains and the mountains kiss the stars.

I pray the richest blessings of the Lord on all the saints and faithful in Washington City, trusting that they may have the best of all good things always.

P.S. My Washington City work closed last night—Sunday night, November 1, 1925—with the baptism of one of the prettiest, sweetest, and best of Washington's pretty girls—young women—Miss Annie Lee Smith. I hope and pray that she may live a long and happy life in the service of the Lord, and after that may enter into the rest that remains to the children of God, and be unspeakably happy forever over there.

WHAT I SAW ON A CHURCH BULLETIN.

BY F. W. SMITH.

It has been the custom of the writer, since he entered upon the Christian profession, to observe somewhat closely the public announcements of religious matters.

Usually the character of subject for a religious discourse is a fair index to the subject-matter of the sermon, and from this one can pretty well judge beforehand what will be the nature of the address. For instance, if a preacher identified with any one of certain religious bodies announces that he will preach on the subject of "conversion," we may be assured that the discourse will abound with the doctrine of mysticism. There will be much said about the work of the Holy Spirit, *without one quotation of holy scripture properly applied.*

When preachers, and especially popular evangelists, who know little of God's revelation to man, desire to attract large audiences, they select and advertise "catchy" and sensational themes. Of course, such preachers, using a trite saying, fail to "deliver the goods;" but the public, like so many of those things P. T. Barnum said were born every minute, continues to bite. Hence, the same preacher with his "claptrap" methods can induce a return of the same audience to be "fooled" again, and, as a result of such preaching, many souls become disgusted with the subject of religion.

Passing by a place of religious worship a few days ago, I noted the bulletin board with an announcement as follows: "If your religion means much to you, so live that it may mean much to others." As I read and re-read the subject, certain reflections came to my mind, the first of which was,

A Splendid Subject.

While revolving this thought in my mind, certain biblical characters came before me—viz., Andrew, Philip, and the Samaritan woman at Jacob's well.

When John the Baptist said, "Behold, the Lamb of God, that taketh away the sin of the world" (John 1: 29), two of John's disciples immediately followed Jesus, and after spending several hours with Jesus in his lodging place, Andrew went in search of his brother, Simon, to tell him the good news—viz.: "We have found the Messiah." It seems to me that all who profess to have found Jesus precious to their souls should do as Andrew—go and tell others about it. In this way the gospel will spread and they will be blessed.

On the next day Philip of Bethsaida, the home of Andrew and Simon Peter, began to follow Jesus, and he went in search of Nathanael with the news: "We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph." (John 1: 43-45.)

When Jesus revealed himself to the woman at Jacob's well, she became so overjoyed that in her haste to tell the good news she left the waterpots at the well (John 4: 25-28) and rushed into the city with the message: "Come, see a man, who told me all things that ever I did: can this be the Christ?" (Verse 29.) The result of this message is thus stated: "They went out of the city, and were coming to him." (Verse 30.) And from what the Savior saw he uttered the words: "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest." (Verse 35.)

Suppose that all who profess to be Christians should have the gospel message burning in their souls as those above described, how long would the world be unevangelized?

A Sad Reflection.

On further meditation I was made to feel sad, and said to myself: "It all depends on what *kind* of religion one has as to whether or not it means much to him, and as to whether others should have the *same* kind. This thought was suggested because of the "kind" of religion held and propagated by the people who worship in the house before which stood the bulletin board with the subject above stated. The preacher and his flock who announced that subject have *stripped* Jesus Christ of his *divinity* and have a religion which denies the *virgin birth* and *divine sonship* of Jesus Christ. With all of their morality and good works, they are building on the sand, having left out the "chief corner stone" in their efforts to build for time and eternity. Man's salvation depends on his believing with all of his heart that Jesus Christ is *more than man*, that he is as *divine* as God himself, and that he existed as a divine being before this world was, or before the Word was clothed with human flesh. (John 1: 1, 2, 14; 8: 58; 1 Tim. 3: 16.)

The Term "Religion."

The word "religion" is a very comprehensive one, embracing as it does every form and kind of worship in all the world. Hence, the fact that a man is religious, or has a religion, does not prove that he is accepted of God. The Jewish religion became so corrupt that one of its most ardent supporters, the apostle Paul, later in life repudiated it and taught against it. Simply to be religious is not enough; and unless it is the religion of the Lord Jesus Christ, it will not only deceive the one who expounds it, but will in the end prove to have been a fearful mistake.

In the American Magazine for October appears an article from the pen of Edgar A. Guest, a noted writer, entitled, "What My Religion Means to Me." While the author gives expression to many fine and helpful suggestions, he is *fundamentally wrong* in his conception of what the religion is inculcated by Jesus Christ and his apostles. He says: "The man who is in any way worth while has a religion of some sort." This throws down the bars to even infidels and agnostics, for they, in spite of their denial, worship some sort of god.

The apostle James tells us what "kind" of religion is true: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." (James 1: 27.) Of course, James is writing to and of those who had been baptized into Christ upon a confession of his divine sonship.

Edgar A. Guest's conception of religion is that one can

be a prize fighter and be pleasing to God. Hear him: "You will not have to associate with sissies to be religious. You can be red-blooded and virile and strong. If you should choose to become a prize fighter—I hope you won't—I should want you to cling to your religion. You would be a better prize fighter for your faith. . . . You would lift prize fighting to a higher level by your example."

Just how many thousands of people who read Edgar A. Guest's article on the subject of religion will be swept away by it, the good Lord only knows. His conception of religion is *exactly* what the vast majority of the young people of this age desire and demand, with no little number of grown-ups, with gray hairs thrown in for good measure.

The "restraints" and "limitations" of the yoke of Christ are entirely *too galling* for even the majority of professed Christians, and we need not wonder at the attitude of those without toward the demands of the gospel of the Son of God.

BEGAN AT JERUSALEM.

(Extract from a speech of A. Campbell in the Campbell and Rice Debate, held in Lexington, Ky., in 1843.)

The gentleman will, if possible, blur the face or the character of a witness whom he cannot at all dispose of. He is sometimes a young man, or he is on the wrong side, or some other demur. I was too young when I renounced Presbyterianism—yet some twenty-four years old; and Mr. Bacon is too young a man, though as old as my opponent. Strange logic! But when evidence is wanting for a proposition, it is politic to attempt to weaken the authorities on the other side, especially when their arguments cannot be at all encountered. But the embodiment of learning and good sense in the writings of these persons whom I adduce here will obtain for them as much esteem and authority as I desire them to have. Mr. Bacon speaks with as much internal evidence of good sense, sound discretion, and intellectual endowment as my opponent or any other writer of his denomination in the country. Whateley is a giant intellect, and of attainments of the highest order.

Weak minds are the slaves of old times and of old customs. They need the crutches of antiquity and human authority. But men of vigorous minds ask, *What is truth?* not *who* says it. True, the lesser lights must yield to the superior. The moon will not contend with the sun, nor twilight with the risen day. But it is an evidence, to my mind at least, that a man has some intelligence and some force of intellect when he has so much mental independence as to think for himself.

Mr. Rice seems peculiarly fond of speaking of my church or of his "friend's church." This is very well understood here. The gentleman knows, however, that I have no church, and claim no such thing. I am a member of Christ's church and no more. I have presumed to lift up my voice for reformation, and multitudes have responded to it. But we are not our own church nor our own people, but the Lord's. The authority we possess is not personal nor official. It is the authority of the truth—the great truths elicited, or developed, in the current controversy and reformation. Light has been elicited by the collision and coöperation of many minds; and it is gone forth, and going forth, with a power as irresistible as the light of God's sun.

We began at the right place and at the right time—Jerusalem and the descent of the Holy Spirit. One party begins at Rome, another at Constantinople, another at Geneva, Amsterdam, or Westminster. We begin at Jerusalem. Others began with Luther, with Calvin, or with Wesley. Some with this synod and some with that. But we begin with the twelve apostles assembled in Jerusalem. We must, Mr. President, go beyond the reigns of King Henry VIII., Prince Edward, and the mighty tyrant Elizabeth. We must, sir, go beyond St. Athanasius, St. Augustine, and the Council of Nice. We must go up to Jerusalem and the holy twelve.

Bishop Purcell, as all the Catholic bishops, gloried in Rome and in St. Peter. He has a line, or lineage, of bishops made out from Peter to Gregory XVI., a splendid hoax, a golden dream. Those who have the idea of succession and hereditary grace in their heads cannot dispense with it. So much of the Pope as there is in every man's stomach, so much depends he upon this chain of so many links, not noticing how many wooden ones are interposed. Is not Rome the mother and mistress of all churches? exclaims the prelate—the learned prelate of Cincinnati. Was not Peter the first bishop of the imperial and eternal city? We say prove it and we will believe it. But never was there a greater failure. He could not prove that Peter was ever at Rome; and if he had, that he planted that church and presided over it is wholly out of the question. But we argued then as now, and triumphed then on this ground—and on this ground must always triumph—that Jerusalem is the mother of all true churches, and the mistress, too, if we must have a "mistress" rather than a Lord. We know that Peter was there and set up the kingdom there, and that all the holy twelve were there, and that the first and last apostolic council was there; and letters patent issued thence in favor of all the Gentile churches, and one grand act of incorporation emanated thence. To Jerusalem, then, we make our first and last appeal. When Mr. Rice turns his eyes toward that ancient city—more ancient by a thousand years than Rome; more venerable, too, for a thousand reasons—he will give up his baptism—subject, action, design, and administrator, too. He will, indeed, allow a bishop to baptize a proper subject; but he will permit a deacon, too.

From Jerusalem sounded out the word of the Lord. It was the radiating center of Christianity. Great was the multitude of them that published it. The brethren from that point perambulated Judea, Samaria, Syria, etc. They preached the word everywhere, and every preacher occasionally baptized his own converts; even Paul himself sometimes immersed. What was right in those days is still right. All persons, then, enlightened and gifted by God, may, by a *jure divino*, a right sacred and divine, proclaim the word when opportunity and circumstances present themselves demanding it. He that persuades a sinner to come to the Lord may also baptize him, for all of which we have the highest authority—the practice of the first church.

I am opposed to all innovations. Innovations, with me, are not the creations of last year, last century, nor of the last millennium. Innovations are customs, usages, rites, and doctrines that commenced one year after John wrote the word *amen* at the end of the Apocalypse. All have a right to read this book; to think, speak, and act for themselves. When they discover what the Lord would have them to do, they are not to confer with flesh and blood—with expediency, with worldly interests, honors, friends, relations—but to obey and honor the Lord that bought them.

The gentleman has given me so little to do I shall only add that I advocate good order as well as abstract rights; and while I have shown what circumstances authorize in some cases, what they have authorized on former occasions, I think that, in the present day, they authorize a very high regard to good order, and, as a general rule, call for particular persons for particular and special works and services.

But, fellow citizens, we all do fade as a leaf; we are frail dust and ashes; our words soon pass away. They perish from our lips as the sound dies upon the ear. Our opinions are as light as air; but God's word has at all times firmly stood, and shall from age to age endure. "All

flesh is grass," and the glory of man as the flower that fadeth away; "but the word of the Lord endureth forever." Bring all things, then, to its discriminating and solemn test. What accords with it receive, believe, and practice; what does not, reject as a human invention, and repudiate as a part of the doctrines and commandments of men.

WHEREIN LIES THE GOOD NEWS OF THE GOSPEL OF CHRIST.

BY A. B. LIPSCOMB.

The gospel is the good news because it teaches us that we may become new creatures in Christ. Sometimes we hear the people say that human nature does not change, that human nature is just the same one age after another. That is a mistake. Human nature is the only nature that does change, that is susceptible of change. God does not change. Jesus Christ does not change. He is "the same yesterday and to-day, yea and forever." But our human natures can be changed, and changed to such an extent, Paul teaches us, that we become new creatures in Christ. "If then ye be risen with Christ, seek those things which are above." Jesus was not simply spinning a theory, but was announcing a glorious possibility and actually foretelling the experience of thousands of twice-born, made-over men and women when he said to Nicodemus: "Except one be born of water and the Spirit, he cannot enter the kingdom of God."

Louisa Fletcher, now Mrs. Booth Tarkington, wrote these lines:

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

We may thank God that there is such a place. There is such wonderful opportunity, and it is in the gospel message, and that is one reason why it is the good news.

Again, the gospel is the good news because it is the only power that I know of that can enable us to overcome all trials and sorrows and actually to triumph over our enemies, if we have them. We read a great deal about heredity and environment, and no doubt those things have an influence upon children and upon the lives of people generally, but I do not believe that heredity and environment are the determining factors in a man's success. And I do not see how any thoughtful, observant human being can ever believe that. I have been fortunate in visiting the homes of some of our great Presidents. I have been to the home of Jefferson; and I can say what many of the Nashville folks can't say—I have been out to the Hermitage, Andrew Jackson's home. I have been to the home of Washington, and I have been to the home of Taylor, and, of course, I have visited Polk's tomb, but among all these visits I never received quite as much inspiration as I did about three years ago when my wife and I stopped for a day at Hodgenville, Ky., and went in and saw for the first time the little mud-daubed cabin in which Abraham Lincoln was born. I just felt like taking off my shoes when I thought of *what had come out of that little cabin.* There are some historians who tell us that Abraham Lincoln had a shiftless father and that he had a no-account mother. I do not believe that, and I can't believe it after I read on those granite walls what Abe himself said about his mother. But no doubt there was a handicap. Humanly speaking, there was not much promise for that boy. Heredity and environment were all against him. A few years ago representatives of the civilized nations of the earth gathered together for the purpose of picking out the outstanding figure in every age of the world; and when they came to modern times, with a unanimous voice they all voted for Abraham Lincoln, the boy who had a shiftless father and, as some think, a commonplace mother.

Heredity and environment are handicaps, no doubt of that, but they are not the determining factors in a man's success. The gospel, then, is the glorious message because it is the power that enables us to overcome every handicap and rise above every trial and sorrow and temptation in this world. I have reached the conclusion that, after all, the only thing that can keep a man down, if he will be true to the Lord, is that man himself. If we will just be true to the Lord Jesus Christ, he will never forsake us. I remember how he said to his disciples, in substance: "Now they are going to persecute you; they are going to reproach you; they are going to tell lies on you; they are going to put you to death. But don't falter on your way; go on, go on; they can never take away the sum total of your joy, they can never discount the power of your personality; go on, go on! Everything you do shall receive a rich reward in heaven if you do it in my name." And so the gospel is the glorious message for all of us because it tells us how to go on, even in the face of handicaps and danger and persecution.

Finally, the gospel is the good news because it is the only power that can enable a man to calmly face death without a tremor and even be happy in the prospect of death. The Christian religion, the gospel message, is the only one that says: "Blessed are the dead who die in the Lord." Why, what is death to a Christian, to a faithful child of God? It is just an incident in an ever-unfolding life; it is just a shadow that falls for a moment athwart the flowing stream of that soul's existence; it is just a lifting up, if you please, of that soul to higher ground, where it can use and exhibit its powers as never before. Only the Christian can cherish that thought and die with that imperishable hope.

There are some noble souls in the church to-day. There are men and women who obeyed the gospel when young, and they have been preaching the gospel and living the gospel ever since. Some of them are now facing the sunset of life; and while they do not become affrighted, I am sure sometimes they grow weary and lonesome when they think of some who have gone before, when they think of the empty chairs in the home and of the pictures on the wall. I am just reminded of Mary Galbreath's little poem about the little girl who lost her mother. It is a beautiful little bit of verse. She says:

It's awful lonesome at our house without mother,
It's just as quiet as a mouse without mother;
Father looks so lonely of evenings sitting there.
It just ain't cheerful anywhere without mother.
It's awful hard to get along without mother,
It seems that everything goes wrong without mother;
Of course, father does the best he can, but you know he's just a man,
And he can't fix and plan like mother.
I don't seem to enjoy my play without mother;
Things get worser every day without mother.

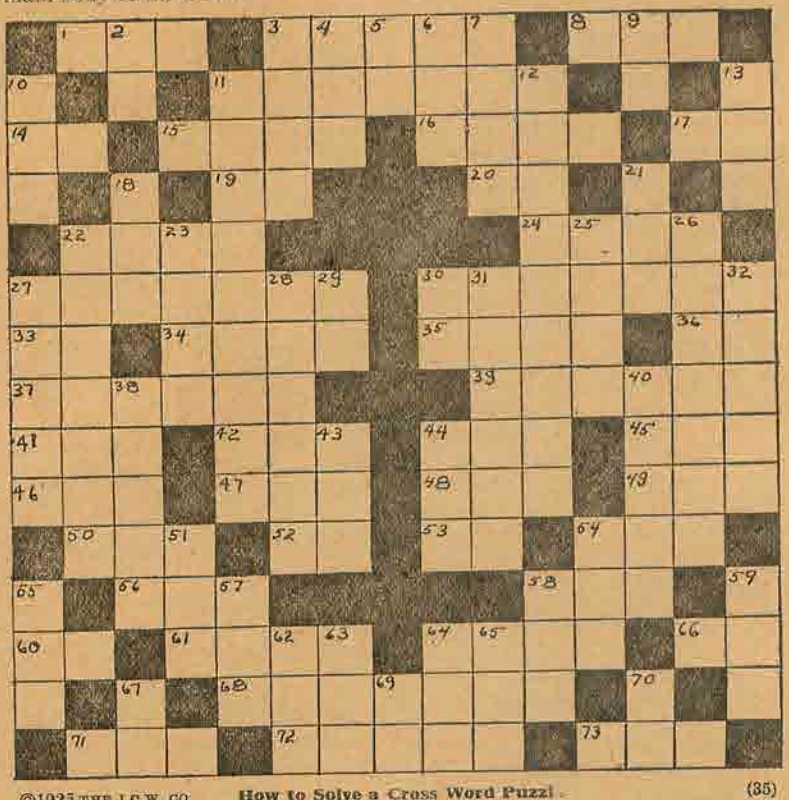
As I close this article I take the plain words of that little child and lay them simply and reverently upon the pages of the New Testament, and I tell you that the gospel is the most wonderful, most glorious, most beautiful message that ever came to man, because it tells us not only how to be calm and unafraid in the face of death, but because it is the power which leads us poor, wandering, homesick children back to God and mother.

As through language the soul speaks to the ear of man, so by action the soul addresses itself to the eye of man. Action is a more perfect unveiling of the soul than language, for it implies more deliberation.—H. P. Liddon.

The present is the time of the earth's finest and biggest and most inspiring opportunities. Get in the path of one. Take it. Make it your own.—William E. Barton.

BIBLE CROSS WORD PUZZLE

THE anchor, as you probably know, is one of the leading symbols of the Christian religion. This design is an unusually striking one and of course the word it exemplifies is worked into the puzzle. There are two long downward words, one of which will be easy to guess and the other harder. But with the cross-clues and references all the words can be easily found. Sometimes the isolated little corners, with two short words, are harder than the main body of the design.



©1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (35)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

Number 35

HORIZONTAL

1 The smallest tribe of Israel. (Num. 1: 38.)
3 A place named by Isaiah. (Isa. 10: 28.)
8 A city of Assyria. (2 Kings 16: 9.)
11 A hold in the water—a Christian symbol (pl.).
14 Exists.
15 To follow directions. (Acts 5: 29.)
16 Pronounced opinions—point of view.
17 To execute. (Eccles. 9: 10.)
19 An ancient city. (1 Chron. 7: 12.)
20 Paid (abbr.).
22 Crafts, sometimes used in sense of magic. (Acts 19: 19.)
24 To venture. (Rom. 5: 7.)
27 The founder of the Hebrew nation. (Gen. 12: 7.)
30 To nail to a cross. (Matt. 27: 31.)
33 Roman numerals for 2.
34 Final. (Luke 11: 26.)
35 Actuality.
36 Note of scale.
37 Odors. (Phil. 4: 18.)
39 A son of Caleb. (1 Chron. 2: 18.)
41 To drag behind. 33: 21.)
42 Instrument used to propel a boat. (Isa.
44 Cæsar (abbr.).
45 Finis.
46 Elongated fish.
47 In the midst.
48 Jesus, man's Savior (symbolic initials, Latin).
49 Editors (abbr.).
50 Twenty-fifth book of the Old Testament (abbr.).
52 Roman initials for The Place of the Seal.
53 Sunday school (abbr.).
54 One of the high priests. (1 Sam. 2: 22.)
56 Possesses.
58 Existed.
60 Indefinite pronoun.
61 The beloved physician.
64 What the wise men followed.
66 Biblical form of "you."
68 The judge who washed his hands of Jesus.
71 Last book in the Bible (abbr.).
72 An Ezrite. (2 Sam. 23: 8.)
73 An heir. (Isa. 9: 6.)

VERTICAL

2 Scene of a great battle. (Josh. 7: 5.)
3 A city of Manasseh. (1 Chron. 6: 70.)
4 Frozen. (Job 6: 16.)
5 Exclamation.
6 Where Jephthah took refuge. (Judg. 11: 3.)
7 Initials of Latin inscription on tombstones.
9 A preposition of uncertainty.
10 A wilderness near the Dead Sea. (Num. 13: 21.)
11 Grandfather of King Abijam. (1 Kings 15: 2.)
12 Religious faction of the time of Christ.
13 Chief prince of Meshech and Tubal. (Ezek. 39: 1.)
18 To do wrong. (Ps. 95: 10.)
21 One of the architects of the tabernacle. (Ex. 31: 2.)
22 The progenitor of the Arab tribe. (1 Chron. 1: 22.)
23 High.
25 Fifth book of the New Testament.
26 Oriental title of respect.
27 Passageway in a church or cathedral.
28 To attack.
29 Mount (abbr.).
30 Compare (editor's abbr.).
31 Indian potentates.
32 Measurement equaling about two cubits (pl.).
38 One of David's wives. (2 Sam. 3: 5.)
40 Part of the foot.
43 Roads (abbr., used on maps).
44 Roman prefix meaning "this side," or "valley."
51 Abbreviation for one of the minor prophets.
54 What Peter cut from the servant of the high priest.
55 Contracted form of name "Ije-abarim." (Num. 33: 44.)
57 To share an evening meal. (Luke 17: 8.)
58 Existed.
59 Encountered.
62 A district of Babylonia. (Ezek. 23: 23.)
63 Completion. (Rom. 6: 21.)
64 Wrongdoing. (2 Cor. 5: 21.)
65 Latin form, used in prayers, of "Thee."
67 Is.
69 Titus (abbr.).
70 Behold!

Solution of Puzzle in last issue

	P	E	T	E	R			R	A	H	A	B		
M	E	D	E			D	O			A	B	E	L	
E	A	R	N	S		A	N		A	D	I	N	A	
A	R	E		H	E	R	O	N	S		L	O	T	
L		I		U	R	I		B	E		A		E	
S			G	R	A	C	E		R	E			R	
	B	R	A	S	S		A	H		T	O	I		
	A	E	T		E	C		A	N	A	N	S		
M			E	G		H	A	R	U	M			A	
A		P		I	N		W	A	R		N		V	
D	O	R		A	T	H	E	N	S		A	T	E	
O	B	O	T	H		I	S		E	T	H	E	R	
N	E	B	O			N	T			H	O	S	T	
	D	E	E	D	S			A	L	E	R	T		

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If the heart goes with the gift, it may be small and homely in the eyes of men, and yet it will be great in the sight of God.—Exchange.

NOT "PROGRESSIVES."

BY J. E. WAINWRIGHT.

A godly man recently deplored the use of such words as "digression," "progression," and "nonprogression" in a splendid article in one of our religious journals. It is a pity that conditions demand the use of such words.

The Bible does not use these words in regard to either churches or members. Nevertheless, we find their equivalent in such words as "transgression," "obedience," and "disobedience." Two are condemned and one approved. "Progression" is defined as "making progress," while "progress" means to "move forward." We move forward according to the Bible by "walking worthy of the vocation;" press toward the mark for the prize "in Christ;" run the race "looking to Jesus the author and finisher of our faith;" fight the "good fight of faith." These expressions make clear the "how" to progress. To violate or walk across is to "transgress." "Digress" means to turn aside, deviate, introduce irrelevant matter. Nonprogression is the lack of moving forward, as outlined under progression—in short, to neglect duty. Digression and nonprogression are both condemned in the same verse. (Heb. 2: 2, 3; James 4: 17; 2 John 9-11.) The "transgressive" who would belittle his "nonprogressive" brother finds himself in the same class in the sight of God. Both must repent, reform, and get right, else pay the supreme penalty.

The individual or congregation that is progressive meets with divine approbation. (Heb. 5: 8, 9; Rev. 22: 14.) Investigation has revealed many "nonprogressives" who claim to be members of the "progressive" church. Multiplied thousands who are vulgarly called "nonprogressives" are grammatically and scripturally progressive. A former member of a self-styled "progressive" congregation in our city said that out of a boasted membership about one-third attended regularly; even "special blow-outs" fail to induce some to "forsake not the assembling." One female said she joined because the pastor was good-looking. Page Joseph! Another pastor returns from the Oklahoma conference elated over the "almost unanimous" decision to abide by the Bible on "immersion." How nice it would be for them to agree "unanimously" to abide by the old Book on the "true worship!"

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This discussion was conducted in a good spirit throughout, each speaker showing marked consideration and courtesy for his opponent. Ira M. Boswell did as well as any one can do who undertakes to prove that instrumental music in the worship is scriptural. Any failure that he made was not on account of his lack of ability, but was due to the weakness of his position. N. B. Hardeman presented the truth in a forceful and convincing way.

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"THUS IT IS WRITTEN."

BY R. L. WHITESIDE.

It is singular how some very plain truths will escape one's attention for years. After reading Luke 24: 46, 47 over and over and quoting these verses in sermons over a period of many years, and reading many comments and sermons on that language, I discovered, a few months ago, a truth that I had not seen before—a truth, too, as plain as daylight to any one who will look. Read the verses: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." Jesus here affirms that two things are written: (1) "That the Christ should suffer, and rise again from the dead the third day," and (2) "that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." "It is written . . . that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." This last is the point that I had not before discovered. Jesus must surely have had in mind Isa. 2: 2, 3 and Mic. 4: 1, 2. Both prophets say the same thing. I quote Isa. 2: 2, 3: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem."

O, yes, I had used Isaiah and Micah many times to show that the gospel was to be first preached at Jerusalem, and from Jerusalem go into all the world; but it had not occurred to me that Jesus used these prophesies for the same purpose. But now, having discovered that the Lord's own interpretation of them fits that very point, I can use them with all assurance.

In this short article I make no attempt to fully develop the argument. I merely call attention to a point that seems to have escaped attention.

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OBITUARIES

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

STAGGS.

Mrs. Virginia (Dotson) Staggs died at the home of her parents, Mr. and Mrs. J. W. Dotson, Friday, July 24, 1925. Funeral services were conducted at the Henson cemetery on Saturday by the writer. "Virgie," as she was familiarly called by her friends, had been in bad health for a number of years, but bore her suffering cheerfully. She was a sweet, Christian woman, and always had a bright smile for those who were so faithful in trying to help her. She leaves a husband and two dear little children to mourn their great loss. Besides her husband and children, she leaves her father, mother, four brothers, two sisters, and a host of other friends to sorrow in her early passing from our midst. To the loved ones we would say: Weep not; she is only freed from her pains and is now sleeping that sweet, peaceful sleep which only those who die in the Lord may enjoy.

THOMAS C. KING.

MURPHY.

Brother W. M. Murphy, of Lawrenceburg, Tenn., departed this life on August 31, 1925, at the age of sixty-two years, two months, and fifteen days. Brother Murphy was born in Maury County, Tenn., on November 16, 1862. He obeyed the gospel in early life and lived a devoted Christian life. He leaves to his children a rich legacy more precious than gold, the memory of a father who was a faithful servant of God. Brother Murphy was married to Sister Ella Carter on December 24, 1885. To this union were born six boys and four girls. Eight of the children are still living. His remains were carried back to his old home church, Greenwood, accompanied by a host of friends and loved ones, where funeral services were conducted by the writer. Brother Murphy had many friends and was loved and respected by all who knew him, as was evidenced by the large number present at his funeral to pay respect to his memory. He was under the influence of that love that can suffer long and be kind. We have sorrow at his going, but not as those who have no hope. May the richest blessings of Heaven rest upon the bereaved family.

THOMAS C. KING.

WHITFIELD.

Brother Samuel Whitfield was born near Meaford, Ontario, Canada, in 1870, and died at Woodgreen, Ontario, on September 17, 1925. He was baptized by Brother Roberts while in his teens, and soon after decided to give himself to the work of preaching the gospel. After attending the high school at Meaford, he spent three years at the Nashville Bible School, Nashville, Tenn., and did evangelistic work during the summer months. When he returned to Ontario, he preached at Beamsville and other places for a while, and then took up the work at Walnut Bottom, Pa., for a few years. From there he moved to Woodgreen where he lived until his death, the result of Bright's disease. He leaves five sons from his first wife and three daughters from his second wife, who also is left to mourn her loss. All who knew Brother Whitfield can testify to his honesty, sincerity, and purity of life. He was true to the work of God and careful not to depart from its teachings and authority. His faith and trust in God were strong. He was liberal in giving to the support of the Master's cause. We will miss his labor and the encouragement of his example, but we would not call him back. He lived for Christ, and his death is gain. It is our hope to see him rise, with those who sleep in Jesus, when our Lord shall appear. Funeral services were conducted by the writer, assisted by Brother E. G. Collins.

CHARLES W. PETCH.

TIDWELL.

A. Tidwell was born on July 30, 1857. He was baptized on July 19, 1909, and lived a faithful Christian life until July 3, 1924, when, following a long illness which caused paralysis, he was called to that home where there is no more death, neither sorrow nor crying. He was married to Mary Frances Bateman in November, 1881. Seven children—five girls and two boys—were born to this union. The elder boy died in infancy. Besides his wife and a number of relatives, he is survived by six children whom he lived to see born into the family of God. He was indeed a husband, a father, and a Christian. Though he suffered much, he would always say, "Lord, thy will be done," never wavering in faith or failing to take comfort in the promises of God; always diligent in business, fervent in spirit, serving the Lord. The only sting in death was the leaving alone the companion who had so lovingly walked hand in hand with him for more than forty years, and who never left his side until his eyes were closed in his last long sleep. Funeral services were held at the Rock Church, southwest of Dickson, Tenn., where he had worshiped for years. Nothing except sickness would keep him away from church on Lord's-day morning. The local congregations miss his support, as he truly believed in obeying the admonition to give as we prosper. Loving hands laid him to rest in the Rock Church cemetery, a large crowd of relatives and friends being present to show their love for their friend and brother and sympathy for the bereaved wife and children. "He is not dead, but sleepeth."

MRS. F. L. ELDRIDGE.

From the Brethren

Tucson, Ariz., October 30.—Our work here continues to grow. There are now nearly forty members, and we expect many others during the winter season. That others are interested in this great mission work is strongly evidenced by these facts: Sister A. M. Burton, of Clifton Lane, Nashville, Tenn., recently sent ten dollars, and Brother and Sister C. H. Williams, of 2114 Jones Avenue, Nashville, Tenn., sent a check for twenty-five dollars. We are very grateful for such manifestations of generous cooperation. Should there be others wishing to share in the cultivation of this fertile soil, they have the assurance that it is a paying investment, one that will enable them to return their Lord's talents with splendid profits.—Robert S. Walker.

Watts, Cal., November 5.—Not in many years has there been a work among my people that has created so much interest as the work here. It only shows what can be done by a few people who are determined to do right. In October, 1924, I came here and saw both the need and the opportunity to do a work that would awaken an interest in primitive Christianity. I had my son and three other determined men with me in the effort, and we began a work that not only has aroused the interest of the brethren in California, but has aroused the interest of many brethren elsewhere. Much of our success is due to the untiring efforts of my son, A. L. Cassius, who without a dollar in sight began the construction of the first colored church of Christ in Southern California. Our success is due directly to the confidence that Brethren I. J. Williams, P. W. Zollars, and J. R. Arnold reposed in us, aided by a few godly women that wanted to see a real church of Christ built in this city. We held our annual meeting on October 18, and, like our opening meeting in June, the white brethren came from a great distance to rejoice with us. As a result, we now owe less than one hundred dollars on our house. In all, over seven hundred dollars has been given us by our loyal white brethren. Brother G. W. Riggs has put his tent at my disposal, and I hope to preach Christ also in every place that has a fair population of my people.—S. R. Cassius.

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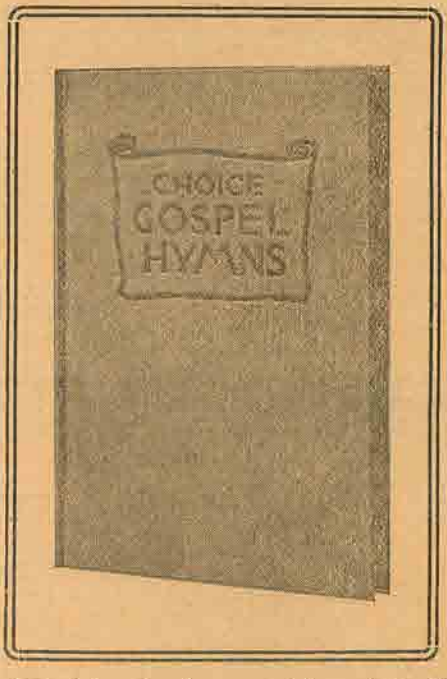

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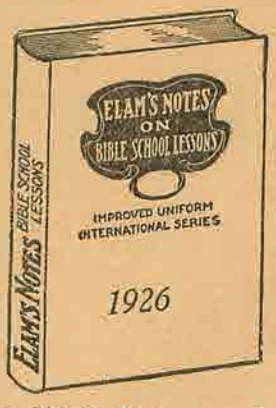

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TENNESSEE ORPHAN HOME.

BY J. W. FRY.

I will not say that the Tennessee Orphan Home is the best home for orphan children in the world, but will say, without fear of successful contradiction, that the Tennessee Orphan Home is practicing the best policy in the world to the best of its ability, by placing children in good, Christian family homes, whenever good, suitable homes can be found that will take children on trial.

It has been truly said that beyond question family home life is the highest and finest product of civilization, and children should not be deprived of it except for urgent and compelling reasons. God, in his wisdom, instituted the family home, and there can be none better than a good, God-fearing family home.

We do not expect every child to fit in every home in which it is placed. Therefore, the child is placed on trial with foster parents with the understanding that it may be returned to the Tennessee Orphan Home if not congenial and satisfactory, the trial agreement to be signed by husband and wife, and which in substance is as follows: It shall attend the public schools as much as the laws of the State require, and church and Sunday school as regularly as possible; shall be provided with suitable and comfortable clothing, and given the necessary medical and surgical attention in case of sickness; shall eat at the table with the family, and shall not be transferred to another; etc.

Unquestionably the placing of orphan and dependent children in the home of foster parents where they will be properly cared for is commendable; but considerable thought and investigation are required in order to make the child fit the home and the foster home fit the child. Every child should be a member of a family and in a home it calls its own, where it can own and have things outside of a locker, and where duties can be given it to perform, and it can be supervised in carrying out the responsibilities it assumes, thereby coming in contact with mature minds. It is certainly a great Christian work to help handicapped and unfortunate children by taking them into a family home and doing everything one can to restore to orphans what they have been deprived of by loss of parents.

We do not encourage the adoption of a child until it has remained with foster parents until there is no doubt of its being congenial in the home, and we advise the keeping of a child a few years before thinking of adopting it. We believe this is fair to both the child and the foster parents. It has been our policy to insist that a community or church, where there is a widow with children, should help keep the mother and children together, which can be done with very little assistance, until the widow and children can become self-sustaining. We do not encourage the separation of children and parents where it can be helped.

At the close of our fiscal year, October 31, 1924, we had eighty children in the Home. On the same date this year we had eighty-four. During the past twelve months sixty-seven new children have been admitted and forty-six formerly placed have been returned to the Home, and one hundred and nine children have been placed during the twelve months. Since November 1, 1917, the Home has cared for four hundred and eighty-eight children to date, besides handling over fifty children that have not passed through the Home. Some of our children that have gone out from the Home have married, and some are holding good positions and making their own way. We have done our best to keep in touch with the children that have gone from the Home, and, so far as we know, they are all making good citizens and are well regarded by all with whom they come in contact. We have had only two deaths in the Home during the eight years. One died of "flu" and pneumonia, the other of blood poison.

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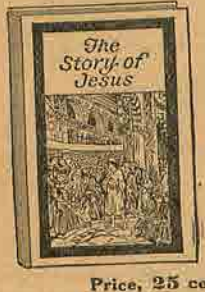

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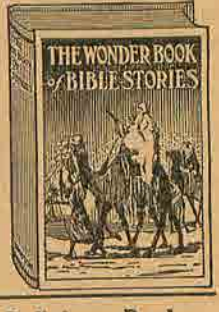

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SCRIPTURE STUDIES

BY JAMES A. ALLEN

The condition of the religious world is enough to sadden the soul of an angel. Comparatively few of the churches in the entire religious world make any attempt whatever to either teach or practice some of the plainest teaching of the Bible. Cardinals and bishops, rectors and popular "pastors" concur in positively refusing to tell sinners what Christ and the apostles command them to do to be saved.

Latent infidelity pervades many of the largest and most prominent churches. In many instances the officers cooperate with the "minister" in denying that our Lord was born of a virgin and that his crucified body was raised from the new tomb of the Arimathean senator. Churches that were not established by Jesus Christ are teaching things that were not taught by the apostles and are wearing names that were not worn by those who "were called Christians first in Antioch."

✡ ✡ ✡

In his last interview with his apostles, Jesus Christ said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20. "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

In carrying out this great commission, as received from the Lord Jesus, the apostles, commencing with the first sermon on the day of Pentecost, required all penitent *believers in Christ to be immersed. Every member of the* church in New Testament times was an immersed person. On the day of Pentecost immersion "in the name of Jesus Christ" was declared to be "for the remission of sins." (Acts 2: 38.) Ananias said to the praying, penitent Saul of Tarsus: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.)

But the Nashville Pastors' Association, successor of the Ministers' Alliance, is made up of preachers who positively refuse to require an honest inquirer to do what Jesus and the apostles command them to do to be saved. Many of these clergymen draw handsome "per annums" for preaching the gospel; and yet, strangely paradoxical as it may seem, they not only refuse to preach it, but assume an air of offended dignity if attention is called to the omission. We are aware that it would not only appear incredible, but would also seem sacrilegious to the uninformed and unthinking public, to assert that not a single member of the said Pastors' Association preaches, or will preach, the things that were preached and practiced by the apostles and first Christians, and that many of the things for which these "pastors" stand were unknown before the great apostasy, or "falling away," became responsible for the present divided, disunited, and unconverted condition of the so-called Christian world."

Under the tutorage of these gentlemen, a large proportion, a great majority, of the religious-speaking public are depending upon sprinkling for baptism. Under their encouragement many thousands of people are hanging their destiny in a dread eternity upon a human tradition, and are going before God in the judgment unsaved and unprepared. It is true that Jesus Christ commands that "every creature" to whom the gospel comes shall believe it and be immersed; and it is also true that he promised that "he that believeth and is immersed shall be saved." But these men, regarded by the public as being ministers of the gospel of Jesus Christ, do not hesitate to make void the commandment thus given by the Lord and to promise salvation where the Lord has not promised it.

✡ ✡ ✡

I need not explain that all reputable scholars recognize that the word "*baptizo*," used by Jesus in the Greek original, can be translated into English by only such words as *dip, submerge,* or *immerse.* Nor need I submit that immersion was the universal practice of the apostolic age, and that it was also the practice of the whole religious world until the thirteenth century of the Christian era. The Pope of Rome, to whom Protestant denominations are so heavily indebted for many things, authorized sprinkling for baptism in A.D. 1311.

God asks, in the plainest and most unequivocal terms, of every responsible creature, that they be immersed. God asks that they so do in order to show their faith in him, and that, by doing something in which they can see no human reason, simply because he commands it, their obedience may show that they will take God at his word. Those who will not render service because God commands it, but are willing to render it only when their own judgment approves, are walking in their own wisdom and not in the wisdom of God. Baptism, in the wisdom of God, stands as a great test, to determine the fidelity of those who enter the church; and only those who stand the test are worthy to be enrolled with the faithful or to be considered as children of God.

I have seen so much good from suffering, so much good from pain, that I believe in the good of both. It is pain and suffering that bring out sympathy, self-sacrifice, and strength of character.—Selected.

OUR CONTRIBUTORS

MR. BRYAN'S "BIBLE TALKS."

BY A. M'GARY.

It affords me genuine pleasure to allude to Mr. Bryan's "talk" about the conversion of the Ethiopian eunuch, for in this "talk" he stuck much closer to the facts in the case than "orthodoxians" usually do. He did, however, mar the truth in saying of the eunuch: "He not only submitted to, but sought, the baptism that symbolizes the washing away of sins." His idea that baptism "symbolizes the washing away of sins" is, of course, a sectarian delusion, pure and simple—or, rather, impure and simple.

No one can fairly deduce the idea, from anything the Bible says about baptism, that it "symbolizes the washing away of sins." Saul of Tarsus was told to "arise, and be baptized, and wash away [not "symbolize the washing away"] thy sins."

Mr. Bryan could just as appropriately as he said the eunuch "not only submitted to, but sought, the baptism that symbolizes the washing away of sins," say of the Philippian jailer that he "took Paul and Silas the same hour of the night and symbolized the washing of their stripes." Furthermore, he could with as much propriety say that the jailer washed their stripes to symbolize the soothing of the stripes.

Paul's mind (which was the mind of the Spirit) when he said, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of the water by the word," was as far from the "orthodox" delusion that "baptism symbolizes the washing away of sins" as the east is from the west. The Holy Spirit, through Paul, thus taught that the sanctifying and cleansing of the church—those of whom the church consists—is effected through their "obedience of the faith"—obedience of the command of Christ to believe and be baptized, as per Mark 16: 15, 16 and Acts 2: 38. The apostles were to "preach the gospel," and those to whom they preached it were to believe (what they preached) and "be baptized," in order to "be saved." And the gospel they were to preach and did preach consists of more than merely preaching the death, burial, and resurrection of Christ; for Christ definitely stipulated that they should preach "repentance and remission of sins . . . in his name." (See Luke 24: 46, 47.) And Paul said, "Be it known unto you therefore, men and brethren, that through this man [Jesus Christ] is preached unto you the forgiveness of sins," as Christ had stipulated, and as Peter preached it "at the beginning" of their preaching in Jerusalem, where Christ had stipulated that the preaching of his gospel should begin, as follows: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Hence, as Christ stipulated "that repentance and remission of sins should be preached in his name" as component parts of his gospel, and that it should be believed, those who do not believe it—whatever else they may believe—lack that much of believing the gospel that Christ authorized his apostles to preach and that they did preach.

Hence, those who believe the "orthodox" delusion that "baptism symbolizes the washing away of sins," in so believing, disbelieve the gospel of Christ, for one cannot disbelieve any part of the gospel of Christ without disbelieving the gospel of Christ (see James 2: 10); and Christ said: "He that believeth not [the gospel] shall be damned."

Therefore, as Philip, in preaching Jesus to the eunuch, was preaching the gospel of Jesus just as Peter had preached it in Jerusalem, by the guidance of the same Spirit that guided Peter in preaching it, Philip evidently and necessarily preached to the eunuch substantially the very same things that Peter had preached, and which Christ had stipulated should be preached and should be believed.

Hence, if Mr. Bryan, in directing attention to the baptism of the eunuch, had been less inclined to take care of the "orthodox" figment concerning baptism and more disposed to observe the divine rule Peter laid down for the governance of teachers when he said, "If any man speak, let him speak as the oracles of God," he would not have said that the eunuch "not only submitted to, but sought, the baptism that symbolizes the washing away of sins," but, instead, would have said: "He not only submitted to, but sought, the baptism that washes away sins." (See Acts 22: 16; Eph. 5: 25, 26; etc.)

The "orthodox" figment concerning this matter is, that, at the very instant one believes that Jesus is the Christ, the Holy Ghost, by direct, naked impact upon the heart of the sinner so believing, applies to such heart the blood of Christ, which "washes away his sins." This is a most monstrous, soul-endangering "lie" (speaking as the oracles of God—see 2 Thess. 2: 10-12), and can be shown to be such by hundreds of statements in the oracles of God so clearly that no one who is acquainted with New Testament teachings and who is undeluded would think of calling it in question. What a lamentable pity that as good and learned and wise and sincere man as Mr. Bryan was labored under such a frightful delusion!

If the eunuch's sins were "washed away" before he was baptized, it is very evident that he didn't know it—had no "feeling sense" of such a "washing away." Had he been asked, as he was climbing out his chariot or as he was descending into the water, "Do you feel that God for Christ's sake has pardoned your sins?" it is clearly evident, from the divine record, that he would have answered the question negatively; for, had he had such a feeling before his baptism, he would have rejoiced before his baptism. The same is true with reference to the conversion of Saul of Tarsus and that of the Philippian jailer, who, as the eunuch did, did his rejoicing after his baptism. And Saul of Tarsus was in a most cast-down attitude of mind and heart during the entire three days that intervened between the time he first believed in Christ and his baptism. Had his sins been "washed away" when he first believed in Christ, wouldn't he have had at least a sufficient "feeling sense" of such fact to have kept him from "feeling" so utterly miserable while on his journey to where such washing away of his sins was to be "symbolized" by his baptism? Had Ananias, when he approached him, asked him, "Do you feel that God for Christ's sake has pardoned your sins?" who that has read the record of the case could be so utterly bereft of reason as to even doubt that Saul would have answered the question with a very emphatic negative?

Albeit some things Mr. Bryan said about the conversion of the eunuch, when the fact that he floundered in the welter of sectarianism to the depths that he did is recalled, accentuate to a marked degree his honesty of heart and sincerity of purpose.

It is really very remarkable for one who was as thoroughly imbued with the "orthodox" delusion as Mr. Bryan was to stick as close to the revealed facts in the case as he did. He made no effort to contract the depression that contained the "certain water" unto which Philip and the eunuch came, and which they "went down both into," and in which the eunuch was "buried with Christ by baptism into death," into the "death of Christ," in order that the "blood of Christ" might cleanse him from all sin—for it was in Christ's death that he shed his blood—I say, Mr. Bryan made no effort to contract that

depression into a "mere camel's track," as the manner of so many "orthodoxians" is, because the sight of more water, pertaining to baptism, than "a camel's track" could contain gives them "orthodox" spasms.

And I opine, if such were called upon to explain how a "few drops" of water could, even by the greatest possible stretch of the wildest sectarian imagination, be made to appear to right reason as a befitting "symbol" of *any sort* of "washing," that they would take on the most addle-pated spasms of sophistry.

But this has lengthened to closing time, so I'll conclude with one more reference to Mr. Bryan's saying concerning "the True Vine and its branches," in which he said: "The first step is to become a branch of the True Vine." He should have said "steps," as Paul did; for when one believes in Christ, if such faith is not to die (James 2: 17-24), it must "step" on, continue in Christ's word several "steps" more, take three other steps—repentance, confession, and baptism—in order to "become a branch of the True Vine." This is what the eunuch did. He believed in Christ, through Philip's preaching, and continued in Christ's word that came to him through that preacher's preaching Jesus to him, repented, confessed Christ; and, in "going down into that water" to be baptized, as we by faith can see him do, he was taking the last "step" that stood between him and his "connection with the True Vine." He "came up" out of that "water" a "branch of the True Vine," and went on his way "rejoicing" over that fact—the fact that his "sins had been washed away" through that obedience and that he was thus attached to "the True Vine," a member of Christ's church, "which is his body."

But my final word concerning Mr. Bryan shall be concerning his expressed desire for his "hundreds of millions of Christians [so called] scattered over the world"—his desire that they may be "united together, not necessarily in one church organization, but in a zeal for the coming of the kingdom of God." It is amazingly astonishing to me that a man of Mr. Bryan's general knowledge and wide information and many years of honest Bible study did not find out that the "kingdom of God is here," although it came nearly two thousand years ago. He understood that the eunuch was "born again," for he said so. Now, if a man will turn to John 3: 3-5 and pull off his "orthodox" spectacles and seriously consider those passages, he will discover that in being "born again" the eunuch entered into the kingdom of God.

With reference to this matter, Mr. Bryan reminds me of the fellow who said he couldn't see the forest for the trees. Mr. Bryan couldn't see the kingdom of God for the kingdom of the clergy. I devoutly pray to God that the eyes of the people may be opened to the amazing simplicity of gospel truth, that they may be enabled to clearly distinguish between the dense spiritual darkness of the kingdom of the clergy, which "takes away the key of knowledge" and "shuts up the kingdom of God," and the "marvelous light" of the gospel, which opens "the kingdom of God" to our vision and so clearly "shows the way" into it.

"AN APPEAL TO THE CANDID."

BY LEE JACKSON.

I have received from Dr. Eugene V. Wood a copy of his carefully prepared pamphlet, written in defense of Brother R. H. Boll, the preacher for the Portland Avenue congregation of Christians in Louisville, Ky. This booklet is accompanied by a personal request for me to read it and then express my views of its subject-matter candidly and impartially. With this request before me, I am writing this, not knowing whether it will be acceptable to the managers of the Gospel Advocate or not. Yet in my own judgment, what I am writing should be published for the good of the cause of Christ among the Advocate's readers.

In the beginning I will say that what Dr. Wood has prepared in defense of Brother Boll is well written, and in most respects, considering what others have busied themselves in writing, it is timely. Except for the reason that others have injudiciously and overzealously drawn attention to Boll's teaching, there would be no shadow of demand for Dr. Wood's pamphlet, for there is nothing in it that can be claimed as essential matter of gospel teaching, and very little in it that is calculated to be of benefit to men and women in making them more devoted to Christian worship and living the Christian life. These only are the things about which those who are Christians only should feel religious concern.

The Doctor makes a strong and timely point in calling attention to the truth that there is no general or catholic church of Christ which needs a self-constituted board of directors to tell it what must be believed or not believed in matters of private opinion which are no part of gospel faith and are not detrimental to Christian edification in this most holy faith. There is no New Testament teaching that positively identifies any such general church, and as contenders for the New Testament order we are to contend only for the essential things for which a positive "Thus saith the Lord" can be given. It was departure from this simplicity in governing the New Testament congregations that resulted in the first formation of a general church organization and the ultimate formation of denominational church creeds. In those early years of the Christian era ambitious men, like Cyprian, of Carthage, and others, felt that they needed more prestige as men of importance, and so they began meddling with the simplicity of New Testament teaching. Just at this present time there are a number of Cyprians among those who are wanting to get back to the simplicity and purity of New Testament teaching. Such men are disposed to meddle in the private affairs of the congregations.

I have not been able to appreciate any given reason for the publication of the "Nichol-Whiteside Review of R. H. Boll," and neither do I understand why it was necessary for those who claim to be leaders in the plea for gospel purity to publish their unqualified indorsement of this review. There are numbers among us, and many of them going out as preachers, who do not understand the meaning of our plea for the gospel without additions or subtractions, and consequently do not understand our plea for unity upon the basis of that gospel. The circulation of Brother Boll's booklets and the publication of reviews of such teachings as being matters of vital importance simply cause endless confusion among uninformed brethren and divert the understanding of the people from the essentials of the plea that we are making for the faith which alone can secure the unity for which our Savior prayed. There are even preachers of prominence among us who will enter into debate over issues that have no vital connection with the gospel that saves, and which have no bearing upon matters pertaining to Christian worship and conduct; and some of these debaters contend for points of teaching apparently for the purpose of broadening the lines of partisan distinctions.

As a matter of fact, there is nothing new in the things that Brother Boll is so sedulously advocating. A Methodist preacher with whom I am acquainted holds practically the same ideas, and the published denominational literature in all of its denominational phases, in one form or another, is honeycombed with these speculative teachings concerning the ultimate fulfillment of the prophecies. In talking with this Methodist friend, I have often tried to lead him into the knowledge of gospel truth and to induce him to become a Christian only, but no time has been wasted in trying to get him to give up his ideas of the millennium and the future renovation of the earth

as the final home of the saints. If he could be induced to obey the gospel and become a devoted Christian, he could carry these matters of personal belief to his grave, and it would do no harm, provided he made no effort to induce others to accept them as part of the gospel, nor allowed them to interfere with the performance of his Christian duties. If Brother Boll is pressing his notions as essential matters of the gospel, or if he is causing divisions and wranglings in congregations by his persistent contention for things as matters of common belief, then he is in serious need of discipline by the congregation where he holds membership. And every preacher should be identified with some congregation to which he could be made amenable for discipline, for there is no general church of Christ vested with authority to appoint a commission of preachers to do the disciplining. The Catholic Church, the Episcopalian Church, or the Methodist Church may be vested with a humanly constituted authority to do that sort of work, but the New Testament countenances no general church of Christ as vested with any such prerogatives of authority.

In the constant and diligent study of the Scriptures men may learn many things that others do not know, and may hold these things as matters of either personal belief or opinion, and yet such matters of belief are really no part of the gospel truth that saves from the ruin of sin. These things may be true, and plausible scripture reasons may be given in defense of these beliefs or opinions; and yet they should not be pressed upon others for acceptance, for they are no part of the gospel of Christ and have nothing to do in the way of promoting godliness. When a Bible student has to resort to conclusions drawn from inferences, or has to invoke especial acuteness in reasoning powers to sustain his proposition, it necessarily arouses a suspicion as to its being a matter of gospel truth. Even in the New Testament there are some things apparently taught, which, if they were essential matters of gospel faith, the Holy Spirit would have guided the apostles into stating them more clearly and definitely. This is true of all matters pertaining to the faith in Christ, and true of all statements of Christian duties.

It is desirable that conditions among those pleading for the return to New Testament simplicity and purity should be such that publications like those of Brother Boll would excite but a passing interest and receive no comment, and that reviews of such nonessential beliefs and opinions would die a natural death, just as thousands of other such publications have died. Our plea for the gospel in its purity does not need these publications, and it is not necessary to give attention to these things as a means of an edification that will increase our interest in consecrated worship and devotion to godly living.

I have written frankly, as I was requested to do, and I hope that what I have said will be received in the same spirit of kindly feeling in which it is written.

COMMENTARY ON FIRST CORINTHIANS. No. 26.

BY C. E. W. DORRIS.

Chapter V.

HEINOUS OFFENDERS NOT TO BE RECOGNIZED IN THE CHURCH. (Verses 9-12.)

Verse 9. *I wrote unto you in an epistle,* etc. As to what epistle this was, there are three theories. (1) That it is the epistle the apostle is now writing, and that he here speaks of some general directions which is given in the foregoing part of it, but which he had now in some measure changed and greatly strengthened it, as is seen from verse 11. (2) That it is a former letter not preserved. (3) That it is a letter Paul had written, but not sent; for, on receiving further information from Stephanas, Fortunatus, and Achaicus, relative to the state of the church at Corinth, he suppressed that and wrote this, in which he considers the subject much more at large. *Not to company with fornicators.* Not to contract any intimacy or acquaintance with them, any more than is absolutely necessary.

10. *Yet not altogether with the fornicators of this world,* etc. In the above-mentioned former letter, Paul, in speaking of this matter, meant that the fornicator must be shunned as an outcast. The practice of the church should be in harmony with the discipline. He did not mean for them to withdraw their company entirely from the fornicators of the world—that is, those who are not members of the church; for in that case they could not expect to convert and lead them to Christ. *For then must ye needs go out of the world.* As the whole heathen world was addicted to the vice here named, Paul did not mean for the church to refrain altogether from conversing with the heathen; for in that case all civil commerce must cease, and there would be no chance to convert them to Christ.

11. *But now I have written unto you not to keep company,* etc. He now explains what he meant in his former letter. Christians should not have social intercourse with persons whose fellowship is withdrawn from for the sins here named. *Called a brother.* That is, professes to be a follower of Christ. *Be a fornicator.* One practicing any unlawful cohabiting. *Covetous.* One who wants more of a thing than he ought to have; one who is greedy of money or of sensual pleasure. *Idolater.* One who worships idols or false gods. (Acts 17: 16; 1 Cor. 10: 7.) This may include the making of any image or likeness of God or any creature for a religious end (Deut. 5: 8; Gal. 5: 20); all human inventions thrust into the worship of God (Deut. 12: 32); the setting of the heart inordinately upon any creature (Phil. 3: 19); an inordinate love of, and distrustful care for, the things of the world (Col. 3: 5). *A railer.* One who rails, or reviles. *A drunkard.* One given to habitual intemperance. *Extortioner.* One who collects unlawful gain from others. Unlawful interest for money or for anything else is extortion. *No not to eat.* Christians should not eat with one professing to be a follower of Christ who is either "a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner." This is the lowest degree of familiarity. Some think that a Christian should not eat with such characters either at the Lord's table or at a friendly meal. I am inclined to think that Paul meant for Christians not to associate or participate with one who is "called a brother," guilty of either of the above sins of long standing, in the service of God or in worldly affairs, in a way that would cause him or the world to think that he is recognized as a brother in good standing. Let the offender have this extra mark of your abhorrence of all sin, that the world may see that the church of God does not tolerate iniquity. An everlasting and safe rule is that a conscientious Christian should choose, as far as possible, the company, intercourse, and familiarity of good men, and such as fear God; and avoid, as far as his necessary affairs will permit, the conversation and fellowship of such as Paul here describes. He does not forbid Christians from eating a social meal or transacting worldly affairs with a person that does not know God and makes no pretensions to Christianity, whatever his moral character may be. The command is limited to "any man that is called a brother." The apostle tells the Corinthians that he had written to them in this or some other epistle, before he was fully informed of their affairs, not to company with fornicators—that is, to shun all intimacy and familiarity with infidels or unbelievers; but that he did not mean or intend that they should have no converse or commerce with them, because they lived among unbelievers and could not go out of the world. But now, since he had been fully informed of the evil of this incestuous person, who was certainly a member of the

church, he warns them to avoid all brotherly intimacy and familiarity with scandalous Christians, lest the church be thought to favor such. Encourage no such to come to your own table, much less to Christ's. Observe: (1) That all unnecessary society and intimate familiarity with scandalous Christians ought to be avoided, that the religion of Christ may not be thought to favor them and the church may not suffer by them. (2) That, as the church ought to purge out such and separate them from her fellowship, so is it every private Christian's duty to avoid that familiarity with them which is in their power, even that which lieth in friendly eating with them. (3) If civil eating with scandalous Christians be forbidden at our own table, much less ought any church to encourage them at the Lord's table, which was never spread for such guests.

12. *For what have I to do to judge them also that are without?* The term "without" includes only those who are not members of the church. Another thought explaining his former letter. It was not Paul's object, and it should not be ours, to judge those out of the church, and therefore the rule just given is not one to regulate our intercourse with the world. It regulates our intercourse with those who have taken upon themselves the name of Christ. *Do not ye judge them that are within?* The term "within" means only those in the church. The jurisdiction of the church is over those who are members of it. It has no jurisdiction over the state. Christians have made a mistake in trying to mix church and state.

A NEW TRACT.

We have long realized the great results to be obtained through use of tracts. With very little cost every congregation could scatter them freely over their respective communities. The Adventists and others demonstrate what can be done through the use of tracts printed in quantities for free distribution.

We have just issued a small, eight-page leaflet, entitled "Importance of Being Right Religiously," by James A. Allen. Prices: 100 for $2.25; 500 for $8.50; or 1,000 for $15.

Congregations can do much good by ordering five hundred or one thousand of these leaflets and having their members distribute them over their neighborhoods. In addition to the great good that will be done in reaching outsiders, work of this kind will do great good in increasing activity among the members.

Send us an order for these leaflets and distribute them freely. Address all communications to the Gospel Advocate, 110 Seventh Avenue, North, Nashville, Tenn.

A RECONCILIATION.

We are glad to be able to state that the two congregations of our colored brethren, known as the Jackson Street and Jefferson Street churches of Christ, of Nashville, have settled their differences and will henceforth be as they were before the division occurred.

Representatives of the two congregations met with the South Hill congregation, of this city, having invited the undersigned to meet with and assist them in the settlement of their troubles.

Brethren M. Keeble and G. P. Bowser, two of our ablest colored preachers, had drawn up a document in which they had settled the personal differences between themselves, and in which, also, they submitted a proposition to the two congregations on which, in their judgment, they should come together and be as they were before the division.

Brother F. W. Smith was made chairman of the meeting, and after the reading of said document and a free discussion of it by a number of visiting preachers from congregations out of the city, as well as leaders from the Jackson Street and Jefferson Street congregations, the terms of the document were accepted by both sides and the "hatchet buried."

The discussion throughout was characterized by a splendid spirit, and many white congregations would do well, in the settlement of difficulties, to follow the same spirit manifested by these colored brethren.

The Jefferson Street congregation is to return to Jackson Street as the place for the worship of all, and at a future time, if deemed advisable, Jackson Street will select a suitable location for a new congregation and build a house in which those who may desire to worship in the new place may do so with mutual agreement and the full fellowship and coöperation of those who remain at Jackson Street.

F. W. SMITH.
F. B. SRYGLEY.
JAMES A. ALLEN.

ATTENTION, BROTHER PREACHERS!

There will be a preachers' meeting at Bartlseville, Okla., in February. All preachers, elders, and song leaders are invited. Watch for further announcements. The exact date will be given later. Begin now to make preparations to attend.

SANTA FE AVENUE CHURCH OF CHRIST,
Will W. Slater, Minister.

Brother Slater is an able gospel preacher and is a great and good man. But we wish to say that to have a "preachers' meeting" is a step in the wrong direction. Any meeting that is larger than the meeting of a local congregation is sinful. We recognize that visitors may attend the meetings of a congregation. We also recognize that in some senses there is nothing wrong in a company of preachers getting together and enjoying one another's company. But popery started with that small a beginning, and it is dangerous. Brethren, stop it! J. A. A.

Remember, after all, that a man's reputation is only what men think him to be; his character, what God knows him to be.—Carmack.

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320 pages. Price, $1, postpaid. Address Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

SEEING THE INVISIBLE.

BY JAMES E. CHESSOR.

"BY FAITH, NOT BY SIGHT."

"I hear beyond the range of sound,
I see beyond the range of sight."

These exuberant lines of Thoreau grew out of his "transcendental" philosophy. He taught that there are forces and realities which the senses do not perceive. I am not interested in the almost forgotten theory of the so-called "transcendentalists." It serves to remind me only that in the Christian life the realities—the eternal things—are invisible. We see—if we have eyes that see—these invisible things by faith, not by sight. These unseen realities are not discovered to the senses, but faith reveals them. And blessed is that disciple who has eyes that see and ears that hear.

What is faith itself but "assurance of things hoped for, a conviction of things not seen?" Let us observe how faith reveals the unseen. The creation of the worlds, or the universe, for example, is among "the things not seen." "By faith we *understand* that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Our knowledge of the creation rests upon our faith in the word of God. It is thus that we understand the creation, the origin of the universe and of man. But mockers have come in these last days with mockery. These are the agnostics, infidels, materialists, evolutionists, higher critics. And they "willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God." "In the beginning God *created* the heavens and the earth." "And God *created* man in his own image."

Take the case of Noah, who, "being warned of God concerning *things not seen as yet*, moved with godly fear, prepared an ark to the saving of his house." This he did "by faith." "By faith Noah, being *warned*." At that time there was not a solitary sign of a coming deluge. The fixed order of nature continued right on as it was from the beginning. It had never been interrupted. The sun rose and set, days passed, the seasons went on perpetually. The rains fell, the winds blew, and there was seedtime and harvest. Noah could see no indication of a flood; the sinful world saw none. But Noah believed God, and they did not. Hence, in "those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they *knew* not until the flood came, and took them all away." But Noah knew, and despite the jeers and gibes of the world, "moved with godly fear, he prepared an ark to the saving of his house; through which he condemned the world." He believed the divine intimation simply upon the word of God. By faith he *saw* the impending destruction.

There are other examples. What marvelous things faith revealed to Abraham! In the first place, the promised inheritance. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, *not knowing whither he went*." But God gave him "none inheritance in it, no, not so much as to set his foot on." Nevertheless "he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child." And Abraham believed God. "By faith he became a sojourner in the land of promise, as in a land not his own: . . . for he *looked* for the city which hath the foundations, whose builder and maker is God." Thus it was that he desired a better country—that is, a heavenly. Faith revealed it to him. And then, when he offered Isaac, the promised seed, he beheld him, as it were, raised from the dead before he lifted his hand to strike the mortal blow. "By faith Abraham, being tried, offered up Isaac: . . . accounting that God is able to raise up, even from the dead; from whence he did also in a figure reveive him back." Moreover, faith revealed to Abraham the coming Messiah, the culmination of the promise. "Your father Abraham," said Jesus to Jewish critics, "rejoiced to see my day; and he *saw* it, and was glad."

One other example will suffice—Moses. It is said of him that he "endured *as seeing him who is invisible*." By faith he could see the invisible God. And this caused him to endure the hardness of the wilderness travail. We shall learn more of this presently.

THE INVISIBLE REALITIES.

The deepest things in life are invisible. A boy ran home from school, saying: "The teacher says that tears are just salt and water. I'll not be sorry any more when I make my mother cry!" No—tears are more than that. In the thoughtlessness of childhood you oftentimes made your mother cry. And when you saw her silent tears, the very sight touched you to the quick. What made you steal off to your room and cry as if your own heart would break? Why, you knew that you had wounded her gentle heart. Tears are much more than "salt and water," then. So, also, home is not the walls, the floors, the ceilings, the rugs and pictures, merely. Home is a whole invisible set of relationships reaching back into childhood and living on through all the years to come. An old letter turns up in a dusky trunk, a pressed flower, or a bit of faded dress. What makes one wipe one's eyes and try hard to suppress the lump that rises in one's throat? An invisible world. Just so the deepest passions of humanity are linked with the invisible.

Are not the invisible things the *real* things, after all? They count for more. Indeed, they are the main things. Paul bade believers "look not at the things which are seen, but at the things which are not seen: for," he adds, significantly, "the things which are seen are *temporal;* but the things which are not seen are *eternal*." The eternal things, then, are the things of greater value. Do they not, indeed, make our lives what they are? Do they not urge us on, duty bound, submissive, obedient, to whatsoever end? Do they not impel us to organize our time, turn everything to the main end, watch our diet and sleep and health, hide in our hearts the word of God, live a life of prayer and service, and order into one the immense complexity of a life in the presence of a chaotic, sinful world? Surely so, if our mind is set on the things that are *above,* not on the things that are upon the earth. Truth is, the invisible is the wellspring of the Christian life. "For ye died, and your life is hid with Christ in God." Our "citizenship is in heaven," and while sojourning here "we walk by faith, not by sight."

The realities which determine the Christian are invisible. We believe that God is. "No man hath seen God at any time," though we see his manifestations. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity. He left himself not without witness. Nature in many voices and manifestations testifies to Nature's God. More important still, God hath spoken. In these last days he has spoken unto us through his Son. So we believe in Jesus also. We believe in the reality of the invisible God, in the divinity of his Son. We would see Jesus, and we see him in the selfsame way that we see God. He appeared to Saul on the Damascus road, but he does not so appear now. We see him manifested in his word, in the fruits of Christianity.

Forgiveness also is invisible, and so is the efficacy of the sacrificial blood on which it depends. Many men passed by the cross of our Lord on that tragic but victorious day and saw the blood dropping from his wounds and

staining the cross and the ground, yet none saw what it meant. So, too, eternal life is an unseen reality with manifestations that cannot be hid.

THE HIDDEN LIFE.

Paul speaks of the *hidden life*. "For ye died," he says, "and your life is *hid* with Christ in God." They died, and yet they live; the wellspring and secret of the new life is unseen—hidden with Christ in God. The world cannot account for this life issuing from hidden sources, from the deep cavern of the converted heart. No marvel, for sinners have had no such experiences. They drink, but thirst again; we drink, and from within a well of living water springs up unto eternal life. They look on the temporal merely; we look on the eternal.

Our life is hidden—and yet it cannot be hid. Its issues are manifest. It is a good tree, and so its fruit is known. It is a candlestick, and so its light shines forth. The secret of such a life is a vital connection with Christ. The branch abides in the Vine, and so bears much fruit.

And the sight of the invisible brings the power of endurance. Moses, we have seen, "endured as seeing him who is invisible." That is how he held out against the awful spiritual loneliness and deadening contacts of the wilderness. That is how he bore up against the obstinacy, fleshliness, ingratitude, and unbelief of those disheartening people. That is how he endured the long labor of forty years, and, having endured every test, laid his life down this side of the thing he had been promised. He endured as seeing Him who is invisible. He saw Him who held him, and held him ever more securely with every added difficulty and every added desertion of friends, and all things else visible and human. And if we see Him who is invisible, we, too, shall hold on. We shall lay hold, seeing that we also are laid hold on by Christ Jesus. We shall endure unto the end.

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

To-morrow (November 11) brings the ever-to-be-remembered "three elevens" when thousands of hearts were made happy and as many eyes filled with tears of joy. The great World War ceased for a while, which will be renewed in years to come unless the people of God work with all their might to spread the gospel to earth's remotest bounds.

The armistice of nations was one of the greatest events of modern or former times. But I see another armistice that is sad indeed. Old soldiers of the cross, men who were once devoted to God and his service, doing all they could by exemplary lives to lead the young people to the Christ. But—alas!—with many of the old veterans the war against Satan has ceased; they have signed the armistice with the enemy of souls. I have in mind some who were once regular in attendance at the worship of God on the first day of the week that now are scarcely ever seen in the assembly of the children of God. They are seen at their places of business till late on Saturday night and early on Monday morning, but are conspicuously absent when the faithful are meeting to worship God.

Sometimes elders of congregations are very irregular in attendance at the worship. By their actions they say to the young members that it is not necessary to meet for worship on the first day of the week; hence, another armistice, this time with the devil. God requires the older to be an example for the young, but an example for good and not for the bad. When an elder is unfaithful to God, how can he expect to have the confidence of the congregation? Naturally they lose confidence in him and have no respect for his pretended Christianity. The headache or some minor ill of a man's wife will hold him hard and fast at home on Lord's day, but that headache can't hold him on Monday morning. You can see him at his place of business bright and early, with a smile from ear to ear, as though his heart were filled with joy over the blessings of the worship and the encouragement he gave to the younger members. A feather is a very small thing, but it indicates the direction the wind is blowing. Man's actions are the feathers that give evidence of the true condition of his heart and the direction he is going. At one time in life I thought more people wanted to be saved in heaven than I do now. Go to any congregation in Lake County or Obion County, and you will see only a few faithful men and women present. You can see other members out car riding or at home giving special attention to a complaining wife or cross child. He loves them so dearly on Lord's day—can't afford to be out of their sight! How strange that that great love can cool off by Monday morning and let them take care of themselves! Often I hear young members say: "I have no confidence in Brother ——." Sad, sad for the church member when his own brethren lose confidence in him! The fight is on, and so few soldiers. "And because iniquity shall be multiplied, the love of the many shall wax cold." This "waxing cold" is in evidence to-day. A man obeyed the gospel (others thought) whose after life was not in accord with the teaching of the Bible. This man has a brother who makes no pretension to Christianity, who was asked how his brother was getting along since he was baptized. He answered: "O, he is doing pretty well; he has quit cussin' in public." After all, I judge he was about right, as many never quit "cussin' in public." They "cuss" on and do any old mean thing they want to, and are not disciplined for it.

Discipline—another armistice, this time between elders and the enemy. If a preacher says or does something considered wrong, then you can hear from them—telling it to the world. Why is it some are so ready to tell to the world the faults of others instead of trying to get the wrongdoer to repent? Certainly such a course is out of line with the teaching of Christ. But in West Tennessee we have all kinds of folks, and among the "all kinds" there are a few who are trying to do their duty to God and their fellow man. Life is short, and death is certain; so let us all do our full duty, and all will be well when the last hour comes, for coming it is to one and all.

Subscribe for the Gospel Advocate. It will help you to be a better Christian.

The moment we expect or demand gratitude, that moment we cease to deserve it. To give and then to claim because we have given is to miss the whole beauty of giving.—Selected.

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OUR MESSAGES

Joe L. Netherland is in a meeting at Miami, Fla.

E. A. Elam preached at Donelson, Tenn., last Lord's day.

C. E. W. Dorris preached at Ivy Point, Tenn., last Lord's day.

A. G. Freed preached at Waverly-Belmont, this city, last Lord's day.

James A. Allen preached at Lindsley Avenue, this city, last Lord's day.

Leslie G. Thomas preached twice in Lewisburg, Tenn., last Lord's day.

C. W. Landers, of Pensacola, Fla., made us a very pleasant visit last week.

John G. Reese preached at Pilcher Avenue Church, this city, last Lord's day.

R. P. Cuff preached at Jones Chapel, near Franklin, Tenn., last Lord's day.

Clayton L. James was with the congregation at Chapel Hill, Tenn., last Lord's day.

C. E. York, of Fort Thomas, Ky., made a very pleasant visit to the Gospel Advocate office last week.

E. L. Broaddus preached at the Fanning Orphan Home last Lord's-day morning and at Highland Avenue Church, this city, at night.

Lytton Alley preached two excellent sermons for the congregation worshiping at Twenty-second Avenue, North, this city, last Lord's day.

J. H. McBroom, Atlanta, Ga., November 14: "Two fine services at the South Pryor Street church of Christ last Lord's day. One baptism."

Miss Martha Allen, of the Green Street congregation, this city, sends two more yearly subscriptions to the Gospel Advocate and says: "More to follow."

Wilburn Scobey will preach for the Radnor congregation, this city, next Lord's day. Brother Prichard, of David Lipscomb College, preached there last Lord's day.

Married, at 1002 Highland Park Avenue, Chattanooga, Tenn., November 8, at 9:30 A.M., Charles Clifford Huntoon and Miss Etta Jewell Nichols, C. H. Woodroof officiating.

S. M. Spears, Colorado Springs, Col., November 3: "We enjoy the Gospel Advocate more and more with each issue, and wish that it were possible to place it in every home in existence."

W. C. Phillips, Cleveland, Tenn.: "I heartily invite and welcome more writers and writing like that of the first page of the Gospel Advocate. It's sound; it's solvent; it's right."

F. B. Srygley preached at Belmont Avenue, this city, last Lord's day. Brother Srygley baptized a young lady who made the confession in Brother Douthitt's meeting at Chapel Avenue.

W. L. Karnes closed a splendid meeting at East St. Louis last Thursday night, with two baptisms and one restoration. Brother Karnes preached at Beckwith, Tenn., last Lord's day.

Some one asked Brother David Lipscomb: "What do you think about this?" Brother Lipscomb replied: "It is not what I think, but what God says; and what God says is either heaven or hell."

W. F. Lemmons was in the office Monday on his way to Little Rock, Ark., where he takes the field for Harding College. Brother Lemmons recently closed a meeting in Evansville, Ind., with good interest.

I. A. Douthitt closed a splendid meeting with the Chapel Avenue congregation, this city, Tuesday night. Up to Sunday night there had been three confessions, two by statement and one from the "digressives."

B. C. Goodpasture, Atlanta, Ga., November 9, sends two renewals to the Gospel Advocate. He says: "Two fine services at West End Avenue yesterday. Two confessions and one from the Christian Church. Recently one came from the Baptists and one was added by statement."

Married, on Wednesday, November 11, at 4 P.M., at the home of the bride, in Jacksonville, Fla., Mr. Richard Rose, Jr., and Miss Mabel Lee Curaton, A. B. Lipscomb officiating. Both the contracting parties are Christians.

W. N. Ridge, Fort Lauderdale, Fla., November 12: "We are meeting regularly here at Fort Lauderdale. We have great opposition from the 'digressives,' but, the Lord willing, we will conquer with the 'sword of the Spirit.'"

John F. Crews, Pensacola, Fla., November 10: "I am greatly enjoying my work with the West Hill church of Christ, this city. Our crowds are increasing each Lord's day. Last night I baptized two persons, a man and his wife, who had been members of the Methodist Church."

C. W. De Armond, Drakesboro, Ky., November 11: "I was at Powderly on November 8, and preached to a large audience. There was one more added to the congregation, this one coming from the Christian Church. He was one of their elders. We now have a good congregation at Powderly."

Ray Sutton McGehee, Jacksonville, Fla., November 10: "Our church is located on the corner of Margaret and Myra Streets, facing a beautiful park. We have a splendid new building and are financing it ourselves. Not a penny has been received from without. We are enjoying the Gospel Advocate."

S. H. Hall preached to two good audiences at Russell Street Church, this city, last Lord's day, with one baptism and one by statement. Brother Hall recently closed a meeting at Oklahoma City, Okla., with thirteen baptisms, one reclaimed, three by statement, and one to come from the Christian Church.

G. W. Farmer, Cleveland, Tenn., November 9: "The church here would like to locate with it a good, wide-awake song leader. We pledge ourselves to furnish good employment to any man locating with us. Let any one in position to come and live with us in a good town and with a good church write me."

J. A. Craig, Fresno, Cal., November 9: "Porter Norris recently closed a fifteen-days' meeting with the Nevada Avenue Church, with three baptisms and three by membership. Arrangements are being made to have a series of meetings at Selma, about fifteen miles out of Fresno, where only a few Christians reside."

H. S. Lipscomb preached at the Twelfth Avenue Church, this city, last Lord's day, morning and night, to large and attentive audiences. In the afternoon Ira A. Douthitt gave an entertaining and instructive lecture on his trip to the Holy Land, to an overflow audience. J. T. Harris, of Lawrenceburg, Tenn., will preach there next Lord's day.

Will J. Cullum, Hartsville, Tenn., November 11: "The meeting at this place began to-day with the outlook encouraging. There were good audiences at both services, and one confession. H. M. Phillips is presenting the truth in a forceful manner, and we are praying for a good meeting. We are much encouraged with the prospects for good work in this section."

A. B. Lipscomb, Tampa, Fla., November 15: "Mrs. Lipscomb and I are making a brief visit to points of interest in Florida. I preached for two of the Tampa congregations to-day. I met a great many people from Tennessee and Kentucky who are now located here. S. F. Morrow and others are working hard to extend the Master's kingdom in and around Tampa."

F. L. Paisley, Chicago, Ill., November 12: "Our announcements in the papers are bringing results, new members finding 309 Capitol Building each Lord's day. We had a splendid audience last Lord's day, with one membership and one restoration. This makes four added to the church here since last report. We recently had with us F. D. Srygley, Jr., from Nashville."

T. C. Fox, Wilkinson, Miss., November 13: "We had all-day services at Whiteapple last Sunday, with fine interest. I will be here for a few services. I will go next to Vicksburg and Hamilton. I am doing what I can to induce the brethren to become readers of the Gospel Advocate. I will have some new names when I return to Nashville about December 1. The Advocate is great now."

W. S. Long, Jr., Detroit, Mich., November 9: "The Vinewood Avenue church of Christ had three fine services last Lord's day. Seven were added to the one body—two by primary obedience, three by restoration, and two by letter. John T. Smith and Elam Derryberry were with us in the afternoon, when Brother Smith spoke to a well-filled house. He is in a good meeting with the Hamilton Boulevard Church."

T. W. Phillips, Jr., was recently with the Sherrod Avenue congregation in Florence, Ala.

Mrs. O. F. Knowles, Huntsville, Ala., November 9: "The Gospel Advocate is certainly a fine paper. I believe the issue of November 5 is the best I ever read."

John C. Taylor, Fayetteville, Tenn., November 14: "One baptism last Sunday night. Crowds are large at all of our services. The church is doing a great work."

Hugo Allmond, of David Lipscomb College, preached at Southside, Tenn., last Lord's day. The Lord willing, Brother Allmond will be with the congregation at Troy, Tenn., on the fifth Lord's day in November.

C. A. Gardner, Fort Worth, Texas, November 11: "George A. Klingman recently spoke to a large audience at the North Fort Worth congregation. Success to the Gospel Advocate in its efforts to increase its opportunities for good."

Elam Derryberry, Detroit, Mich., November 9: "I am here in a fine meeting with John T. Smith. Six have been added to date. I go from here to Bradentown, Fla., with Brother Goodpasture, and Brother Smith goes back to Denver."

J. D. Ford, Bradford, Tenn., November 13: "R. L. Colley, of Henderson, Tenn., will begin a four-days' debate with C. F. Parker, Primitive Baptist, at the Skullbone church of Christ, four miles east of Bradford, Tenn., on November 24."

STENOGRAPHER WANTS POSITION.—A young woman who has taught school for several years has just completed a stenographic course in one of the standard business colleges and would like to secure a position. Christian surroundings preferred. Address Box 115, Cordell, Okla.

R. B. Henry, Model, Tenn., November 11: "The debate between I. B. Bradley, of Dickson, Tenn., and O. H. Hargrove (Baptist) will begin on November 30, at Poplar Springs, on Nevil's Creek, in Stewart County, Tenn., to continue six days. The general church proposition will be discussed."

L. D. Cummings, Panhandle, Texas, November 12: "I closed a successful mission meeting at Cheyenne, Okla., with three baptized. We hope to establish a live congregation at that place. Three such meetings have been held in Roger Mills County, and three congregations are the result. All told, there were thirteen baptisms."

R. V. Cawthon, Mount Juliet, Tenn., November 12: "I recently held my tenth meeting with the church of Christ at Olmstead, Ky., with six baptisms. From there I went to Allensville, Ky., and held an eight-days' meeting, with no additions. On November 15 I am to begin at Zanesville, Ohio, with a small band. This will be my second meeting with them."

W. R. Pewett, Dickson, Tenn., November 9: "Brother Allen's article in the Gospel Advocate of November 5 is one of the best pieces I have ever read from his gifted pen. I am hoping to see it put in tract form, that I may hand them out to my neighbors. I agree to take two dozen to start with. This piece is certainly to the point and just what is needed."

Price Billingsley, Summit, Ga., November 9: "The meeting at Charlotte Avenue, Nashville, Tenn., closed with more than a hundred added to the congregation—more than seventy by baptism, the others being restored or taking membership. Throughout we had deep interest and fine attendance. The church seemed in perfect readiness for a meeting and all had 'a mind to work.' I am now in a meeting in South Georgia, with a fair start and an encouraging outlook."

R. A. Craig, Winchester, Ky., November 12: "We are planning to hold a month's meeting at Frankfort, Ky., beginning sometime in April. We will make a great effort to establish a church there. We have secured C. R. Nichol and A. J. Veteto to assist us. We will need some money to finance this work, and I feel sure we will have a ready response from brethren elsewhere. I have spent the greater part of my preaching life in this section, and feel that there is no place that needs the primitive message of our Lord more than this one. The 'digressives' are very strong here, but we have a number of good brethren who stand foursquare for the truth. Had we been as active and awake as the 'digressives,' many of our church houses would not have been taken away from us, and the school at Lexington would not have been taken over by the evolutionists. I will send in some subscribers to the Gospel Advocate soon."

R. D. Smith, Bonham, Texas, November 13: "I shall try to stir up the folks I meet to renew or subscribe for the Gospel Advocate. I am glad to do this in the interest of so good a cause. My 'weakness' for the Advocate is very great, for my father read it in my first recollections, and I have now been a reader of the paper for more than twenty years. May the Lord bless you in your efforts to give us the very best paper it is possible to put out. If I may be of service to you at any time, please command me."

L. W. Hinson, Hohenwald, Tenn., November 11: "I love the Gospel Advocate because it sounds true to the Book that I love and the cause for which I am giving my life, and I can hardly wait for the time to roll around for the Advocate to come. May the Lord bless the men at the head of the Advocate staff. I am using what little talent I have to the very best of my ability. I have had better meetings this year than ever before. I have more calls than I can fill. I have never met Brother Allen, but I love him for the bold stand he is making for the truth of God. I never tire reading his articles in the Advocate."

F. O. Howell, Jackson, Tenn., November 2: "I will begin a four-days' debate with John R. Clark (Missionary Baptist), of Martin, Tenn., at Clover Port, between Toone, Tenn., on the Illinois Central Railroad, and Hatchie, Tenn., on the Nashville, Chattanooga and St. Louis Railway, November 24. The general church question will be discussed, each of us affirming two days. Those attending from a distance and coming over the Illinois Central Railroad should write T. E. Anderson, Bolivar, Tenn.; those coming over the Nashville, Chattanooga and St. Louis Railway should write Joe Crews, Mercer, Tenn."

W. A. Sisco, Hohenwald, Tenn., November 12: "I have been able to conduct only four meetings this year, resulting in thirty-two baptisms and fifteen restorations. I broke down in my last meeting and am back at Lawrenceburg again under treatment. The doctor says I will have to quit the pulpit for a time, probably all winter. I need treatment all winter and probably longer, but see no way now to meet expenses. It is grievous to have to give up preaching, but I pray the Lord to safely lead me through this dark valley and land me safely on the other shore in a condition that I can yet do the greatest work of my life. Success to the Gospel Advocate. I am so thankful to see its pages so clean, clear of wrangles and hobbies."

Robert E. Wright, Bradentown, Fla., November 9: "The work here is doing well. The house was filled yesterday, and there was one addition to the church. The Sunday before we had two baptisms at the morning service. The Sunday before that we had one confession at Cortez, Fla., at night, and baptized the young lady on Monday following. B. C. Goodpasture, of Atlanta, Ga., and Elam Derryberry, of Portland, Tenn., will begin a meeting with the church here on November 29. We will use the Palace Theater on Sundays during the meeting and the church house at night through the week. The church at Bradentown is now having plans drawn for a new church building, which we hope to begin near the first of next year."

H. J. Stafford and wife, 76 Corneal Street, Ludlow, Ky., November 13: "It will be remembered by many readers of the Gospel Advocate that some months ago we, through the Advocate, requested prayers for our daughter, Pauline Stafford, who was then in very poor health, and from that notice she received many sweet and comforting letters from Christians everywhere, assuring her of their prayers. It would now be impossible for us to answer all of these letters, but this note is to say to all that God did not see fit to spare her, but permitted her departure to the world unseen, and, we fully believe, to a perfect rest. Our hearts are torn and bleeding, but we bow to the will of God, and now ask Christians everywhere to pray for us who loved her so."

J. E. Wainwright, Shreveport, La., November 11: "The Newport meeting was a profound success. The 'digressives' have been growing fat at the expense of our folks. People moving to Newport from neighboring congregations, not being taught nor warned, drifted into the wrong pew. I was instrumental in making a great inroad on them. I left about fifty-five or sixty to proceed 'as it is written.' I preached one night at Brinkley and baptized one young lady. Despite heavy rains and impassable roads, the Brashear meeting was well attended. Digression was thoroughly exposed. J. W. Ferrill, of Fort Worth, directed the singing in an excellent manner. The Shreveport work grows in every righteous way. I recently appealed for one hundred mission meetings in Louisiana during 1926. Four gospel preachers have offered their services. I want members in various parts of the State to write me quickly, and I will arrange a meeting. I am to begin at Kosse on November 17."

GOSPEL ADVOCATE

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EDITORIAL

A WRONG CLASSIFICATION.

BY F. W. SMITH.

Much of the misunderstanding and consequent confusion and strife results from a "wrong classification" of things taught in the religious world. For instance, those who use instrumental music in the worship of God class such music with hymnbooks, meetinghouses, benches, carpets, tuning forks, etc., when there is the width of the universe between the use of such music and the things with which it is classed.

Now, those disciples who oppose such music in the worship of God are quick to *detect* and successfully *expose* the wrong classification above mentioned? What, then? Why, some of these very disciples make the same blunder of "wrong classification" as do those who use instrumental music in the worship. In what way, do you ask, are they guilty of the same mistake?

Well, in The Living Message, Brother J. N. Armstrong's paper, August 27, 1925, is an article from one of the regular contributors, J. F. Smith, in which he makes the mistake of a wrong classification. He is either trying to *defend* or to *apologize* for the doctrine that "Jesus Christ is not and never has been on David's throne, and that he is coming back to establish the kingdom prophesied by Daniel (2: 44, 45), set up a world power with headquarters in Jerusalem."

In order to make his apology plausible, he brings forward J. W. McGarvey, T. W. Brents, J. L. Martin, J. P. Martin, B. W. Johnson, Ashley S. Johnson, George Douglass, and J. A. Harding as differing on certain subjects, and perhaps guilty of speculation to some degree.

As a sample of the brother's classification, note the following:

J. W. McGarvey believed and taught that certain prophecies teach beyond question that the Jews will return to Jerusalem and accept Christ and be blessed by Christianity at some future date. Dr. T. W. Brents took a square stand against this idea, openly declared he could see no such idea in the prophecies referred to. Who was the dangerous speculator of these two great men in this matter of the return of the Jews to Jerusalem?

Once more:

Are the great, good men who have drawn different conclusions and advanced different theories as to the millennium—Martins, J. L. and P. J., the Johnsons, B. W. and Ashley S., George Douglass, T. W. Brents, J. A. Harding—all dangerous speculators? Or were they all safe teachers with their various conflicting theories, while the man who dares to speak nowadays on either side of any of the proposed solutions or theories, or to speak different from the forefathers, is a dangerous speculator? God save us from such factionalism! I am fully aware that faithful, good men, who have blessed and are blessing the world, who have lived and are living the Christian life beautifully, see the millennial question (as well as other questions) differently from me. God forbid that I manifest a factional spirit toward them.

REMARKS ON THE ABOVE.

1. To be charitable toward the author, we must attribute his *wrong classification* in aligning the brethren whose names he mentions with those who teach that "Christ is not on David's throne" to a lack of information.

2. Not one of the men he mentions ever dreamed of teaching such doctrine; but if they had, a protest as loud as thunder would have been heard throughout the length and breadth of the land.

Long before I was born, in 1834, one John Thomas, a Christian preacher, a man well educated and an exceedingly forceful writer, espoused the doctrine that "*there is no kingdom till he appears; for he appears, as the God of heaven, to set up the kingdom, and in so doing to break in pieces and consume all the kingdoms of the Gentiles* (Dan. 2: 44)." (Italics mine.) (The Herald 1858.)

Again, this same man Thomas wrote:

A King who is to come from heaven, even Jesus the Anointed of Jehovah, who is to be the Supreme Ruler upon earth, and the fountain of all glory and honor. He is to sit upon his father David's throne, and to hold his court in Jerusalem, where he is to reign amid his Ancients gloriously; hence, it is termed the *city of the Great King*. The head of this government is the King of kings and the Lord of lords, and is so styled because all who will share with him in the administration of the kingdom are themselves kings and lords, or rulers, associate with him. He is the *King Immortal*, whose dominion will not be transferred to a successor. Such is the head of the government of the world, whose palace will be on Mount Zion, the ancient site of his father David's throne. (Herald, Volume X., No. 8.)

This man was *promptly* and *vigorously* opposed by the leading brethren of that age. To what extent he was opposed can be seen by the following:

Dear Doctor: For several years past I have seen the sneers of Alexander Campbell and others in reference to you and your doctrine. I have frequently inquired of various brethren concerning your whereabouts and what you believed, but no one would or could tell me. I have also inquired of various publishers for your works, that I might ascertain for myself what you believed, but none could tell me. Well, I thought it strange that all our leading men should be everlastingly talking about your doctrine, etc., and yet none of them tell me where I could get your writings, to see for myself what you did teach.

But, as we say, a good old Baptist brother, a minister, stayed at my house several days ago, and he told me that you were a destructionist, and also that he thought you lived at Richmond, Va., and that you published a paper advocating those views. Well, if such is the case, I say "Amen" to it; for I firmly believe it to be God's truth, and so I teach every Lord's day, though as yet I am nearly alone in my belief on that subject.

During the last three months I have had some four discussions on that subject with various preachers, which have made quite a stir here, and have convinced one of my opponents of the truth. But my brethren are trying to put me down (I belong to what are nicknamed the "Campbellites"). Well, I can put them down by argu-

ments. But the devil's method of refuting an opponent I can't approbate; so I suppose they will turn me out of their synagogue, like they did you.

Please let me know what works you publish, and the price by mail. I remain your brother in Christ,

W. S. KNIGHT, M.D.

Fountain County, Ind., March 8, 1858.

Tolbert Fanning, *through the columns of the Gospel Advocate*, vigorously opposed the doctrine of Mr. Thomas, who, commenting on Acts 1: 6, "Lord, dost thou at this time restore the kingdom to Israel?" said: "The kingdom of David restored constituted 'the hope of Israel,' and the hope of the promise made of God to the fathers, to which the twelve tribes, instantly serving day and night, hope to come." No wonder Campbell, Fanning, and a host of other able men opposed such doctrine, that would have Jesus Christ "*restoring*" a kingdom born in *rebellion* against God—"And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them" (1 Sam. 8: 7)—and *destroyed* by him—"Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath" (Hos. 13: 10, 11).

The kingdom of Israel was a carnal institution, one that engaged in *blood* and *slaughter*, and yet we are asked to *believe* or *tolerate* such doctrine!

Mr. Thomas' false doctrine resulted in the formation of a sect he called "the church of Christ," and he drew away a number of disciples with him. He founded a religious magazine through which to propagate his doctrine. What we are contending against now is the same doctrine opposed by Campbell and his colaborers. They had no fellowship with men teaching that doctrine, and neither do I.

3. No one has ever raised any issue with those teaching the things mentioned by J. F. Smith, further than to say there is nothing practical in such speculation. What we have opposed is the *dethroning* of the Lord Jesus Christ by saying he "is not and never has been on David's throne," and this we will continue to oppose, although our good brother, J. N. Armstrong, terms such teaching "harmless speculation." If Peter preached the truth on Pentecost, Christ *is* on David's throne (Acts 2: 25-36), and any doctrine to the contrary *dethrones* the Son of God. I unhesitatingly say that no one can become a Christian, a child of God, and believe the doctrine that Jesus Christ *same class with the unbelieving Jews*, for it is a rejection is not on David's throne. *He who so believes is in the* of the teaching of the Holy Spirit.

WHAT IS TEACHING THE BIBLE?

BY E. A. ELAM.

A request has come for a reproduction of an article on teaching the Bible which appeared some time ago, but I cannot recall just what points were stressed in the article or just when it appeared. I can make an attempt at writing another.

It is very important both to study and to teach the Bible. The Bible is a revolution of both God himself and of the will of God to men. No one can know who God is and what God is without an earnest study of the Bible, and certainly no one can learn his will except from the Bible. As important, then, as it is to know God and to do his will, it is just that important to study the Bible.

But the question of this article is, What is it to teach the Bible to others? All should realize the duty to teach it to others. Parents are commanded to teach it diligently to their children (Deut. 6: 4-9; Eph. 6: 4; 2 Tim. 3: 15; 2 Tim. 1: 5), and all in the church should become able and are expected by the Lord to teach it to others (Acts 8: 4; Rom. 15: 14; 2 Tim. 2: 2; Heb. 5: 11-14). Study these passages.

Being able to impart instruction to others is very necessary in order to be a teacher. This is no small accomplishment. As the Bible is so much greater than all other books, it is that much more necessary to be able to impart instruction from it. One who cannot impart instruction from the Bible cannot teach the Bible; such a one is not a teacher of the Bible. Really, there is very little teaching of the Bible done. There is much *talking* done before a class or congregation, but very little teaching. Sometimes the less one really knows of the facts, truths, and principles of the Bible and of the mercy and justice of God's dealings with men, the louder and the more one talks to a class or an entire congregation. Then, one's ability to teach the Bible or anything else cannot be measured by the amount of talking one does. I repeat, if one does not impart instruction from the Bible, one does not teach it.

It should be understood, furthermore, that *arguing* about some things in the Bible and spending much time in contending against the theories, notions, and errors of others and "picking up" somebody on some question is not necessarily teaching the Bible, but may be far from it. Teaching something about the Bible is not teaching the Bible. Teaching some things about the Bible may prove helpful to a better understanding of *some things in the Bible*, but that alone is not teaching the Bible. Telling pretty stories about the Bible is not teaching the Bible.

Teaching the Bible is causing others to know the Bible as the will of God and impressing them with the very great importance of obeying that will. No one has taught the Bible who has not caused others to know the will of God and who has not impressed the supreme duty of practicing it as it relates to all conditions and circumstances of life regarding both men and God. In this respect the Bible is different from and superior to all other books in the world. One may study law or learn astronomy whether or not one practices law or uses astronomy; but not so with the Bible. It must be obeyed. The one great end to be accomplished by both studying and teaching it is obedience to it. No one is fit to teach it who loses sight of this end.

Studying and teaching the Bible, then, is far more than studying and teaching literature, history, biography, philosophy, etc. There is such a thing as "holding a form of godliness, but having denied the power thereof;" of "ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3: 5, 7.) This should not be done, but it will be done unless great care is taken and much earnestness is manifested in practicing what is learned.

For instance, no preacher of the gospel or teacher of the whole counsel of God can confine his study of the Scriptures to a few sermons he may preach with fluency; but he must study the whole Bible in order to present himself "approved unto God [not unto men], a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.) Every teacher, as well as every preacher, must study to know "all things that pertain unto life and godliness," which God has granted unto all "through the *knowledge of him* that called us by his own glory and virtue." (2 Pet. 1: 2-4.) This cannot be done through the knowledge of anything else.

Very great responsibility rests upon teachers and preachers in the church—teachers of the young and old. The light and indifferent way, the careless and unprepared way in which very many go at this most important work shows that they feel but little, if any, responsibility.

To teach means to cause to know. One has not taught a person anything until one has caused that person to know that thing. A teacher has not taught his class grammar or arithmetic until he has caused his class to

know grammar or arithmetic. That the class has not learned these things may be the teacher's fault; he may not be competent to impart the instruction. Some who are called "teachers" are not teachers. That the class has not learned these things, on the other hand, may be the class' fault. In either case, the teacher has not taught the class grammar or arithmetic. The best mathematician in the world cannot teach higher arithmetic, algebra, geometry, astronomy, etc., to the kindergarten class, simply for the reason that that class cannot yet comprehend these studies. Just so, one has not taught the Bible to others until one has caused others to know the Bible and to feel the responsibility of obedience to it. Also, it is true that one who does not know the Bible certainly cannot teach it. On the other hand, one may not be able to teach it because others will not learn it.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them. (Matt. 13: 15.)

Let it be repeated, that one who does not study and who does not know the Bible cannot teach it to others. On the other hand, however much one studies and however well one understands the Bible, one cannot teach the lessons which are called "*solid food*," which are adapted to the full-grown in the church, to children, or babes in Christ, to whom the lessons called "*spiritual milk*" are adapted. As has just been quoted, Paul instructs Timothy to give diligence to present himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth," or properly applying the word of God. We now should receive and should follow the same instruction. We are not wiser than the Lord. We should study the Bible, and in teaching it should give diligence "to give each his portion in due season"—that is, to adapt the teaching of the word of God to the *understanding* or comprehension of the ones we seek to teach, telling children that which God says to them (and telling it in so simple a manner that they can understand it), and telling the full-grown that which God says to them. This will be causing young and old to understand the will of God.

It appears ridiculous for a brother who has not studied the chapter or the lesson which he proposes to teach to object to the ones who are *competent* to teach *children* and the ones who are *competent* to teach *grown people* classifying all and teaching all according to ability to learn. In fact, that alone is teaching. Hence, children become tired and restless during a long sermon, and the babies cry. Neither they nor their mothers can be blamed. In no school or college in the land would a man be tolerated as a teacher who does not *understand* the subject he undertakes to teach, or who would undertake to teach the same subject at the same time in the same manner to all pupils—in other words, who does not classify his pupils according to ability to learn. Again, no teacher would be tolerated who stands before his classes and talks and *talks* all the time away, and that, too, about something foreign to the subject. Some call this "teaching the Bible" or "preaching the gospel."

Teaching the Bible is implanting the word of God, *as the good seed*, with all the meaning and life of the word of God, in the hearts of others, or inducing others to so receive it. This great truth is impressed in different ways in the Bible.

BROTHER JACKSON'S "APPEAL TO THE CANDID."

BY F. B. SRYGLEY.

The reader is requested to read carefully the article of Brother Lee Jackson, on page 1107 of this paper, before reading what I here say.

It will be noted that Brother Jackson refers to Dr. Wood's booklet as a "carefully prepared pamphlet, written in defense of Brother R. H. Boll." I do not know whether Brother Jackson was trying to name Dr. Wood's booklet or not when he called it a "defense of Brother R. H. Boll." But why should Brother Boll need any defense? The effort of Dr. Wood and Brother Jackson to make this a personal matter is gratuitous. The things taught by Boll and his associates should be examined on their merits without any regard for any one who may hold to them. We should all put the truth above any man and not try to stir up prejudice either for or against Brother Boll. He does not need any defense if he is right, and I am sure he does not if he is wrong; so why write a book in his defense, or why write an article for the paper to defend any of these brethren? Brethren Wood and Jackson could easily employ their time better. Little personal matters and unkind things are needless, I admit, but it is the truth on the teaching of the Bible that this world needs. What difference does it make whether Boll is pious and kind, so far as what he teaches on the kingdom is concerned? It is an evidence of a weak cause when brethren begin to play upon the passions of themselves and others over some one who they think has been mistreated, and in that way lose sight of the question at issue.

For some cause Brother Jackson expressed fear that his article would not be acceptable to the Advocate in these words: "This booklet is accompanied by a personal request for me to read it and then express my views of its subject-matter candidly and impartially. With this request before me, I am writing this, not knowing whether it will be acceptable to the managers of the Advocate or not." I would suppose that Dr. Wood expected Brother Jackson to write him a personal letter and not a review of his book for the Advocate. My reasons for this opinion are: (1) On its face the request has that appearance to me. (2) In the Doctor's book, on page 6, he says: "In private conversation with Brother Boll about the brethren who are saying so many unkind things about him personally, he refers to them in kindly and brotherly terms, which is unquestionably characteristic of a Christian. And yet you say that Boll does the disfellowshiping? Are you not wrong? If you are not yet convinced that you are wrong, suppose you just write a note to some of our papers and mildly suggest that Boll may be 'worthy of our respect and love, after all,' and see what sort of treatment you will receive! Try, my brother, just try it." Brother Jackson's course in sending his communication to the Advocate looks very much like he was not quite convinced that he is wrong and is trying out the Doctor's suggestion. If that is the idea, it looks like I have "spoiled the Doctor's playhouse" by publishing Brother Jackson's communication in its entirety. If Brother Jackson was not quite convinced that he was wrong and it takes a refusal to publish his mild suggestion that Boll may be worthy of our fellowship, then both Jackson and Wood are doomed to disappointment; for I have published his suggestion, and I expect to treat him right by pointing out his errors.

In the beginning Brother Jackson says: "In most respects, considering what others have busied themselves in writing, it is timely." "In most respects!" I wish he had told us in what respect it is not timely. Why not go to the bottom of this thing and say, if Brother Boll had not written his worthless theory, there never would have been reason for the "Whiteside-Nichol Review," because there would have been nothing to review, and then in all respects the needless book of Dr. Wood could never have been timely?

Brother Jackson assumes that Boll has the right to write these books; that, according to his own statement, "there is nothing in it that can be claimed as essential matter of gospel teaching." It is timely to write that kind of nonessential stuff because some others "have injudiciously and overzealously drawn attention to Boll's

teaching." I suppose it is perfectly judicious for Boll to preach his worthless theory and call all the attention he can to it, but for any one to call attention to the plain teaching of the Bible is very injudicious and overzealous! I went to school with Lee Jackson, but I confess he surprises me with his reasoning. The brother must "have it in" for some one, but I confess it is neither Boll nor Dr. Eugene Wood.

Brother Jackson gets in his hobby that "there is no general or catholic church." No wonder he is easy on "hobby riders." I do not know about a "general or catholic church," but I do know that Jesus said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." And I do not see how he could have meant a local church, either. "So the church throughout all Judea and Galilee and Samaria had peace." (Acts 9: 31.) This may not have been a "general or catholic church," but it was certainly something larger than any local congregation. Brother Jackson adds, "which needs a self-constituted board of directors to tell it what must be believed." I indorse that part of the statement with great pleasure. I do not even need Brother Jackson as "a self-constituted board" to tell me what to believe; but I certainly have the same right to teach as he has, and he and I can both do our best to teach every one we can, without any insinuation from him or Dr. Wood that we are "a self-constituted board." Be quiet, brethren; no one wants you to be governed by a "board," but we do want all to be governed by the plain word of God and stop foolish speculations which causes division and strife and does no good. There may be a number of Cyprians at this present time; but if I am one, Brother Jackson is not far behind, for he is doing just what I am, only he is trying to make excuse for error, while I am trying to encourage the teaching of the Bible.

The brother further says: "I have not been able to appreciate any given reason for the publication of the 'Whiteside-Nichol Review of R. H. Boll.'" I am glad to help you in this weakness, Brother Jackson. The reason for the "Whiteside-Nichol Review" is the three books which they reviewed. Now, since I have given him the reason for the review, will he be so kind as to give me the reason for the three booklets of Boll of which this is a review? The brother works at the wrong end of the proposition all the time. I reckon, with Jackson, Boll does not need a reason for what he does. He must be a privileged character that can act without a reason.

I guess the brother is right when he says: "There are numbers among us, and many of them are going out as preachers, who do not understand the meaning of our plea for the gospel without additions or subtractions, and consequently do not understand our plea for unity upon the basis of that gospel." I do not care so much about "our plea," but I do believe in unity upon the gospel. But will the belief of this doctrine help "our plea," whatever that is? And if not, should Brother Jackson offer only a mild objection to the doctrine, while he criticizes those who stand for the truth? Is Brother Jackson ignorant of the fact that this same speculation broke out in the days of Alexander Campbell under the name of "Thomasism?" One Dr. Thomas, as I have it in my mind, took this very same position about David's throne and that Christ will rule on the hill of Zion over temporal Israel. The leaders of this restoration did not temporize with this doctrine that attacks the preaching of Peter on the day of Pentecost when he said: "Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spoke of the resurrection of the Christ." (Acts 2: 30, 31.) This is a small matter with Brother Jackson; but those engaged in this restoration thought differently about it, for they drove them out to themselves and allowed the thing to die for want of support.

Brother Jackson can take his own course when I get through with him, but I could never recommend as a sound gospel preacher any man who becomes obsessed with this doctrine. It has already caused trouble in several churches, and it is not taught in the word of God. If these brethren believe these things, let them preach it to their heart's content; but by all means let the churches know that the doctrine is false and can do no one any good, but will do harm wherever it gets a foothold. Of course, Brother Jackson will never convert his Methodist neighbor while he is obsessed with this doctrine, for that is about all that some men can see when they think they see that. It has never prepared any one for the truth, but it did seem to prepare Martin and McHenry for the Adventists. These were two missionaries who were prepared to go to a foreign field by being loaded up with this doctrine, and, behold, the Adventists got them, and these good, pious souls that have so enlisted the sympathy of Brother Jackson continued to send the brethren's money to them for two months after they knew they had gone to the Adventists. I am sorry for these poor fellows, but I shall not allow my sympathy for them to cause me to fail to teach the word of God on the rule of Christ on the earth.

I think these things are altogether timely, and as long as I have the ability to teach them I shall continue to do so, Lee Jackson to the contrary notwithstanding.

WORD AWAY FROM WASHINGTON.

BY T. B. LARIMORE.

About 9:35 Monday, November 2, 1925, we—Mrs. Larimore, Misses Hilda and Louise Barnes, and I—said good-by to Washington City and the many friends who had braved the rain to bid us farewell and Godspeed on our westward journey. We said good-by reluctantly, yet hopefully—reluctant to leave the beautiful city we had learned to love and the friends we love still more, but looking forward hopefully to the joys we believed were ahead of us, along the way and in the Golden West toward which our faces were turned.

The first lap of our journey took us to New Orleans, which we reached Wednesday morning, finding it bright with sunshine and flowers. We laid aside our wraps and walked and walked that day, along the river docks, through the French Quarter of that strangely interesting city, crossed the Mississippi many times on a ferry-boat, and saw many things strange and interesting. But I cannot tell you in detail now all we saw there, but will, when time and opportunity offer, go more fully into our visit to the Crescent City. "Word Away from Washington" must necessarily be brief while we are on the wing.

We left New Orleans Friday at 1:15 P.M., and after a pleasant night on the train, which served as a rather strenuous cradle, we reached Dallas, Texas, nearly two hours late and somewhat anxious about catching a train for Sherman, our destination that day. Fortunately for us, the train to Sherman was also late, and we had just time to board that train and keep our appointment with friends in Sherman.

It seemed to me very much like old times and good times to see the friends who met us at the train, and we were in a little while ensconced in comfortable quarters in the pleasant home of Brother G. C. Brewer, the well-beloved minister of the Sherman church of Christ. This home lacks nothing, so far as I can see, except the presence of its mistress. Sister Brewer is in a Dallas hospital, sick, and Brother Brewer and their little daughter, Elizabeth, are in charge of the household. While we miss the gentle mistress of the home and regret that she is not with us, we have the very best of care and attention, and lack for no good thing. We are hoping and praying that Sister Brewer may continue to improve, as she is

now doing, and will soon be able to return to home and friends and loved ones.

Brother Brewer is truly a wonderful man. He plays the part of both host and hostess to our party of four, visits the sick, performs marriage ceremonies, preaches funerals—he has had a funeral and two marriages, one of which he passed on to me, since we came Saturday, and this is Monday; and besides all that, he has the cares that come upon him daily as the minister of a large congregation, and he does, and does well, all these duties.

I am enjoying greatly this sojourn in Sherman. Sherman has a peculiar hold on me, and I have a peculiar hold on Sherman. Thirty-one years ago I held here the longest series of meetings I have ever held—five full months—twenty-two weeks—preaching twice each week day and three times every Sunday. Many of the brethren and sisters who were here then were here yesterday, to welcome me, and many of the children and grandchildren of those who were members of the church here then are members of the present congregation. I am glad to be in Sherman and preach to the saints and faithful here a few days. I should be glad to stay six months and preach to them every day, but we must hasten on our way. We expect to say good-by to our friends here Wednesday and start for Los Angeles, our next stopping place, where we shall be next Sunday, November 15.

QUERY DEPARTMENT

BY H. LEO BOLES

Do Matt. 13: 55, 56; Mark 6: 3; John 2: 12; and Gal. 1: 19 have reference to the Savior's fleshly or spiritual brethren?—W. H. DOWNEY.

The scriptures referred to are as follows: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. 13: 55, 56.) "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?" (Mark 6: 3.) "After this he went down to Capernaum, he and his mother, and his brethren, and his disciples; and there they abode not many days." (John 2: 12.) "But other of the apostles saw I none, save James the Lord's brother." (Gal. 1: 19.) All these scriptures seem to refer to the fleshly family and relationship of Jesus.

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Please give scriptural authority for congregational singing. Jesus and his disciples sang a hymn (Mark 14: 26), but the church was not established. Paul and Silas sang. (Acts 16: 25.) That was the church in a sense, but they had not come together to worship God. I might mention Eph. 5: 19; Col. 3: 16, 17; Heb. 2: 12; Rom. 5: 9. Why not have solos, duets, etc.? Paul says: "What is it then, brethren? When ye come together, each one hath a psalm," etc. (1 Cor. 14: 26.) We are told to speak one to another in psalms and hymns and spiritual songs." (Eph. 5: 19.) We are exhorted to teach and admonish "one another with psalms and hymns and spiritual songs." (Col. 3: 16.) One preaches the gospel; why can't one sing the gospel?—J. H. HINES, Montgomery, Ala.

There is the same "scriptural authority for congregational singing" as there is for congregational praying. The church was not established when the Lord's Supper was given and when they sang a hymn, yet we have the Lord's Supper in the church. The church was not established when Jesus gave the instruction as recorded in Matt. 18: 15-20, in which Jesus says: "And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." The church had not been established when this was spoken; it looked forward to the establishment of the church. So with many other things.

When the church assembles for worship, all should engage in the worship. The assembling is for the mutual edification and development of the entire assembly. All things should be done decently and in order. If an exhortation is given, all should share in the exhortation; if prayer is engaged in, all should pray; if praise is offered, all should join in the praise service; if teaching or instruction is offered, all should be edified. Nothing should be done merely for entertainment. "Let all things be done unto edifying," says Paul. Usually solos and duets are merely for entertainment and display. The very nature of a solo forbids others' praising God at that time.

The scriptures which bear upon the question of congregational singing are referred to by Brother Hines. "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) "Let the word of Christ dwell in you richly; in all wisdom teaching and admonisl.ing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 16.) These scriptures are general in their application; they apply to all. They do not mean for one to sing and entertain the others, or for one to sing and the others to listen; all are to do what is required in these scriptures. I do not understand that one can praise God by proxy. Solos, quartets, and choirs entertain and attempt to worship God as by proxy. God accepts no substitute.

One can preach the gospel, and one may sing the gospel. In fact, all who preach should preach the gospel, and all who sing should sing the gospel—that is, they should sing the truth, true sentiment. No one should preach anything else but the gospel; neither should any one sing anything else but the truth. It is as important to sing the truth as it is to preach the truth. But the analogy is not true which is suggested by the querist. From the very nature of teaching, only one can teach at a time; all can sing at the same time.

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I notice that Brother Boles, writing in the Query Department of the Gospel Advocate, says that "the word 'the' used by Jesus when he gave the cup to his disciples does not mean that they should use only one," and that any one teaching that it does is presuming to legislate where God has not, and that it is dangerous to do so. I agree with him that it is dangerous to legislate where God has not done so. But I maintain that if the word "the" as used by Jesus to designate the cup does not mean one, and only one, then the same word used by him to designate himself as the "way" when he said, "I am the way, the truth, and the life," does not mean that he is the only way. If, after the way Jesus designates the cup, it can safely be multiplied any number of times, then the "way" may also be multiplied any number of times to suit the world. Jesus also said that he was "the" true vine and his Father was the husbandman. Does he mean that he is the only true vine, or that there are as many true vines as may be desired? And does the word "the" designate the Father as the only husbandman, or are there many of them? If the word "the" designates Christ as the only way, as the only true vine, and the Father as the only husbandman of the vine, then it also designates the cup as only one. If not, why not?—JOHN B. MOBLEY, Trenton, Ky.

It has frequently been stated that this is not the place to argue a question. I am not opposed to arguing any question if good can be done by it, but insist that this department should not be burdened with controversy. It should not be cumbered with long-drawn-out arguments.

In the first place, I have never stated that which Brother Mobley attributes to me. I have never stated that the word "the" used by Jesus when he gave the cup to his disciples does not mean that they should use only one. My point was that the fact that Jesus used only one cup in instituting the Lord's Supper was not given as a command that only one cup should be used by disciples to-day, any more than the fact that the Supper was given or instituted at night commands us to eat the Lord's Supper only at night. Furthermore, the Revised Version, which is the best version that we now have, does not use the word "the" before cup. In Matthew, Mark, and Luke, the Revised Version says "a cup"—that is, that Jesus took "a cup" and not "the cup." Hence, the Revised Version completely nullifies Brother Mobley's argument on the word "the" before cup.

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Please explain 1 Cor. 11: 25, 26. Does this bear on close communion? A Missionary Baptist preacher said it did. Is close communion or open communion in the Bible? (2) To whom did Peter deny Christ? Was it a man or a woman? (3) Was Judas at the Lord's Supper? (4) Is it wrong for a Christian to go to plays, parties, and dances, if he doesn't play or dance?—WILLIE S. HOOPS, Beaver Dam, Ky.

1. There is no such thing taught in the Bible as "close communion" or "open communion." The Lord's Supper is for the Lord's people. No one has a right to invite or debar a child of God. The Lord has invited his people. We have this instruction: "But let a man prove himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11: 28.)

2. Peter denied the Lord to "a maid," also "before them all." He denied his Lord to all who accused him of being his disciple. "Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus, the Galilean. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known. Then began he to curse and to swear, I know not the man. And straightway the cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly." (Matt. 26: 69-75; see Mark 14: 66-72; Luke 22: 55-62; John 18: 25-27.)

3. Yes. See John 13: 1-30.

4. Yes. "Prove all things; hold fast that which is good; abstain from every form of evil." (1 Thess. 5: 21, 22.) We are commanded to keep ourselves from the works of the flesh. The works of the flesh are mentioned in Gal. 5: 19-21. Paul here mentions fifteen different sins which are called "the works of the flesh." After mentioning them, he adds "and such like." He says further: "I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." No Christian can gain anything by being present and encouraging anything that is wrong. It is wise to abstain from the very appearance of evil. Christians should learn to abhor the evil and cleave to that which is good, to cultivate all good inclinations and to suppress any works of the flesh.

GOOD BOOKS.

"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

PITHY PARAGRAPHS.

BY J. G. ALLEN.

The greatest mistake a human being ever made is to imagine that God does not mean what he says when he speaks to man, be he saint or sinner. The devil was the first one that ever did that, but now the idea has become very popular even with some professed gospel preachers. (See Gen. 3: 4, 5.)

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Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." But there is a spirit abroad in the land to-day that says: "Nay, verily, he did not mean it." So we had better not take any chances, but do as Jesus says.

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It is one of the easiest things in the world for the average man or woman to see the defects in others, but to see one's own defects is a different proposition altogether. It is truly a full-grown man's job (spiritually) to detect one's own defects, but a baby can see the shortcomings of others; and just think how many babies spiritually there are in the church!

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This accommodating spirit that manifests itself in so many preachers to-day is the spirit that led King Jeroboam to pervert God's law in his day, which caused the downfall and death of all that followed him. It produces a pleasing sensation within us to be called "broad-minded," but it is better to be called an "old fogy" or "mossback" than to pervert the word of God. (See 1 Kings 12: 26.)

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It causes parents to feel sad if one of their children fails to grow to manhood or womanhood. Even so with our Heavenly Father. He wants all his children to become full-grown, and he has made ample provision to accomplish the desired end. His word is the food (1 Pet. 2: 1, 2), the Spirit of Christ is the drink (Rom. 8: 9), and to use his word as he directs is exercise that all who grow must take (Heb. 5: 12-14).

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The reason why some Christians can't see any good in some other Christian is because their own life is so ungodly that they imagine the other fellow has the same kind of heart they have. Tit. 1: 15, 16 explains better than any man can. Yea, but some people's vision is very badly impaired. So I would recommend to all who are thus troubled to get some eyesalve of the Lord and anoint their eyes, then take a good look at themselves. (2 Cor. 13: 5; Rev. 3: 18.)

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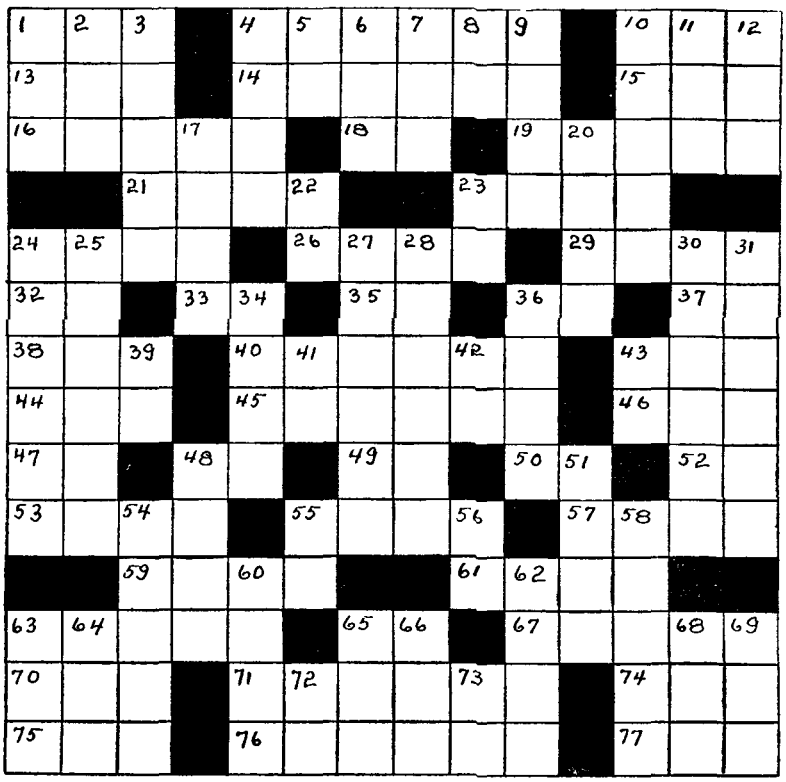
The Bible tells us that John the Baptist baptized many people before his death, after which it states that Jesus made and baptized more disciples than John; but when the time came for them to be in Jerusalem, only about one hundred and twenty were present. Now, what do you think of that? How is it with you, brother, when duty calls? Are you at your post, or are you a "slacker?" God was with the one hundred and twenty. So will he be with us, if we are faithful.

"Forget it" is a motto good and wise when applied to the "slight" you received in your church, as well as to many others.—Exchange.

BIBLE CROSS WORD PUZZLE

A GOOD deal of white space makes this puzzle fairly difficult But each section leads into the next one so that there is not much chance of getting "stuck in a corner." We suggest that you start at the center, where four six-letter words cross, and work out.



© 1925 THE J C W CO **How to Solve a Cross Word Puzzle** (36)

To work out this puzzle the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below The horizontal and vertical words are not the same, but each gives a clue to the other The first letter of each word is indicated by a number which refers to the definitions listed below

It is advisable to first fill in, in both directions, those words which you know to be correct These will furnish hints to those words which you do not know or had merely guessed at When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically The black spaces are the blind spots of the puzzle and merely form the pattern incidentally designating the ends and beginnings of the words contained in the puzzle

HORIZONTAL

1 Organ of hearing
4 A pious Jew of Ecbatane mentioned in the Apocrypha (Tob 3· 7)
10 To be in debt to
13 A place in Assyria (2 Kings 17 24)
14 Chief of the captains of Judah who deserted to David. (1 Chron 12 18)
15 Misery
16 A king of Midian, slain by the Israelites (Josh 13 21)
18 You
19 A major constellation
21 The first man
23 A prince who was father of Ahira (Num 1 15)
24 Afflicted whom Jesus cured
26 Substance used in weaving
29 A hero of David's guard (2 Sam 23 36)
32 Edition (abbr).
33 Negation
35 Behold!
36 A Hebrew prefix meaning "a spring"
37 Roman officer (abbr)
38 The son of Bela (Gen 46 21)
40 What went before the Israelites in the form of fire or smoke
43 Ministerial title (abbr)
44 To compete
45 Rejoices
46 Consumed
47 Early English (initials)
48 Indefinite article
49 Prefix meaning "down"
50 Toward.
52 Like
53 Killed
55 A flock
57 Most desirable
59 Pure, simple
61 The father of Azariah (2 Chron 15 1)
63 A plant giving flavoring oil (Matt 23 23)
65 Proceed
67 The Adriatic Sea (Acts 27 27)
70 Amount of money
71 Father of Abram (2 Sam 23 33)
74 To do wrong
75 Answer (abbr)
76 A value in money mentioned in a parable
77 Name of a place meaning "ruins" (Num 33 45)

VERTICAL

1 Organ of hearing
2 A prayer to the Virgin Mary (Latin)
3 A descendant of Machir. (1 Chron 7 16)
4 Greek form of "Ramah" (Matt 2 18)
5 I live
6 Happy
7 Employ
8 Each (abbr)
9 A ravenous beast
10 Something due
11 To court
12 Even (poetical)
17 The garden inhabited by Adam and Eve
20 Water falling from heaven
22 Belonging to me
23 Prefix meaning "in"
24 Goes away
25 Man to whom Saul gave his daughter Merab (1 Sam 18 19)
27 To refer to
28 An odd religious sect in some parts of the country
30 Father in law of Herod (2 Cor 11 32)
31 Thou art fond of
34 To fling wide
36 Old English word meaning "former"
39 Prefix meaning "away from"
41 Nine (Roman numerals)
42 Place where
43 Egyptian god
48 Impresses
51 Father of Jesse (Ruth 4 17)
54 A tribe of giants along the side of the *Dead Sea, related to the Anakims* (Gen 14 5)
55 Himself
56 Act
58 A capital city of Bashan (Deut 1 4)
60 Surcease from labor
62 An arrow or javelin
63 Ancestor of Berechiah (1 Chron 9 16)
64 Father of Joshua.
65 An epistle of St Paul (abbr).
66 Crude metal
68 A Benjamite (1 Chron 7 7)
69 Upper limb.
72 Exclamation
73 Indefinite article

Solution of Puzzle in Last Issue

■	D	A	N	■	A	I	A	T	H	■	K	I	R
Z	■	I	■	A	N	C	H	O	R	S	■	F	■
I	S	■	O	B	E	Y	■	B	I	A	S	■	D
N	■	E	■	I	R	■	■	■	P	D	■	U	■
■	A	R	T	S	■	■	■	■	■	D	A	R	E
A	B	R	A	H	A	M	■	C	R	U	C	I	F
I	I	■	L	A	S	T	■	F	A	C	T	■	F
S	M	E	L	L	S	■	■	■	J	E	S	H	E
L	A	G	■	O	A	R	■	C	A	E	■	E	N
E	E	L	■	M	I	D	■	I	H	S	■	E	D
■	L	A	M	■	L	S	■	S	S	■	E	L	I
I	■	H	A	S	■	■	■	■	■	W	A	S	■
I	T	■	L	U	K	E	■	S	T	A	R	■	Y
M	■	B	■	P	O	N	T	I	U	S	■	L	■
■	R	E	V	■	A	D	I	N	O	■	S	O	N

From the Brethren

Fresno, Cal., November 2.—Brother Porter Norris has been with the Nevada Street congregation for about five months, and has proven himself to be a very spiritual man and an efficient teacher of no mean ability, and we all love him and his family. He has recently held a two-weeks' meeting for us. While there were only three baptisms, yet I am sure that his powerful gospel sermons strengthened many indifferent members and that many who are yet babes were helped and strengthened very much. Brother Norris is to begin a meeting at a mission point, Selma, November 9.—George H. Byars.

Memphis, Tenn., November 12.—My song leading for this year has been with the following preachers and congregations: Slayden, South Parkway, Memphis, Tenn.; Bell, Covington, Tenn.; Freed, Huntingdon, Tenn.; Pittman, Lexington, Tenn.; Overby, near Jackson, Tenn.; Smith (E. P.), Sedalia, Ky.; Douthitt, Springfield, Tenn.; Pullias, Woodbury, Tenn.; Netherland, Gainesboro, Tenn.; Nichol, Haldeman Avenue, Louisville, Ky. Some one said to me the other day: "Who's the biggest preacher?" I could not answer the question. But out of these ten preachers, if some one were wise enough to point out to me the one who preaches the greatest amount of gospel and lives the purest life, I suspect I would say, "That's the man." May the Lord help us to grow more and more like him.—A. J. Veteto.

Colorado Springs, Col., November 3. —I am thankful to my Heavenly Father that I am yet spared and am permitted to labor in his vineyard. As the close of another year draws near I realize that with the falling of autumn leaves many who are afflicted in body as I am are passing to the great beyond. This wonderful climate, with *its beautiful sunshine and mountain* breezes, is doing much toward restoring my health, for which I thank my Heavenly Father. I am also very grateful to him for having, in a measure, given us success in the work of trying to build up the cause at this place. With God's blessings and the help of those here who have a mind to work, we now have a good average attendance and interest in the work. We can look back over conditions here

and see much growth, for which we praise and thank God. We take courage and labor on. By receiving forty dollars from the church at Dickson, Tenn., and five dollars from a sister at Johnson City, Tenn., we were enabled to keep up the monthly payments on our church house last winter. By the help and blessings of our Father, we hope to be out of debt some day and be able to do much more for the cause. Brethren, pray that, if it be God's will, my life may be spared many years yet to tell poor benighted souls in this neglected field what to do to be saved. I am grateful indeed to all who have a part in supporting me and my family while we fight for the cause of Christ and for health.—S. M. Spears.

Sinde Mission, Livingstone, South Africa.—The women folks had gone to no little trouble to prepare medicine and food for a three-weeks' journey among foreign villages, the inhabitants of which, in many instances, had not heard the gospel. No, they had never been visited by a white missionary before, if we are to hear their testimony. Brother Short and I had been trying to shape our affairs at home so that we might make this tour before the rainy season begins. There were the two buildings which must be well into the last stages of completion, the dormitory for boys, and the mule barn and machine shed under the same roof. Two plows were started. After a while they both had to stop. Even the ten-inch plow pulled by eight oxen could not be held in the ground. We worked the mules to the other one. We planted a few potatoes and some garden seed, hoping to catch the first rains. As usual we had to leave some jobs unfinished. The people fifty miles away had been calling for a teacher a long time. Brother Short had promised them that he would help them as soon as possible. We felt that we must make an effort to keep that promise. We must explain to them the wages of sin and the plan of salvation. They had never heard. What a contrast is this people with that of the "States!" How often do we hear about people calling for the gospel at home? A few isolated Christians are calling for help. Yes, that is true. And they should get it. But how many who are not Christians would walk fifty or a hundred miles to plead for a teacher to be sent into their locality? I will let you answer the question, dear brethren. Is God a respecter of persons, race, or color? We were busy Monday getting the loads weighed up for the carriers. Brother Short tries to even up the loads according to each man's physical strength. Some of our men can carry seventy or eighty-pound loads easier than others can carry fifty. Monday night we had two more confessions. Everybody seemed to feel fit for hard work except Jim, the stonemason and bricklayer. We hated to leave him sick. Then, too, he was the only one to whom we could trust the mules in case some of our home folks get sick. He could drive them to the railway. With one of the young mules we had an awful time breaking her to carry a load for our company. To the wagon she drives well, but under the pack saddle she is a wicked performer. We finally got two hundred pounds of corn meal strapped to the saddle and our fifteen carriers were ready to leave. All were heavily loaded. We made about eight miles the first day. The boys are pretty tired, as they are a little overloaded, but there is little complaint made. I preached to an interesting crowd of natives late that night.—Ray Lawyer.

CHRISTIANITY.

BY J. E. BLACK.

It is much talked, extensively discussed, but little known from the viewpoint of personal application and experience.

Christianity sounds no trumpets, makes no outcry, her voice is not heard in the streets, does not go with painted face, neither does she wear long wearing apparel to indicate great internal piety. Christianity is not and cannot be seen at the feast of banqueting, in the halls of revelry, or at the counter of lust with wanton eyes and itching ears. But, to the contrary, her personal charms consist of lowliness of heart, humbleness of life, richness of heart culture, refinement of manners, words of encouragement, tears of sympathy, and hands of helpfulness.

Christianity is constantly looking on the things of others, lifting her eyes and viewing the fields and catching a vision of the actual needs of humankind on the journey of life to the silent tomb. The innermost thought of her heart is: "Thy will be done in all things, not mine."

Christianity carries the highest form of intelligence and is directed by the greatest wisdom. Its spirit is both that of teaching and persuasion. It does not browbeat, tease, tantalize, or coerce, but enters only through the avenue of teaching. Christianity does not mix with the world. It has ever remained separate and distinct. It joins no leagues, enters no compacts, agrees to no cessation of hostilities, but demands an unconditional surrender of life, heart, and service. Christianity scarcely ever enters the palace of a king or prince. "Not many mighty, not many noble, are called." Neither is Christianity found in temples, costly edifices with stained glass, magnificent chandeliers, and imposing spiral domes. When finery and pride come in at the front door, Christianity usually goes out at the back door. It knows but "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Christianity's only temple is the individual whose heart and life are purified by faith and obedience to the gospel of Christ. Insults, rebuffs, persecution, imprisonment, burning at the stake, and death in its most horrible and revolting forms do not deter or make her afraid to teach, live, dare, do, spend and be spent in blessing and saving the world.

There is no way of ridding the world of Christianity. If it were to seek to leave the earth and return to heaven, it could not. It cannot be consigned to hell. If it were to seek death, it could not find it, for it was not born to die. It has no mortality, but only immortality; hence, it cannot die. It remains in the transfigured state. Its place of residence is on earth with men, in all the world, transforming and blessing men into the likeness of Him who said: "And I, if I be lifted up from the earth, will draw all men unto me."

Her light, influence, and sweetness are as constant as the sun. Her going and coming are as certain as the seasons. Her truths and principles are as lasting as time. The plan of salvation therein contained is as high as heaven, as deep as hell, and as expansive as the universe. Christianity has made us what we are, and will lead us into altitudes sublimely high.

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WHICH WAY ARE YOU PITCHING YOUR TENT?

BY W. S. LONG, JR.

The Bible contains many solemn warnings. In Gen. 13: 12 we have this language: "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Following this statement we have the tragic life and failure of Lot and his family. Out of this Bible history of Sodom and the disgrace of Lot's family comes this question: "Which way are you pitching your tent?"

Lot was grasping and anxious to get rich. He could lead his little children into the great city when they were young and innocent; but when they became fascinated with the charm of that wicked city and a worldly life, he could not lead them out of sin. He found a good place to get rich, but a very poor place to train his precious little ones, who were worth more to him than all the wealth of earth.

Is not the sad story of Lot being repeated by thousands of people today, and are not many of them professed Christians? Turn your eyes back a few years, and you see a great number of young couples who started life together in a quiet country home. There they could walk to church every Lord's-day morning, and lead their little ones with them. The call of the great city offered big wages, and they, like Lot, took their little ones and all they had and pitched their tent toward the city. In a few years five or six little children became grown men and women, living without God.

Lot's children were tender and pure when he started toward that city; but when God's angels came to make him a visit, they found those same little children scoffers. It was easy to lead them into sin, but it was not easy to lead them out of sin.

It is no crime to live in the city. You may live in the city and remain faithful to God, but how many do remain steadfast? The city needs good men to save it from corruption, and you can be a blessing to the people of your town or city if you will only be true to God and his word. But just as soon as you begin to fall in with the sects about you, your tent will soon be in Sodom. The great trouble with Lot's children was that they were subjected to so many temptations. Worldliness led them away from God. That is our trouble today. In Detroit there are more than a million people. Many of them were good members of the church when they came here, and in the little home town they went to church and Bible study every Lord's day. Since coming to the city they have let the

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charms of Satan lead them step by step away from God, until to-day they are worse then they were before they entered the church. Some have become infidels; some live the fast life like Samson; while others are not so wicked, as they think, but have forsaken God's law, and are worshiping their own hearts. Some sleep on the Lord's day and live no better than the beast of the field. My brother, read Rev. 3: 15-20, and see if God is not talking to you.

It was a terrible hour when God rained fire upon that city and destroyed it and every soul but five. Neither Lot nor any one else was prepared when the hour came. But there is a more solemn day coming for the souls of Sodom and for all of mankind. Listen at the words of Jesus in Matt. 11: 24: "But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Parents, where are your sons and daughters to-day? Have you left them in the great cities? Those of you who have sons and daughters in the great cities, write them and put them in touch with the church, and use your best influence to keep them in the path of righteousness. If you cannot live a Christian in the city, then get out of the city. "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

If there are members of the church in Detroit who are not attending the worship regularly, we would urge them to start in at once and be faithful. All will find a welcome at the Vinewood church of Christ, corner of Vinewood and Dix Avenues.

GRATON IS USING THE NEW BUILDING.

The Pacific Christian Academy at Graton, Cal., began using its new science room and sanitary laboratories this week (October 20). This gives us more room and better physical surroundings.

Less than a year ago real agitation for a new building began. Eventually plans were drawn by one of the patrons of the school. A financial campaign (in the face of a short crop) secured enough money to do the work already accomplished. The money paid for the material and the brethren donated the work.

The plans call for an auditorium, which will be the second story of the building already in use. But our short crops prevent us from doing more this year, unless some unexpected donation comes our way.

Nearly all the money raised came as a result of a contest among the classes in the elementary school and high school.

ARTHUR B. TENNY, President.

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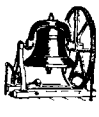

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JESUS IN THE GOSPELS.

BY CARL BARNETT.

The word of God is given to us by many writers.

The four Gospels is that part of the word of God that I wish now to comment upon. They record the divine being, human ancestry, birth, crucifixion, resurrection, and ascension of Jesus Christ, the Son of God. They record a selection from the incidents of his life's words and works, and John in his narrative of those incidents tells why they were written: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Taken together, the Gospels set forth a personality—God in human flesh.

There is, therefore, in the four Gospels a complete personality of Jesus, but not a complete biography. Through these narratives we clearly see and know Him whom they reveal. God's intent was not to give a human biography of the Son, but to respect that which was divine.

As John says, the Gospels do not reveal all that Jesus did. Yet in them we find a perfect divine revelation. Through them we are shown the Doer instead of what he did. In the four Gospels we do not find a description of Jesus; they do not tell what they thought of him, but they let him act and speak for himself. His portrait was not given, but he says: "The words that I speak unto you, they are spirit, and they are life."

Each writer bears a distinctive part in presenting the living Christ by their separate introductions; yet we may well suggest that the Old Testament is a divinely provided introduction to the New Testament, and he who comes to the New Testament with a knowledge of the Old Testament foreview of the Christ, his person, work, and purpose in coming to the earth, his kingdom and its glories, will find them open books and readily understood.

The four Gospels are a network of Old Testament quotations. In the New Testament the first verse turns the mind back to the Old Testament in "the book of the generation of Jesus Christ, the son of David, the son of Abraham."

The mission of Jesus as set forth by Matthew and John was primarily to the Jews. When the twelve were sent out, they were not to go to the Gentiles or Samaritans, but to "the lost sheep of the house of Israel." "I am not sent but unto the lost sheep of the house of Israel." "He came unto his own, and his own received him not."

Paul says that Jesus was "made under the law," and that he "was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." His adherence, legally, was to Jewish law. Matthew and Paul set forth this fact in, "I am not come to destroy, but to fulfill."

The Gospels present the Christ as Prophet, Priest, and King.

As a Prophet, he does not differ from those of the Old Testament. The only difference is that God of old time spoke through the prophets, but "hath in these last days spoken unto us by his Son." The old prophet was a voice from God; the Son is God himself. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us."

As a King, his autocratic voice is law. "Therefore we ought to give the more earnest heed to the things which we have heard." Neither shall man add to or take from the words of the Prophet. "See that ye refuse not him that speaketh. For if they escaped not who refused him [Moses] that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

As a Priest, he is complimented in his prophetic office. Melchisedec was a priest after the order of Abel. Aaron and his descendants were priests under the law. Abel made an offering for himself; Melchisedec, for the people in his day as a whole, which was a type of the priesthood of Jesus. Aaron and the descendants of Levi made offerings for the children of Israel only, and this Aaronic priest died. But Jesus, who was made "a priest after the order of Melchisedec," was made "a surety of a better testament" and "hath an unchangeable priesthood." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

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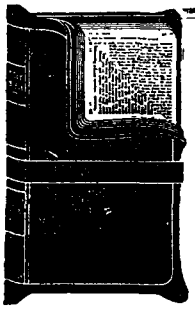
In the Gospels the Master comes to the poor, the weak, the blind, the lame, those who sorrow, and those who are degraded in sin. He says, "Believe on me;" "Go, sin no more;" "Give to the poor;" and, above all, the egotist and the selfish are reproved above measure. He shows the contrast between the self-righteous Jew and the sinful Samaritan, the looking for joy in the pleasures of worldly sins and the glory in a pure conscience to the servant of God, whether he be rich or poor.



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"A SOUND PREACHER OF THE WHOLE TRUTH."

BY J. E. GREEN.

The subject of this article is a "Rev." Roud Shaw who recently came to Scottsville, Ky., to hold a meeting at the courthouse for the First Christian Church. Among the advertising matter, I noticed that he was highly recommended by sectarians. The following words are taken from a paragraph: "'He is a scholarly and sound preacher of the whole truth and his methods are above reproach.' (Dr. Edgar S. Forrester, pastor First Baptist Church, Trenton, Ky.)"

When I read this, I thought it very strange that a Baptist preacher would say such of a man who claims to be nothing but a "Christian" and to preach the word of God without addition or subtraction. But after hearing him a few times I could easily understand why he was so highly recommended by Methodist and Baptist preachers: because instead of "preaching the word" he gave religious lectures, and at the close invited the unsaved to "accept Christ and then unite with the church in which they could serve the Lord best." This is what a man must preach to be popular with the religious world and to be counted sound in teaching. But the devil never taught anything that was more false. Such an idea is absolutely unknown to the word of God. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Peter, on Pentecost, commanded people to repent and be baptized for the remission of sins (Acts 2: 38), and verse 47 says: "And the Lord added to the church daily such as should be saved." Out of the three thousand that were added that day, not one was told to join any church. What, then? Simply this: the same things that they were to do for the remission of sins made them members of the church of the New Testament.

But when a man preaches this, people say he is narrow, call him a "Campbellite," and say that is dangerous teaching, which is about equal to what they said about it in the days of the apostles. (See Acts 16: 19-21.)

But again, it is clear to my mind that a person cannot serve the Lord in unscriptural organizations which the "Rev." Shaw invited people to join, because, in the parable of Matt. 20: 1-16, Jesus teaches that only those who labor in the Lord's vineyard will be rewarded; and denominations were planted, not by the Lord, but by men. Hence, they are not the Lord's vineyard, and people can no more serve the Lord by working in them than a man can serve a certain man by working in another man's vineyard.

Listen to this sound preacher further. He said: "I didn't come here

to get people out of the other churches. I am no sheep thief. I would not take all the people out of all the other churches and put them in the one that I am in if I could." I don't blame him, for how much better off would they be, led out of one bundle of errors into another?

So far as I know, no one accused him of being a thief of any kind, but I accuse him of sacrificing the truth. He is not the kind of preacher that Paul was, for Paul persuaded all men to be both "almost and altogether" such as he was—nothing but a "Christian." (See Acts 26: 28, 29.) Again, Paul, in his preaching, sought to open the people's eyes, and to "turn them from darkness to light, and from the power of Satan unto God," that they might "receive forgiveness of sins, and inheritance among them which are sanctified." (Acts 26: 18.) But Brother Shaw would not open the eyes of the people to the errors of denominations, nor turn them from this darkness to the light of God's eternal truth, that they might receive forgiveness of sins and inheritance over there, for that would make him a "sheep thief." Brother Shaw, was Paul a "sheep thief?"

Again, the brother doesn't care for that unity which God meant to exist among the believers in him and for which Jesus prayed (see John 17); for in telling people to join the church of their choice he upholds divisions. Furthermore, he said: "I would not take all the people out of all the other churches and put them in the one that I am in if I could." Hence, he would not establish unity if he could. Why would he not do that? Is it not because he realizes that it would be as bad for them to be united on error as to be divided as they are?

If Brother Shaw is a sound preacher of the whole truth, the apostle Paul was not; for Paul condemned divisions among Christians (see 1 Cor. 3: 1-3), and taught them to "speak the same thing," and to "be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10), "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3). Why? Because "there is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4: 3, 4.) Now, if Paul was a sound preacher, then Brother Shaw is some other kind; and I am fully persuaded that Brother Shaw is not a sound preacher of the whole truth, Dr. Forrester to the contrary notwithstanding.

Brother Shaw had a number of similar recommendations from Methodists and Baptists and some from men who said they were not members of any church. Not one word did he have from a man who stands four-square with the word of God. Then it seems to me that the brother seeks above all else to be popular with the sectarian world. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend to the world is the enemy of God." (James 4: 4.) May God speed the day when these "transgressive" brethren will turn from their errors, cease to teach and practice those things that are not authorized in the word of the Lord and contrary to his will, stop seeking the friendship of the world, and take their stand for the truth and preach it as it is. Will you do it, brethren?

No gospel preacher will be recommended by those who repudiate the gospel. The "transgressives" are more in harmony with sectarians than they are with us. If they had their way, the plea for primitive Christianity, as it was preached and practiced by the apostles, would disappear from the earth. They are no longer "of us," as they have "gone out from us." They are a separate and distinct denomination among their sister denominations. J. A. A.

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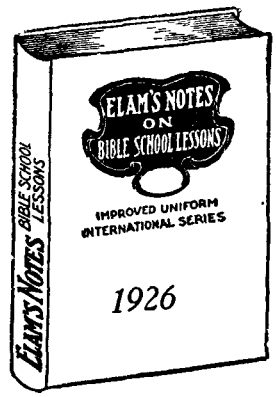

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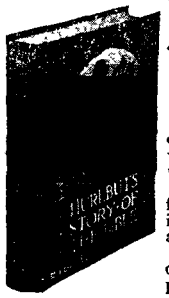

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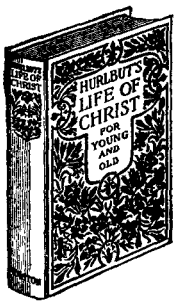

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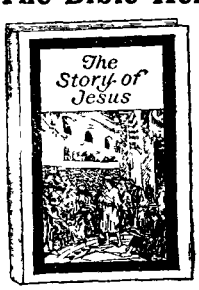

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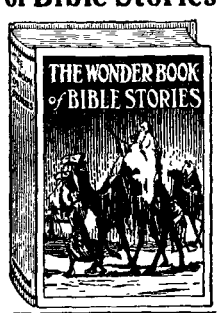

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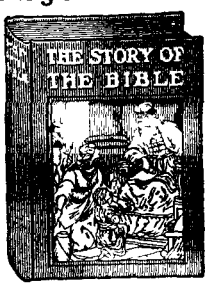

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CURRENT COMMENT

By JAMES A. ALLEN

The Front Rank is still on the Back Seat when it comes to telling sinners what the apostles of Jesus Christ command them to do to be saved. An "official organ" of a Missionary Trust ought to do that. We have before us its issue of November 22. I have glanced over it, without carefully reading every line of it, and if there is as much as a single paragraph of such information in the whole paper, it is conspicuous for its lack of prominence.

☼ ☼ ☼

One of the greatest tragedies of the age is that the preachers refuse to preach. It is startling, enough to cause a shiver to run through the very soul, to know that only a few, an alarmingly few, of the preachers in this or in any other city are willing to tell sinners what to do to be saved. Indeed, popular "pastors" are running riot in the delivery of great addresses and fancy sermons. Snappy speeches on catchy subjects are the order of the day. Such subjects as "Red-Blooded Men," "My Experience in the Trenches," or "The First Three Minutes After Death" are billboarded and headlined. The whole thing is a farce. There is no gospel in it. And few, if any, of the men who are doing this sort of preaching have any scriptural right to even claim to be Christians. There were no unimmersed Christians in New Testan nt times, and there are none to-day.

☼ ☼ ☼

Before me lies a stack of exchanges, papers and journals of various types from a number of religious denominations. Some of these papers are handsomely printed, mechanically almost perfect. The one I am looking at now is $4 per year—"to the clergy, $3.50." Do these papers tell sinners what to do to be saved, or do they tell Christians how to live the Christian life? Not by the width of the heavens! They won't print anything that does!

As I go through these papers, here and there, once in a long time, is a paper, published by a Christian, that does tell those who are lost what the Savior commands them to do to be saved. They are very few and far between, and most, if not all, of them bear evidences of being somewhat weak financially. Preaching the gospel and obtaining popularity and money are so far apart that the man who does the one cannot do the other. If a preacher is in good circumstances, he had better give away enough to be poor again. Uniting a big salary with preaching the gospel is like trying to mix oil and water or blend things that are antipodal. Preaching the gospel is not on a financial basis. Jesus did not have a penny, and advised others to sell all that they had and to give to the poor. A fine, luxurious church house is a hindrance instead of a help to the advancement of the Cause. I think I have read somewhere that Brother David Lipscomb said it would be a blessing if they would catch fire and burn up. When a preacher's idea of preaching the

gospel or getting people to live the Christian life is to build a fine house, he is a liability, not an asset. As long as he is fired with such ideas, the most good that he can do is to sit right still and do nothing.

☼ ☼ ☼

The Christian Sun, Richmond, Va., makes an appropriate and telling point thus:

We fully believe this is the day when the devil is making his last grand stand, and one of the very effective ways he has of nullifying the work of the gospel is to get some of us to compromise the truth and others to go to sleep on the job. Our children and loved ones and neighbors are unsaved, and we feel like they need to be spoken to come to Christ; but we would rather some one else would speak to them, and we let them go on and be lost.

We are not able to tell how many more "stands" the devil is going to endeavor to make, but we do know that he has already made a telling "stand" against those whom he has persuaded "to compromise the truth" or "to go to sleep on the job." "To compromise the truth" is one of the most heinous and traitorous ways in which to deny Christ. It is bad when men commit sins through the weakness of the flesh; but it is infinitely worse when they willfully and deliberately "compromise the truth."

What God thinks about things is different from what the world thinks. The world thinks that if a man will refrain from drunkenness, adultery, etc., that he may willfully and deliberately set aside and ignore any commands of God that his own wisdom does not approve and still be a good man. While God condemns drunkenness, adultery, etc., in thunderous tones, he declares that the worst form of wickedness possible is for a man to presumptuously and willfully set aside his commandments.

This even most of the preachers, all of the popular "pastors," members of the Nashville Pastors' Association, are continually and repeatedly doing. The general public does not know what Christ commands them to do to be saved, because most of the disciples of Christ, who should tell them, have gone "to sleep on the job." If they really believed that men and women were going down to hell, the members of every congregation, especially the elders of the congregation, would go "from house to house," up and down the streets of their neighborhoods, admonishing "every one night and day with tears." Paul's language in his speech to the elders of Ephesus shows that it is no child's play. The souls of men and women in a dread eternity are at stake.

Brethren will spend thousands of dollars to build a new house that stands idle most of the time, or to build several Sunday-school rooms to be used only once a week, but they will not spend a few dollars to buy enough space in a daily paper to tell sinners what to do to be saved or to send a preacher to hold a two-weeks' meeting in a town that has never heard the gospel. I think there are not less than a thousand congregations in Tennessee, and I do not think there is a one of them, however weak or poor, but what could buy a column in a daily paper or send a preacher to hold a meeting in a place like New York, Philadelphia, or Chicago. Send a preacher and one or two helpers to these cities. They do not have to have a house to preach in. Let them preach out of doors, in private houses, anywhere. A fine house is about the last thing needed in work of this kind.

Oliver Cromwell was once lodging in Knaresborough. A young maiden of the house was ordered to take a pan of coals and air his bed. When she went out, she stopped and peeped through the keyhole, having a natural curiosity to see what so great a man would do. She saw him rise from his seat, advance toward the bed, and fall on his knees, in which attitude he remained some time. After a while she went away, but again returned, finding him in the same position. How many of us could stand the keyhole test?—Selected.

OUR CONTRIBUTORS

THE WORD OF GOD.

BY PRICE BILLINGSLEY.

The Bible is the first and oldest book, by its character and claims set apart from and infinitely above all others, as fresh and appealing to-day as the hour it came from God's hand, and so modern and forward-looking that it inspires and leads all progress. It speaks in supremest authority to command and dominate the human heart, to great and small alike. Everybody must hear and obey, the only alternative being utter destruction. A woeful picture and prospect is drawn of all who have it not. Jehovah makes or breaks nations and individuals alike according to whether they hold it in obedient respect. Whether we know or will it, the Book probes to the core of our being, pitilessly laying bare everything about us. For what the Word means to us, what we daily do with it, whether we read and ponder it, how often and with what motive—this is so fundamental as to indicate unerringly our entire moral and spiritual status, and whether others shall hope or despair of our future. It is the one angle from which our full-length likeness is made.

It is exclusively the property of no race or class. It appeals to universal emotions and impulses. God makes this historic record the medium for portraying to the world his principles, disclosing our origin, duty, and destiny; and with such fidelity does he delineate the characters of the past, though they are far removed in time and place, we yet recognize them as verily like ourselves in the living present. Verily the Book is Heaven's beacon light flashed upon this errant human course, showing the way to happiness and honor here and life which may fruit out into bliss eternal. It is the miracle of time, the marvel of the ages, solving the otherwise inexplicable riddle of existence. This living word rings with truth so eternally meaningful that it were better we had not been born than that we do not know and heed it.

BIBLE STUDY RULES.

1. *Right Heart Conditions.* This before all, else the Book remains sealed, regardless of the reader's aids or effort. Emphatically, not everybody can understand the Bible! (Ex. 7: 23; Mal. 2: 2; Matt. 13: 13; John 9: 39.) The heart must supremely desire to know God's will to do it (John 7: 17; Ez. 7: 10), having a place for the word (John 8: 37), root, deepness of earth, moisture (Matt. 13: 6; Mark 4: 6; Luke 8: 6), or the seed of the kingdom cannot lodge there to bear fruit (Luke 8: 15). The Word must be revered as God's. He who would know God must accept the Word with all readiness of mind (Acts 17: 11), choosing it above all else, neither rejecting a word of it nor craving or seeking anything else. One with a willing and obedient heart accepts the Word as the right and natural thing, which comes to weave itself through all his speech. He gains the sweets and secrets of the Word. (Job 28: 28; Ps. 25: 14.) But the man who lacks this heart, the irreverent and disobedient, even though he possess a great mind and seek knowledge, cannot learn of God. (Prov. 14: 6; 17: 16; James 1: 22.) This God withholds from those who refuse him due homage and allegiance. If we learn of him at all, we first must feel ourselves weak and unworthy before him and in the most urgent need of divine guidance (Jer. 10: 23), and come and ask him. In no other spirit may we be led of God.

2. *Jehovah Doing All the Leading.* In this giving the law we were not consulted. The Lord proposes to see

for us, saying plainly we are fools. (Isa. 2: 22; 55: 8; 1 Cor. 3: 18; 8: 2.) Nor may we have the full light of his pleasure and wisdom so long as in the interest of our thoughts and ways we have designs upon his Word. Even the wisest and best of earth's mortals are possessed of an all but incurable tendency to stray from the right. Day by day they must over and over again be corrected and put back upon the Lord's good way. Without this constant watch and care, even with no ill intent, the life lapses into error. The true heart never seeks its own way and pleasure, and certainly never tries to make the Word say anthing to fit or support what he sees and desires. (Num. 16: 28; 1 Kings 14: 8; 18: 36; John 8: 29; 2 Cor. 3: 5.) Rather, he accepts every word as Jehovah's own inerrant utterance, making it the supreme standard of his life, and wills to do exactly what God says, regardless of cost. (Ps. 5: 8; 25: 14; 119: 18; 143: 8; Prov. 8: 34; Job 37: 19.) A deadly popular deception, urged even in many pulpits, is that one may have his choice in matters religious. This lie is responsible for divers damning consequences to humanity, not the least being a general disregard for, and ignorance of, just what the Lord says. The one fatal man is he who refuses to think. It is sinful slavery to refuse to search for the truth, regardless of its effect upon accepted positions. Interest in the theory impairs the vision, nor will he learn the truth till healed of the malady. For green goggles over the eyes no more prevent one from discovering true colors than does the partisan spirit withhold one from learning unmixed truth. Thus the man who is partial with the Word of God, taking only what appeals to him and doctoring the other to make it serve his designs, takes the road to delusion.

3. *Avoidance of All Speculation.* Of all the books in the world, the Bible is the most practical. Man's duty is here set to the fore as the one divine purpose, immediate, simple, and imperative, couched in the most lucid and explicit terms possible. So that there is no call whatever for involved reasoning and far-fetched inferences, no time for idle meanderings onto questions academic and conjectural. Jehovah does not cater to the idly curious or settle every whim they may conjure up. Those who dream or glory in phantoms are duly sent upon their way. Our opinions must be held in absolute privacy, and the unrevealed left to God and the future. (Deut. 29: 29; Acts 1: 7; Rom. 14: 22.) There is design in every word of Holy Writ, even in omissions, and it is sinful to be figuring upon, interpreting, drawing our thumb-nail deductions upon what the Lord must have meant here and there, presuming upon his silences and generally trying to make out the case for him. This needs no tinkering at our hands. O let us rather be content to know and do our full duty, and know that when we do all we are plainly told our hands will be full.

4. *Intimate Acquaintance with the Text.* Nothing can take the place of this. By absorbed and continuous reading of the Book, through long hours of reverent and concentrated research, poring over and pondering it word by word, steeping the conscience in it, it comes to be meat and drink, and, like iron dissolving into the blood, it grows to be a part of our living organism. This is tedious and painful at first, requiring a will which stops at nothing. Yet through persistence a taste for it is gained; yea, a longing hunger which no other word can satisfy. Plow deep and intensively cultivate this soil; there will come a sure and bountiful harvest. Half-hearted and disjointed effort fully explains why so many would-be Bible readers find little pleasure and profit therein. Pity this wondrously rich soil should lie fallow, or be merely poked at after a fashion which if farmers followed they would starve. There needs to be long-continued periods of more or less painful struggle guided by a right heart. Full light comes from duty performed. So that he who will not start till all duty is clear withholds the light from his own path. Let one properly court the Word; it will free him from ills. Reverent, obedient touch with it leads increasingly to power and pleasure and heals and cures wrongs. (Josh. 1: 7, 8; Ps. 1: 2; 112: 1; 1 Chron. 28: 8; James 1: 25.)

5. *The Whole Book Studied Together.* Into these words divine are packed things deep and wonderful—not a line to be spared or improved upon, not so much as one needless letter or fact. The parts are interdependent, each serving in the scheme divine; all must be taken together. Freighted with mighty significance is every fraction thereof. How wonderful and beautiful that each part should fit into, supplement, and support all the others! Through every fact and recorded event there runs one continuous purpose, every word big with meaning, taken together comprising the most stupendous whole which mortals ever beheld. We begin upon simple lines unmeasured distances calling in every direction. Our petty measurements fail, and we are taken aback to behold boundless deeps and areas and heights and positively limitless resources to be worked upon. How much yet remains to be mastered! Great care must be exercised that nothing be overlooked, every question studied in the light of every word the Lord spoke bearing upon it, point by point weighed before the mind is made up and a safe deduction drawn. Passages limit and qualify each other, but never contradict. Help is gained from related passakes; woven together, light breaks upon our souls. We must not rush at conclusions. Full amplification of the argument cannot be got by the casual or haphazard reader. Remaining in lawful contact with it releases latent energies of the mind and soul, wings the fancy, enlarges and ennobles the spiritual vision, and lifts the entire being to holy impulses, effecting fundamental changes. The planting these divine facts and principles in the heart and brain works untold wonders and brings ten thousand several blessings.

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

I read several religious papers, and receive much benefit from each one. Not one of the papers ever comes to my desk that I do not see several calls for money to help in different things—schools, orphan homes, church buildings, aged and worn-out preachers, sick and disabled members; besides the circular letters that come almost daily. Naturally, I want to help each and every needy call (I suppose all are needy), but have not the means to do so. Then, what am I to do? The calls for help that come to me that I do not give to will render me stingy or a "tight wad" in the eyes of those whose calls are not heeded. Is it possible that we have lost sight of the fact that the gospel is God's power unto salvation and have made money that power? Oftentimes the same mail brings to me two calls for help from the same place. I never question the need asked for; but when I look at my old, lean pocketbook and place it alongside of these calls, then a feeling of sadness creeps over me as I view the call and the lean pocketbook. To take all of my income and divide it equally among the calls, I would be ashamed to send a small amount. I would be classed with some church members that I am acquainted with—a "penny giver." To give all to one place seems to me to be wrong. So, now, will some one tell me just what to do and at the same time not do wrong? Brother J. D. Tant says we are drifting, and he is certainly right, for I can plainly see a drift in many directions. It occurs to me down here in the lake hills that there is a craze to raise money in order to accomplish something wonderful that will stand out before the world as evidence of our liberality and lofty achievements with our money. For

some time past I have made the comparison; and where I have received one call to preach, I have received twenty-five for money to help some worthy cause.

To us poor people on the lake it seems that the church has lost sight of the salvation of souls and turned into a begging machine—drive after drive for money! Before the drive starts there is an assessment made out that each member should pay in order to raise the required amount needed for certain purposes. In this they exceed the limitations of the Bible. The divine principle is one of honor according to the prosperity of the individual member. If I do not give according to this principle, I sin against God. I believe and teach that it is just as necessary to give as it is to pray, sing, and preach.

As a matter of change, I suggest that we make a united drive for the salvation of souls, a complete and thorough exposition of all kinds of error, false teaching, false religion, false churches, and all kinds of wrongdoing, and see what can be done along these lines. Let the preachers hunt for destitute places and go to them.

But just at this juncture we are confronted with another difficulty—a lack of preachers who have degrees—handles to their names. I know of some instances where good, godly preachers were rejected on account of not being "well enough educated to preach for our congregation." When I put all these things together and try to balance them up, it seems that the time will soon come when none but the degree preacher will be called, and by virtue of his superior qualifications he cannot afford to go to any places but those that can pay well. Too smart—knows too much to go among the poor, ignorant class. Old as I am, I wish I were educated well enough to go to some places I have heard of; but such cannot be now. So I shall content myself to go in a little "Ford" roadster to the poor congregations that know but little and have but little and are satisfied with a little preacher.

From a Reelfoot Lake viewpoint, it seems that centralization is now the main object. The country doctor is now a thing of the past, the country school-teachers are going on the shelf, and the country preachers, with the country doctors and teachers, will soon be "has-beens," to live only in the memory of some of the old men and women. Yes, Brother Tant, we are drifting fast.

WORK IN MUSKOGEE, OKLA.

BY J. G. ALLEN.

I write this report of the church on C and Kankakee Streets because I consider that it is due many that have contributed to this work through me to know what progress has been made to plant New Testament Christianity in this city. I have been here almost nine years, and have been busy ever since I came. With the help of brethren outside of this city, together with brethren here, we bought a lot and built a nice house that is well furnished on C and Kankakee Streets, which is almost paid for. The money received from outside brethren went into this building, together with what we raised here. We made arrangements to pay balance monthly, until now we owe about three hundred and fifty dollars on the property, which, when paid for, will be worth about four thousand dollars. I have labored with the church at my own charges from the beginning until last year, when I was incapacitated for working at my trade as machinist by blood poisoning, so I could no longer contribute money to the work, but am engaged in preaching now all the time. In addition to preaching here free of charge, I have given more than one thousand dollars to the work. I am now strong and enjoying the best health of my life, and feel like I am better able to preach now than ever before. I am truly thankful to our Heavenly Father for permitting me to engage in this work until now. We are almost where we are self-supporting.

I take this occasion to humbly thank, in Jesus' name, all who have contributed in any way to this work, and pray God's blessing upon them. We are still in need of financial help here, and believe if it is best for us to receive it, God will put it into the hearts of the faithful to respond; so we truly say, God's will be done. Yesterday (November 15) we had the largest number in our Sunday school that has been present since the beginning, also large audiences at both preaching services; but the climax of the day was reached at half past two o'clock in the afternoon. At that hour we organized a new Sunday school in Midland Valley Addition. We have been preaching in that community every Wednesday night for about one year, and now we have about twenty members there. We rented an old storehouse and fitted it up for services, and will have Sunday school each Sunday afternoon, also preaching on Wednesday night. We have a nice lot near by that is paid for, and purpose building a house as soon as we are able.

In conclusion, I wish to state that, in my judgment, this is one of the best mission fields I know of anywhere, and the people will respond to the truth when they hear it. I can testify truly that the greatest opposition to New Testament Christianity that I have met with here comes from those that claim to be its friends, but live such ungodly lives that their influence, instead of being a help to Christianity, is a very great menace; but, thank God, that tribe is becoming smaller every year in this city, and my prayer to God is that the day may hasten when it will cease altogether, and that every one who has named the name of Christ will understand that he can no longer be guilty of living and backbiting and committing adultery, with other evil works, but must live a pure, consecrated life and above reproach, if he would please God. I do not want to close this without mentioning some of my coworkers. We have several brethren who have developed into splendid leaders—namely: C. L. Hanon, C. Maynard, W. R. Hather, and others.

Modesty forbids that I should say much in regard to the great work my father has done in Oklahoma for nearly nine years, and of the great work he did in Tennessee before going to Oklahoma. He spent a part of the past summer in Tennessee and Kentucky holding meetings.

As stated, besides giving more than a thousand dollars in money, he preached in Muskogee at his own charges until recently. He can find more places to preach and do more good from house to house than any man known to me.

He is devoting his whole time to preaching and to laboring for the advancement and upbuilding of the Cause. If any congregation wishes to assist in preaching the gospel in destitute places in Oklahoma and in establishing new congregations, they may write him at 1412 Baltimore Avenue, Muskogee, Okla. JAMES A. ALLEN.

CONCERNING THE HALDEMAN AVENUE CHURCH.

BY C. R. NICHOL.

Recently I assisted the Haldeman Avenue church of Christ, Louisville, Ky., in a series of meetings. This congregation till about three years ago was known as the Campbell Street church of Christ. The splendid house in which this congregation now worships is in a better location than the old building, and I think they have shown wisdom in the selection of the new location.

For a time this congregation was associated in the State work in Kentucky in doing mission work; but when that association assumed the form of an ecclesiastical body, they severed their relationship with them, and since that time, nearly fifty years ago, they have been doing mission work under the direct supervision of the congregation. I took some pains to inquire into the missionary

activities of this congregation. I think I have never labored with a congregation which has done and is now doing more missionary work.

For nearly forty years Brother M. C. Kurfees has been laboring with this congregation. He has been a leading factor in the work of the congregation, but it would be an injustice to the congregation to overlook the fact that through all these years, and now, he has ever had the full confidence and hearty support of the congregation. There is no other thought with the congregation than that Brother Kurfees is to labor with them till his earthly labors have ended and he passes to the reward of the faithful.

To mention the many members of this congregation by name is too much in this connection, but I do wish to mention that wonderful mother in Israel, Sister Tatum, whose praise is on the lips of the entire congregation and whose presence is a benediction. One cannot associate with her without becoming a better man.

I have never labored with a congregation where a more cordial welcome is extended strangers.

For the cause of Christ the church which worships on Haldeman Avenue and M. C. Kurfees have been positive factors in battling against false doctrine, and many have been saved from the departures taught by the "progressives," as well as from the vagaries of Jewish materialism as taught by R. H. Boll.

For years I have loved M. C. Kurfees for his splendid work as a preacher and his contributions to Christian literature, and, in addition thereto, I now love him for his lovable character revealed by personal association with him. He is one of God's noblemen, with a heart tender, yet a courage for truth and right which knows no compromise. I have never met a more lovable character or more considerate man than M. C. Kurfees.

BIBLE AND TESTAMENT FUND.

BY S. F. MORROW.

We are very glad to let all who are taking so much interest in the Bible and Testament Fund, all who are working for the extension of the kingdom of our Lord and Master, know if we are well pleasing to Jesus our King and Ruler. We must work in and through his precious word. For he has said if we keep his commandments we are his disciples indeed. Jesus further says: "If ye love me, keep my commandments." How can elders, preachers, and teachers keep and teach the commandments of our Lord and Master if we fail to daily and prayerfully study his word? How can we all speak the same thing and all be of one mind, perfectly joined together in love, endeavoring to keep the unity of the Spirit in the bond of peace, without a knowledge of the life of Him who spoke as never man spoke? I am fully persuaded, if we all would try and follow the example of Christ while here on earth, we would indeed and in truth be a peculiar people, as the Lord has ordained we should be. When John the Baptist was cast into prison, he sent his disciples to Jesus to ask if he was the one that should come, or should they look for another? Jesus said: "Go your way, and tell John that the dead are raised, the deaf hear, the lepers are cleansed, and the poor have the gospel preached to them." O, how the poor, little, struggling congregations are being neglected to-day! We say in the language of Isaiah the prophet: "Turn ye, O Israel; for why will ye die?" Let each one of us examine himself in the light of God's holy word and see if we are following in the footprints of Jesus.

We now come to our subject, the Bible and Testament work. In August we received twelve hundred Testaments —two hundred large ones. We find that about all our small ones are gone, and almost daily orders are coming for more. We realized that more Testaments should be ordered at once; so we inquired of the head bookkeeper, Mr. Jones, to know if we had money on hand to pay for two thousand more books. He said we did, and ordered them at once. As I am now in Tampa, Fla., he sent five hundred here. May we all do all we can to get the word of life into the hands and hearts of all the world as quickly as possible.

WANTED—"ELAM'S NOTES" FOR 1922-23-24.

We are receiving calls for back numbers of "Elam's Notes" from brethren who wish to have a complete set. But the issues of 1922, 1923, and 1924 have been exhausted and are out of print. We should be glad to have about twenty-five copies of "Elam's Notes" for these years, for which we will exchange the same number of copies of "Elam's Notes" for 1925 or 1926. If any person wishes to exchange his book for either of the three years mentioned for one of 1925 or 1926, or if any congregation wishes to exchange any number up to twenty-five, we shall be glad to make this exchange. Books exchanged must be in good condition.

VISION.

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

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

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

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

—Clarence Urmy.

GOOD BOOKS.

"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
"Gospel Sermons," by T. W. Brents.
"The Gospel Preacher," by B. Franklin.
"Letters and Sermons of T. B. Larimore."
"Travels in Bible Lands," by A. T. Ritchie.
"Larimore and His Boys," by F. D. Srygley.
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RESPECT FOR THE TRUTH.

BY A. B. LIPSCOMB.

The object of all teaching and preaching, and, for that matter, the object of all inquiry and research and investigation, should be to gain the truth; and whenever we make this the supreme object of our efforts, we honor our blessed Lord, because he said of his own work: "For this purpose have I been born into the world, and for this purpose am I come into the world, to bear witness to the truth."

But what is the truth that we need most of all to learn? And what is the truth that we need most of all to preach? That question brings forth the remark that there are many kinds of truths. There are philosophic truths, there are the truths of nature, there are the historic truths, there are scientific truths, and there are religious truths. And just let me add this: that whenever and wherever we find the truth, in any department of human life or endeavor, or in any realm of human knowledge, that truth is entitled to our respect, if not to our investigation.

I was reading a little story last week, written by Archie Roosevelt, in one of the magazines. It was an account of a hunting trip in Africa, and I was glad to note that this young man followed the manner and style of his illustrious father. Instead of trying to exhibit his own prowess as a hunter, he spent most of the space in that article in telling the truth—little accuracies about the birds and the insects and the animals in that country. Mr. Roosevelt had an abhorrence for that class of people he called "nature fakers," and he insisted that people who talked even about animals and insects always tell the exact truth and give them their proper names and classification; and if a man did not do that, he called him a "nature faker." He insisted that people tell the truth even about a tadpole. No "nature faker" would pass with him.

Now, all of that is interesting, of course; but what is the great truth that we need to learn over and above every other truth in the world? We might afford to miss many of the truths of philosophy; we might afford to miss many of the truths of science; but there is a truth that all men should recognize and receive and obey. That is the truth that the great Teacher had in mind when he said: "Ye shall know the truth, and the truth shall make you free." He said, too: "When he, the Spirit of truth, is come, he shall guide you into all the truth." And again, in that wonderful prayer in the seventeenth chapter of John, he prayed: "Sanctify them in the truth." Then he added the enlightening statement: "Thy word is truth." Such passages make it plain that it is the truth of God's word that we need to learn and receive and obey and treasure above all the truths that we may gain in this world.

Old things have a particular fascination for some folks. There are devotees of old homes and old furniture and old paintings, and I have known some folks who thought a great deal of old clubs and old organizations of one kind and another. I suppose that everybody will agree with me when I say that old friends are best. We may build us more stately habitations, we may fill them with silver and with gold and with bric-a-brac of every description, but we cannot buy with gold the old, old memories. Just so there are folks who feel that way about the truth. They have the thought that all truth is old. They presuppose a certain vitality that belongs to truth because it has endured through all the changes of the years. As the poet put it:

> "Truth crushed to earth will rise again,
> The eternal years of God are hers."

But if old age and long life are the only qualifications to be considered, it is well that we remember that error is almost as old as truth, and that error often flourishes after the truth has departed, just as we find that the weeds and the thorns are left when the roses fade away.

The point I wish to make just here and emphasize is this: that we must not love a thing simply because it is old or new, but that the truth, whether old or new, whether you have known it all of your life or whether you are just hearing it now, if it is a truth, deserves your attention, your respect, and your reverence. Even the loss of a little truth, some one has said, often entails dangerous consequences; but the loss of a divine truth, a great fundamental truth of the Bible, one that is necessary for the salvation of the soul, is like losing a diamond from a ring, it is like losing a jewel from our Mediator's crown; and we should not, therefore, for the sake of a mere sentimentality, miss any of God's truth.

We sometimes meet people who seem to be rather proud and haughty over their religious affiliation. For example, some man tells me that he is an old "blue-stocking" Presbyterian. "That is the kind of Presbyterian I am!" Not merely a Presbyterian, but an old "blue-stocking" Presbyterian. A man told me once that he was one of the old-time "Hard-shell Baptists." Another friend was foolish enough to say: "Well, now, I am just a 'dyed-in-the-wool' Campbellite." And they all speak in such a manner and tone as to leave the impression that when God made such brands of religion—because they think he made them—he just threw away the mold and you can never improve upon those old-time systems. I do know this to be true, that I have preached the gospel in a great many places, and there were folks present who undoubtedly saw the simple truth as it is in Christ Jesus, but they did not obey it. Some of them were just frank enough to tell me: "Well, I just can't afford to go back on my mother's religion. I love her memory too much to do it." They are just clinging to some error, even though they realize it is not God's truth, because they look upon it as a kind of religious heirloom in the family.

Now, common sense teaches us that we cannot afford to hold on to error, even though our ancestors for generations have clung to it. If we find that it is not the truth, it behooves us, for the sake of our souls, to give it up, because error does not save; error deceives, ruins, disappoints, and error will drag us down in the end. It is only the truth that can save, and we must meet and hear and recognize and obey the truth, whatever may be the cost.

THE WAYS OF CAIN AND ABEL.

BY S. H. HALL.

Perhaps two of the most beautiful statements in the Bible, if you were to take these sentences away from the context, are these: "And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." (Gen. 4: 2-4.)

We understand that this scene is just outside of the garden of Eden. Man had fallen. God has instituted a law of worship for the purpose of lifting man from his fallen state. Here are two brothers in the flesh, members of the first family on earth, who have been taught all about their father and mother's expulsion from their once happy Eden home, and that they have been given the remedy for their fallen state. They are taught to honor the altar that has been established in their home by bringing, at the appointed time, an offering unto God. In the bleeding victim that Jehovah had called for, the promised Redeemer was looked forward to. Can you think of anything more beautiful than a home in which the children are brought up in the fear of God and are

taught that we owe our God the adoration of our hearts? These two sons had been so taught.

But would you not be surprised if Satan should remain inactive and not try, in some way, to corrupt the worship and thus make it rebellion against God instead of true worship? And so he did. We come more than four thousand years this side of Cain and Abel's day, and we find these words: "Woe unto them! for they have gone in the way of Cain." (Jude 11.) What is the matter with Cain's way? Did he not bring his offering before the same God and to the same altar? In Heb. 11: 4 it is said: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." What was the difference in the two brothers? Some may say it was the fact that Cain was a murderer that made the difference. But here they are mistaken; for Cain's sin came before the murder was committed, and his sin was the thing that led to it. Read 1 John 3: 11, 12, where we have these words: "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." What were Cain's works? It says: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." How could this be evil? Here we have the first religious difference that ever arose, and it comes in the first family and between two brothers in the flesh, and was so heated that the brother in the wrong put the other to death. Here we have a difference, too, between two men who believed in the existence of the same God and who worshiped the same God, and worshiped him at the same altar. What is the trouble? The devil has got his hand in with its God-dishonoring and destructive work. It was the devil who got man to fall, and after getting man down he wants to keep him down by corrupting or changing God's plan to lift man up and redeem him.

The one great lesson that Jehovah taught man after his fall was that "it is not in man that walketh to direct his steps" when it comes to worshiping God. (See Jer. 10: 23.) Man was forever warned not to do things just because it seemed "right in his own eyes." (Deut. 12: 8.) We are taught that man's thoughts and God's thoughts and ways differ, and that we must turn our backs on our own thoughts and surrender to Jehovah's way of worship. (See Isa. 55: 8, 9.) Or to come directly to the trouble, God taught man that true worship consists in worshiping the right object, God only, and that this worship must be done in the way God designates and not after our own thoughts. Abel stood for this way. Satan taught Cain to worship God, the right object of worship, but that the way was immaterial, just so he was prompt and sincere in that worship. In Prov. 14: 12 the writer says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It does seem right unto every man that if we worship no God except the true and living God, and are sincere in this worship, the how should be immaterial. But man is wrong in his thoughts here. This throws down the floodgate to a multiplicity of ways of worshiping this God—just as many ways as we have likes and dislikes among us in our own personal natures. God is the one that must be pleased in our worship. He is the one to be served, the one that must govern and control, and man must not be self-directed when it comes to worship.

The second lie the devil ever told to man is that just so you worship the right object, the living God, that any way will do. This is the most popular doctrine in existence to-day. The way of Cain still lives, and will continue to live till our Lord destroys it with "the brightness of his coming" in his second advent. (Read 2 Thess. 2: 7, 8.) In Matt. 15: 9 our Lord says: "But in vain they do worship me, teaching for doctrines the commandments of men." These people here referred to were worshiping the same God that Cain and Abel worshiped, but they worshiped him in their own way. In Rom. 10: 1-3 we find a people who had a zeal for God, but not according to knowledge, and instead of their worshiping God in his way, they were going about to establish their own ways.

But that you may know this was the difference between Cain and Abel, let me ask that you read with me again Heb. 11: 4. Here it is said that God testified of Abel's gift—that is, Abel brought that gift God testified of or said bring; hence, it was a gift of faith. Cain brought an offering of his own choosing, one that God had said nothing about; hence, God rejected it. It says the difference was a difference of faith; but their faith did not differ in that one believed that God is and that he ought to be worshiped, for they both had common faith here. Their difference was in the how they worshiped. Abel believed he should offer only the gift God testified of, or that true worship is to be enjoyed by worshiping the right object, but the worship must be done in the way Jehovah says worship him. Cain believed he should worship the right object, but that he could choose his own way. The sacrifice that atoned for sin and pointed to the Lamb of God had to be a bleeding victim. Satan got Cain to believe that this was not so essential; hence, got him to change the offering from the bleeding victim to the fruit of his field.

Why will we not take warning from this lesson and be more careful in our worship to-day? Sixty-six years after our Lord had been born into the world, and more than four thousand years after Cain's day, we find Cain's ideas still alive and people walking in them. Paul, in writing to the church at Corinth, says: "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." How timely the warning of the apostle Peter: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." (1 Pet. 5: 8, 9.) The devil is always busy trying to get men and women to turn aside from the "good and right way" into ways of their own.

COMMENDS "THE BIBLE VERSUS THEORIES OF EVOLUTION."

Chattanooga, Tenn., November 16, 1925.—Mr. E. A. Elam, care of David Lipscomb College, Nashville, Tenn.—Dear Brother Elam: On a recent trip I carried your book, "The Bible versus Theories of Evolution," and read it through. It is the most timely and instructive teaching I have seen on the subject.

I was especially impressed by the intense interest manifested in the book by fellow travelers who chanced to see its title, inquiries being made concerning where it could be purchased, etc. This prompts me to write you, thinking it of interest to you and in the interest of truth.

Because of the wide, even international, interest in the subject, intensified by the Dayton trial, now is the psychological time to sell the book; and if nationally advertised, I believe the book would make a great seller, and thus the hypothetical reasoning of would-be scientists might be overruled for good because of the occasion thus furnished for focusing thought upon the truths contained in the book. Your brother in Christ,

P. W. STONESTREET.

The soul must be filled before it can overflow to others. It must seek God and receive from him if it is not to remain empty or shallow.—Selected.

OUR MESSAGES

Laziness clothes a man with rags.

A crooked road cannot lead toward heaven.

A. B. Barret preached at Chapel Avenue, this city, last Lord's day.

R. P. Cuff preached at David Lipscomb College last Lord's day.

H. Leo Boles preached at Foster Street, this city, last Lord's day.

H. C. Hale preached at both services in Lewisburg, Tenn., last Sunday.

Leslie G. Thomas preached in Murfreesboro, Tenn., twice last Lord's day.

John G. Reese preached at the Rains Avenue Church, this city, last Lord's day.

J. D. Boyd preached at Parmer's Chapel, in Sumner County, Tenn., on Lord's day, November 15.

W. H. Owen preached at Watertown, Tenn., last Lord's day. There was one confession and baptism.

Charles F. Hardin, Ontario, Cal., November 9: "Good crowds and three by statement here yesterday."

Lytton Alley preached twice for the congregation on Eighth Avenue, North, this city, last Lord's day.

J. D. Tucker, of White Bluff, Tenn., made the Gospel Advocate office a very pleasant visit last Monday.

Joe L. Netherland, Miami, Fla., November 17: "The meeting here begins with fine audiences. We are expecting a great meeting."

S. H. Hall preached at Russell Street, this city, last Sunday, to large audiences, with two baptized and one restored to fellowship.

Sister Cassie Brown, Reinersville, Ohio, a widow ninety-two years old, says: "I am a reader of the Gospel Advocate. I cannot do without it."

E. P. Watson preached at Florence, Ala., last Lord's day. Brother Watson made a very pleasant visit to the Gospel Advocate office on Monday.

Married, at the home of the bride's mother, 17 Eastside Apartments, this city, Henry Grady Houk and Miss Florence M. Boyle, S. H. Hall officiating.

C. H. Smithson, Whitesboro, Texas, November 9: "I am in a fine meeting at Pittsburg, Texas. Only two services and one confession. Others are expected."

W. D. Bills, San Antonio, Texas, November 17: "Excellent services here Sunday. Three additions. We are having additions every Lord's day. Our work is good."

Charles F. Hardin, Ontario, Cal., November 17: "Good hearings at each of our services here last Sunday. This was the first Sunday in a long time that we had no additions."

John B. Peden, Moore Haven, Fla., November 18: "I have been reading the Gospel Advocate more than thirty years, and consider it like our baby's picture—improves with age."

Married, at the residence of J. D. Boyd, 1743 Eighteenth Avenue, North, Nashville, Tenn., Monday, November 16, 1925, Walter Raymond McCool and Callie Riddle, J. D. Boyd officiating.

A. G. Freed began a meeting at Lischey Avenue, this city, last Lord's day. The meetinghouse is located at 1310 Lischey Avenue. Services begin at half past seven o'clock every night. Take the Meridian car.

Jake Hamilton, Alabama City, Ala., November 16: "We had two good services yesterday, with J. L. Davis, of Houston, Mo., doing the preaching. One lady came from the Baptist Church and was baptized."

J. G. Hollis, Ardmore, Okla., November 18: "Our meeting began on the first Sunday in this month and continued two full weeks, including three Sundays. J. C. Coffman, of Shawnee, Okla., did the preaching, and J. H. Antwine, of Bonham, Texas, directed the singing. There were two additions to the local congregation."

J. V. Armstrong Traylor, Louisville, Ky., November 18: "Last Lord's day I preached at Oak Grove, Ky. I preach for the church there on the first and third Sundays. The Bible study on Lord's-day mornings is well attended."

C. B. Thomas, Flint, Mich., November 16: "Two good meetings at the church here yesterday. At the morning service one lady come forward, who formerly was a Baptist, and demanded baptism for the remission of sins."

W. F. Lemmons is traveling among the churches in Tennessee, Kentucky, and Mississippi in an effort to raise funds with which to endow Harding College, at Morrillton, Ark. When Brother Lemmons comes your way, kindly hand him your subscription or renewal to the Gospel Advocate.

J. T. Harris, of Lawrenceburg, Tenn., preached two fine sermons at the Twelfth Avenue Church, this city, last Lord's day, morning and night. There was one confession and baptism. Brother Harris will preach to-night (Thanksgiving) and over next Lord's day at Sulphur Wells Academy, in Henry County, Tenn.

R. A. Zahn, Paris, Texas, November 20: "I am changing my address from Itasca, Texas, to 298 Pine Bluff Street, Paris, Texas. I intend, if the Lord wills, to labor with the Lamar Street Church. All speak of F. L. Young, who has labored much here, in the highest terms. The church is loyal, liberal, and enthusiastic."

J. F. Tomson, Lecanto, Fla., November 14: "The work of enlarging our church house is going on at a rapid rate under the supervision of Lee Allen, and soon we will have more room to accommodate our fast-growing audiences. Recently Brethren Nance and Mosley, of the congregation at Brewer, Miss., have located here with their families."

Ben West, Stephenville, Texas, November 16: "There were two added here yesterday, and a baptismal service is to be had next Lord's day. Interest is deepening in the study of the Word. This minister has been asked by the churches, schools, and the Agricultural College to preach the union Thanksgiving sermon at the Presbyterian Church."

E. S. Jelley, who spent sixteen years as a missionary in India, is moving his family to Oklahoma, where Brother Jelley intends, if the Lord wills, to labor among the Indians. There are one hundred and nineteen thousand Indians in Oklahoma. Brother Jelley has not yet forwarded us his address. He will need financial assistance to sustain him in this work.

W. A. Record, Paducah, Ky., November 18: "Last Lord's day I filled my appointment at Samoth, Ill. The church there is doing fine work, living in peace, and is growing. During my work with them there have been twenty-eight additions, and all but one of them are working for the Lord who saved them. I have promised to continue my labors there through the coming year. The Gospel Advocate is the best paper in the world."

John F. Crews, Pensacola, Fla., November 16: "The congregation in West Hill was made to rejoice yesterday when a family was united spiritually. Our church treasurer's wife, who had been a Baptist, decided that she wanted to be just a Christian and throw off all worldly names, and united with us at the morning service. Large crowds at each service yesterday and much interest. I am to visit a Catholic to-day to try and show her the true way. May the Lord bless our feeble efforts and the cause everywhere."

Samuel E. Witty, Los Angeles, Cal., November 18: "T. B. Larimore preached to two large audiences at the Central congregation, this city, last Lord's day. F. L. Young, of Paris, Texas, will preach for us next Lord's day. F. W. Smith will begin our revival on the first Lord's day in January, the Lord willing. Brother Ishiguro and I will go to Graton and Santa Rosa next week to assist the schools conducted by the brethren there in their Thanksgiving exercises and to encourage the Japanese mission work being carried on by those churches."

I. A. Douthitt, Sedalia, Ky., November 20: "On Tuesday night, November 17, I closed a meeting at Chapel Avenue, Nashville, Tenn. Four were baptized, two took membership, and one came from the Vine Street Christian Church. This meeting was well attended. One of the most encouraging things about it was the attendance of our preachers. More than thirty-five preachers came to the meeting during the ten days. I find Nashville unlike any other city I have ever visited—more brethren and doing more for the Lord than any place I have ever seen. I shall begin at Brookport, Ill., next Sunday."

J. W. Grant preached at Charlotte Avenue, this city, last Lord's day.

M. G. McAlister reports that J. R. Hovious preached at Pilcher Avenue, this city, last Lord's day, morning and night.

J. H. Hines, Montgomery, Ala., November 17: "Since my last report four have been added to the congregation. One returned to the fold after wasting many years in the Presbyterian Church. Three were added by statement. The church is doing a great work."

C. G. Vincent, Detroit, Mich., November 17: "John T. Smith and Elam Derryberry closed a most interesting meeting with the Hamilton Avenue Church on November 15 with fifteen additions—nine by primary obedience. This church is planning a larger program of work for next year."

Gus Nichols, Cordova, Ala., November 18: "Last week I preached for the congregation at Pine Grove, near Fulton, Miss. While we did not have any additions, I think it was a real good meeting. My brother, Charley Nichols, lives there, and is making some real sacrifices to get the gospel before the people."

S. L. Weaks, Springfield, Ohio, November 21: "Please ask the Gospel Advocate readers to let me know of any loyal Christian living in Springfield, Ohio. If any such is known, send address to me at 1450 West Pleasant Street, Springfield, Ohio. I am very anxious to find enough to start a church in this city."

J. L. Hines, Mount Juliet, Tenn., November 17: "Notwithstanding the rain and snow, we had a good ten-days' meeting at Wysox, Ky., closing on November 1. Four were baptized. I preached at Adams, Tenn., Sunday, November 15. The brethren there are laying the foundation for their meetinghouse."

L. E. Carpenter, Houston, Texas, November 15: "The work with the Central congregation, this city, is encouraging. Our Bible-study attendance has more than doubled since the first of September, and we have not missed a single Sunday having new pupils to enroll in our classes. The attendance and interest to-day were very fine. One young woman was baptized."

K. C. Moser, Oklahoma City, Okla., November 16: "Our meeting, with S. H. Hall as preacher, closed with twelve baptisms, several restorations, and several to become identified with the congregation by statement. The church received some very fine teaching and was fitted to do better work. Greater audiences attended the meeting than at any other time since I have been working with the church."

Emmett G. Creacy, Horse Cave, Ky., November 18: "Our meeting in Turkeyneck Bend closed last night. Four were baptized and three were restored. Willie Miller directed the singing. Brother Miller and I will begin a meeting at Burkesville, Ky., December 8, the Lord willing. This is a digressive stronghold, but prospects are favorable for establishing a congregation that will work and worship 'as it is written.' The meeting will be held in the courthouse."

O. F. Shearer, Monticello, Ky., November 20: "A. B. Barret closed a meeting here on Friday night, November 6. The attendance was fairly good, considering the weather. Song service was ably led by J. V. A. Traylor. The visible results were two additions, both men of mature age and heads of families, and the church built up in 'the faith which was once for all delivered unto the saints.' Brother Barret delivered some very strong lectures against higher criticism and evolution."

C. R. Nichol, Clifton, Texas, November 6, to E. A. Elam: "Let me thank you for your article in the Gospel Advocate of October 22, 'Making Too Much of Differences' (No. 5). I think the article timely. Surely it will have some effect on some people who have been attempting to use the quotations to which you make reference in an effort to justify themselves in their course. I trust all goes well with you and your work, and that you will command me whenever I can serve you."

Will J. Cullum, Hartsville, Tenn., November 16: "I was at Lafayette yesterday, where I met a fine body of people. I preached at eleven o'clock and baptized a sick woman in the afternoon. J. J. Harlan assisted me in this service, as the woman was not able to walk. The meeting here continues, with the interest good, and the preaching logical, forceful, and plain. No man of to-day can, to my mind, present the truth more plainly than does H. M. Phillips. The meeting will continue through this week."

Price Billingsley, Brinson, Ga., November 23: "I spoke to some four hundred people last night in the Summit tent meeting, and there have been several confessions. Also, their new church building starts this week. I begin a meeting in Brinson this week."

Will M. Thompson, Helena, Okla., November 17: "I am here in a meeting that began on Sunday. Prospects good. This is the home of J. W. Ballard, who is held in high esteem by his home people. This is my final meeting for the year. Correspondents will please note that my home address is Box 296, Roff, Okla."

U. R. Beeson, Wesson, Ark., November 16: "John W. Hedge and I are now at Wesson in a meeting which promises a good interest and attendance. We have no organized church at this place. The meeting at Bearden, Ark., was practically a mission meeting. The few disciples there and here strive hard to establish congregations."

C. C. McQuiddy, Alma, Ark., November 19: "I was at Slate Hill, Ark., November 4-11. It rained us out two nights. I preached directly to the church. About sixty inactive, indifferent members confessed their wrongs, and renewed covenant relations with Christ. I preached the last night to aliens. Two confessed Christ and were baptized into the one body. This closed my protracted-meeting work for this year. The total results for the year were two hundred and twenty-six to line up for service under King Immanuel. I would like to spend some time next year in Middle Tennessee, if I can arrange some meetings."

T. E. Anderson, Bolivar, Tenn., November 19: "A small band of Christians, about seventeen in number, met in the courthouse here last Lord's day and organized a congregation proposing to worship 'as it is written.' We have here in Bolivar some thirty members of the one body, and we are going to try to build up the cause here." We have made arrangements with G. A. Dunn, Sr., to hold a meeting for us next June, and we will need a large tent. We need one that will seat one thousand people to use in that meeting. If there is a congregation anywhere who has such a tent and will either lend it or rent it, we will be glad to hear from them. Best wishes to the Gospel Advocate."

S. C. Garner, principal of County Line Bible School, Bakersfield, Mo., November 17: "We began the eleventh term of the County Line Bible School yesterday and have had two good days. The outlook now is that we are to have the best term in the history of this school in attendance, interest, and work. We are becoming crowded in the dormitory and need more dormitory supplies; so we ask the sisters to help us in this part of the work. A quilt, sheet, blanket, comfort, pillow, pillowcase, towel, or anything else that we can use will be greatly appreciated. The faculty of this school is supported entirely by freewill offerings. This school is free to all who attend. We will appreciate the fellowship of all friends of this work."

J. S. Newman, San Antonio, Texas, October 21: "The churches of Christ in San Antonio take pleasure in commending the faithful efforts of T. W. Phillips, who has been preaching for the Beacon Hill church of Christ, and regret that conditions have become such that he deems it necessary to leave his work in San Antonio. Brother Phillips established the Beacon Hill Church more than three years ago, and has labored with it constantly since that time. Brother Phillips is leaving San Antonio on account of the health of his wife. We hope and pray that she may improve in a more northerly climate. We bespeak for Brother Phillips the strongest coöperation that can be given him wherever he may go, and shall at all times be ready to extend the helping hand to him and his."

Mrs. W. A. Sisco, Hohenwald, Tenn., November 18: "I have been studying over our last Lord's-day's lesson, Paul's letter to Philemon. I remembered that James E. Chessor wrote on it sometime past. So I began looking through my Gospel Advocates, and found it in the issue of September 25, 1924. It certainly is grand, as are all of Brother Chessor's writings. I think that article alone worth the price of the paper. I wish the Advocate went to every home in Hohenwald. I love the dear old Advocate. My father took it when it was first published, and it is still a weekly visitor to our home. There is another article in the Advocate of September 11, 1924, by L. D. Perkins, on the home life of Mrs. L. D. Perkins. I wish every woman would read it and try to live the same kind of a life she lived and train her children as she did. Success to the Gospel Advocate! May its editors and contributors live long to fight the good fight."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

PEACE.

BY E. A. ELAM.

Blessed are the peacemakers: for they shall be called the children of God.

Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; and such we are.

But we are not, and cannot be, children of God without complying with the conditions necessary in order to become children of God. These conditions God makes; we do not.

One of these conditions is becoming peacemakers. Without becoming peacemakers we cannot become children of God. Peacebreakers are not the children of God.

All know that "except one be born anew [or, "from above"], he cannot see the kingdom of God"—that is, one cannot enter into and enjoy that kingdom. That is a spiritual kingdom; its life and blessings are spiritual; it is not of the flesh and of the earth, or of this world. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Being "born anew," or of God, is not a matter of theory. To be born of God is to become like God, whose child one is; is to become and to remain a new creature in Christ Jesus; "the old things are passed away; behold, they are become new." One is in a new creation, or new state or kingdom. Hence, one has a new King; is under new and spiritual laws by which to be governed; is filled with a new spirit; has a new and happy life to live; has a new hope, bright and sure and steadfast; and has a new home on earth and a beautiful one in joyous anticipation in heaven. Being "born anew" is not simply an outward and physical act; it is a change of heart and state and life. This leads to or produces outward acts, but outward acts do not produce this. "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4: 7, 8.) Since God is love, all who are begotten of God are love; they are children of love, and live the life of love. Again: "God is love; and he that abideth in love abideth in God, and God abideth in him." (Verse 16.) Abides in love! Love is the atmosphere which one "born anew" breathes, the realm in which one "born anew" lives, and the law by which one "born anew" is governed. One "born anew" abides in three Persons, and three Persons abide in the one "born anew"—*God, Christ, and the Holy Spirit.*

Does it not seem at times that some other person abides in some who claim to be God's children?

"But if any man hath not the Spirit of Christ, he is none of his." "Have this mind in you, which was also in Christ Jesus." This mind must be cultivated. It can be seen in Phil. 2: 1-11. God's children "have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him" (Col. 3: 9, 10); they have been made new creatures to live and to grow in the spiritual life; they are God's workmanship, "created in Christ Jesus for good works, which God afore prepared that we should walk in them."

All know, or should know, that to love God is to keep his commandments (John 14: 15, 21, 23, 24; 1 John 5: 3), and that to love men—brethren, neighbors, and enemies—is to treat them as God directs (1 John 3: 2; 1 John 3: 13-24; Rom. 12: 17-21; 13: 7-10).

Love is not cold and mechanical, neither is it an animal passion; it is not mere logic and argumentation. A child of God never has more logic than love. Love must be unfeigned, or without hypocrisy, *fervent* and *from the heart.* "In love of the brethren be tenderly affectioned one toward another."

Returning to the very important subject of peace, let us ask, What is the kingdom of heaven which one enters when "born anew?" It is not some human organization, founded upon some human creed, or theory, or speculations. One may accept all the creeds, theories, speculations, and commandments of men and never be "born anew," or "born of God," but will remain the same old contentious and worldly creature. "The kingdom of God is not eating and drinking," or worshiping idols of any sort, or gratifying the flesh in any way; "but [it is] righteousness and peace and joy in the Holy Spirit." (Rom. 14: 17.)

It is the peace of this kingdom which this article seeks to emphasize and which every true child of God is grievously distressed to see so often broken and trampled under foot. Paul says:

> Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. (Eph. 4: 29-32.)

Let us note that between verse 29 on one side and verses 31 and 32 on the other side Paul says: "And grieve not the Holy Spirit of God." Then the Holy Spirit may be grieved; and "corrupt speech," "bitterness," "wrath," "anger," "clamor," "railing," and "malice" used and manifested by *brethren* do this. It must follow, therefore, that every true child of God is grieved at such speech and conduct on the part of *brethren,* for every true child of God has the Spirit of God. He who has not this Spirit is not God's child. Indeed, this is grievous, and every true child of God in tears will raise his voice in solemn protest against all such speech and conduct, and will repeat in all earnestness the Lord's solemn admonition to put all such away and to be kind, tender-hearted, and forgiving.

One of the seven things which God hates is "*sowing discord among brethren.*" The other six are: "haughty eyes," "a lying tongue," shedding "innocent

blood" (murder), devising "wicked purposes," feet "swift in running to mischief," and "a false witness." Some cause mischief and stir up strife and keep up agitations when they really seem to think they are doing good and are proving their loyalty to the truth.

How full of meaning and how wonderfully beautiful are the following expressions:

And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus!

Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you!

And the God of peace shall be with you!

How often are the expressions, "the God of peace" and "the peace of God," used in the New Testament! How often does Paul pray "the peace of God" upon Christians!

Does it not seem that the demon of strife, and not "the God of peace," is with a great many? Speaking to brethren, James says:

But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. . . . For where jealousy and faction are, there is confusion and every vile deed.

Instead of abiding in "the peace of God," do not some brethren with jealousy and faction in their hearts "glory and lie against the truth" and produce "confusion and every vile deed?" There are such evil things.

Amid all the factions, bitterness, hard speeches, confusion, divisions, and vile deeds in numerous congregations throughout the land, I have never met but two or three men who would confess that they were the cause of strife and division in a congregation. On the contrary, as a rule, every one seeks to justify himself. Brethren are not willing to confess that they are envious, jealous, factious, or that they have produced strife and caused divisions among the people of God. Some few may admit some wrong in connection with such evil, but not one will attribute the cause of it to his own spirit and conduct. Judas never admitted that he had betrayed innocent blood until too late.

Jesus is the Prince of Peace, the Lord of Peace, over whose birth the angels sang the glorious song of peace, which all can repeat; Jesus came "to guide our feet into the way of peace;" the gospel is the gospel of peace; and God preached this gospel of peace by Jesus Christ (Acts 10: 36). Christians are commanded to be at peace among themselves (1 Thess. 5: 13); to follow after things which make for peace (Rom. 14: 19); to "follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12: 14); to seek peace and pursue it (1 Pet. 3: 11); if it be possible, as much as in them lies—that is, so far as their hearts and conduct are concerned—to be at peace with all men (Rom. 12: 18); and to be peacemakers.

Since God is the God of peace, one cannot be born of God without becoming *a child of peace.* Neither can one preach the gospel of peace without preaching peace on earth and good will to men; without teaching all congregations to live in peace; and without endeavoring to make peace among all individuals with whom they come in contact, who are not at peace.

But no man can preach peace—peace with God and men—who has not the spirit of peace, *who does not love and have peace in his heart,* and who does not endeavor to follow it in his life.

It is strange and sad that so many church members, including not a few preachers, seem *to pay no regard whatever* to the teaching of the New Testament on peace. In a partisan spirit, it seems, they are very exacting in regard to some things, but pay no attention to their own course in regard to the teaching of God on peace. In fact, they seem to prefer contention and strife; to feed upon them and to desire to feed others upon them; and to be on the hunt for heresy. The honey bee scents from afar the clover blossoms and flower gardens and fruit orchards and gathers the sweets. What can be more pleasant and refreshing and beautiful than clover fields, orange groves, peach orchards and apple orchards, in full bloom, all covered with dew, and filling the air with delicious odors! What can be more repulsive than the foul stench arising from decaying dead animals! The buzzard soon discovers the latter. It sails over every honeysuckle and rose garden and sweet-scented field and pounces upon the rotten carcass of every dead rat or sheep or cow, etc., in the land. This foul bird may serve the purpose of ridding the country of filth, but there is a theory that it spreads the germ of hog cholera. It is true, one can have choice between bee and buzzard. There is enough error taught and practiced and enough trouble in congregations without hunting and causing more. The wise thing to do is to starve out as much of all such as possible; *let them die.*

For lack of wood the fire goeth out; and where there is no whisperer, contention ceaseth.

The more some things are stirred, the worse they become—that is, too, the worse some people become.

The work of Christians is to help people out of wrong and away from trouble, and to "so fulfill the law of Christ." (See Gal. 6: 1-3; James 5: 19, 20.) Would it not be far better and more in keeping with peace to do more of this kind of work and less of faultfinding and of condemning others?

We can learn and quote all the passages in the Bible on peace, but that is not enough; we ourselves must practice them. To keep the whole law, and yet to fail [to refuse to obey God] in one point is to be guilty of all. To hear the words of Jesus and *to do them not* is to build on the sand. To "say, and do not," is Pharisaism.

Peace, gentle but powerful, must govern the whole life.

And let the peace of Christ rule in your hearts, to which also ye were called in one body; and be ye thankful.

BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE SONS OF GOD.

ARE YOU ONE?

FAILURE OF WEALTH.

BY T. B. LARIMORE.

There is a widespread impression that wealth can give happiness; that wealth can give the peace for which we sigh; hence, from the rivers to the ends of the earth there is a ceaseless struggle—people trying to gather, to hoard up, wealth. Men will turn from their loved ones; cross rivers, mountains, plains, and seas; and practically bury themselves alive, in their efforts to gain wealth, as was illustrated especially back in the early fifties in this land, when there was a vast army marching from the older States to the Pacific States to hunt gold in those golden sands. There are hundreds, if not thousands, of lonely graves marking forever the paths that were followed by men in quest of gold; and people are doing that now. Not many months ago, just after the train left Louisville, I noticed that a man on the seat near me was very restless. Directly he said something to me and we got into a conversation. He briefly told me his story, and I learned from him that he was then forty-four years old; that he had left his old Kentucky home when he was about twenty-two; that he had gone to the mining district of Mexico, and had spent twenty-two years there. He was returning home then, with two bullets in his body and about twenty thousand dollars in gold in the bank in Louisville for safe-keeping. He asked the conductor repeatedly about what time he would get to a certain station. The conductor could hardly pass without his asking some question. He said to me: "I am going back home. I am expecting my brother to meet me there. Since I

left, my father has died, my mother has died, and my sister also. My brother is still living, and I expect him to meet me." I said to him: "Now it is all over and you have given your twenty-two years of life for twenty thousand dollars in gold, do you think it pays?" He thought seriously for a second, and he said: "No, it has not paid. I have money enough, if I will be careful of it, to last me the remainder of my days; but things about the old home have changed, so that as I go back now with the twenty thousand dollars in Louisville to my credit, I cannot be happy." The train stopped. He got off within three miles of his country home. The train simply stopped to let him get off, and started on again. I looked back, and the last I saw of him he was in the embrace of a man. I noticed standing near them a boy whom I took to be a nephew. As I went on I thought of the son, that wanderer, going back with his gold, meeting his brother who was left at the old home. He could not ask him: "How is mother? and how is father? and how is sister?" He knew all about that. But he could go back with his brother, and when he got home there was no father to meet him at the gate; there was no mother to come with her arms thrown out to receive him in her fond embrace, to kiss him and sob and weep and thank God for his return; no sister in the home, keeping the house neat and tidy, and making it a paradise, if possible, because brother was coming home. He could go into the house and see the vacant seats of the absent loved ones; he could go out in the orchard back of it and see the graves of father, mother, and sister, and then remember that he robbed home of the joy and sunshine and gladness with which he might have filled it for twenty-two years. He had left father without a stay and support, mother without his sympathy, and sister without his care, until all had died and he had returned too late to tell them about his fortune and divide his gold with them. As I thought, I did not wonder that the man said, with a sigh: "No, it did not pay." I felt if I had been that man, and had that gold in two packages and could have lifted and thrown them, I would have felt like throwing it all into the depths of the sea. I could not bear to look upon it and think what I had lost and what I had deprived others of in my thirst and search for gold. This is the history of the world. People have been doing this through all the ages, and there are men who will live like paupers for forty years in order to die rich.

Now, then, the race needed some one upon the stage of action for the purpose of presenting this to the human race, to tell us the result before it was too late; for if that man could have looked down the stream of time to the morning when we met for the first and, perhaps, for the last time—could have seen the difference between *then* and *now* in his old Kentucky home—he would not have gone to Mexico; he would have stayed at home. The race needed some one to present these things, that we might learn without such bitter experience. While thinking thus, we notice that the curtain has rolled up, and we see the same actor. He has retained his knowledge, his wisdom, his experience, but he is just glittering with radiant gems and jewels rare and with flashing diamonds. As he turns in the light, he is perfectly dazzling. We look around him; we see nothing that is less precious than gold—gold and pearls and diamonds—things of wondrous commercial value. We look up the great stage. In the background it seems that the wealth of the universe has been gathered and heaped. And why? Solomon is the richest of the earth. Men experienced along that line, who have made estimates, tell us that Solomon's wealth was such that Crœsus, whose name has been a synonym for wealth, was practically a homeless wanderer, a penniless pauper, in comparison with him. In Solomon's days the surrounding nations poured their glittering, golden treasures into Palestine, and Solomon had charge of these treasures. Gold and silver were as rocks for abundance about Jerusalem at that time. He realized that his wealth was almost boundless; that it was practically impossible for him, by reckless extravagance, to diminish the wonders of his wealth. Was he happy with all this wealth, with all these streams flowing in perpetually—the streams of glittering gold—dwelling in a palace that caught the rays of the rising sun upon a golden roof? If wealth can make a man happy, Solomon is happy. But he has sense enough to know that he can use but little of this wealth. He can dwell in but one golden palace at a time; he can sleep upon but one couch, wear only one suit of clothes, eat but one meal at a time. He can in a lifetime use very little of his wealth, and he is grieved and burdened and perplexed because of his anxieties with reference to the great surplus he has. He has sense enough to know that he can never use it, and beyond what he can use it cannot practically bless—just as if a man were thirsty, and the Pacific Ocean were the best of water to drink, and he owned it and had it hedged about so that no bird or man or mouse could drink of it. He could drink but a little of it at a time, and all the rest would be practically valueless to him. Then the thought ought to come to him: "It is cruel to have all this ocean when I can drink but a little, and let teeming millions die of thirst in agony." Then Solomon remembered that he knew not whose these things would be when he departed, whether this wondrous wealth would belong to a wise man or a fool. He did not know whether friends or foes would own it then. He did not know but that the sons for whom he was hoarding up would butcher each other, and stain with blood the very treasures he had spent a lifetime in gathering together. He remembers that if he had owned the whole earth, and owned it until he died, there would be but one breath between the millionaire and the pauper; that the hour was coming when he would die, and one moment after he breathed his last breath he would be as poor as the poorest beggar in the land; that his body would sleep in the bosom of the earth, and that would be all of earth to him; and he turns away in deepest sadness, and writes over that pool—the glittering, golden pool of wealth—"Vanity and vexation of spirit," thus saying to the human race: "If you expect wealth to make you happy, you might as well stop now, for at the end of your race it is all vanity and vexation of spirit." The curtain drops, the scene ends, but the lesson is ours.

OBEDIENCE TO LAW.

BY F. W. SMITH.

The term "law" as here used is to be understood in its broadest sense—that is, to include both *divine* and *human* law.

That man is under obligation to obey both the law of God and the law of man has been made plain by the teaching of Jesus Christ and his apostles.

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (Matt. 22: 15-21.)

SEEKING TO ENTRAP JESUS.

This was a most skillful and adroitly laid scheme to either involve Jesus with the Roman government or to array him against the law of Moses and thus discredit and injure his influence and teaching with the Jews.

The Pharisees—that is, the leaders among that Jewish sect—were classed with the most bitter and persistent

enemies of Jesus. They were either too cowardly or fearful of being detected in their scheme to go in person to Jesus with the above question; hence, they send their willing disciples in company with representatives of the political party called "Herodians."

The trap was set to catch Jesus, no matter, as they thought, how he might answer their question. If Jesus had answered them with either a "yes" or "no," they would have gained their point. To have said "yes" *unqualifiedly* would have arrayed Jesus against the law of Moses as the Jews interpreted the following:

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. (Deut. 17: 14, 15.)

At the time this question was propounded the Jews had no king of their own nation, but were under the Roman empire. Hence, if Jesus, who was a Jew, had said without qualification "yes" to their question, the representatives of the Pharisees would have spread abroad among the Jews that Jesus was teaching the people to disregard the law of Moses. But if he had answered "no" unqualifiedly, the representatives of Herod, a Roman ruler, would have reported that Jesus was teaching the people not to obey the law of Cæsar, and thus the Romans would have killed Jesus.

Human ingenuity never, in all recorded history of the race, concocted a shrewder scheme to entrap a victim, and the *manner* of introducing their question shows consummate skill.

Their Hypocritical Address.

They introduced their mission with fulsome flattery—viz.: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." Now, this was literally true; but it was a truth stated in order to *deceive*, for those who uttered it believed not one word of what they said. It was, therefore, a *misuse* of the truth, and placed those who uttered it in the attitude of falsifiers, for they had it in their hearts to hide their real purpose.

The Mask Torn Off.

Jesus saw through their corrupt scheme, because he could read their hypocritical hearts, and saw clearly their wicked intentions. Hence, he said to them: "Why tempt ye me, ye hypocrites?" This must have been a stunning blow to those wicked messengers. After all of the cunning counsels of the Pharisees and politicians of King Herod, to have their hopes blasted by the first words from the Master was enough to show their defeat. "*Why tempt ye me, ye hypocrites?*" How did Jesus know they were putting him to trial, seeking to entrap him? How did Jesus know they were insincere? Had some one heard? Had their secret leaked out? No. They stood before the One through whom the worlds were made (John 1: 3) and knew their every thought and move.

The Question Answered.

Had Jesus remained silent, without answering their question, they would have returned with the report that he either could not or would not answer, in which event his enemies would have made capital out of it and used it against him. Thereupon, Jesus said: "Show me the tribute money"—that is, the coin used in paying tribute or taxes to the Roman government. This done, Jesus propounds a question to his enemies—viz.: "Whose is this image and superscription?"

The tables have now turned, and they themselves are on trial, and the very answer they are *compelled* to give involves the answer to their own question framed and sent by the Pharisees and Herodians. "They say unto him, Cæsar's." This was an acknowledgment that the Jews were under the political sovereignty of Cæsar and that, therefore, it was right to render unto Cæsar that which was his. Hence, Jesus said: "Render therefore unto Cæsar the things which are Cæsar's." The Jews were using Roman coin, the only medium of commerce in all other matters of exchange, thus showing their subjection to Roman authority, and now why not in the matter of taxes?

The statute from the law of Moses (Deut. 17: 14, 15) on which the enemies of Christ based their hope of success in convicting Jesus did not apply in the case before them. It had no reference to an enforced tribute, but simply they were not to set a king over themselves other than one of their own nation. They had, by their disobedience, lost their nationality and kingdom, and were brought by the will of God under the Romans. But Jesus continued: "And unto God the things that are God's." Thus the duty of obedience to both *divine* and *human* law is clearly taught by Jesus Christ. But we must not overlook the fact that since God is greater than man and all his laws are perfect, that when human law *conflicts with or in any way contravenes* divine law, we are to obey God rather than men; and that in such a case, where either the divine or the human must be disobeyed, let it *always be the human law set aside*. This an inspired apostle clearly announces—viz.: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4: 19.) There can be but one answer to Peter's question here in the light of the fact that God is the Supreme Ruler of the universe and the Creator of man. The thirteenth chapter of the book of Romans is a clear treatise on man's duty to the laws of man and should be carefully studied by every one.

Conclusion.

From all the facts in the case we can but conclude that when man violates a law of the human government not in conflict with some law of God, that he commits a sin against both God and man, for God commands man to be in subjection to the powers that be. It, therefore, becomes a dangerous thing to rail against dominion and dignities (Jude 8), and yet professed Christians seem to take a delight in actually abusing civil governments because of what they require at their hands. More than that, they seem unwilling to pay taxes, and in some instances are reported as covering up and hiding property from tax assessors. Notes, mortgages, and other properties that can be concealed are so arranged that the government cannot collect taxes on them. On the other hand, the government should not be so exorbitant in its taxation of the people. It is freely granted that the rate of taxation in this country is nothing short of the *outrageous*, but what is the remedy? Certainly not a refusal to pay taxes, unless it can be shown that such exorbitant rates are in violation of the law of God. If it comes under the head of "oppression" and "extortion," that would certainly be a violation of the divine law, for a government has no more right to practice such things than does an individual. But it is not the taxpayer committing the wrong, and the Bible teaches Christians to suffer wrong rather than to do wrong. The only relief from such heavy and outrageous burdens is through legislation in reduced taxation. But as to whether such legislation reduces or increases taxation is to be seen, without sufficient grounds for hope.

A FEW QUESTIONS ANSWERED.

BY F. B. SRYGLEY.

Bardwell, Ky., October 25, 1925.—Dear Brother Srygley: Please answer the following question through the Gospel Advocate. We learn from Mark 1: 4 that John baptized unto repentance for the remission of sins. Did these people that John baptized have to be baptized again to become members of the New Testament church?

Your brother, C. N. Piper.

It does not appear that they did. There is no account of the apostles' having to be baptized to get into the

church. To me it appears that the twelve apostles and the one hundred and twenty that were with them on the day of Pentecost were the charter members of the church and that they had been baptized by John the Baptist. There may have been others who heard Peter's sermon on that day that were also baptized by John and were added simply by believing on Christ. There is no indication in the Bible that John's baptism was not all right when submitted to while it was in force, but we are taught that it was not baptism at all after it had been superseded by the baptism of the commission. The New Testament teaches one baptism, and while John's ministry lasted his baptism was the one baptism; but when his ministry ended and the great commission had gone into effect, then John's baptism ceased to be baptism at all. While it was in force it was the baptism recognized by Heaven. Jesus taught this clearly when he asked the chief priests and the elders the question: "The baptism of John, whence was it? from heaven or from men?" (Matt. 21: 25.) It was a part of "the counsel of God," for Jesus said: "I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he. And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7: 28-30.) Then to reject the baptism of John was to reject the counsel of God. It was therefore from heaven, and was a part of God's counsel; but when the great commission went into effect, the baptism of John gave place to the baptism of the commission, which was "in the name of Jesus Christ" (Acts 2: 38) and "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 19). "Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately." (Acts 18: 24-26.) Apollos was all right, except that he knew only the baptism of John. While John's baptism was from God and was at one time a part of his counsel, it was not true when Apollos was preaching, and because he did not know this he did not know the way of God accurately. Apollos had made disciples, or learners, by his teaching, yet they had not been accurately instructed on the question of baptism. When Paul came to Ephesus and found these disciples, "he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given." (Acts 19: 2.) "Given" is italicized, which shows that it was supplied by the translators. Since they had not heard that the Holy Spirit was, or was given, Paul knew there was something wrong with their baptism; for they could not have been baptized with the baptism of the commission and not hear of the Holy Spirit, for that baptism was into the name of the Holy Spirit. So "he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus." (Verses 3-5.) John's baptism was not into the name of the Lord Jesus, neither was it *in the name of Christ.* "Hitherto have ye asked nothing in my name." (John 16: 24.) John came to prepare a people for the Lord, and those who accepted his teaching and were baptized by him had only to believe on Christ when he came; but when John's baptism gave place to the baptism of the commission, it was no longer a part of "the counsel of God."

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I am asked another question by a good woman, and I will do my best to answer that also:

Memphis, Tenn., November 9, 1925.—Dear Brother Srygley: I am asking for a little of your time this morning, and hope I am not interfering with a more important matter. I want to ask you an old question, and one which you may think every one who knows anything about the Bible should understand; but I want you to discuss a little different phase of it, if you please. It is on the work of women in the church. In 1 Cor. 14: 35, Paul says: "If they would learn anything, let them ask their own husbands at home." We know there are many women to-day who would never learn anything, for their husbands are not able to teach them. Is it wrong for a woman to ask and answer questions and discuss a subject in a mixed class? I know a brother who says he would not ask a woman a question in a mixed class. I am merely seeking information, and I think there are others who would appreciate a discussion of this in the Gospel Advocate. I cannot harmonize this scripture with Acts 21: 9, where it is stated that Philip "had four virgin daughters, who prophesied." X.

The good sister seems to think it will be useless for some women to try to obey Paul, since she says: "We know there are many women to-day who would never learn anything, for their husbands are not able to teach them." Perhaps I am too late to give advice now to those who are already tied; but if they had asked me sooner, I would have advised against yoking themselves up with these old numskulls, but now they will have to do the best they can. If these good women would follow the apostle's advice herein mentioned, they might wake some of these old fellows up. Sometimes a weak man might help a smart woman in her study of the Bible. The Bible is for every one, and sometimes the ignorant man might get the truth, while the smart woman has been overshooting it. By all means, propound a few questions to the old gentleman, as it may help him and can do the smart sister no harm. But I think that the passage means for the woman to seek her information in a private way and not be pitching in on the sacred worship of God. "Is it wrong for a woman to ask and answer questions and discuss a subject in a mixed class?" I think not, unless it be while the worship of God is in progress. I think the brother you know, who "would not ask a woman a question in a mixed class," is extreme in his position, unless it is when the whole church is come together to worship God. I do not know whether Apollos asked Priscilla any questions or not, but I do know that Priscilla and Aquila "took him unto them, and expounded unto him the way of God more accurately." (Acts 18: 26.) This must have been a mixed class of two men and one woman. If I can teach my boys and girls, with a few of my neighbors' boys and girls, the word of God by asking and answering questions at home, I certainly can do so in the meetinghouse on Sunday morning before the regular worship begins. I have the same right to ask a woman a question in teaching the Bible on Sunday morning before the church assembles for worship that I have to teach them by asking them a question in the schoolhouse on Monday morning. If not, why not? The house in which the teaching is done certainly can make no difference. Whatever the word "church" means in 1 Cor. 14, it cannot mean the meetinghouse. It seems to me to mean the worshiping assembly. Every Christian is under command to teach the Bible; and if Jesus could teach by asking and answering questions, I see no reason why we may not do the same.

Living epistles are the epistles of the apostles read into us, and then, through us, "read of all men." Dead Christians are dead letters.—Selected.

From the Brethren

Wellington, Texas, November 9.—Two large crowds were present yesterday, with new faces at both hours. One of the members made a nice talk here on the first Lord's day, and one became identified with the congregation by statement. I preached at Hollis, Okla., on the first Lord's day. There were five additions to the congregation at that time.—Ira Lee Sanders.

Munfordville, Ky., November 9.—I preached at Summit, Ky., yesterday morning and at Big Clifty in the evening. Two were baptized at Summit—one, an old gentleman seventy years of age, who had to be carried to the water. Brother Shannon D. Baker held meetings at the above places this summer. I enjoy the Gospel Advocate immensely.—Samuel H. Austin.

Tuscumbia, Ala., November 14.—About one year ago the meetinghouse of the church of Christ in Tuscumbia was destroyed by fire, but a new edifice is now in its place. The first service in the new building marked the beginning of a protracted meeting which closed on the night of November 12, with Brother G. A. Dunn, Jr., of Dallas, Texas, doing the preaching, and Brother Marion Davis, of Hillsboro, Tenn., directing the hymnal services. There were thirty-three to come forward, thirty of whom were baptized.—X.

Cleveland, Tenn., November 5.—I held a meeting at Brownsboro, Ala., August 3-16, with four added and one restored; at Limrock, Ala., August 16-23, five added, one restored; moderated for Flavil Hall in a debate with W. M. Pettigrew, August 1 to September 5; preached to the church in Rossville, Ga., Sunday, September 6; September 6-20, at Graysville, Tenn., ten added; September 23 to October 18, at Soddy, Tenn., two added, three confessed faults; Sunday, October 25, preached to the church in East Chattanooga, Tenn. I am at this writing in a meeting with the church at Salem, near Bean's Creek, Tenn., with two additions to date. Will be here over Sunday. On November 15, at 2 P.M. and 7 P.M., I am to meet W. M. Pettigrew in debate in Rossville, Ga., at which time I expect to take up work for the winter there.—W. C. Phillips.

RECIPES WORTH USING.

DOUGHNUTS.

Four cups of flour, four level teaspoons Calumet Baking Powder, one-half level teaspoon salt, one cup butter, two eggs (beaten together), two tablespoons melted butter, one cup milk. Sift flour, then measure; add baking powder and salt and sift three times; put sugar and butter together; add well-beaten eggs, then flour and milk alternately. Turn out on a well-floured board and roll out one-half inch thick. Cut with doughnut cutter. Let stand five minutes and fry in a kettle of hot fat. Vanilla or cinnamon may be added.

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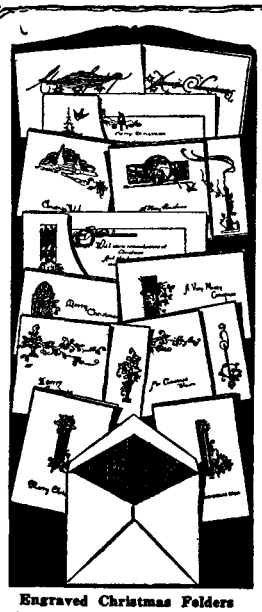

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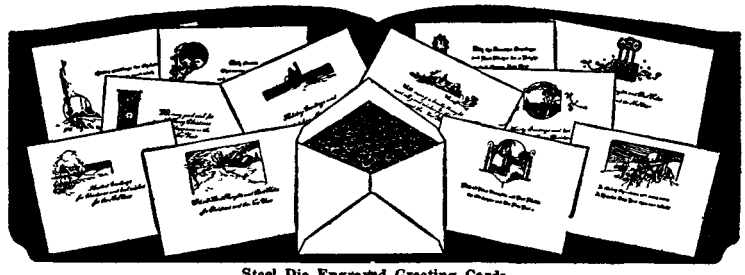
A very attractive assortment priced especially low. Consists of six Christmas cards and six folders printed by offset process in dainty colors and gold. Envelopes to match. Average size 3½x4½. Assortment A39—Package of twelve. Postpaid **39c**

Ribbon Tied Booklets
This assortment contains four lithographed booklets with printed inserts, size 4½x3, two new style French fold offset booklets, size 3½x5, and six steel die booklets with engraved verses and tissue lined envelopes, size 4¼x4½. The usual retail price of the cards in this assortment is $1.90. Each booklet with envelope to match. Assortment E98—Package of 12. Postpaid. **98c**



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This assortment contains twelve stylish steel die cards with formal engraved greetings. The equal assortment of cards on white and colored stock (six of the cards with fancy lined envelopes) makes this an unusually desirable selection. Envelopes to match. Sizes 4x5 and 4x6. Assortment H98—Package of 12. Postpaid..... **98c**

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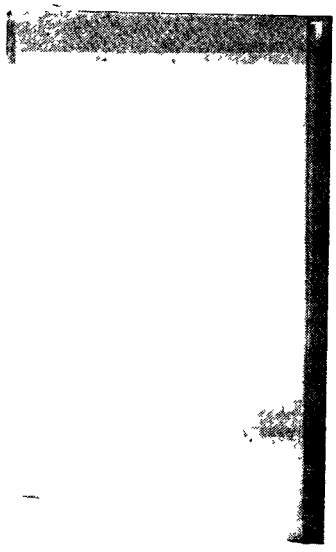

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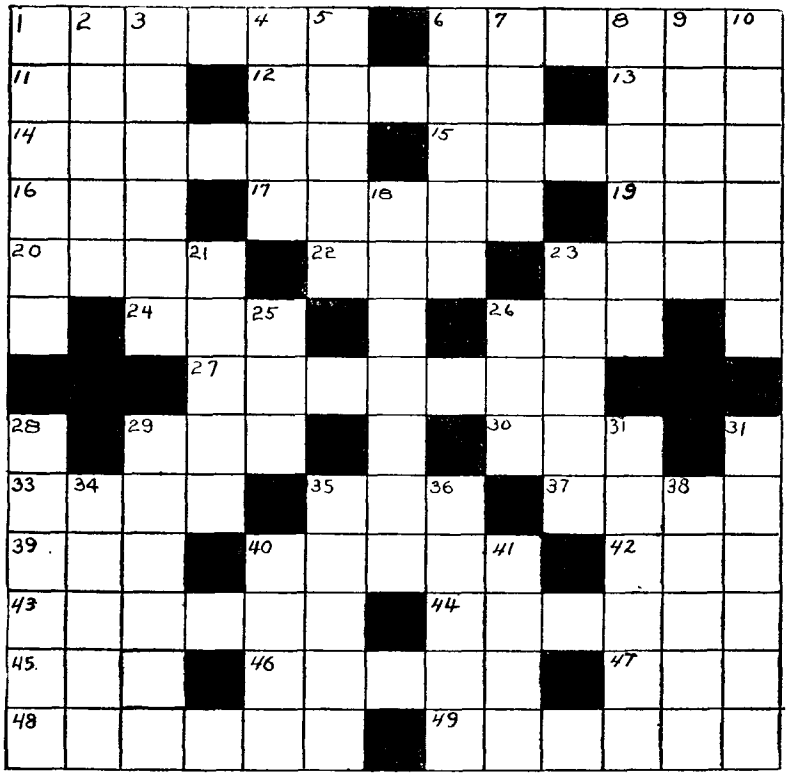
BIBLE CROSS WORD PUZZLE

DO you notice one unusual thing about this 13-square puzzle? There is not one two-letter word in the entire diagram. There are plenty of six-letter ones, though; in fact, it is so arranged that an unusual proportion are in the six-space class.

This puzzle interlocks so cleverly that one section leads you right into the next one, and you can start anywhere, because you will have to go all around the square in the end.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (37)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle

HORIZONTAL

1 The Jewish race.
6 Twelve divisions of the year.
11 They exist.
12 The author of almost all the Psalms.
13 Headgear.
14 The Syrian whose leprosy was healed. (2 Kings 5.)
15 Land over which Husham was ruler. (Gen. 36: 34.)
16 Most useful beast of burden in the Orient. (Luke 13: 15.)
17 Stands on its hind legs.
19 Made in God's image.
20 What the disciples used to catch fish.
22 To press for payment.
23 To desire; or, poverty, need. (Deut. 28: 48.)
24 Another form of the name "Shem."
26 To go astray.
27 Belonging to the family of Naaman. (Num. 26: 40.)
29 Young of the goat, a sacrifice for sin. (Lev. 4: 23.)
30 Beast of burden on which Jesus rode. (Matt. 21: 5.)
33 The tribe to which Anna belonged. (Luke 2: 36.)
35 The last. (Matt. 28: 20.)
37 Baked brick, sometimes used as artists' material. (Ezek. 4: 1.)
39 To perform.
40 To go within. (Luke 13: 24.)
42 A snare. (Prov. 1: 17.)
43 The very last.
44 A city given the children of Merari. (Josh. 21: 35.)
45 Every one.
46 The month of January—February. (Zech. 1: 7.)
47 The first woman.
48 Humbler.
49 Closer (first word of a famous hymn).

VERTICAL

1 A seer who rebuked Asa; king of Judah. (2 Chron. 16: 7.)
2 To blot out.
3 Animals named by Adam. (Gen. 2: 19.)
4 A place named only in Gen. 35: 21.
5 Grows smaller.
6 The turban or headdress of the high priest. (Ex. 28: 4.)
7 Ceremonial type of verse (plural).
8 Wife of Judas. (Matt. 1: 3.)
9 The last of the six sons of Azel. (1 Chron. 8: 38.)
10 Grudges, gives a meager portion.
18 To increase, to enlarge. (Num. 32: 14.)
21 The Amorite name for Mount Hermon. (Ezek. 27: 5.)
23 To distort, to force something from some one. (Deut. 16: 19.)
25 Demented.
26 A Greek letter.
28 A son of Esau. (Gen. 36: 5.)
31 Evildoer.
32 Rope by which an animal is fastened.
34 A machine for weighing. (Acts 9: 18.)
35 To go inside. (Isa. 26: 2.)
36 The name of a son of Raamah. (Gen. 10: 7.)
38 To go away from. (Eph. 5: 31.)
40 Latin infinitive of the verb "to be."
41 A ceremonial. (Num. 9: 3.)

Solution of Puzzle in last issue

FROM THE BRETHREN.

Little Rock, Ark., November 16.—Since coming here I have endeavored to learn what I can of the conditions in and around Little Rock. I find this a great missionary field. There is one congregation here in the city, a city of nearly one hundred thousand inhabitants, and the nearest worshiping congregation to this is thirty miles away. Surely the truth should be preached in these parts. I went to Pine Bluff and met with the little band of disciples one Lord's day since I have been here. I was out in the country yesterday, and met with the Blakemore congregation, some thirty miles from here. The Lord willing, I will be at Conway next Lord's day and at night, and at Blakemore again on the fifth Lord's day. I also want to look up some other places where I am told we have had the work started. I hope to be able to assist in impressing the necessity of regular Lord's-day meetings. Brother A. S. Bell, one of the teachers of Harding College, preaches for the congregation here every Lord's day. The congregation now meets at Twelfth and Thayer Streets, but will soon be located in new quarters on Fourth and State Streets, in an up-town district. I am always glad to get the Gospel Advocate, for it is a very welcome visitor.—J. L. Hill.

WORD FROM JAPAN.

BY B. D. MOREHEAD.

Recently I preached for the Japanese brethren working at Kamatomizoka, Tokyo. Brother Hiratsuka was my interpreter. I teach the Bible to a class of university students, who understand a little English, on Sunday evenings. They come to our home to be taught. Mrs. Morehead teaches a man English on Wednesday evenings. Miss Kennedy, Miss Cypert, Mrs. Morehead, and I all meet with Brother McCaleb on Saturday morning, in his study, to study together the Sunday-school lesson for the next day.

Miss Kennedy, Mrs. Morehead, and I are in a language school five days a week, learning to talk again. We are

doing light housekeeping in Brother McCaleb's large, comfortable home.

May God bless all of our dear brethren and sisters in Christ in the home land.

68 Zoshigaya, Tokyo, Japan.

THORP SPRING CHRISTIAN COLLEGE.

BY A. R. HOLTON.

The school is enjoying what many of us think to be our best year. We have this year, without doubt, the best faculty ever assembled by a Junior College in the State of Texas. Our student body is represented by every section of Texas and by three other States and one foreign country.

The industrial feature of our school is gaining favor with all the people. All we need is better equipment. We believe that if the brethren will provide equipment for industrial work that we can be within a few years practically independent. This is what we hope to do, at least.

Brother Klingman is doing the finest work possible with the church and his classes in school. It is certainly a pleasure to have his wonderful spiritual influence pervade the institution. His sermons to our young people have the unmistakable ring of the old-time gospel. Our young people are led into an appreciation of the simple New Testament plan of work and worship.

Plans are already on foot for the enlargement of the summer encampment, which begins on the first Sunday in August. We will be able to take care of more visitors than ever before, if our plans carry for the enlargement of our facilities.

THE NEED AT THE PRESENT.

BY WILL J. CULLUM.

Much needs to be done in the work of the Lord, but, to my mind, the greatest need of the present is loyal, fearless, God-fearing gospel preachers who will not only preach the plan of salvation, but who will condemn error as well. The Savior said to his opponents that they would not go into the kingdom themselves and that they prevented others from entering. Can you imagine him calling upon such a character to lead a prayer? Will some one who believes in calling upon sectarian preachers to lead in prayer or pronounce the benediction, when he knows that they are not in the kingdom, please explain the difference in those preachers and the characters of whom the Savior speaks? Now, do not say that these preachers believe in Christ and those others did not. Let us see. In John 15: 14, Christ says: "Ye are my friends, if ye do whatsoever I command you." Again, in John 14: 21, he says: "He that hath my commandments, and keepeth them, he it is that loveth me." Then, in 1 John 2: 4, we have this: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Now, I insist that a man who has only been sprinkled has not obeyed the commandment of the Lord in becoming a Christian; and if not, he neither loves nor knows the Lord, is not a friend of the Lord, is not a Christian, cannot worship in spirit and truth, and, hence, his prayer is not acceptable, and he who calls upon him to take part in worship is saying by so doing that he is a Christian. A man cannot be a Christian out of Christ; and if not a child of God, he is a child of the devil, and should not be asked to offer a mock worship. I believe that oftentimes brethren call upon sectarian preachers in order to be polite, thinking that it will have good effect upon them and their friends; hence, they are trying to please men and not God. In Gal. 1: 10 the Holy Spirit declares that we cannot please God if we seek to please men.

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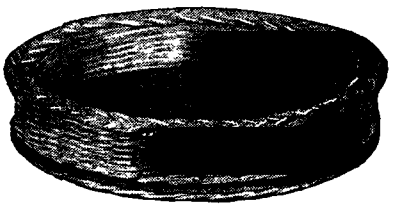

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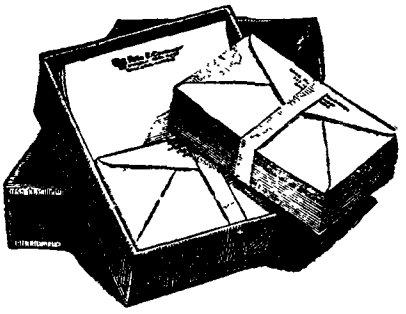

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From the Brethren

Wingo, Ky., November 11.—I have just returned from Dixon Springs, Ill., where I moderated for Brother W. A. Record and Jim Hooker (Baptist) in a debate which resulted in a great victory for the truth. Hooker is a good debater for the Baptist people, but he could not stand up under the hammer of truth in Brother Record's hands. It was to have been a four-days' debate, but Hooker wanted to close on the second day. However, we succeeded in holding him for the third day, and then he left us. I believe I am safe in saying that every argument produced by Brother Record stood the test and that every argument produced by Hooker was turned against him. I am to meet Hooker in a debate at Pryorsburg, Ky., beginning on December 15 and continuing four days.—J. S. Jones.

Gainesboro, Tenn., November 9.—After being out since the middle of July in meetings, I am now at home with the church here. I would like to report at length the several meetings held, but time and space forbid. The meetings were uniformly good, and the cause is prospering reasonably well in most of the places where I have labored. In our work here at Gainesboro we are steadily advancing. Our ladies' Bible class, meeting once a week from house to house, is second to none, we think. The young people's Bible study will begin studying the life of Christ, meeting each Thursday evening. The cause for the future depends on the young people of to-day, and the prospect is not so good, but this should be a cause for increased activity in teaching the young. Not many young people read religious papers or the Bible. We must come in personal contact with them to train them for Christianity and church work.—H. A. Brown.

Portales, New Mexico, Box 512, November 14.—I certainly feel like begging pardon for not making a report of my work in this State in so long a time. But, brethren, while I am doing my best in the Lord's service, I am so greatly burdened over the condition of our sick soldier boy that I can hardly hold myself together; and if you knew the conditions, you would weep with me instead of saying, "Brother Ligon has quit the field." I am here yet and doing all I can for the cause I have done my best to stand by all these years. I am not giving any of my time to the church at Clovis, and hence am not receiving any support from the church there. I am anxious to do a lot of mission work here in this destitute field, but must have some support from the churches of Christ in other States in order to be able to do this needed work. I have preached a time or two at Portales, where we have a good little band of disciples, and also have preached over at Floyd, where I held a meeting some time back and baptized a lady into Christ, and where I found several others interested in learning the truth. I have received only fifteen dollars in something near two months. How long shall I suffer this

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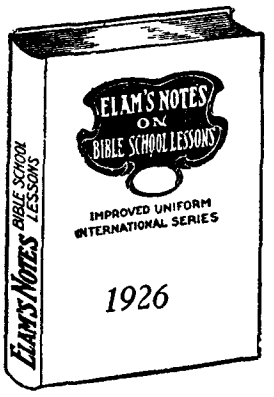

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S. T. Hardison, Lewisburg, Tenn., says: "I have been using 'Elam's Notes' from the beginning, and I have been gratified to see how completely and elaborately he explains the context. I am sure it is a valuable book for old and young, and if studied carefully it will aid them very much in getting a correct knowledge of the Bible."

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loss, or, rather, bear this expense? As to myself and loyalty to the Word, I refer any and all to the elders of the church of Christ at Denton, Texas, where I have lived for years, and also to W. A. Barnhill, Portales, New Mexico, who knows of my labors in *this State. Of the fifteen dollars* received, one brother (I do not have his name by me, but acknowledged his support) sent me seven dollars to help me. Now I want it distinctly understood, I am not making a personal appeal—God forbid—but I am asking the churches to help me stay here and preach the gospel of Christ to these people. If there were no opening to do much good, I surely would not even want to remain here. Now, what do you say? At least drop me a card and let me know how you feel about this matter.—D. S. Ligon.

Henderson, Tenn., November 16.—Since entering the evangelistic field the first of July, I have held meetings at the following places: Summitville, Tenn.; Oneonta, Ala.; Stayton, Tenn.; Baldwyn, Miss.; Knoxville, Tenn.; Bridgeport, Ala.; and Paragould, Ark. There were quite a number of additions to the church and a number restored. All in all, I feel very much pleased with the results. I shall return to a number of these places next year. My experience in these meet*ings has convinced me that I can best* serve the Lord doing the work of an evangelist. I find since returning from the West the same zeal and loyalty in the churches in the South which has characterized them all these years. I find little disposition upon their part to go after the traditions of men. Neither are they afflicted with the various hobbies, such as wrangling about the use of literature, Sunday schools, individual communion sets, etc. In fact, as I see it, the churches of the South owe much to the Gospel Advocate, and the brunt of the battle will be borne by them.—J. W. Brents.

Rome, Ga., November 9.—I held meetings at the following places: Brown's Chapel, in Dickson County, Tenn., beginning on Monday night after the fourth Sunday in July and continuing till Saturday, with two baptisms; the first Sunday in August, at Bellview, in Dickson County, with two baptisms; the third Sunday in August, at Rome, Ga., no additions; the fourth Sunday in October, at Bogart, Ga., no additions. At *Bogart I found six loyal members* of the church of Christ. They rented the Presbyterian meetinghouse for the meeting. I succeeded in getting them organized. The Presbyterians proposed to sell the house, and the brethren bought it. So now we have a church of Christ at Bogart that is meeting every Lord's day. Help from any of the strong churches would be appreciated. The restrictive clause will be in the deed. Send donations to J. S. Holland, Bogart, Ga., or to me, West Tenth Street, Rome, Ga. I am giving all my time to the church in Rome.—Charles Tidwell.

Amite, La., November 13.—Our meeting here starts with good interest. It is five days old, with two baptized to date. Brother C. M. Sitman has spent two years and his vacations while in school laboring in this part of the State, but is going to leave here the first of the year.—F. O. Howell.

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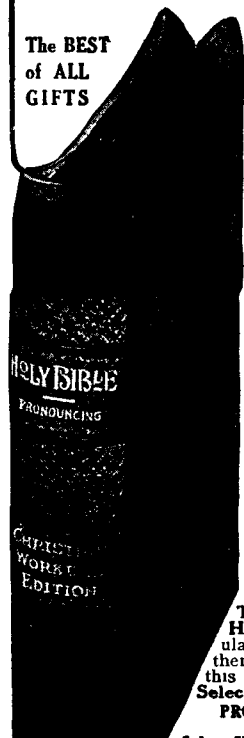

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THE WORK IN NEW YORK CITY.

BY JOHN ALLEN HUDSON.

In a former article I informed the readers of the Gospel Advocate of my acceptance of the call of the New York City church. I gave no details—just a statement that I expect to begin work with the faithful little band in New York City on January 1. This past summer I made a trip to New York City and talked with the brethren. Shortly after my return I informed the Union Avenue Church, in Memphis, of my intention to labor with the brethren in New York City after the first of the year. As mere incidents in my contact with different people and in my correspondence with others, I have received a great deal of favorable comment concerning the plan I wish to carry out in New York. Brethren have uniformly expressed themselves as believing that I shall be able to accomplish something or to aid the brethren in accomplishing something. We shall certainly do the very best we can; no doubt about that. This belief on the part of the brethren I appreciate. From Jacksonville, Fla.; San Antonio, Texas; Oklahoma City, Okla.; Nashville, Tenn.; Sellersburg, Ind.; Covington, Tenn.; Wewoka, Okla., and other points come words that strengthen my heart for the hardest work I have yet undertaken.

In the South there is a background for achievement that we shall not enjoy in New York City. I wish the brethren who may be looking toward New York City to remember this. In the South the church is strong. All the centers get numbers and numbers of believers from villages and towns all over the country. There is a great sympathetic audience to draw from always. Churches in the Southern centers will grow with but little effort because of the prepared background. That background has been cultivated by preachers of the gospel for the last sixty years with great assiduity. Thousands of communities have heard the word. But in the North this: Some of the great Northern centers are entirely without churches of Christ. Those cities that do have congregations have mere handfuls, with but few exceptions. The villages and towns and rural communities of the North are proportionately destitute of the pure gospel. This condition gives a different background. Progress is going to be slower. I am fully aware of this and have prepared to accept the condition and face the facts.

Recently, in talking with a doctor of Memphis who did some postgraduate work in New York City, I was informed by him that the Tennessee Club in New York City boasts of a thousand members. From Oklahoma

City I had a letter a few days ago telling me of a couple of that place who are going to New York City to live. They are members of the church. I mention these things to show that I anticipate finding Southerners who are members of the church all along. No doubt there are numbers of them. Finding them is going to be no little task. We must depend upon the members of the entire country to help us do this. So, while the background is not the same, it differs in degree, and New York is going to be hard. It is so accounted by the denominations. Some of their reports are awakening.

In view of the evident difficulties, the chiefest of which is financial, that beset the work of the Master in New York City, some of which I have mentioned and some of which I shall mention in articles that are to follow this, I ask the brethren to give us time without pronouncing us unsuccessful. And pray the Lord of the harvest daily. Place the New York mission as a burden on your heart. Do not remove it until we accomplish something.

Send us names and addresses of members of the church of Christ, or of friends of the church of Christ, in New York City, that we may call upon them. For the present, send such information to George M. McKee, 1991 Broadway, New York City, New York.

THE BETTER WAY.

The little sharp vexations,
And the briers that catch and fret—
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

GEMS OF THOUGHT.

That load becomes light which is cheerfully borne.

Not every one that saith, "Brother, brother," but he that liveth for another.

Let us use our past mistakes and failures as building material for future success.

Here is another man who never makes a mistake—the man who never does anything; but this is one of the greatest mistakes.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.

The reason why we do not feel the power of evil is partly because we are not resisting it—we are sailing a good deal with the stream; and partly because it is like the pressure of the atmosphere—it presses equally in every direction; it is inside of us as well as outside, and the pressures seem to neutralize one another.

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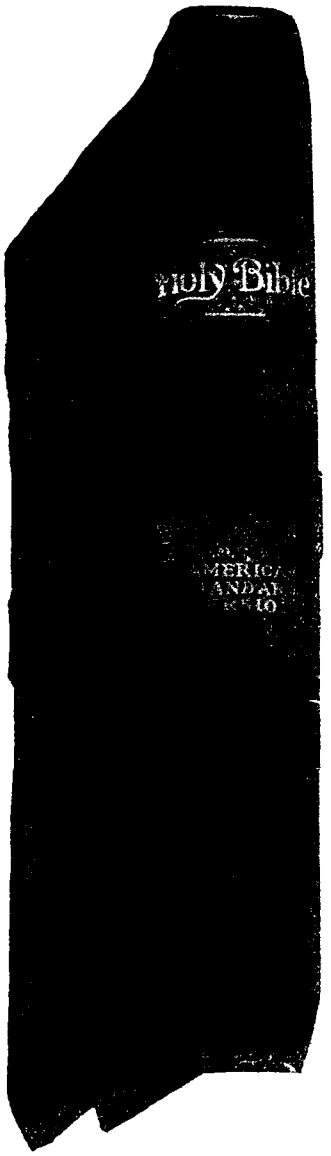

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POTTER ORPHAN HOME.

BY H. C. SHOULDERS.

The brethren and friends of the Home will remember that I made a call for five hundred dollars to be raised on the second Sunday in October. I am glad to report that the amount came and the repair bill was paid in due time. The friends of the Home have always responded when called upon. Now, that the repair bill has been paid, we should not get the impression that the expense has ceased. There are monthly expenses connected with the Home that must be met. This kind of work has been neglected by us as a people, but I am glad to say that we are awakening to some extent.

We now have thirty-seven children in the Home and have calls for others to be admitted. This is a great work, and can be even greater when the support is sufficient to double the number of children. We have eleven congregations giving monthly to the work. We ought to have at least one hundred congregations giving monthly contributions. There is no greater work we can do than to help feed and clothe the helpless children of the country. The person who needs help is the one who is helpless. The Savior *helped us (the human family) when* we were helpless, lost. He came and gave his life to redeem us from sin. This was the help we needed, and it came at the very time when we could not help ourselves. The orphan children are helpless to a great extent, and that is the time they need help. So we are asking the congregations to assist us in this great work of caring for the helpless children by volunteering and sending monthly contributions to the Potter Orphan Home.

There are some other repairs that must be done. Just now, too, we are building a poultry house that will house one hundred and fifty hens. This will give lots of eggs for the children, and will be a great aid toward the support of the children from time to time, and we believe the eggs will be much better for them than the meat. I am also trying to establish a colony of bees on the farm. I already have the promise of four hives to be delivered the latter part of the winter in time for the next year's crop of honey. I would like to hear from any and all brethren who will donate one hive with bees and an extra super to go with the hive. I would like to start out next spring with from twenty-five to fifty hives. I want the hives delivered to me at Bowling Green, Ky., from the middle to the last of next March.

Now, that we may pay for the poultry house, finish the repairs, and have something for running expense, I am asking that congregations and friends

of the Home set apart the fifth Sunday in November as Potter Orphan Home Day and send a contribution to the Home, that we may close the year 1925 with a good, clean record.

THE JACKSON-BRADLEY DEBATE.

BY A. H. SMITH.

This debate between Elder R. L. Jackson (Adventist), of West Virginia, and Brother I. B. Bradley (Christian), of Dickson, Tenn., was held at Old Union church house, in Carroll County, Miss., beginning on Monday night, October 26, and continuing for eight nights. Two subjects were debated—the state of the dead and the punishment of the wicked. Each speaker affirmed two propositions.

Jackson affirmed (1) that man is wholly mortal and unconscious between death and the resurrection, and (2) that the wicked will suffer complete extinction of being after the resurrection. Bradley affirmed (1) that man is more than mortal, is conscious after death, and (2) that the wicked will be punished with conscious, painful suffering, eternal in duration.

While Elder Jackson is a pleasant gentleman, a fluent speaker, and an artful dodger, it was plainly evident that he was no match for Brother Bradley in point of scholarship and biblical knowledge. On the meaning of the words "destruction," "everlasting," "eternal," and "forever," when applied to the punishment of the wicked after the resurrection, Elder Jackson stood in opposition to the scholarship of the world. He admitted he was not a scholar, but denied what the scholars say. He seemed to know but little about the rules governing honorable controversy.

Owing to unfavorable weather, the debate was not so well attended as it otherwise would have been, but we feel sure that great good will result.

The following Christian preachers were present: W. M. Gammill, J. Roy Vaughn, H. D. Jeffcoat, J. Porter Sanders, and the writer. We were all delighted with Brother Bradley's defense of the truth.

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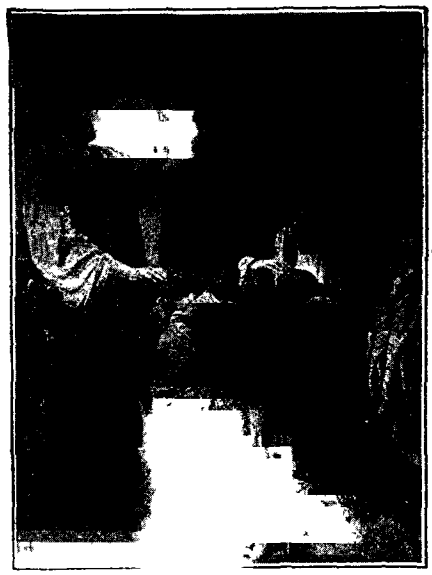

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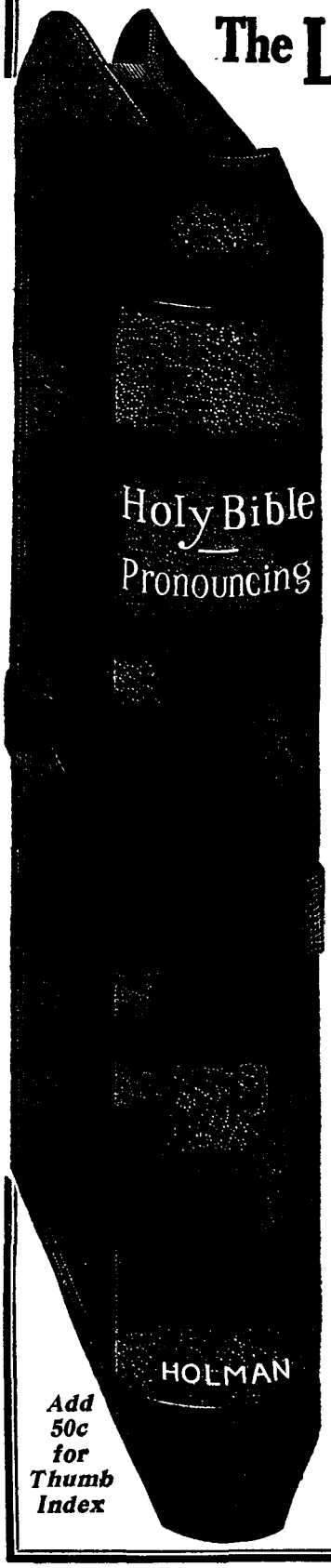

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15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dạn, Găl'ĭ-lee of the Gĕn'tĭleṣ;
16 [l] The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
17 ¶ [m] From that time Jĕ'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at hand.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14, 15.
n ch. 3. 2; 10. 7.
o Mark 1. 16, 17, 18. Luke 5. 2.
p John 1. 42.
q Luke 5. 10, 11.
r Mark 10. 28. Luke 18. 28.
s Mark 1. 19, 20.

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The social nature of man makes it needful that, if the redemptive work of Christ is to be made effective for all, it must be done by the creation of a Christian society enveloping the individual like the air he breathes, and leaving no part of him untouched by this atmosphere.—Figgis.

Christianity does not consist in a proud priesthood, a costly church, an imposing ritual, a fashionable throng, a pealing organ, loud responses to the creed and reiterated expressions of reverence for the name of Christ, the spirit of filial trust in God, and ardent, impartial, overflowing love to man.

GOSPEL ADVOCATE

Volume LXVII. No. 49. NASHVILLE, TENN., DECEMBER 3, 1925. $2 PER YEAR, IN ADVANCE.

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CURRENT COMMENT

By JAMES A. ALLEN

The Baptist Standard quotes Dr. J. D. Jones in the British Weekly thus:

The first thing we need for a recovery of prosperity is a revival of faith in the social and distinctive things for which we stand. The church, as we think of it, is composed solely of Christian people; it is a company of forgiven and regenerated folks; it is the society of the redeemed.

The church is not a company of amiable and well-meaning people; it is not an ethical society; the church is the real "Society of Jesus." It consists of men and women who are "in Christ," who know him by direct and personal experience and have yielded themselves entirely to him.

We indorse the above only with the explanation that no man can "know him [Christ] by direct and personal experience" who refuses to do what he commands "every creature" in all nations to do. Those who refuse to obey Christ do not "know" him at all, and in the last judgment he will declare that he "knows them not."

☼ ☼ ☼

F. L. Paisley, Chicago, Ill., sends us the following from a Chicago daily paper:

Rev. Dr. Burris A. Jenkins, former newspaper man and now pastor of the Linwood Boulevard Christian Church, Kansas City, Mo., startled the ministers yesterday at the Hotel La Salle by saying that if "Christ were here to-day he would either be head of a great newspaper or would have control of some great moving-picture concern, or be the head of the biggest radio broadcasting station in the country."

Dr. Jenkins was making the point that Christ always went where the common people were, and knew how to reach the masses in his ministry.

It was the seventh annual conference on church publicity, and the sessions were crowded with ministers and laymen eager to hear how to increase their audiences by newspaper advertising and publicity.

"Newspapers are increasingly open to-day to the use of news from the churches and religious matters," said Dr. Jenkins. "But you must prepare news so that it is acceptable to the papers."

"The motion picture is a great *aid to the minister*," he said. Radio also is going to be a great agency for the dissemination of the gospel.

We cordially agree with "Rev. Dr." Jenkins "that Christ always went where the common people were, and knew how to reach the masses in his ministry;" and this is the reason we do not believe that Christ would have attended "the seventh annual conference on church publicity." Such an affair is not the thing for "common people" to attend; and such affairs are always run by men who are so far away from the "common people" that there is no sympathy between them. The very fact that such men hold "annual conferences" on "how to reach the masses" is a confession that there is a chasm between themselves and the masses. Christ "knew how to reach the masses," and he himself was one of them; but these men of the clerical cloth admit that there is a vast gulf between themselves and "the masses" and that "annual conferences" must be held to devise ways to bridge it.

Instead of this "seventh annual conference of church publicity" trying to devise plans by which to "reach the masses," it would have been much more appropriate for them to have given a little thought on "how to reach" Christ. It is fitting and proper for these gentlemen of the "reverend" profession to try to get back to "the masses;" but as they are farther away from Christ than they are from "the masses," the most important thing for them to do is to reach Christ; and as Christ is among "the masses," when they reach Christ, their problem of "how to reach the masses" will be solved.

"Rev. Dr." Jenkins showed how little he knows about Christ when he said "if Christ were here to-day, he would either be the head of a great newspaper or would have control of some great moving-picture concern, or be the head of the biggest radio broadcasting station in the country." In the first place, such talk, even though coming from a "Reverend Doctor," is sacrilegious and sinful; and in the next place, it is so contrary to the facts that even professional clergymen, who are separated from the masses, ought to know better. "Great newspapers," "moving-picture concerns," and "radio broadcasting stations" that refuse to publish the words that Christ used when he was upon earth would not permit him to control them if he were upon earth in person now.

I know of no "great newspaper" that will publish what Christ commissioned his apostles to command sinners to do to be saved. If some moral pervert embezzles a fortune and breaks a bank, or if some sensual and licentious debauchee violates his neighbor's wife or rapes his daughter, these "great newspapers" play it up in unlimited space on the front page; but if some good and worthy man writes an article telling those who are lost and in their sins what to do to be saved, the quickest way it goes to the wastebasket is too slow. I have had experience in these matters. Some time ago, knowing that many thousands of the good citizens of Nashville were living and dying in disobedience to the command of Jesus Christ to believe and be baptized, I proposed to publish an article in the Nashville Banner on the subject, "Sprinkling Not Baptism." The Banner would not publish it unless it was paid for at advertising rates. Several Nashville churches

contributed and the article was published. If an infidel denies the divine origin of the Bible and blasphemes Christ, the "great newspapers" are liberal with their space in publishing what he says; if some professional "pastor" gives out an interview suggesting that to have a few drops of water sprinkled on a person is just as good as that person's obeying the command of Christ to be baptized, the "great newspapers" have plenty of room; but if some Bible-believing preacher, who really preaches the gospel, wants to tell sinners what Christ commands them to do to be saved, the only way he can gain admittance to the columns of these "great newspapers" is by regular advertising rates.

It seems amazingly strange that the editors and owners of these "great newspapers" will print column after column, page after page, of the veriest trash, stuff that is silly, sensual, and hurtful, and yet refuse to print an article telling what Peter said on the day of Pentecost, or what Christ commands a sinner to do to be saved.

There is some merit in the science of moving pictures, if used by Christian men and women in the right way. But as it is, in the hands of sensual, adulterous, and wicked men and women, showing any abominable thing that will make money, it is one of the most outrageous and damnable curses under which the world groans to-day. If Jesus Christ were on earth to-day, he would not have anything to do with it until he first unceremoniously drove from the business the adulterers, adulteresses, and money sharks who now have it in charge.

The "Rev. Dr." Jenkins' talk about the radio is equally as absurd. Broadcasting stations extend every courtesy to the "nighthawks" or "jayhawks" to send ungodly jazz over the air. Popular "pastors," who refuse to tell sinners what Christ commands them to do to be saved, are permitted to broadcast catchy and snappy sermons that have no gospel in them. But if a real preacher of the gospel wants to tell the world what Peter said on the day of Pentecost, he finds the list of *entrées* already crowded. Unless "the great newspapers," "the great moving-picture concerns," and "the great radio broadcasting stations" repent and become willing to publish the word of God as it reads in God's Book, they will land at the same horrible destination toward which the popular "pastors" are so rapidly traveling.

"THE BIBLE VERSUS THEORIES OF EVOLUTION" COMMENDED.

Fort Worth, Texas, November 14. Dear Brother Elam: While in Nashville I received a copy of your new book, "The Bible versus Theories of Evolution," and read it carefully on my way home, and was delighted with every article. I am convinced that it comes to the public at a psychological time, when all minds are considering these very things; and as it is prepared by a number of able and devoted men, it will even be more far-reaching. It is calculated to serve as an important contribution to the literature of the day, and would make an excellent gift to all the boys and girls in their school age, a splendid contribution to the young preacher's library, and a wonderful help to all thoughtful people who are coming in contact with these problems daily.

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Your brother in Christ,
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OUR CONTRIBUTORS

THE CHOSEN FEW.

BY JAMES E. CHESSOR.

I.

Jesus said once and again: "Many are called, but few chosen." (See Matt. 20: 16, Authorized Version; also, Matt. 22: 14; Matt. 19: 30.)

This apparently mysterious utterance seems to sum up two parables, that of the laborers in the vineyard and that of the marriage feast. It comes at the end of each parable. The parable of the marriage feast is embraced in Matt. 22: 1-14, and the last verse reads: "For many are called, but few chosen." The parable of the laborers in the vineyard is found in Matt. 20: 1-16, and verse 16 reads: "So the last shall be first, and the first last: for many be called, but few chosen." Then the last verse —the thirtieth—of the nineteenth chapter contains these words: "But many shall be last that are first; and first that are last." These three passages have a special bearing upon the incident or the parable which each one follows. The words, "many be called, but few chosen," are omitted from Matt. 20: 16 in some of the oldest manuscripts, and they do not appear in the American Revision. The utterance, nevertheless, is a beautiful ending to a beautiful parable.

It will be noticed that the narrative of the laborers in the vineyard stands between this extraordinary remark, twice uttered. We all know the story and its surprise. A householder hired laborers, some at 6 A.M., some at 9 A.M., some at 12 M., some at 3 P.M., and some at 5 P.M. When payment was made, however, at 6 P.M., every man received the same wage, one shilling. This may puzzle us, as it puzzled them; but "shall not the Judge of all the earth do right?" The householder was clearly within his rights. It is lawful for a *good* man to do what he will with his own, for he will not do the wrong thing.

II.

But what is the story designed to teach? Why, indeed, was it told at all? A young ruler, rich, good, and of high position, comes to our Lord eagerly seeking the highest things. (See Matt. 19: 16-30.) He is a fine type of man —rich, yet not spoiled by his riches; for he was pure, humble, modest, dissatisfied with himself, and so eagerly reaching out to higher things that he asks advice of the Master. He would be first in the true nobleness of life, as he was, doubtless, first in the esteem of men. He comes *running*. Humbly kneeling before our Lord, he asks: "Teacher, what good thing shall I do, that I may have eternal life?" "And Jesus looking upon him loved him." The Master reads the secrets of his heart. One thing he lacked. He wanted eternal life, to be perfect in all his relations to God and man. "If thou wouldest be *perfect*," said Jesus, "go, sell that which thou hast; . . . and come, follow me."

But he would not; he went away sorrowful, for he had great possessions; and our Lord, who loved him, was sorrowful, too.

And then, as the Master went on to warn his disciples against the peril of riches, Simon Peter breaks in upon his wistful reverie with words breathing a boastful and selfish and bargaining spirit: "Lo, we have left all, and followed thee; what then shall we have?" But Jesus loved Peter as much as he loved the young ruler. With infinite patience and with exquisite kindness and grace, he promises Simon Peter and the other disciples a hundredfold return now, and a seat on his throne of glory hereafter—

the eternal life the rich young ruler sought, yet refused. But because he loved Peter and the others, he also added a word of warning: "But many shall be last that are first; and first that are last."

Then our Lord tells them the parable of the laborers in the vineyard. Let us first note the complaint of the grumblers. Those who were first engaged may have spent some time in bargaining. They probably stood out for a shilling, demanding that and nothing less than that. They hired. "And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard." The men engaged later were all quite content with the employer's promise: "Whatsoever is right I will give you." It seems quite fair to believe that the first taken on were more intent on their wage than on their work. When "every man" received a shilling, they murmured and complained, and kept on murmuring. They begrudged their lucky rivals the good fortune that had befallen them; they depreciated their own shilling just because others received a like amount for much less work. The wrong spirit, which had all the time been lying latent, becomes patent. They must have known that the late arrivals had a need just as great as their own. It was not their fault that they came into the vineyard so late. They hired at the first opportunity. But the bargainers become grumblers, as is usually the case. Yet no man is blessed at the expense of another. One man's good never means another's ill.

III.

Now three lessons stand out clearly. The first is, the kingdom of heaven is *not founded on rules of barter.* Our reward, our "wages," is all of grace. It is by grace, even, that we are called at all. Moreover, all questions of arithmetic are banished from Christian work. Wages and work are not coextensive. In Christ's vineyard there are many seeming inequalities. What comparison is there in believing on Jesus Christ (accepting him as Savior) and eternal life? As with sainthood, so with sin. It is not a question of so much sin, so much punishment. "The wages of sin is death." The wages of sin for twelve hours, or for one hour, is death; time is not a factor. There is no comparison between a few years of sinful pleasure and an eternity of shame and loss. God does not pay his children wages, but he provides *gifts* for all their wants. "The free gift of God is eternal life." It is all of grace. There is no arithmetic in the immeasurable return for a cup of cold water given by one disciple of his to another.

Salvation is not a commercial commodity. It is "not of works, lest any man should boast." "By grace are ye saved." "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." Thus we work without reference to reward. God is good and can only give "whatsoever is right." Acceptance depends upon self-surrender, not self-seeking. It depends upon the "baptism" we are baptized with. Ours is to trust him, not to bargain or to murmur, if we would be "perfect," if we would be his "chosen" ones.

Then, second, we learn that, although the pay may be equal, *the reward may be unequal.* They all received a shilling, yet the late comers received much more; for they valued it more, and undoubtedly they found greater joy in both their work and their pay. We shall not be far wrong in our judgment if we infer that the shilling-a-day bargainers, being sure of their wage, were not so zealous in the performance of their task. They were timeservers merely, rendering eyeservice. But those men who patiently and perseveringly waited all day long for a chance to hire must have put their heart into their work. It was a positive joy to them. Then came the crowning joy and great surprise of receiving a shilling—as much as those who had "borne the burden of the day and the scorching heat." The nobility of these last comers is that they found joy in their work and were pleased with their reward; and with us to-day, surely service for God is itself great reward. Is there not joy and lasting satisfaction in being allowed to be fellow workers with God?

A murmuring spirit mars any work, and a bargaining spirit belittles any reward. It was because of the *joy* set before him—the joy of saving you and me, and the calling of us into his vineyard—that Christ endured the cross, despising the shame; and this joy of serving others is set before all Christian workers. We are rewarded *in our work,* and not merely at the end of the day, when we shall stand before his presence with exceeding joy.

In the third place, there is the *great reversal of judgment.*" The parable ends, as it began: "So the last shall be first, and the first last." But then our Lord adds: "For many be called, but few chosen." There will be reversals, says Jesus. As a sequel to the pathethic story of the rich young ruler, Jesus points out that riches will not avail anything. Those rich on earth, poor hereafter; those high in station, degraded hereafter; the lowly on earth, exalted hereafter.

Indeed, one day there will be startling reversal of human judgment. "They received every man a shilling." That does not mean that in the last day the noble army of martyrs will receive the same reward as the little child who died in its mother's arms before it had encountered any trial or opposition. It does not mean that the lazy, useless Christian in the vineyard, yet as idle as men outside in the marketplace, will get the same reward as the heroic veteran missionary toiling amid the privations and perils and hardships of Africa or China or India. Yet the "shilling" will be so boundless in its value as to make the rewards to the saved seem to be equal.

IV.

A word as to the restricted meaning of our text. "Many are called," says Jesus, "but few chosen." A special lesson, first, to the Jews. They had been called first, but the Gentiles, who were also to hear the call, should soon enjoy equal privileges. They would even be first in the kingdom, because of their greater readiness to receive the gospel.

But the principle holds good for all time. To-day many are called, but few chosen. The "many called" include all who hear the gospel, Jew or Gentile; the "chosen" few are those who choose to accept. And thus shall it ever be.

We may be of that *elect* number, if we will. We may heed the call, enter the vineyard, labor faithfully, joyfully, till eventide. Then the shilling—a hundredfold—yes, eternal life—shall be ours. For he is faithful that promised. And great will be our reward, great our surprise, great our joy.

A NEW TRACT.

We have long realized the great results to be obtained through use of tracts. With very little cost every congregation could scatter them freely over their respective communities. The Adventists and others demonstrate what can be done through the use of tracts printed in quantities for free distribution.

We have just issued a small, eight-page leaflet, entitled "Importance of Being Right Religiously," by James A. Allen. Prices: 100 for $2.25; 500 for $8.50; or 1,000 for $15.

Congregations can do much good by ordering five hundred or one thousand of these leaflets and having their members distribute them over their neighborhoods. In addition to the great good that will be done in reaching outsiders, work of this kind will do great good in increasing activity among the members.

Send us an order for these leaflets and distribute them freely. Address all communications to the Gospel Advocate, 110 Seventh Avenue, North, Nashville, Tenn.

IN MEMORY OF D. HARRY JACKSON.

BY E. A. ELAM.

David Harry Jackson was born in England forty-six years ago. He was called "Harry" in a familiar way by those who knew him and loved him. When a boy, tender and young, he came to that section of Ontario where he spent much of his life. He worked on a farm with the owner, attended school, developed in body and mind, came into the church early, and in young manhood attended the Nashville (Tenn.) Bible School (now David Lipscomb College). Feeling more and more his responsibilities, he grew into active service in the church. He became a song leader, and, helping congregations in their work otherwise, he became a preacher of "the word." After his return to Ontario, he devoted his whole life to persuading people to become Christians and to building up congregations in love in "the unity of the faith." Up to the last six or eight years of his life, which he spent in Toronto in the same good work, he lived and preached either in or near Jordan, where he grew up. This fact, above all, proves his true worth and that he had the confidence of his neighbors and the church there. Thus he grew in favor with God and men. He was an all-round, useful man.

He married Miss Lottie Walker, of Beamsville, Ontario, of which union four children—two boys and two girls—were born. He died on November 9, 1925. His wife and children survive him.

This notice is not intended as a biography of Brother Jackson, but only as a loving mention of his useful life and as an expression of grief over his death and of heartfelt sympathy for his good wife and dear children.

I knew him from his school days in the Nashville Bible School. I loved him for his faithfulness as a friend, his real merit, his work's sake, and his loyalty to the Lord. I worked with him in different congregations in different towns in Ontario and during different visits to that section of Canada. His home, graced and enriched by the loving service of his dutiful wife and beautified by the rosy presence of his cheerful children, was my stopping place on different occasions—at one time during an entire meeting and longer, when one of my daughters was with me; at another time, the other daughter being with me, when we spent a most pleasant day in this hospitable home. These enjoyable associations and this Christian fellowship are embalmed in our grateful memory. I was close to Brother Jackson and his family. I knew much of his trials and struggles and triumphs. He suffered at times for conscience' sake, endured hardness as a good soldier, and rejoiced always in the Lord. He was devoted to the truth, conscientious in all he did, loved the sacred peace and spiritual prosperity of the church of God, and labored for the advancement of the cause of Christ. To him, as Paul declares, the kingdom of God was "righteousness and peace and joy in the Holy Spirit."

While I rejoice in the fact that there are other conscientious, God-fearing, and most useful men and preachers of the gospel in Ontario, I feel that in the death of Brother Jackson the church there has suffered a great loss.

As heat and light come constantly from the sun, the Bible is radiant with the exceeding great and precious promises of our Heavenly Father to Christians both here and hereafter.

"A father of the fatherless, and a judge of the widows, is God in his holy habitation." "He upholdeth the fatherless and widow."

In this connection I wish to say, too, that in the passing of Brother Sam Whitfield, of that province, I think the church lost another true and faithful worker. I take this opportunity to express my high appreciation of him and his work and my sympathy for his family. I counted it one of the pleasures of visiting Ontario to meet with Brother Whitfield.

But while he rests from his labors, his influence will never die. May the peace and blessings of God abide with his good wife and children!

But the Lord's great work is in his own almighty hand. He will raise up other workers; he will send forth other laborers into his harvest, and his glorious ends will be accomplished.

HARMONY AND CO-OPERATION AMONG THE CHURCHES.

BY G. W. FARMER.

Churches of Christ—and I use the term, as Paul used it, to denote the congregations of Christ's disciples—should be established for the purpose of meeting the needs and conveniences of disciples in particular localities, and also to be a leavening factor to influence and make Christians of the non-Christian element of those communities. Paul told Timothy that the "church is the pillar and ground of the truth" (1 Tim. 3: 15), and he taught the church at Philippi that they were to "shine as lights in the world, holding forth the word of life" (Phil. 2: 15, 16). Then, with these two purposes in view, the needs and conveniences of the brethren and sisters in any community and the salvation of the unsaved, should congregations be established.

It is a regrettable condition to-day that in many of our great centers of population there are too few congregations. In some of our cities in the United States there are no congregations after the New Testament order, to say nothing of the great centers of population of other countries. In many cities and large towns there is only one congregation, and in others only two or three weak congregations, and these do not begin to meet the needs, because the congregations are the vehicles by which the gospel is carried to the people.

Lovers of God and lovers of humanity should never be satisfied and should never stop praying and working till congregations of God's people are established in all the wide, wide world wherever sons and daughters are born unto men. Putting these congregations into existence is the fruit of the missionary spirit, which is one of the component parts of the religion of Christ.

It is one of the most mysterious and incomprehensible things to me that a man or woman claiming to be a child of God, or a congregation claiming to be a church of Christ, would be satisfied to sit down, fold their hands, and be so little interested and so unconcerned about the salvation of the lost world. Surely such may seem to be religious, but they are evidently wanting in one of the most essential things to be well pleasing in the sight of God. This brings us to another thing in the church that needs to be stressed, and stressed good and strong, and that is work in the church.

God has his people for a work, and he wants them to work, and they must work if they please him. No brother or sister is of any consequence in the kingdom who does not work. No church is filling its place in the world without doing the work of the Lord. We have the good old songs, "Work, for the night is coming," and "I want to be a worker for the Lord," songs true to the spirit of the teaching of the Master, but yet we have nonworking members and nonworking churches.

There are, perhaps, in almost every congregation, the workers and the nonworkers. We must remember that there is something for each one to do, and the doing of those things develops within the doer those elements of character that are so pleasing and honoring to God.

The beehive becomes too heavily stocked with bees. They must swarm and go to work to build up a new hive. The more hives, the more work; the more work, the more

honey. And the fewer hives, the less work; the less work, the less honey. The curse of some congregations is, they are too large, too many members together; they need to swarm, go to work and build up new congregations so as to give all an opportunity to work, that they may be able to do the greatest amount of good in the world.

How foolish some people act, and how much out of harmony with the true spirit of the religion of Christ! Here is a congregation in a certain part of a city or town that is strong numerically and financially, and there is another congregation in another part of the city, or perhaps in a rural district, that is weak numerically and financially. They need succor and working force—a good opportunity to work for the Lord. But the most unreasonable thing about it is that an element of members pull off from this weak congregation, thereby making it weaker, and cast their lots with the strong congregation. What do they do when they do so? Nine times out of ten they bury their talents and die a spiritual death besides. There is no working room where they are. Thus churches and more churches should be established in the centers of population to meet the needs and conveniences of God's people there and to reach out and save the lost of that locality.

When a child is born into the fleshly family, the father, mother, and all the other children of that family are glad and rejoice because of the advent of the newborn babe into this happy family circle. Love, care, and caressing are lavished upon the little one. As those children get grown and begin to marry off, go to themselves to build homes of their own, establish a little kingdom over which they are to rule and reign, they go with the well-wishes and most sanguine desires and expectations of father, mother, and brothers and sisters for their success, happiness, and well-being in life. When a man or woman, boy or girl, is born anew, born from above, born into the spiritual family, the household of faith, a soul has been redeemed, God and Christ are honored, and the angels that vie around the throne of God rejoice because of the newborn soul added to the family of heaven. Every member of this family in heaven and upon earth should rejoice with joy unspeakable because of this newborn babe, and especially the congregation into which he comes.

After a while this one and others find it necessary for their own convenience and needs, and for the salvation of other friends in some other community, to go to work to build them a new congregation and a new church home. This is the divine order, and should receive recognition and the well-wishes and encouragement of all other congregations. They should have the prayers and mutual helpfulness of all other congregations, and there should be harmony and coöperation between them and others.

Brother A. Campbell laid down two fundamental propositions, as follows: (1) "Nothing is essential to the conversion of the world but the union and coöperation of Christians." (2) "Nothing is essential to the union of Christians but the apostles' teaching or testimony." These propositions should be considered seriously and prayerfully worked to by every child of God. Among the different congregations there must be the spirit of harmony and coöperation. There must be no rivalry nor strife. Nothing must be done through strife or vainglory. They must believe the same thing, speak the same thing, and there must be the spirit of congeniality; otherwise they bring the cause into disrepute and heap reproach and shame upon the holy name of Christ.

I have never read nor heard a philosophic, rational, logical argument against Christianity; nor have I ever seen or heard a rational, philosophic, or logical argument in favor of any form of skepticism or infidelity. Jesus Christ was, and is, a *Person*—not a thing, not a doctrine, not a theory. Infidelity is not a person, not a thing, not a theory. There may be a theory of it, but it is not a theory. It is a state of mind, an intellectual or a moral imbecility. It is a spiritual jaundice, sometimes green and sometimes black. They cannot be philosophically, logically, rationally compared. They are neither logical nor literal contrasts. The infidel is but the incarnation of a negative idea. He is absolutely but a mere negation. He stands to Christianity as darkness stands to light. Is darkness anything? Is blindness anything but the loss of sight? Is unbelief anything but the repudiation of evidence? One might as rationally load a cannon to fight against darkness as to dispatch a syllogism against a chimera.

Jesus Christ was a real Person, and had personal, positive attributes. He had a real and positive character, unique, original, transcendent. It was as fixed, as positive, and as radiating as the sun in heaven. The originality and unity of his character is all-sufficient, in the eye of educated reason, to claim for a him a cordial welcome into our world and to hail him as the supreme benefactor of our race.—A. Campbell.

In all the history of the world there is no picture such as that on Golgotha—the patient, upturned face of the Sufferer destined to change the world; the Roman soldiers at the foot of the cross gambling for his scanty garments; the rabble hooting; the thieves on either side denouncing him because the miracle they hoped for did not come; the faithful women, Mary Clopas, Mary of Magdala, Joanna, wife of Chuza, and Mary, the mother of Jesus, watching patiently until death should come and give his body back to them. Many are the wonderful scenes of heroism and self-sacrifice painted in history by men willing to die for the truth; but there is nothing to compare with that one great picture, the crucifixion, and the last words of Christ: "Father, forgive them; for they know not what they do."—Arthur Brisbane.

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MY WORK WITH THE UNION AVENUE CHURCH.

There is not the least desire in my heart to relate anything in this little article except the facts, and I shall relate the facts with candor and without a feeling of egotism. Terminating my work with the Union Avenue Church, I now simply make a report to the church at large, and place my achievements with the Union Avenue Church before the tribunal of the reading public to pass on them as they will. I anticipate a direct, unfacetious study of achievements. Also, if there is anything that will serve as an example to inspire others, my report may be profitable.

In the month of June of the year 1922 I made a visit to Memphis from Oklahoma City, where I then lived. On the occasion of my visit here, Brother C. A. Norred, my immediate predecessor in the work here, preached for the Tenth Street Church in Oklahoma City, of which I was then minister. I responded to a unanimous call to the old Harbert Avenue Church (now Union Avenue) and began work here on the first of September of that year.

When I first came to Memphis I had an objective—the building of a commodious house of worship adequate to every need and the making of the church stronger in every way possible. And my efforts I can boldly commend to this church, including my manner of life, as did the apostle Paul to the elders of the church at Ephesus. I took the membership list of the church here and divided it into districts, according to convenience, and set about getting acquainted with the members and their attitude toward the Master's work. I systematically and indefatigably agitated the building of a new church home in every home that I entered. It has been said that a thought is the most powerful thing in the world. The thought of a new building, of its entire feasibility of accomplishment, was sown and then cultivated. The result is known in a measure to the brotherhood before the appearance of this article.

It will not be thought by the just for a moment that I claim that all done here was directly attributable to my efforts. There are many elements—the history of the church, the labors of all the preachers who have labored with the church, the membership, and its courage in taking hold of a larger program. I simply relate in this article a measure of my part in the things done.

Next, after the systematic agitation in every home (and I averaged a thousand visits a year each year here), I began to take a half day now and then to talk plans and possibilities, arguing out of need, with the leading brethren. I went from one to another. Then, after getting sufficient interest raised, I asked for a special meeting. Twenty of us met in the old building on Harbert Avenue on a Friday evening in June one year after my first visit to Memphis. We subscribed thirteen thousand dollars toward a new church home. The old one was poorly located on a fifty-foot lot in the middle of a block. It was entirely inadequate. But I said "subscribed." The amount was to be paid over a period of five years. Others subscribed. The plan worked well enough for this church to get the first money ahead it had ever had. The actual money grew to be about twelve thousand dollars. A part of this money put in the bank we took and paid off the five hundred dollars the brethren owed on the old building when I came. But this was only a start. Our lot cost that much.

I had been in Memphis two years before we actually began the construction of our beautiful new church home. Many times it looked like the task was too great. It took nearly another year to complete the building. The first part of the contract let called only for the basement. We financed the plant as it progressed. We did it to the amazement of our religious neighbors. There was no city-wide campaign, no smoke—just work. The building went up from the naked earth.

The tremendous thing we had to do was to start without a cent, even in debt, without a lot to build on, agitate to action, build, and move the congregation in a body (which is never a little task) a distance of some eight blocks. A number of people had bought homes about the old building to be near church. We had to consider that. There were many obstacles.

Our building and grounds are worth one hundred and twenty-five thousand dollars. After we had completed it, we sold the old building on Harbert Avenue, which was rotting down over our heads, for two thousand dollars. But when I came we owed five hundred of that. So much for the material side, which, after all, is unimportant. This was but a medium of expression of the spiritual.

The first year I was here there were ninety-four additions; the second year there were one hundred and sixteen; the third year, one hundred and seventy-five. I am staying one-third of the fourth year. During a part of it there have already been enough to make four hundred in all, and we have a month and a half to go yet. A young lady who keeps records (a church secretary without name and without pay) said recently that there have been more additions since I came than in the entire history of the church.

The Bible-school work has progressed gradually. In fact, it could not progress until it had a chance to grow. We have enough space for it to grow. By December 1 our goal is five hundred. We lack only a few of the number, and we shall easily get it.

The finances of the congregation are in good condition. At the present the contributions run approximately twenty thousand dollars per year—an increase of about fifteen thousand.

I have not undertaken the writing of the part of the brethren in this article. My intention was to relate something of the growth of the church since I came. Mine was but a part. I must praise the brethren for the coöperation they gave me from first to last. They are a great body of the Lord's faithful. And that God whose servant I am has been wonderfully kind and good.

If the Lord will, I shall begin work with the faithful little band in New York City the first of January. There we have much to do and but little to do it with. But I expect to write some articles about that post of duty before long.

JOHN ALLEN HUDSON.

Brother Hudson is to be greatly commended for his diligence and zeal in the service of Christ. He is an able and talented preacher, is sound in the faith, and lives an exemplary, clean life.

What we want to say does not apply to Brother Hudson personally any more than it does to all others. But his article, as printed above, gives us an opportunity to say some things that badly need to be said.

Brother Hudson's account of his labors with the Harbert Avenue (now Union Avenue) Church in Memphis shows the rapid and dangerous progress that many of our preachers are making back to the habits of the professional "pastor." It is scriptural and proper for a preacher to give his whole time to preaching to one church, under the jurisdiction and direction of the elders of that church; but any man whom the elders ask to preach to the congregation transcends the scriptural limits of his work when he takes the lead in the congregation. God put the elders in the lead, and they should remain there. The management of things is in their hands, not in the hands of any man they may engage to preach. While it is as scriptural for a preacher to preach every Lord's day to the same congregation as it is for him to preach to four congregations once a month, yet, if the elders are dependent on the preacher, they cease to be elders and become mere figureheads. The churches are suffering from a failure to exalt the elders and to decrease the undue and unscriptural prominence that is given to the "minister."

Jesus was born in a stable. He selected to be his apostles men who were penniless. In the age when the church grew most rapidly most of its members were common laboring people; and while some few of its members were men of wealth, they were taught to preserve their wealth by giving it away. They were taught to give to two objects—viz., to help the poor and to have the gospel preached. Money is dissipated, thrown away, when given to the thousand and one fads and fancies suggested by professional promoters.

A meetinghouse that has one hundred and twenty-five thousand dollars tied up in it is a satire on the spirit and genius of Christianity. Such a thing is a sin that cries to heaven and will continue to so cry until it is sold and that huge amount of money given to the poor or used to have the gospel preached to those who are lost. Some may contend that such a house will assist in having the gospel preached. But this is not the case. In addition to the fact that it is a hindrance instead of a help, such a house and such surroundings breed a spirit of worldliness that is incompatible with the true worship and service of

God. A Christian meetinghouse ought to be humble, suitable, and commodious, but free from all the luxury of this vain and sinful world. Everything in a Christian congregation ought to correspond with the Christian calling. Anything that is incompatible with humility, spirituality, and poverty of spirit is out of place. Our meetinghouses ought not to indicate a spirit repugnant to our profession. Anything that ministers to the pride of life cannot abide in the hearts of those who worship Him who has promised to dwell with "him that is poor and of a contrite spirit, and that trembleth at my word."

Things that are not a part of either the worship or service, God leaves to the common sense of his people. Whether the congregation meets at eleven o'clock, at three o'clock in the afternoon, or at some other hour of the first day of the week, is left to the judgment of the elders of the congregation. Whether the congregation has a meetinghouse at all or not is a matter of the same kind. The success of the work is not dependent upon building a fine meetinghouse. A meetinghouse is a great convenience; but when a congregation provides such a convenience, it should see to it that it agrees with the spirit and teaching of the Christian religion. Such a house should be neat and clean, not bearing any evidence of stinginess or slothfulness, and yet entirely free from anything that would either excite or gratify the lusts of the flesh.

Brother Hudson does not point out that the ghost of a frightful sixty-five-thousand-dollar debt is hanging like a pall over these Memphis brethren. We cannot agree that "the finances of the congregation are in good condition" when it is confronted with a debt like that. Should a congregation grow large enough to handle a thing of that kind, it is too large for one congregation and, like the bees, should swarm. God has put his stamp of disapproval upon the centralization of wealth and power, upon monopolies of every kind, upon big businesses and big churches. "They therefore that were scattered abroad went about preaching the word." (Acts 2: 4.)

A meetinghouse is not a "church home," nor is it a church workshop. This is the language of Ashdod.

We heartily commend Brother Hudson's diligence and industry in seeking new members, in leading souls to Christ. None should be counted as "additions" except those who are baptized. While baptizing four hundred in three and one-third years is a great work, if by "additions" Brother Hudson means that that many were baptized, still, if a man of his great industry and talent had spent the time on soul saving that he spent on building the one-hundred-and-twenty-five-thousand-dollar house, he would have baptized that many in less than a year. Souls have perished on account of the time and money spent on that house that ought to have been spent in preaching the gospel to them. Christians cannot rejoice over it.

Brother Hudson's industry and diligence make him the very man for the New York work, if he will not try to duplicate his Memphis house. J. A. A.

MANNERS MAKE THE WOMAN.

BY HALL L. CALHOUN.

Manners mean customary mode of action, habit, or way of doing things. Good manners mean courteous behavior toward others and proper reverence for God. Besides Christianity and morality, nothing contributes more to the making of beautiful characters than do gracious manners. Genuine courtesy is admired by all, even by those who themselves do not possess it. Indeed, Christianity and morality in their highest types are accompanied always by good manners. These three agree in one. A person who is both Christian and moral, but boorish and ill-mannered, may be respected, but never admired nor loved. By good manners is not meant the extreme finickiness or prudery practiced by some, nor the easy carelessness of the slouch, but that same deportment which renders to all their dues in a spirit of graciousness which adds to an act what the perfume adds to the flower.

In the Bible, courtesy is enjoined upon all. It cannot be neglected without serious loss to the one neglecting it. Good manners are the charm of lovely characters. They furnish the key that opens the door to success in almost all careers. Good manners, like charity, should begin at home. Proper self-respect holds one above the doing of those things which lower him in his own eyes. One who does not respect himself will not have respect for others. Proper self-respect keeps one from doing little spiteful or unbecoming things. It makes one cultivate a kindly and gracious spirit, looking for and appropriating only the good and noble. It keeps him from being, on the one hand, an egotist, or, on the other hand, a mere groveler.

In our conduct toward others, manners show themselves most plainly. Proper courtesy toward others will protect them from the coarse familiarity which breeds contempt, and also from the icy coldness that grows out of selfishness, or too great self-esteem. No young lady who makes herself common by allowing cheap liberties to young men will ever keep either her own or their respect. An air of sacredness forbidding familiarity goes along with every well-bred girl. There is no other quality or trait of character quite so much admired by men as that modest reserve which every well-trained young woman has. Nothing else cheapens a young woman quite so quickly as that careless looseness of putting herself down on an equality with men and boys and allowing them to treat her in a cheap and familiar way. Her very person should be too sacred to allow common contact with any part of her body, even her hands. Men usually value a woman as she values herself. If she holds herself cheap, they will hold her so, too. It is a great privilege for a girl to be trained where ladylike deportment is the practice of all. In no other way can she acquire that air of womanliness which is her greatest charm. Much of the ill manners one sees is caused by ignorance of what is really proper. Ignorant people like loud colors and noisy conduct. Cultured people are never flashy in dress nor loud in conduct. It is hard to estimate in money the value to a girl of associating with really cultured people until she herself becomes so habituated to that type of conduct that it becomes natural to her. Such a girl is worth more than her weight in gold, and she will be a thing of beauty and a joy forever to those about her. There is no finer work than that of training the future wives and mothers of our country to be moral, Christian, and courteous.

AN EXCEPTIONAL OFFER.

We have on hand several hundred copies of "Elam's Notes" for the year 1925. Any one desiring copies of this book can have the same by sending us thirty-five cents, each. This offer holds good as long as the books last.

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OUR MESSAGES

Vernon M. Spivey, of David Lipscomb College, preached at Grandview Heights, this city, last Lord's day.

W. B. West, Jr., of David Lipscomb College, preached at Smyrna, Tenn., last Lord's day and night. There was one confession.

Born, to Brother and Sister Charles Holder, Bridgeport, Ala., Sunday morning, November 22, 1925, a boy—Elam Larimore Holder.

G. W. Jarrett, Fairhope, Ala., November 26: "I am to commence mission work in Mississippi in December. My address is Box 475, Fairhope, Ala."

A. G. Freed is in the second week of his meeting with the Lischey Avenue congregation, this city. Brother Freed is doing some splendid preaching. Take Meridian car.

E. A. Elam preached two excellent sermons for the Twelfth Avenue congregation, this city, last Lord's day. Splendid interest and attendance at the Bible-study hour. W. S. Moody will preach next Sunday.

John H. Allen, Louisville, Ky., November 21: "I am enjoying your first-page articles. Just keep them up. You are driving the nail every time you hit. I wish you and the Gospel Advocate a wonderful success."

T. W. Phillips, Wewoka, Okla., November 15: "My work at Wewoka starts off nicely. I baptized a man and his wife last night. Correspondents will please note change of my address from San Antonio, Texas, to Wewoka, Okla."

The editorial department of the Gospel Advocate thinks zero of a writer that sends us a carbon copy. Whenever a writer sends us a mere duplicate of an article he is sending to every other paper he can get to take it, he should be frank enough to inform us of the fact.

A. B. Barret preached at Waverly-Belmont, this city, last Lord's day, and will be with them again on the second Lord's day in December. Brother Barret lectured to a large audience at Charlotte Avenue in the afternoon on evolution, and he will preach for this congregation on Sunday, December 6.

Ben West, Stephenville, Texas, November 23: "House filled at both services yesterday. One very fine man was restored to fellowship at the morning service and one woman baptized at night. The singers and workers are to accompany the minister next Sunday afternoon to Liberty, twenty miles distant, for a service."

U. R. Beeson, Waldo, Ark., November 24: "The meeting at Wesson, Ark., conducted by John W. Hedge and me closed on Sunday night, with three baptized, two restored, and a congregation of thirty-two men and women in Christ set to work regularly Best wishes to the Gospel Advocate, and may greater things for our Lord be done in 1926."

C. A. Buchanan, Venus, Texas, November 23: "The church work at Venus goes forward. We are now adding to our church building some more rooms for classes in Bible study. We have doubled our membership twice in the last two years. We have the unusual here, in that we have larger crowds than the denominational churches."

J. G. Allen, 1412 Baltimore Avenue, Muskogee, Okla., November 23: "We had a busy day yesterday at the C and Kankakee Church. We had the largest enrollment at Sunday school that we have ever had, with splendid audiences at both preaching services. Then our mission in Midland Valley in the afternoon was an overflow meeting. Pray for us."

C. E. Wooldridge, Berry, Ala., November 20: "M. L. Johnson (singer) and I closed a thirteen-days' meeting at Vernon, Ala., on last Wednesday night. The small congregation there has recently acquired a splendid piece of church property, and the meeting was one of the best I have engaged in this year. Five were baptized. Brother Johnson and I held a meeting there in October last year. We were at Millport last night, and have just arrived at Berry ready to begin to-night, to continue over two Sundays. I will be at home after December 1, ready for such work as I am called to do during winter and spring. My home address is 2018 Cullen Street, Dallas, Texas."

Stenographer Wants Position.—A young woman who has taught school for several years has just completed a stenographic course in one of the standard business colleges and would like to secure a position. Christian surroundings preferred. Address Box 115, Cordell, Okla.

R. D. Smith, Bonham, Texas, November 21: "We have had fine interest in our meeting in Bonham, and the interest is growing. The meeting started last Lord's day, and two have been baptized so far, and there are good prospects for others. The members are working splendidly. The meeting will continue through the coming week. We look for much good to come from the effort now being made."

Louis Underwood, Gorgas, Ala., November 24: "We wish to thank all who helped financially to make possible our meeting which closed on November 4. C. E. Wooldridge, of Dallas, Texas, was our preacher. There was never more opposition than we had, but he 'shunned not to declare the whole counsel of God.' The weather was a great handicap; besides, there were meetings and entertainments of community interests. We enjoy each issue of the Gospel Advocate."

John B. Peden, Moore Haven, Fla., November 18: "I preached at Avon Park last Lord's-day morning, then drove thirty-five miles and preached at Sweetwater in the afternoon and at night. The church at Avon Park expects Brother Curd to labor with them this winter. He is to be there by December 15. We are having a hard fight at Moore Haven, but I am hopeful and will continue the fight. I will preach at Labelle, county seat of Henry County. There are no brethren there, and, so far as I know, our brethren have never preached there."

J. W. Beasley, Paducah, Ky., November 27: "I wish to say that I have been very much interested in many of your articles as they have appeared from time to time on the first page of the Gospel Advocate, in the plainness and the straightforwardness in contending for a 'Thus saith the word of the Lord' in all that we teach and practice, nothing more and nothing less. The doing of this will most certainly keep us on the safe side—on the Lord's side. I notice you have recently brought out a new tract, 'Importance of Being Right Religiously,' which ought to be good, and I am confident that it is."

A. D. Dies, Senath, Mo., November 25: "The work at Campbell, Mo., and at Senath, Mo., is progressing nicely. The attendance has increased all during the year, and many precious souls have been added to the Lord in this field. I closed a twelve-days' discussion with A. M. Baker, a Mormon elder, on November 24. This discussion was held near Kennet, Mo. I shall begin a series of meetings to-night with our home forces at Senath, Mo. I wish I could find words to adequately express my appreciation of the great work the Gospel Advocate force is doing, and of the fine spirit and firm, yet kindly, reasoning of all the brethren in exposing error."

Price Billingsley, Brinson, Ga., November 23, to James A. Allen: "I have occasionally adversely criticized you, and shall doubtless do it again, seeing that you and the rest of us poor mortals need such almost every day of our lives (Prov. 28: 23), yet in this week's Gospel Advocate you have said such fine things I cannot longer withhold myself from trying to express to you in a letter my appreciation of it. What you said on the front page in the second column against that unholy preachers' alliance is about the bravest and most timely and most effective thing I have seen in the papers in several blue moons. Thank you! And again I say, thank you, and God bless you!"

James E. Chessor, Spencer, Tenn., November 28: "In a letter dated November 25, H. C. Denson, Mount Juliet, Tenn., has this to say with reference to a worthy brother in need: 'I saw W. A. Sisco in Lawrenceburg. He is there for treatment. He is really in need of financial assistance. If you can make an appeal for him through the papers, it may bring him some help and enable him to continue the treatment.' I know of no more worthy preacher than Brother Sisco. He is one of the purest, truest, gentlest, and most devoted servants of the Master. Many churches in Lewis, Perry, Hickman, Lawrence, Wayne, and Humphreys counties, and others, will bear witness. Let these churches help Brother Sisco, now that he is sick, and forget not to invoke the Lord's mercies upon him. If he regains his lost health, he will again take the evangelistic field, and we need him in the vineyard. With Brother Denson, I feel that we ought to help him. If the elders will bring this matter to the attention of the congregations, his brethren doubtless will esteem it a privilege to contribute something to his succor."

If everybody hewed to the line, lots of folks would be cut off.

Humility is one of the most admired but least practiced virtues.

Beware of the man whose main thought is to advance himself.

Signing a card is a weak substitute for repentance and baptism.

Rainy days must come, else we would not appreciate the sunny ones.

No man can be at peace with God without getting up a row with the devil.

People who are too busy to attend the meetings of the saints are too busy to be saved.

Convert that neighbor of yours by inducing him to subscribe for the Gospel Advocate.

No man is serving God when he is doing something that God has not commanded him to do.

Many of the conversions credited to the evangelist are due to the private work of Christians

The way a man talks to you about his neighbor is the way he talks to his neighbor about you.

Every Christian must be a soul saver. Christians cannot hire anybody to do their work for them.

We put more emphasis upon converting sinners than we do upon building palaces in which to worship.

With some people, gossip goes in one ear and out the other one; with others, it goes in both ears and comes out of their mouth.

The modern revivalist says: "All who want to be saved, stand up." Jesus said: "He that believeth and is baptized shall be saved"

James A. Allen preached at Lindsley Avenue, this city, last Lord's day, morning and night, and at the Tennessee State Reformatory in the afternoon.

Tract for the use of congregations in free distribution, "Importance of Being Right Religiously," by James A. Allen. Price: 100 for $2.25; 500 for $8.50, and 1,000 for $15. Order from the Gospel Advocate Company.

E. S. Jelley, Texarkana, Ark., November 24: "J. D. Tant's meeting at College Hill is progressing satisfactorily, with additions being made. I preached for Brother Tant last night. I am on my way to Oklahoma."

Glenn E. Green, Holdenville, Okla., November 21: "I have given up the work with the Park Hill congregation of Fort Smith, Ark., in order to work here. This is voluntary on my part, as the brethren insisted that we remain in Fort Smith. We feel that we can accomplish more here, under the favorable conditions that surround us, than at Park Hill."

J. A. Taylor, Paragould, Ark., November 26: "I returned home this morning from Gainesville, Ark., where I conducted a meeting of two weeks' duration. The interest was good from the beginning till the close of the meeting. Nine were baptized, eight made confession of their faults and promised to live more faithful in time to come, and the church seemed to be strengthened greatly. We hope for a more rapid growth in the future."

W. P. Sims, Hillsboro, Tenn., November 25: "I wish to say to W. N. Ridge, Fort Lauderdale, Fla., that I expect to start, the Lord willing, to his place about December 3, and will be glad to worship with the congregation he speaks of in last week's Gospel Advocate. My address will be 212 Northwest Fourth Street. There is not a single writer on the Advocate now that was on it when I subscribed for it about fifty-three years ago. I will soon number my fourscore years. I continue to preach the gospel."

J. H. Lawson, Tulsa, Okla., November 17: "I am with the church at Tulsa, trying to help them build up the cause here. We have recently had a number of additions, and our audiences have grown and the interest increased. Our young people are doing some splendid work, and our Bible classes have greatly increased, with new members each Lord's day. The students as a whole read more than two thousand chapters in the Bible last week. We have a splendid training class, in which the men of the congregation are taught to do things in the public services of the church. I regard this kind of work as very important. We certainly need many trained men for the successful work of a congregation."

The man who is truly godly never advertises it to people.

J. C. Hollis, Ardmore, Okla., November 23: "There was a large audience for each service yesterday, and the interest was fine. At the close of the evening service a man who had been a Methodist for several years came forward and made the good confession and was 'baptized the same hour of the night.' This makes fifteen additions that we have had since the first of July. We thank God for what is being done through his people at this place."

T. H. Bass, Lufkin, Texas, November 27: "The cause of the Lord here moves steadily on, with good attendance and interest. There have been some additions to the local body all along, while we lose some by their moving to other places. I shall begin a mission meeting on Friday night before the first Sunday in December. There is a great need of much work of this nature in this part of the State. We plan more of this kind of work for the future."

G. B. Lambright, Haskell, Texas, November 24: "I preached on the third Lord's day in this month for the faithful that meet at the clubhouse in Slaton. They are poor in worldly goods, but rich in faith. I preached here last Lord's day, morning and night, to large audiences. I go next to Wichita Falls. My work has been hard, but pleasant, during part of this year, and I trust much good has been done. I have traveled one thousand miles and have held some very good meetings."

Will J. Cullum, Hartsville, Tenn., November 26: "One of the best meetings that it has ever been my privilege to attend came to a close at this place on last Sunday night, H. M. Phillips doing the preaching. While there were only three baptized and one to take membership, the church was much strengthened, and we feel that a bright outlook is before us for a good work. I know of no better preacher than Brother Phillips, and it is conceded by the congregation that this was one of the best meetings in the history of the church at Hartsville."

J. E. Black, Memphis, Tenn., November 25: "The work in the Highland Heights congregation is moving along splendidly, with good crowds at all the services and the interest fine. We have so many capable men, and the young men seem specially fitted for some place and work. Coöperation and Christian spirit are in evidence at all times. God is blessing the work beyond our expectation. I am arranging a big year's evangelistic campaign for 1926. Those desiring my services in meetings may address me at 1921 Vinton Avenue, Memphis, Tenn."

Willie Hunter, Tompkinsville, Ky., November 23: "I have just closed a seven-days' meeting at Ebenezer, four miles out from town. We had preaching only at night through the week. We had marked attention and very good crowds. One was baptized. The brethren there have a nice, small house and are moving on very well with the Lord's work, considering the hard opposition they have from the sects. I closed the meeting on Sunday by preaching three times, baptizing one, and walking four miles. I am to preach next Sunday near Murfreesboro, Tenn."

F. D. Srygley, in the Gospel Advocate of June 21, 1900, said: "There is nothing wrong about 'the pastor system,' so far as I can see, except that it is not in the New Testament. Anything else that is not in the New Testament is as bad as 'the pastor' or 'the pastor system.' If people deliberately decide that they will not follow the New Testament in religion, I do not know that it makes any difference where they go or what they do. It is rebellion against God to determine not to follow the New Testament, and there is nothing worse than that. Unless the effort to follow the New Testament is entirely abandoned, there will be serious trouble in many unexpected places within the next few years."

S. C. Garner, Bakersfield, Mo., November 22: "One week of the eleventh term of the County Line Bible School is now in the past, and we had a good week. We have a good enrollment, and are hopeful of having more in school this year than ever before. We study nothing but the Bible and how to teach it to others. Why not many brethren come and spend the winter days with us in studying God's word? Write for a catalogue. I have decided to sell part of my land to brethren, but will not sell to any one else. I am anxious that brethren locate with us and help us build up the cause of Christ, and also help us with the Bible school by boarding our students and otherwise. We have a good free school, good roads, good water, mild climate, and a healthy location. Brethren may write to us. We had a good sermon this evening. W. B. Ragsdale, my associate teacher, preached."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

"PEACE, PEACE, WHEN THERE IS NO PEACE."

BY E. A. ELAM.

They have healed also the hurt of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith Jehovah. (Jer. 6: 14, 15.)

Read the sixth chapter of Jeremiah.

Jerusalem was godless—prophets, priests, and people alike. Its overthrow was threatened. But if the people would receive instruction and repent, the desolation would be stayed. But their ears had become uncircumcised and the word of God had become unto them a reproach; they had no delight in it. Jeremiah had become full of the wrath of Jehovah; he became weary with holding it, and had to pour it out upon the people. Verses 12, 19, 22-26 show what this wrath or fury would be. Other verses name the sins of which the people were guilty.

From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

Prophets and priests, in the face of God's threatened and impending destruction by the war of the enemies "from the north country," "a great nation" (the Chaldeans), preached prosperity and peace, saying, "Peace, peace;" but in this rebellious and sinful state there could be no peace and prosperity. The prophets and priests and people were not ashamed of the abominations which they had committed, neither could they blush. This was a most deplorable condition! Let us note, first, that the prophets and priests were the leaders in this rebellion and in all these sins. They should have been faithful examples in practicing and then in teaching the will of God, but they were not.

Just so to-day, because men are preachers it does not follow necessarily that they are free from sin and rebellion against God. It is a plain and admitted fact that some are leaders in contentions, strife, factions, and divisions. Like the prophets and priests in Judah, they preach, "Peace, peace," when there can be no peace in disobedience to God. Stirring up strife, keeping up disturbing agitations, and being governed by a partisan spirit is altogether contrary to the will of God.

There is a wrong spirit—a partisan and envious spirit—in which the gospel is sometimes preached, or in which one may contend for "the faith." Paul says: "Some indeed preach Christ even of envy and strife; and some also of good will." Some are moved by love to preach the gospel; others "proclaim Christ of faction, not sincerely." (See Phil. 1: 15-18.) Then, it is clear that *the truth* may be preached in love, as should always be done, or it may be preached in strife, envy, and a partisan spirit, as is often done. We can rejoice with Paul "that in every way, whether in pretense or in truth, Christ is proclaimed," or that the truth is preached; but woe to those who preach it in pretense and in bitterness, vituperation, and misrepresentation of others! The man who misrepresents another in any way, or denounces a brother, or in any way uses bitter or even unbecoming language, because a brother may differ from him or even err in some points of teaching, lacks just that much of teaching the truth, or of preaching the gospel; certainly he lacks the spirit of Christ. The Bible shows how all this is to be done—"forbearing one another in love," "restoring such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted."

When the word of Jehovah on *gentleness, forbearance, kindness, love,* and against envy, jealousy, bitterness, and self-righteousness, becomes *a reproach,* as Jeremiah says, to some brethren, and they with an air of almost infallibility trample it under foot, and when others seem to be trying to make more out of differences of opinions of some good men than these good men themselves made, and seem to try to justify the pressing of opinions upon others, regardless of God's condemnation of this, I confess I see no way of unity and peace. Such brethren make the impression that they do not want peace—real unity and peace.

Somebody will have to account for all this strife and contention and division in the judgment, in whatever way they have been brought about or in whatever way they have been perpetuated.

All know and can preach all that God says on seeking and pursuing peace, following after the things which make for peace, being peacemakers, and "giving diligence to keep the unity of the Spirit in the bond of peace," etc.; and all can preach the only God-ordained conditions on which peace can come and be maintained, and just how only all can be one, even as Christ and God are one; but that is not enough. Something more is necessary. There can be no peace so long as all or any of these holy principles—God's will—are being continually violated.

Christ says that members of the same family will be at variance with one another so long as some in faith, humility, and self-denial implicitly obey God and others do not. In this way a man's foes are those of his own household. There can be no peace between such parties. It matters not in what way some disobey God, while others obey him, variance and division follow.

This being true, does it not seem that some do not want peace and good will? If all wanted harmony and peace, would not all comply with the God-appointed conditions and follow the God-ordained means of unity and peace? Is it not an abomination in the sight of God to go over the country preaching to the denominations of the land that all God's people should be one, even as he and Christ are one, and *stressing the only God-ordained conditions of unity and peace,* and yet being forever in contention, strife, and a war of words? Are such teachers now not ashamed? But, as Jeremiah says, such seem not to be *ashamed,* or able to blush, even. The contentions, strife, partisan spirit, divisions, and bitter speech which are seen

and heard in not a few places among those who claim to be preachers of the gospel of peace and preservers of unity in Christ are enough to make all parties thereto blush and hang their heads in shame.

But what is to be done?

GIVE THE PEOPLE SOMETHING BETTER.

About forty years ago I heard a good lecture, delivered by a Baptist minister of fine ability to a graduating class of young preachers. With other good things, he advised them not to go up and down the land lecturing against Ingersollism. "But suppose," said he, "you should ask what to do to stop it, should you discover that some of your members were reading Ingersoll." His reply was: "Give them something better." Criticism and abuse of Ingersoll would only spread his name further abroad and beget a sympathy for him and a desire to learn what he does teach. He gave this illustration: A small boy, living in the country near him, was addicted to eating dirt. As he said, the boy was a "dirt eater." This boy was sallow and was making poor development. His mother called in a physician, and after an examination the physician pronounced him a "dirt eater." With some indignation the mother resented this, saying that other mothers' sons may eat dirt, but not hers. The physician took the boy to himself, gained his confidence, and asked for the truth, when the boy confessed that he did eat dirt. The mother then became distressed, wrung her hands, and asked what could be done. "O, do not be alarmed, madam," said the physician, "your son will get away from this. Simply make him some new trousers with two big pockets and a new jacket with two more big pockets, fill all these pockets with sugar, and your son will eat sugar instead of dirt." "The application is plain," the lecturer said. "Give your congregation the sugar of the gospel and they will not feed on the dirt of Ingersoll."

Let us make an application: Quit feeding people on the dirt of faultfinding and bickering and criticism of every ism in the world, and give them the spiritual milk and solid food of the gospel, the water of life and the bread of heaven. Paul found some not able to take solid food because they were carnal, and they were carnal because of the "jealousy and strife" among them. (1 Cor. 3: 1-4.) All now who walk "after the manner of men," who claim to follow different preachers and are full of jealousy and strife, are carnal and have no relish for the solid food of the gospel. To all such a man is not "sound in the faith," or preaching the gospel, unless he is attacking some false doctrine, tearing to pieces some one's theory, or is in some other contention. The *sincere milk* of the word and solid food—the real meat—of the gospel are not relished by them. Their appetite is abnormal. But I ask, who is to blame for much of this?

Next week, the Lord willing, let us consider the "most excellent way."

THE EXCHEQUER DEPLETED.

BY F. W. SMITH.

Not a great while ago two or three of the largest denominations, including the Baptists, made what they called a drive for millions of money to further the interests of their respective denominations.

The Baptists set the mark at seventy-five millions, and under "whip and lash" procured many pledges from Baptist churches throughout the land. But the Christian Index, chief organ of the Baptists in Georgia, publishes the following wail:

> Our Baptist work in Georgia is getting in a bad fix now, so far as our coöperative work is concerned. Reports from all over the State show an appalling falling off in receipts for missions, education, and benevolences. We are facing a financial situation at Savannah the like of which we have not had in years. We all see it.

The condition is not due to hard times. The figures show that it is the same all over the State, in the prosperous sections the same as in drought-stricken sections. It is due to the indisposition of the people to give. They have money and plenty for everything else they want—for new automobiles, fine clothes, amusements, and luxuries of every sort, to say nothing of money for their ordinary family needs. Money is being subscribed for nondenominational enterprises and for secular drives in amounts never seen before. Lack of money is not the reason.

The trouble is that our people have not the missionary and benevolent spirit which impels them to give.

For the last five years the great exhortation to the people from the pulpit was to pay their seventy-five-million pledges.

The work that was fundamental, that of inculcating in the people the missionary spirit, the obligation to lost souls, and the love of God, was neglected. The pledges were taken with great enthusiasm and under the impulse of a great campaign. The needs of our work at home and abroad, of our schools and colleges, of our expanding work, and the cry of a lost world were all laid before us in a most telling and effective manner. Then the subscriptions were taken. And then after that we went into a missionary *dies non* for five years. The result was that in most cases the payment of the pledges became irksome, and a sigh of relief came when the last payment was made. It was considered a great riddance. Since then they have been taking a great rest.

The Index only partially diagnoses the case, leaving the taproot of the disease untouched. The Baptists made the fatal mistake of choosing the "*money basis*" for evangelizing the world. Money became the all in all, and it gave to their denomination the spirit of commercialism, placing the salvation of souls on a money basis, like dealing in the commodities of the world by what is called "big business." The reaction has come, and the "big-business" spirit has about *died* in the Baptist denomination, leaving a *depleted* treasury, into which the managers of the "big business" look with great disappointment and trembling forebodings for the future success of the mammoth enterprise.

If the Baptists and all other religionists will read the New Testament, they will discover no such *centralization* of *money* by the Lord's disciples for the evangelization of the world, nor for any other purpose. Neither will they find any directions given for such enterprises. Such a centralization of money destroys *genuine spirituality* and displaces it with worldly pride and ambition. The spirit of politics animates the management and control of such huge financial enterprises in religion, as well as in what is termed "secular business."

The early days of the Christian era witnessed the greatest missionary activities of any period of the church's history, and yet the disciples of Christ were what might be termed "poverty-stricken." They possessed something far more valuable for the evangelization of the world than *millions* of money. They were imbued with a personal consecration, earnestness, and zeal for the salvation of souls that impelled them to preach the word, money or no money. The material things of this life were of the least concern to them. They had *faith in God* instead of *faith in money*, and this faith in God led them to endure hardness as good soldiers of Jesus Christ.

The "drive" for "seventy-five millions" by the Baptists, while successful in raking in the shekels for the time, has about *killed the Baptist geese that laid the golden eggs.* Hence, the Index attributes the depleted treasury to an indisposition to give. Hear the Index: "It is due to the indisposition of the people to give." They were subjected to a powerful stimulant to pledge that seventy-five millions, and the effect of that stimulant has passed away, leaving the people *exhausted*, and they refuse to take another dose of such treatment.

It was under exceedingly *high pressure* that those pledges were made, and that was the reason, in the language of the Index, "the result was that in most cases

the payment of the pledges became irksome." They were not exactly *freewill* offerings, such as God demands, but were made in moments of excitement and in a spirit of rivalry, a kind of feeling not to be outdone by the other fellow. Under such religious enterprises preachers become mercenary and the ministry is pitched upon a professional and commercial plane. To all such preachers the *fat places* become havens of rest to which they look and for which they anxiously long. Of course, preachers should be well supported, but any preacher who will not preach without such support *is not fit to preach.*

If the Baptist Church in Georgia, or anywhere else, as to that matter, has the love of souls at heart, why should the Index say, "Our Baptist work in Georgia is getting in a bad fix now, so far as our coöperative work is concerned?" If this is not basing the success of religion on money, then language can mean nothing at all. Suppose the New Testament had contained a report like this, issued by the apostles at Jerusalem. Would it not have sapped the very life out of Christianity? And can we imagine that under such a condition the gospel would have gone, as it did, to the ends of the world? What all the professed followers of Christ need is a spirit of thorough consecration to his service and a genuine zeal for the salvation of souls.

A COMMUNICATION FROM CALIFORNIA.

BY F. B. SRYGLEY.

Several weeks ago I referred to the fact that Brother E. C. Love was inconsistent in indorsing two cups in the worship and opposing twenty or more. My contention was, if when it is said, as translated by the Authorized Version, "And he took the cup," it is thus proved that only one cup could be used by all, then to have two cups would be wrong. Brother Love replied that two cups were "technically wrong," but the spirit was all right, and, therefore, God would accept two cups, but he would not accept the individual cup. I am not quoting his exact words, but this was about his contention. He then challenged me to debate the individual-cup question with him. But I had never raised that issue with him, but had contradicted his position on "technically wrong, but scripturally right." As I had been challenged for a debate and as this was the issue I had raised, I very promptly drew up a proposition setting forth this issue, and I told the brother that if he would sign that proposition I would either meet him in discussion or furnish him a man worthy of his steel. I have not heard from him on the question, but I have a communication from a man who seems anxious to defend Brother Love, but who is careful not to try to defend the issue which Brother Love himself raised. The brother that seems anxious to get into the fray is T. C. Hawley, of Madera, Cal. While I do not like to debate with a substitute, if Brother Hawley will affirm the proposition which I offered Brother Love, I might try him one time. In the communication which I have from him he says nothing about the issue which I raised with Brother Love, but tries to raise a new one in these words:

SOME MISREPRESENTATIONS.

In the Gospel Advocate of October 15, 1925, Brother F. B. Srygley has this to say: "Brother E. C. Love has gone back to California and taken up his paper again, and now he seems to think he must lead a faction in order to succeed." I am well acquainted with Brother Love, and I believe this statement to be untrue and to be judging Brother Love's motives contrary to Rom. 2: 1. By what rule does Brother Srygley judge those opposed to individual cups to be a faction? A faction is a party opposed to the existing government or order. Now, are the individual cups established as the existing order? No! The common cup has been used by the church since the time of Christ until recently, and the individual cups have been lately introduced into only a comparatively few congregations; so who is the faction in this case?

Again, he says: "He appears to be making every effort that he can command to divide the churches on the individual-cup question." Another untrue statement, and one that he does not try to prove. The situation is like this: The church has used one or more common cups on the Lord's table since the establishment of the church until very recently. Now some are advocating the introduction of individual cups. Brother Love objects, and gives his reasons for his objection. He has never advocated division nor threatened to disfellowship any one who does not agree with him. Now, if Brother Srygley and those who agree with him do not intend to introduce the individual cups in spite of any objection, there is no danger of division over this matter; but I fear they intend to insist on this new hobby, no matter what the results may be. If this is not so, why do they not drop the agitation for the little cups and thus avoid the danger of division, as there can be no danger unless they intend to put them in in spite of any and all opposition?

The above is only about one-fourth of his article. In the balance of the article he is trying to help Brother Love in his fight with Brother Fuqua, and I decline to open the Gospel Advocate for any such purpose. Perhaps it is more than could be expected that I should allow him to say all that he wanted to say about me, since he is trying to get off of the issue that I raised. The brother quotes from me the statement that Brother Love was trying to "lead a faction." I meant by that statement that he was trying to lead off a faction or to create a faction in order to be its leader. I do not know that he has succeeded in creating a faction, as no church has divided over the question, so far as I know, in this country; and I do not see how they can, for most of them had from two to eight cups already, and I am unable to see how any man can indorse eight cups and oppose eighty. If Jesus meant one cup, then it is unscriptural to have two. Early in the game Brother Love referred to the fact that the Ninth and Russell Streets Church, of this city, had never bowed to the mother of harlots by introducing the individual cup. I called his attention to the fact that the church referred to had six, but I now think they had eight then, and I believe they have twelve at this time. I told Brother Love if Jesus authorized only one, they had five (and now it is eleven) that they must have got from the old lady or some one else.

The brother asks: "By what rule does Brother Srygley judge those who are opposed to the individual cups to be a faction?" I do not judge them to be a faction; but I do think if Brother Hawley and Brother Love can succeed, they will lead out a faction over this question.

The brother refers to the "common cup" which has been used by the church since the time of Christ. This might indicate that the church had never had but one cup since the time of Christ. I judge if this were so it would be quite *common* by now. I reckon they had this *common* cup in Corinth when the whole church came together to eat the Lord's Supper. If they did, it must have been a very large "common" cup, as some of them were drunken. They were quite easily made drunk in those days if they only had one cup, but Brother Hawley is certain it has been the "common cup" which the church has used since the time of Christ till now. If Brother Love selected Brother Hawley to assist him in this controversy, he is a poor judge of help.

The brother then asks: "Who is the faction in this case?" No one in this part of the country, because there has been no faction led off as yet.

The brother quotes me again: "He appears to be making every effort that he can command to divide the churches on the individual-cup question." It has appeared that way to me; but the brother knocks me out on that in short order in these words: "Another untrue statement, and one which he does not try to prove." That is cool. How does he know that it is untrue? How does he know how anything

appears to me, only by what I say? And I said that is the way it appears. Of course, I was only speaking of the way it appeared to me; but the brother coolly dismisses me with the statement that it is untrue. If Love selected his Brother Hawley for my opponent, I want him to get a man that can be nicer than this one; and if he did not select him, I want Hawley to learn good manners before he appoints himself to another position. No, I offered no proof for the statement, because I did not believe that Love would require proof. In fact, no man can prove what appears true to another, only by the word of the other, and the brother had my word for it. If the brother had asked me what made that impression on my mind, I could have told him; but, instead of doing that, he brands the statement as untrue; and now I will ask him to either prove that it did not appear that way to me or take it back. Come on, now, Brother Hawley, with your proof, or take it back with due apology. I would remind the brother of Paul's statement: "For who among men knoweth the things of a man, save the spirit of the man, which is in him?" (1 Cor. 2: 11.) Brother Hawley may suit Love for a prop, but I prefer to lean on a stouter stick.

The brother says: "Now some are advocating the introduction of the individual cups." Granted, but I am not one of the "some." I do think, though, that the communion is an individual matter; and when I drink of the fruit of the vine, I never use but one cup. I would not use but one if they had fifty, neither would I use but one if the church had two, and I could use but one if the church used only one. Now, I do not ask Brother Hawley to pass on my spirit, but on my conduct. Have I disobeyed the Savior, if he means only one cup, when I use only one? No, I do not "intend to introduce the individual cups in spite of any objection." I do not like the word "spite," and I do not think that Brother Hawley makes any improvement by putting it with another word and making it "in spite." I shall not introduce the individual cups at all, neither will I undertake to oppose the individual cups and favor two or more "common cups," notwithstanding my brother says they have been in the church since Christ's day.

But I am here reminded that the proposition which I agreed to discuss with Brother Love was: "A thing can be technically wrong and at the same time scripturally right." Now, this is the work for his substitute; and unless Hawley is willing to defend the affirmative of this proposition, I cannot allow him to substitute for E. C. Love.

SHOULD CHRISTIANS JOIN FRATERNAL ORDERS?

(D. Lipscomb, in "Queries and Answers.")

It depends very much on the kind of a Christian a man proposes to be whether it is wrong for him to join the fraternal orders or not. If he intends to make an earnest, faithful, devoted Christian, he has no time, taste, or service for anything, save the church of Christ; if he intends to live the Christian life and make himself a follower of Christ and fit himself in character for heaven, he will give his talent, means, time, and love to the church of Christ, with none to bestow on any other association or brotherhood; but if he only intends to profess to be a Christian, not to make a strict member, and live a life of ease and pleasure and trust to church membership to save him, without a godly and holy life, he had as well join these brotherhoods and divide his time and means with these as to take any other course of life that will not develop the Christian character. A prominent Mason, not a Christian, once told me that while he was a Mason himself and thought Masonry did good in a temporal way and in various ways, he did not see how a preacher or member of the church of God—which is claimed to be the perfect organization, able to bestow all good and entitled to all the service, time, and means of a person—could join another institution and divide with it his time, means, and affections. He said it in speaking of the death of one of the most prominent preachers that ever lived in Nashville, who died and was buried with Masonic honors. He clearly intimated that his respect for that man was lowered by his joining a human society while claiming to be a leader and teacher in a divine one. Preachers and others often join organizations of this character thinking it will give them influence, but it seems to me it declares to the world that they do not find their religion and their church as good as they claim to believe it, else they would not divide their time, service, and means with other institutions, seeking the little good they give. It seems to me that an elder or a preacher who does this weakens his religious influence and character in so doing with all who know the claims of Christ and his church. Teachers that do this certainly do not love the Lord with all the strength and the mind and the soul, else they would have no time to devote to these worldly institutions, and in this fail to set the example Jesus requires of his teachers, as such lack the essential qualifications of elders and teachers. The best way is to teach them better. Show them the example of earnest fidelity and singleness of purpose to serve the Lord. Perhaps you show a failure to hold the church of God and his religion in high esteem in some other way as displeasing as this. Let us try the healing and saving process rather than the destroying one. But Christians should do all they do in the name of Christ and as members of his body, not as members of other bodies. Christ provides for all good to his servants in his church.

TO-DAY AND TO-MORROW.

Part of to-day belongs to to-morrow, as the seed belongs to the shoot, as the foundation belongs to the building. So to-day owes its best to to-morrow, for not to do right to-day may ruin to-morrow; but the reverse is not true. To-morrow cannot ruin to-day. Time's wheel does not run backward. Banish, then, foreboding and anxious forecast, and fill to-day with faithful work, with kindness and courage and hope; and so you will keep to-morrow from becoming a marplot, and make it a good, honest to-day when it comes.—Maltbie D. Babcock.

Apparently we have forgotten a few of the erstwhile simple things of life. A backward look will reveal them as the big things. Get the habit of happiness. Utilize your enthusiasms. The world is hungry for faith. The young man is the future incarnate. Let every failure teach you the game. Public confidence is the young man's best asset. Get down to earth; that is where the people live. The world is not down on you; it is just busy, that's all. A man who won't get up when he is knocked down is of no use. These are all workable problems. Try them out.—Texas Christian Advocate.

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QUERY DEPARTMENT

BY H. LEO BOLES

There are some brethren who meet us only once a year, in the protracted meeting, to take the bread and wine. Please give us full directions how to proceed with them. We do not want to make any mistake.—W. VANTREASE, Norene, Tenn.

It may be that these brethren need teaching. They should be taught their duty and should be encouraged to do it. Some way ought to be sought to get them to be more interested in spiritual things. They should be taught that loyalty to the church demands that they be regular and punctual in attending the weekly meetings of the church. They should know that the social intercourse with brethren and sisters at least weekly is necessary for their spiritual welfare. They should know that the exhortation and public worship are appointed of our Father for the mutual development of the Christian life. One way to get them interested is to put them to work. If the eldership of a congregation is as wise and tactful as it ought to be, it will put every member to work. There is something that each can do, and each should be encouraged to do what he can, and by doing some work in the name of the Lord interest may be created. There cannot be any growth along spiritual lines unless there is activity along these lines. Again, these brethren should be impressed with the fearfulness of their example of indifference toward the church. Presumably some of them, at least, are fathers, and they are having a great influence on their children and their neighbors' children. It is a fearful thing to be an example of carelessness and indifference before our children. We endanger the salvation of our own souls and the souls of others. If they could be encouraged to read the Bible, they would soon see the fearfulness of the mistake that they are making.

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Golconda, Ill., Route 3, August 13, 1925.—Because of ignorance of the Scriptures and the looseness of the civil law relative to divorce and remarriage, I find here and at almost every place I go many people tangled up in this evil, and am frank to say that ironing the wrinkles out of divorce cases is no little task. I have some questions deduced from the case at Huckabay, Texas, mentioned in the "Query Department" of the Gospel Advocate of August 6. (1) During the six or eight months that the man was living in adultery with his second wife, did not his first wife have a scriptural cause to put away her adulterous husband and marry some other man? (2) Since his second wife has been abandoned and divorced by the man in the case, could she marry some other man and not become an adulteress, and would the man to whom she is married be an adulterer? (3) While I heartily concur with you on the duty of the church toward the parties concerned, yet we have so many similar cases, and, too, where the public is liable not to understand the nature of the case. Do you think a church should appoint such men as elders or deacons or make public teachers and leaders of them?—W. A. RECORD, Golconda, Ill.

1. The case referred to in this query was as follows: A brother and his wife separated without having the scriptural cause for separation. After obtaining a divorce, the man married another woman. He lived with her for six or eight months and then obtained a divorce from her. After obtaining this divorce, he married again his first wife. The question was asked: Are the man and wife now living in adultery? The answer given was that neither party was now living in adultery because of the uniting in marriage the husband to his first wife. Some think that the first wife was entirely free to marry again while her husband was living in adultery. Others think that there ought never to be a marriage while both parties are living; that, it matters not what may be the cause of separation, it is best to remain unmarried and run no risk. It seems that it was best in the case referred to above, as there was an opportunity for reconciliation with the first wife. Of course, if she had married another man, the case would have been complicated so that it would have been almost impossible for a reconciliation.

2. Yes, I think that the second wife in the case mentioned could marry and not be guilty of adultery. She was living in adultery the six or eight months that she lived with the husband referred to. She was not scripturally married to him, though legally so. Since she was not scripturally married, she had only to quit the sin and seek forgiveness in God's way to be cleansed of it, and then when cleansed she was free to marry whomsoever she will, if a Christian, only in the Lord. And if she could be scripturally married, then neither she nor her husband would be living in adultery.

3. No. A church should not think of selecting such men as elders or deacons. I think that I can do no better than to quote what Brother David Lipscomb said on this question in answer to a similar question that was asked him some years ago. In order that the reader may get the full import of Brother Lipscomb's answer, I quote the question and his answer to it. It is as follows:

"Dear Brother Lipscomb: If a brother, elder or preacher, is guilty of adultery, or has seduced a young girl, does he forfeit his right to any claim he had to the ministry, or could he be retained in the fellowship as an elder or preacher in the church of God? (M. Currie, Brownsville, Tenn.)"

A man guilty of adultery cannot be an elder or preacher. Such positions are to be occupied only by men whose characters are above reproach. The Scriptures give the characters of those who are to be rulers and teachers. When a man has been put forward as elder or teacher, and he proves by his acts unfit in character for the place, he at once ought to retire or be retired from the position. One guilty of such sin ought not to be thought of for such position. It would be difficult for one guilty of such crime ever to restore a character that would fit him for it. If he is truly penitent, he is anxious to be forgiven, that he may live a humble, quiet life and be saved. If he appreciates his crime, he does not wish to be put forward to occupy prominent and active positions. If he seeks these, he has not in truth repented. True repentance leads to humility and contrition, and is willing to be humble and retiring, that he may bring no reproach or shame on the church of God. There was never a more hypocritical farce than Breckinridge making his repentance a ground for asking public honors. What is true of him is true of all who seek high places through repentance. It seems to me the times demand a thorough conformity to the will of God. A man who is an adulterer, that defrauds his fellow man, that will not pay his debts, that cannot be depended on to tell the truth, that will not swear aye to his own hurt and change not, that does not enjoy the confidence of his fellow men, should not be put forward as teacher or ruler in the church of Christ. To do it is to bring shame and reproach upon the cause of God. Men who do wrong and repent ought to be forgiven, but they ought to work in humble positions until their character is proved. (Gospel Advocate, May 31, 1894, page 337.)

How Christian men and women can be willing to sustain a bad man as a teacher is one of the incomprehensible though frequent manifestations of church life. It frequently seems that a man with a stain on his character is more popular than one who has lived an upright life. While we recognize that a man's having been a sinner and guilty of even heinous wrongs ought not to be a hindrance to usefulness after earnest repentance, still, when a man is guilty of frequent crimes and seeks to conceal them, and is guilty of immoralities, after claiming to be a Christian, no matter what his ability as a speaker, he should not be put forward as a preacher. . . . How often do we see churches encouraging and sustaining a preacher they know to be lacking in truthfulness, in integrity and true honesty, because they know they are fascinating speakers! How often do we find them willing to condone adulteries, hide lascivious conduct, and maintain them as preachers because they are popular speakers! While this is done the morals of the church will be at a low ebb and its influence crippled. (Gospel Advocate, 1886, page 215.)

FROM HOUSE TO HOUSE.

BY JOSEPH A. SHIRES.

In these days of attraction and counter attraction by the world and worldly things, it seems to me that something should be done to offset the great opposition.

I wonder why we could not have a house-to-house visitation by personal workers to preach the word of God to the people. I should like to see a campaign of this kind sweep the entire country.

Personal workers should be sent out in companies of two after the method of Jesus. When entering a house, if the house is friendly to it, they should, if there are sinners, engage in prayer for their conversion. If there be saints and they are disposed to pray, the visitors should pray with them, if they could persuade the saints to pray. It would be no uncommon thing to find religious folks not accustomed to prayer.

These visitors and personal workers should endeavor by the grace of God to convert sinners, edify saints, get negligent disciples to bring out their church letters and take membership in the churches; they should try to get other persons, whether sinners or saints, to attend the meetings of the church, and also get the children interested in Bible study.

As far back as my memory goes I used to hear Brother Larimore preach at old Lasea, on the line of Maury and Marshall counties, Tenn. I wonder if Brother Elam remembers the night at this place when some one exploded bombshells just outside the door? A copy of the Gospel Advocate of about forty years ago tells of the incident; in fact, it contains quite a write-up on the whole meeting. Gas was discovered while boring a well for water at the door of the church. We did not know much about gas in those days; so we pulled the drill and plugged the hole.

HE NEEDED THE MONEY.

A naval officer says that on one occasion during his destroyer's visit to the Philippine Islands the sailors were lounging along the rail, throwing pennies into the water for a crowd of dusky, naked youngsters in the harbor to dive for. It was a lively scene. No sooner was a penny thrown into the water than a native boy dived and brought it to the surface. Many times a penny did not reach the bottom before a boy caught it.

On the wharf the native mayor, surrounded by his fellow townsmen in full regalia, was awaiting the arrival of the American naval officers to whom he was going to tender a grand reception. He watched the diving boys with keen interest.

A reckless sailor lad began throwing quarters and then half dollars into the water. Then some one threw overboard, one after another, a number of big, glistening, silver American dollars. What a scrambling! It seemed as if every boy in the entire town was either in the air or in the water.

Suddenly an American resident came dashing breathlessly down the wharf and shouted to the group of sailors: "If you want this ceremony to go on, for goodness' sake stop throwing those dollars. The chief of police has already kicked off his shoes and the mayor is just starting to take off his coat."—Selected.

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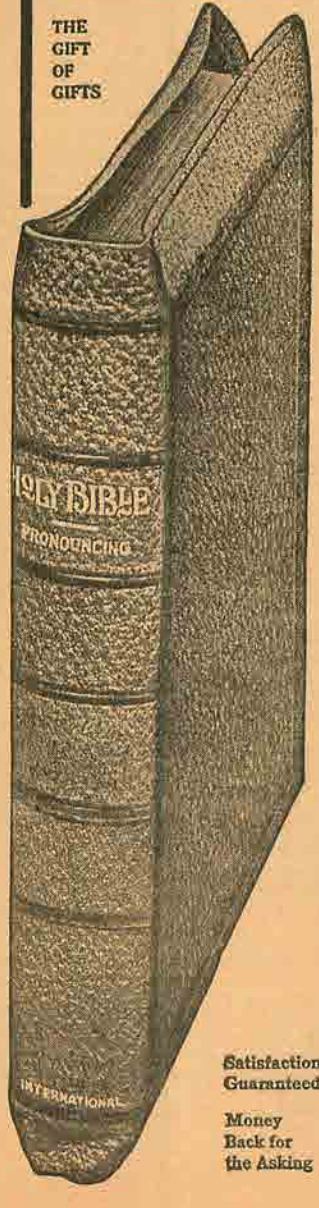

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Sĕph-ar-vā'im, Hē'nā, and I
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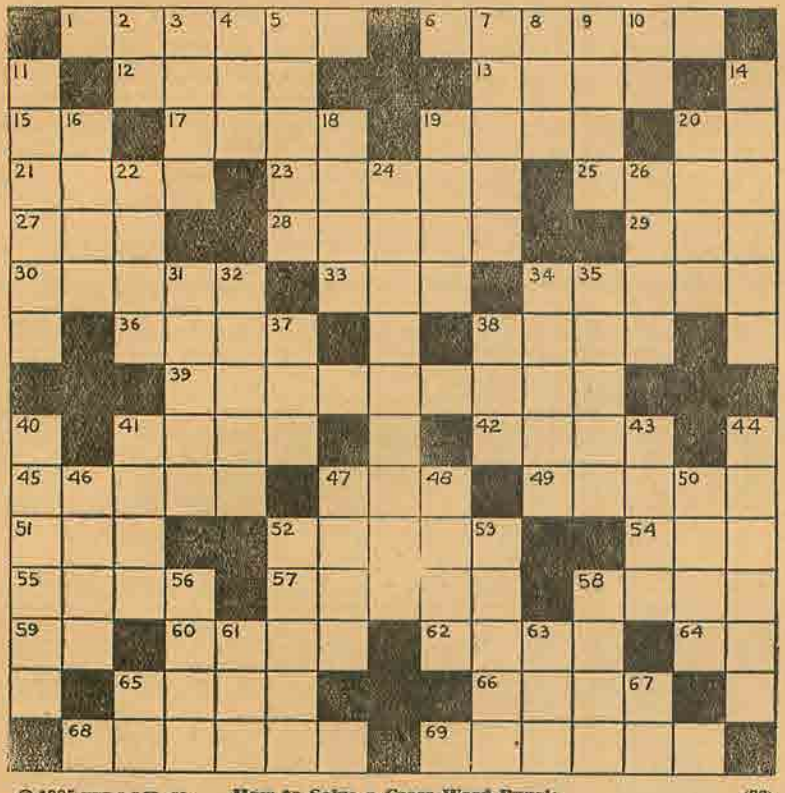

© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (38)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

HORIZONTAL

1 Southern Palestine.
6 A title of the Roman emperors.
12 An official record.
13 Increase.
15 Exclamation.
17 To backslide.
19 Member of a nomadic race.
20 Prefix meaning "again."
21 That from which a tree grows.
23 Passageway in a church.
25 Large bodies of salt water
27 Elderly.
28 Not fresh.
29 Contraction of two words—something exists.
30 Wants.
33 Furtive.
34 Fine-grained, slaty rock.
36 Roebuck.
38 Very small thing.
39 Intercession.
41 Young boys.
42 Uprising, revolt.
45 Out of order.
47 Used in anointing.
49 An old woman.
51 Is able.
52 Place where Paul preached. (Acts 16: 8.)
54 A New Testament epistle (abbr.).
55 Hastened.
57 Reddish dye used by Egyptians.
58 A man of Tarsus.
59 Edition (abbr.).
60 A Jewish month.
62 Drop slowly (of water).
64 Myself.
65 One of th sons of Jerahmeel. (1 Chron. 2: 25.)
66 An Asherite. (1 Chron. 7: 39.)
68 Entreaty.
69 One of the sons of Benjamin. (Num. 26: 38.)

VERTICAL

2 City of the Chaldees.
3 Old English form of "you do."
4 Entire.
5 The Greek form of "Elijah."
7 In harmony.
8 Epoch of time.
9 Weeps.
10 Veneration (old English form).
11 Belonging to the brother of Moses.
14 To make smaller.
16 Den of foxes.
18 Large holes in the ground.
19 To join with.
20 Scold severely.
22 Father of the prophet Azariah. (2 Chron. 15: 1.)
24 Redemption.
26 A place in Judah. (2 Chron. 11: 6.)
31 Fellow worker of Paul. (Col. 4: 14.)
32 First principles (symbolical).
34 Member of a Greek school of philosophy.
35 To glorify.
37 Roads (abbr.).
38 The upper element.
40 The wife of Jacob.
41 Of a certain descent.
43 Roman garment.
44 Cut down.
46 A young girl.
47 A Midianite chieftain. (Judg. 7: 25.)
48 Territory.
50 An ancestor of Christ's (old spelling). (Luke 3: 25.)
52 Belonging to thee.
53 Abraham's wife.
56 A man of great fame for wisdom. (1 Chron. 2: 6.)
58 Mast of a ship.
61 A Turkish governor.
63 A Benjamite, son of Bela. (1 Chron. 7: 7.)
65 Alternative.
67 Exclamation.

Solution of Puzzle in last issue

H	E	B	R	E	W	■	M	O	N	T	H	S		
A	R	E	■	D	A	V	I	D	■	H	A	T		
N	A	A	M	A	N	■	T	E	M	A	N	I		
A	S	S	■	R	E	A	R	S	■	M	A	N		
N	E	T	S	■	S	U	E	■	W	A	N	T		
I	■	S	E	M	■	G	■	E	R	R	■	S		
■	■	■	N	A	A	M	I	T	E	■	■	■		
J	■	K	I	D	■	E	■	A	S	S	■	T		
A	S	E	R	■	E	N	D	■	T	I	L	E		
A	C	T	■	E	N	T	E	R	■	N	E	T		
L	A	T	E	S	T	■	D	I	M	N	A	H		
A	L	L	■	S	E	B	A	T	■	E	V	E		
M	E	E	K	E	R	■	N	E	A	R	E	R		

THE DUTY OF CHRISTIAN FATHERS.

Paul solemnly enjoins it upon Christian fathers to nurture their children "in the chastening and admonition of the Lord," but the nurture of children by fathers in our day is a most unusual business. The guidance of the children is relegated to the mothers (too often to be farmed out to maids or helpers), and later to a committee consisting of the Bible-school teacher, the public-school teacher, and perhaps the preacher. The fathers have more important business than the nurture and training of children. They are occupied with getting money, driving the automobile, or explaining politics to the community.

The maternal element in child culture is a necessary and priceless one, but God regards the paternal as at least as important a factor. It is plainly seen that often the care of earnest, faithful mothers meets with disappointment because of the indifference, or even contrary influence, of fathers. The failures and breakdowns in characters formed without the paternal influence are to-day shocking even the more "blaze" circles of society. These breakdowns are so numerous of late, and in such high social and political places, as to cause general alarm. They constitute an imperative call for the most conscientious paternal effort in training the coming generation in citizenship.

In view of all this, the Christian father who neglects the personal training of his children in the nurture and admonition of the Lord—that is, in virtue and true righteousness—is a traitor to the highest interests of both church and State.

Christian fathers will generally admit all this, and many of them must confess, to their shame, that they have made but slight effort to discharge this solemn, God-enjoined duty. Business must be attended to, of course; but the hours of self-indulgence, even in this age of sham hurry, are still sufficient to permit any father

to spend a considerable portion of his time with his children.

Of course there is a shirking on the part of many fathers from the religious training and spiritual nurture of their children because of a genuine consciousness of their unfitness for such work. In the case of Christian fathers, such a condition but adds to their shame and disgrace. If Christian fathers would honestly prepare themselves for Christian living, they would be sufficiently prepared to start little feet in the straight path. Conversely, in preparing themselves to help their own children, what an improvement would come over their own lives, and how much nearer and sweeter would be their joy in their homes!

Christian father, lovest thou Jesus? Then feed those tender lambs which he has placed in thine own family! —Christian Standard.

PETTIGREW-PHILLIPS DISCUSSION.

BY R. E. L. TAYLOR.

There was a discussion between W. M. Pettigrew (Saint) and W. C. Phillips (Christian) at Rossville, Ga., Sunday, November 15, afternoon and night. The following subjects were discussed: (1) "The Scriptures teach that the Christian should and can live without committing sin in this life." (2) "The Scriptures teach that the penitent believer is saved, or receives the forgiveness of sins, in and only in the act of water baptism." Pettigrew affirmed the former and Brother Phillips the latter.

Pettigrew is the man that Brother Flavil Hall had a discussion with a few weeks back, and Brother Phillips was Brother's Hall's moderator. Pettigrew gave out a challenge, and Brother Phillips accepted it. Brother Phillips was too strong for Pettigrew. Pettigrew's first speech was fair, but he never could get up to it any more. He weakened more every speech he made. Brother Phillips is the strongest one of the brethren I have ever heard.

Brother Phillips asked Pettigrew sixteen pertinent questions, but he did not notice even one of them. He also presented some syllogisms in the discussion of the latter subject, but Pettigrew failed to notice them. Pettigrew's people failed to show up at the last round at night. Even his moderator was not on hand. Without a question of doubt, the discussion was a victory for the truth. Mr. Pettigrew seems to be a very fair man. I was led to believe that he was almost persuaded to obey the gospel. Large crowds were present both afternoon and night. Brother Graham moderated for Brother Phillips in the afternoon; the writer was moderator at night.

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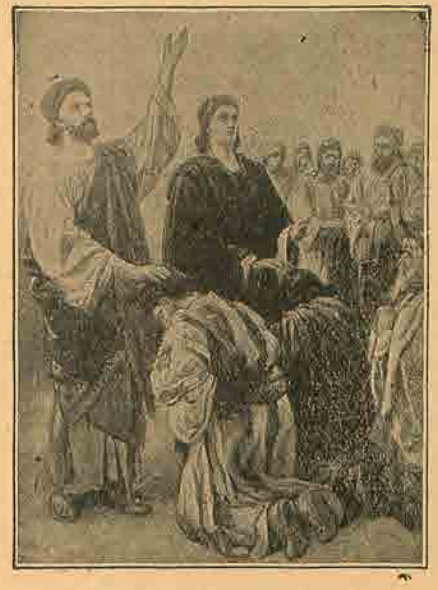

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OBITUARIES

LUNDY.

Sister Lura A. Lundy died in Akron, Ohio, Sunday evening, November 22, 1925, and her body was sent back to her Tennessee home, north of Cookeville, at Zion Church, for interment. She was born and reared in the Zion neighborhood, and it was her wish that she be buried at old Zion. She leaves a husband and three small girls—seven, four, and an eight-days' old baby. I tried to speak words of consolation at the Billows funeral parlors on Tuesday evening.

D. F. DRAPER.

BILLS.

William Clifford Bills, Jr., passed away on October 10, 1925. He was born on July 31, 1918. He was the only son of Brother and Sister W. C. Bills. He leaves father, mother, and two sisters to mourn their loss. Brother Bills had carried his little son to Hobart, Okla., to a surgeon, and had his tonsils removed. The doctor insisted that Brother Bills take the child back home as soon as he was operated on. The child had several hemorrhages while on the way and was dead by the time they got home. Our hearts go out in sympathy with Brother and Sister Bills.

C. F. CANNON.

BREWER.

On September 23, 1925, at 4 P.M., the angel of death entered the home of Brother and Sister W. H. Brewer, of Wynnburg, Tenn., and called their little daughter, Rose Ellen, who was thirteen years old. During a meeting conducted by the writer at Burrus Chapel in August, Rose Ellen was baptized into Christ. Only a few days after she was baptized she became ill and was a continual sufferer till the summons came. It is difficult to comprehend the circumstances of life and the providences of God, but we rejoice to believe that God does all things well and that "all things work together for good to them that love God." A great number gathered at the funeral services, which were conducted by Brother John R. Williams.

EMMETT G. CREACY.

WHITEFIELD.

J. P. Whitefield was born on December 9, 1846, and died, at Sinton, Texas, on October 11, 1925. He was married to Martha J. Kirkpatrick on January 20, 1870. To this union twelve children were born, seven of whom are living. Four of the children were with him at his death, the others being too far off to reach his bedside. Brother Whitefield obeyed the gospel when young, and in a few years began preaching. He spent many years as a preacher, but for some time had been too feeble to be active in the work. He was zealous for the "old paths," and met with some opposition because of his loyalty to New Testament standards. He requested a simple, short burial service. We had a couple of songs, and the writer read a few verses of scrip-

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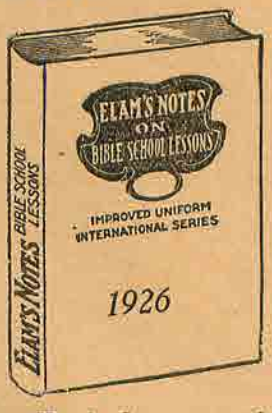

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COMMENDATION OF "ELAM'S NOTES"

We are receiving many commendations of "Elam's Notes," a commentary on the International Bible-school lessons, prepared by Brother E. A. Elam. We here give some expressions from well-known brethren:

J. E. Acuff, Nashville, Tenn., says: "'Elam's Notes' contains thorough, practical, and logical comments on the lessons, presented in an interesting way which attracts and holds the attention of the student."

S. T. Hardison, Lewisburg, Tenn., says: "I have been using 'Elam's Notes' from the beginning, and I have been gratified to see how completely and elaborately he explains the context. I am sure it is a valuable book for old and young, and if studied carefully it will aid them very much in getting a correct knowledge of the Bible."

B. C. Goodpasture, Atlanta, Ga., says: "I have used four or five of the popular 'Notes' on the Sunday-school lessons, but consider 'Elam's Notes' by far the best."

Batsell Baxter, President of Abilene Christian College, Abilene, Texas, says: "I regard 'Elam's Notes' as the best work of the kind available. Brother Elam is one of our foremost Bible teachers, and his ripe experience, splendid judgment, and constant companionship with the Bible have combined to make this one of the finest helps to Bible study to be found anywhere."

I. B. Bradley, Dickson, Tenn., says: "I am glad to commend 'Elam's Notes' to the congregations everywhere as the best help obtainable. I have long felt and said that Brother Elam's 'Notes' are the most valuable aid to the study of the Lord's-day studies that has ever come under my notice."

F. C. Sowell, Columbia, Tenn., says: "I can most heartily commend 'Elam's Notes' to any person or church desiring a broader and deeper knowledge of the Bible."

S. H. Hall, Nashville, Tenn., says: "I know of nothing in the way of human helps that will aid the Bible student more in obtaining this knowledge than 'Elam's Notes,' published and sold by the Gospel Advocate Company."

William Hall, Gallatin, Tenn., says: "I do not hesitate to say that those who use 'Elam's Notes' in the study of the lesson for each Lord's day get a very much more comprehensive and complete teaching on the lessons studied in connection with these notes than would be possible without them."

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ture, offered thanks for the hope of the gospel and a prayer for the bereaved, and spoke a few words for their consolation. C. W. SEWELL.

PEDIGO.

On Lord's-day evening, September 13, 1925, after patiently enduring for four months the affliction of cancer of the stomach, Brother John C. Pedigo's soul left the earthly tabernacle to take up an abode in "a house not made with hands, eternal in the heavens." Having obeyed the gospel at the age of seventeen, he at once began to diligently add those Christian graces recorded in 2 Pet. 1: 5-11. He was a diligent and thinking student of the Bible. He had been a subscriber to the Gospel Advocate for forty-five years. He was very firm in his convictions; an earnest, sincere Christian; and was ever ready to contend for the truth. He was born on March 15, 1850. He was married to Sarah Pinckley on February 16, 1873, and there were born to them seven children, of whom three boys and one girl survive him. Sister Pedigo and the four living ones mourn their loss, yet not as others which have no hope. Brother O. L. Carnahan and the writer were called to comfort as best we could the bereaved ones. There were present a large concourse of kindred, friends, and neighbors to pay their last respects to Brother Pedigo and to extend loving sympathy to the sorrowing ones. JOHN H. ARMS.

SMITH.

Ella Tipps Smith was born on January 11, 1872, and departed this life on September 15, 1925. She was married to J. R. Smith on February 17, 1892. To this union ten children were born, all now living, and all loving, devoted sons and daughters. Sister Smith possessed traits which readily impressed all who came in her presence with her benign influence. Gentle, unassuming, with marked equanimity, firm and unyielding in all that was good and true, courageous and valiant as a Christian soldier, coupled with superior judgment and good intellectuality, she was one of the best-poised women I have ever known. She was a good wife who looked well to the ways of her household. She was one man's paradise here on earth. His heart did safely trust in her. She shared his joys, comforted him in his sorrows, encouraged and supported him in his material struggles, and stood by and encouraged in time of storm. She was kind and courteous to others, slow to anger, and ever mindful of the little unremembered acts of kindness and of love that make life worth living. She united with the Presbyterian Church early in life, but, learning "the way of the Lord more perfectly," she united with the church of Christ, being baptized by L. R. Sewell, twenty-nine years ago. Hence, we sorrow not as others who have no hope; and some day, when our frail barks have crossed life's stormy sea and are safely anchored on the Beautiful Isle of Somewhere, then Christ himself, the Man of sorrows, shall gather all his children home, and with his own hand shall wipe all their tears away.

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THE COOKE-ERVIN DEBATE.

BY JOHN C. TAYLOR.

Brother W. Clarence Cooke, of Lynchburg, Tenn., and Mr. W. S. Ervin, Separate Baptist, of County Line, Tenn., met in a four-days' debate, November 3-6, at County Line, three miles east of Lynchburg.

The following propositions were discussed: (1) "The Scriptures teach that the church of which I, W. S. Ervin, am a member, known as the Baptist Church, was established by Christ himself during his personal ministry." (2) "The Scriptures teach that baptism in water is a condition of pardon of past sins to the alien sinner." (3) "The Scriptures teach that a child of God cannot so apostatize as to be finally lost." (4) "The Scriptures teach that the Holy Spirit operates only through the preached word in the conversion and salvation of alien sinners." Brother Cooke affirmed the second and fourth propositions; Mr. Ervin, the first and third.

Mr. Ervin took the position that Christ established his church when he called the twelve apostles (Luke 6: 13), and in this connection he read 1 Cor. 12: 28. In reply to this, Brother Cooke showed that Christ ordained the apostles while on earth, but that he set them in the church "when he ascended up on high." (Eph. 4: 8-11.) From Zech. 6: 13, Mr. Ervin reasoned that "he shall build the temple," saying that since he did it, he did it while on earth. In reply to this, Brother Cooke showed that Christ saves, and though Christ has "ascended up on high," he saves in person now; and the fact that he "ascended up on high" before he built his church did not keep him from building it. And, too, Zech. 6: 13 says: "And he shall be a priest upon his throne." From this Brother Cooke showed that Christ could not have been on his throne while on earth, for Paul said: "If he were on earth, he should not be a priest." (Heb. 8: 4.)

Brother Cooke, in his first affirmative, showed by "many infallible proofs" that baptism is one of the conditions of pardon to the alien sinner. Mr. Ervin introduced the passages which teach that man is saved by faith. Brother Cooke showed that man is saved or justified by faith, but denied that he is justified by faith only. One passage used by Mr. Ervin was Rom. 5: 1. Paul there says we are justified by faith and have peace with God. To this Brother Cooke replied by showing that the walls of Jericho fell down by faith (Heb. 11: 30), but it was seven days after that faith came—after it (that faith) led them through seven days of obedience to God. So, he reasoned, Paul was justified by faith three days after that

faith came—after it (his faith) led him through three days of repentance and the waters of baptism. He showed that Paul had no peace with God during the three days immediately following the appearance of the Lord unto him.

Mr. Ervin, in his affirmative on the impossibility of apostasy, reasoned that since God does all in his power to save his children, none can be lost. To this Brother Cooke replied by showing that God does all in his power to save all men (John 3: 16); and that, if the fact that God does all in his power to save his children proves that none of them will be lost, then the fact that he does all in his power to save all men means that none will be lost, and, hence, all mankind will be saved. Brother Cooke made the argument that little children are born into the world children of God, because they have a spirit of which God is the Father (Heb. 12: 9); and since all mankind were once infants, all were in a safe state. From this he reasoned that the lost sinner is simply a fallen child of God, and is a servant of the devil only as a result of serving the devil. (Rom. 6: 16.) Since all were once heirs of God and many grow up to manhood and womanhood and enter the "broad way" (Matt. 7: 13), Mr. Ervin's proposition could not be true.

Brother Cooke, in his affirmative on the Holy Spirit, showed that when a sinner reads the word of God, it is an inspired man preaching to him. He showed that the mission of Paul was to open the eyes of them to whom he was sent, and that the only means which he had was the word which the Holy Spirit spoke through him. (Acts 26: 16-18; Rom. 10: 8.)

This was Brother Cooke's first debate, but he did as fine work as I have ever witnessed. He is humble, sincere, and kind; at the same time he is severe, because his work is done in the power of the gospel.

A fine spirit prevailed throughout the discussion. Large crowds attended. Good will come from all debates like this.

The writer moderated for Brother Cooke in this discussion.

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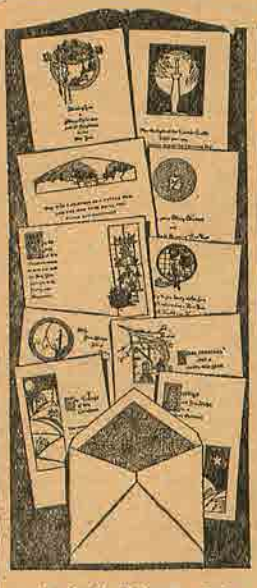

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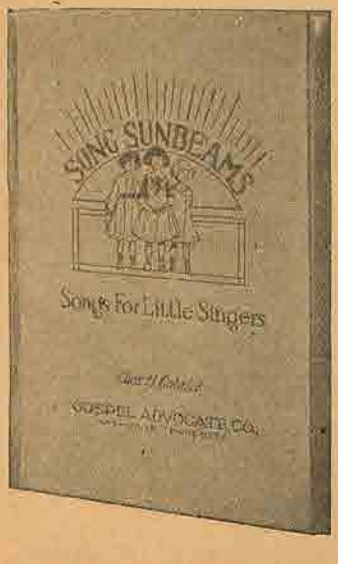

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From the Brethren

Henderson, Tenn., November 17.—On the third Lord's day in October I began a very interesting meeting at Lebanon, Tenn., and although the weather turned very cold, the interest grew at every service. There were three additions and the church was much edified. I am to be with them again next March. On the second Lord's day in November I began a meeting at Decatur, Ala., and four precious souls were added to the church by obeying the gospel. This is a very promising field. Six weeks ago I baptized twenty-eight there, and during my absence Brethren Winkler and Crews (white) preached for them, and two more were added under their preaching. The white church in Albany aided me greatly in this meeting in every way.—M. Keeble.

Camden, Ark., November 20.—The Master's work in this section moves along with fair interest. Continued rains and correspondingly bad roads have interfered with some meetings I had planned with country congregations or at mission points, but I hope to do some such work yet. The brethren at Two Bayou have their meetinghouse almost completed. Brother J. Will Henley was with us here in Camden, November 1-15, preaching every evening (excent one) and twice on Lord's days. He preaches the gospel in an impressive way, and the cause of Christ is strengthened among us, though no large audiences were out to hear him. We realize that our growth in a city like this must be "here a little, there a little." Four were added to the congregation by membership. We take courage and press on. Brother E. S. Jelley was with us on November 18 and spoke at the midweek service. Brother Jelley is a deep Bible student and widely read. He knows what it is to serve and sacrifice under the great commission from sixteen years of missionary work in India, and he tells the story of Christ and the need of the gospel in a simple, beautiful way. He now wants to give his life to missionary work among the American Indians, for which past experience should peculiarly qualify him, and he must have support. We were glad to have some fellowship with him.—Harvey W. Riggs.

MY RESOLVE.

To live as gentle as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best and let that stand,
The record of my brain and hand,
And then, should failure come to me,
Still work and hope for victory;
To have no secret place wherein
I stoop unseen to shame and sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham,
Exactly what men think I am.

—Edgar A. Guest.

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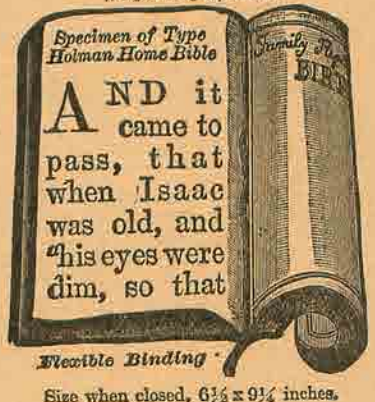

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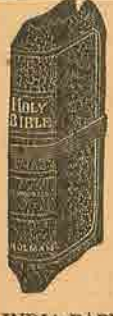

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CHAP. 1.

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CURRENT COMMENT

By JAMES A. ALLEN

Brother N. E. Hicks, of Knobel, Ark., sends us a clipping from the Arkansas Democrat, entitled, "M. E. Unification Plan Ratified by Conference Vote," and stating in a subheading that the "North Arkansas body accepts proposal by margin of three-fourths of one vote." Concerning whether the Southern Methodist Church would unite with the Northern Methodist Church, the Democrat says:

The conference cast a total of two hundred and fifteen votes, and Methodist constitutional law requires that three-fourths of this number be favorable for adoption. Fifty-three negative votes were cast and one hundred and sixty-two affirmative. Three-fourths of the total vote cast was one hundred and sixty-one and one-fourth, which gave the proposal a margin of three-fourths of one vote.

It is a good sign when the Methodists see the evils of division. We would that all the religious world could see it. Then skepticism and infidelity would vanish and the world would accept Jesus as the Sent of God. Methodists say that Baptists, Presbyterians, Episcopalians, etc., are Christians, children of God. Why is it more essential for Southern Methodists to unite with Northern Methodists than it is for both Southern Methodists and Northern Methodists to unite with Baptists and others?

God condemns the worldly union that is brought about by a vote. Such a union is an entirely different thing from "the unity of the Spirit in the bond of peace" taught and required in the Scriptures. The unity of which God is the Author is the unity into which his children enter when they become united to him. It is not the prerogative of men to devise ways and grounds by and on which they may be united. To take a vote on such things is to leave God out of it. The important thing is for men to seek to be united with God. When a man is united to God, he is united to all others who are united to God. God is the Center and Source of the union.

But to get up a plan of unification that includes only two divisions of one denomination and have a conference vote on it is a step away from Christian union, not a step toward it. Such a thing merely effects the centralization and consolidation of money and power, to be vested in the hands of a still smaller body of men than they would be before the merger. The men who are doing most to promote this merger in the Methodist Church are the shrewd and far-seeing men who have a weather eye on these places of money and power.

☼ ☼ ☼

Christians cannot vote on Christian union. They have nothing to do with naming the grounds upon which union exists. God names and specifies and points out these grounds in his word. The only choice man has is as to whether or not he will stand on them. When he takes his stand on the word of God, all others who are united to God are united to him. The same thing that makes a person a child of God puts him or her into the family of God and makes him or her a brother or a sister to all other children of God, members of God's family. God has no children that are not in his family.

The same thing—viz., hearing, believing, repenting, and being baptized—that makes a man a Christian makes him a member of the church. It is as unscriptural and absurd to talk about a man's becoming a Christian and afterwards joining the church as it would be to talk about a child's joining the family after its birth. The church of Christ is the body of Christ. "And he is the head of the body, the church." (Col. 1: 18.) "And gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) Christ has but one body, or church. "There is one body, and one Spirit, even as also ye were called in one hope of your calling." (Eph. 4: 4.) "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12: 4, 5.)

When a man is "born of water and the Spirit," he becomes a child of God, a member of the family of God, a member of the church of Christ, "which is his body," and a brother to all who are identified with those who "were called Christians first in Antioch." (Acts 11: 26.) Being "born of water and of the Spirit will not make a man a Methodist, Episcopalian, Presbyterian, or Baptist. Men were "children of God, through faith, in Christ Jesus," having been "baptized into Christ" (Gal. 3: 26, 27), many centuries before any of these humanly originated denominations were started.

☼ ☼ ☼

The Democrat, in reporting what occurred at the conference, further says :

Bishop Hay, in his devotional service, stressed discipleship and service, also paying his respects to the "rotten materialism" taught in the divinity schools of Yale, Princeton, Columbia, and other Eastern universities.

"We want an equipped ministry," Bishop Hay said, "but we do not want any half-baked scientists. If you know little or nothing about science, you had better stick to the word of God. We are against education that educates man away from the old-time altars and from the inspiration of God's word. I don't believe our ministers need to go to Yale, Columbia, or Princeton, because we do not need that rotten materialism. The church needs a few scholars, but we do not need many. We are more concerned for a consecrated ministry."

We join with Bishop Hay in regretting that "rotten materialism" is "taught in the divinity schools of Yale, Princeton, Columbia, and other Eastern universities." We

regret, in the next place, that these universities have such things as "divinity schools." Men who enter a "divinity school" in order to enter the clerical profession, as an easy way to make a fat living and enjoy big honors with little work, are a dead weight on society and are not worth their standing room. The "clergy" is mainly responsible for the "rotten materialism" and infidelity that now exist.

We heartily concur with Bishop Hay in his opposition to "half-baked scientists." But we want to get this thing straight. Bishop Hay, in declaring that "we do not need that rotten materialism," is very properly condemning the course of those who deny the statement of Moses that "God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.) But what about the course of Bishop Hay? He repudiates the language of Jesus to his apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Is it any worse infidelity to repudiate the language of Moses than it is to repudiate the language of Jesus Christ? The evolutionists have simply borrowed a plank out of the platform of those who refuse to tell sinners what Christ commands them to do to be saved. If it is "rotten materialism" to repudiate Moses, will the Bishop kindly tell what kind of a horrible thing he thinks it is to repudiate Christ?

The men Bishop Hay calls "half-baked scientists" are not scientists at all. A *scientist* is a man who *knows;* who, in his researches, discovers real facts. Advancing a guess, a hypothesis, or a theory is not a work of science. Has any "half-baked scientist" discovered it to be a real fact, susceptible of tangible proof, that man descended from a lower form of animals? Not one of them is bold enough to make such a claim. No true scientist has ever discovered a fact that does not fully and wholly corroborate the statements of facts contained in the Bible.

The idea that "ministers" are a separate class, separate from and above all other Christians, and that they need a special education in a "divinity school," is as false as Rome itself, and the sooner such ideas are abandoned and abolished, the better it will be for both the church and the world.

An hour of solitude, passed in sincere and earnest prayer in conflict with and conquest over a single passion of subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them.—S. T. Coleridge.

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OUR CONTRIBUTORS

"PREACHERS' MEETINGS."

Commenting on an announcement made by Brother W. W. Slater of a meeting for preachers, elders, and singers, Brother Allen says: "But we wish to say that to have a 'preachers' meeting' is a step in the wrong direction. Any meeting that is larger than the meeting of a local congregation is sinful. We recognize that visitors may attend the meetings of a congregation. We also recognize that in some senses there is nothing wrong in a company of preachers getting together and enjoying one another's company. But popery started with that small a beginning, and it is dangerous. Brethren, stop it!"

Now, I do not know with just how much authority Brother Allen commands these "preachers' meetings" to stop, but he does speak "as one having authority." This, to me, savors quite as much of "popery" as a "preachers' meeting." And if I remember history correctly, popery started, not with "preachers' meetings," but with one man's assuming too much authority.

I have been selected by Brother Slater to help arrange a program for this proposed meeting; but if such meetings are really a "step in the wrong direction," I want nothing to do with them. Brother Allen says: "Any meeting that is larger than the meeting of a local congregation is sinful." I suppose, then, that Brother Allen considers those two union meetings held in Nashville a very grievous sin, since all, or nearly all, of the Nashville churches cooperated and attended. But I want to know how a "preachers' meeting," as such, is sinful. What law or principle does it violate? Even Brother Allen admits "that in some senses there is nothing wrong in a company of preachers getting together and enjoying one another's company." Well, the preachers do get together in these meetings, and they all enjoy them. Brother Allen's father attended one of these meetings last year, and he enjoyed it so much he liked to have shouted. He, too, objected to such meetings, as I remember, until he attended one. He went away thoroughly converted to the fact that such meetings are not so bad, after all. Brother Allen, did you ever attend a "preachers' meeting?" I believe you could be "converted," as well as your father, if you would come down and be with us in one of our meetings.

Brother Allen also says: "We recognize that visitors may attend the meetings of a congregation." Brother Allen, we preachers consider that we can be "visitors" as well in a "preachers' meeting" as in any other meeting. meeting.

The truth of the matter is, these meetings can be conducted in such a way as to be sinful or helpful. If preachers considered themselves clothed with authority, and, therefore, had the power to legislate, such meetings would be sinful. I have attended many meetings of preachers and elders, but have never heard any intimation from any one that he considered himself clothed with authority. If such an intimation should be heard at a "preachers' meeting," the one making it would doubtless leave "crippled." But let Brother Allen tell in what sense a meeting of preachers and elders is sinful. He has said that they are not sinful in "some senses." K. C. MOSER.

It is unkind in Brother Moser to say that I act popish in urging that efforts to promote a "preachers' meeting" be stopped. It is no more popish in me to urge that such a thing be stopped than it is for Brother Moser to urge that it go on.

All I see wrong with holding a "preachers' meeting" is that there is no such thing in the New Testament. As long as we go by that Book we will not hold meetings for which it gives us neither precept nor example. The New Testament congregations were given instructions and directions in regard to all meetings that would be for their good, and they were "complete, furnished completely unto every good work." (2 Tim. 3: 17.) The largest meeting that is authorized or commanded in the Scriptures is the meeting of the local congregation.

We take it that Brother Moser fully understands that nothing man can do will honor his Maker or prove beneficial to himself, unless God has commanded him to do it.

when this was declared unto Saul, he seemingly confessed his sin, and said he went into this transgression because he "feared the people, and obeyed their voice;" and he so importuned Samuel to return to him, that he might worship God, that "Samuel turned again after Saul; and Saul worshiped Jehovah." (See 1 Sam. 15: 24-35.) But when Samuel left him this time, it was forever, until the day of Saul's death, when Samuel was called from the unseen state of the dead at Saul's request.

There was something terribly wrong with Saul's heart. He had been lifted up with pride and had come to love the admiration of the people and think more of that than he did of obedience to God. Even when he importuned Samuel to return to him that he might worship God, his words betray his wicked heart. "Then he said, I have sinned: yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship Jehovah thy God." About all the sorrow and regret that some have when their sins are known is that they are lowered in the eyes of the people, and but little, if anything, do they care about what God thinks of the evil of their way. It is dangerous and damnable to get into such a state. "Now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him." (See 1 Sam. 16: 14.) And from this reference just read on connectedly till you come to chapter 28, verse 19, and note the conduct of this man from whom God had withdrawn himself and left him to flounder about with his own evil nature. As you read it, let me ask if his feelings, impulses, words, and conduct remind you of anything you have observed in those who claim to be disciples of our Lord.

First, note his envy and jealousy. When the women sang, "Saul hath slain his thousands, and David his ten thousands," he could not stand it. The devil of envy overpowered him, and twice he tried to thrust his spear through David, but David avoided it. (See 1 Sam. 18: 6-12.) His next effort to destroy David was to get him to go among the Philistines and bring one hundred of their foreskins to him with the promise of Michal, his daughter, for a wife. He hoped the Philistines would destroy David, but David returned with two hundred of their foreskins and not a scar on his person. This and David's ability to avoid the spear when he hurled it at him worried Saul. "And Saul was afraid of David, because Jehovah was with him, and was departed from Saul. . . . And Saul was yet the more afraid of David; and Saul was David's enemy continually." (1 Sam. 18: 12, 29.) Let me ask: What is the difference in Saul and those preachers to-day who just cannot endure the success of others—or any other member of the church, as for that matter, who cannot rejoice in the success of other disciples of our Lord? What is the trouble with people who just cannot do other than be envious and jealous? Has "the Spirit of Jehovah departed from" them and an evil spirit taken possession of them? God forbid that I should judge. How can man know? But is there such a thing as man's getting into the same sad state that Saul was in, go on from bad to worse, and die as did Saul—abandoned wholly by Jehovah?

Second, Saul had his good moments, his good impulses, made good resolutions. Read 1 Sam. 19: 1-7 and see what he had to say when Jonathan kindly reasoned with him about David and the groundlessness of his hatred for him. This caused Saul to swear that he would not harm David, and doubtless he felt that he would not and could not act so foolish any more. But "there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled before him. An evil spirit from Jehovah was upon Saul, as he sat in his house with his spear in his hand. And Saul sought to smite David even to the wall with his spear; but he slipped away out of Saul's presence." (1 Sam. 19: 8-10.) People who are in Saul's condition can stand to live and think of those they do not like, if the objects of their hatred will always be failures and never succeed, but they just cannot endure the thought of those they hate succeeding. Does the same devil live now who lived in Saul's day?

Why, talk about good impulses. Yes, Saul could have them. Take the two instances when David spared his life in the cave of Engedi and in the wilderness of Ziph. You can read of this in chapters 24 and 26, respectively. Here are the words of Saul when he beheld David's mercy to him at Engedi: "Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil. And thou hast declared this day how that thou hast dwelt well with me, forasmuch as when Jehovah had delivered me up into thy hand, thou killedst me not." But how soon Saul forgot this and was again doing his best to slay David! And when David spared him in the wilderness of Ziph, here are his words: "Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." But why did not Saul get away from his undone state? God had withdrawn himself from him. It seems that even a soul in whose heart God's Spirit dwells not can have good impulses, but they are only for a few moments.

Third, even that soul from whom God's Spirit has gone thinks he can see signs of God's providence and presence. "And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into my hand; for he is shut in, by entering into a town that hath gates and bars." (1 Sam. 23: 7.) This soul that has made the terrible mistake to want to walk in his own way, to stand high in the eyes of the people, and will contend that he has done what Jehovah said do when he knows he has not, just will not cast this devil from his heart and life, but holds to it, hoping to yet win out, to justify himself in the eyes of his fellows, and thus from bad to worse does he go until he even seeks the witch of Endor and wants Samuel called from the dead that he may commune with him. Hear his words to Samuel: "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more." (1 Sam. 28: 15.) Can you think of sadder words than these? Samuel reminds him of his rebellion in the case of the destruction of the Amalekites. (See verse 18.)

It is not for me to place my finger on any soul known to me and say that there is a man abandoned by Jehovah as was Saul. I am frank to say that I cannot see how mortal man could know just when a man is in the same state or condition as was Saul. But when we see souls in whose heart hatred for others has grown until they seemingly cannot stand to hear their names called, and a word of praise for them will throw them into a fit, it makes one wonder if that man is not there, or dangerously nearing that state. I would be afraid to say one word to encourage and increase hatred in one child of God for another. "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever [and that gets you] hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 13, 14.) "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." (Verse 16.)

It is as wicked as was Saul to *hate* and to argue and contend that you *love*. If ever a soul had a right to say hard things about another, David had that right. He could have advertised Saul wherever he went as a very wicked man, but he did not. He could have easily de-

There is no command for any meeting larger than the meeting of the local church. When delegates, representatives, or "preachers," call them what you please, come from various points of the compass, it is without precept or example, and, regardless of how fascinating and enjoyable it is, we may rest assured that harm will come of it. God is the Ruler, and evil will come of man's doing anything on his own wisdom that God has not commanded him to do.

I was already suspicious of "preachers' meetings," but am more so now than ever. If as sound and good a man as I know my father to be could be swept off of his feet, and "enjoyed it so much" that "he liked to have shouted," the only thing left for me to do is to stay as far away from its mesmerizing spell as possible.

It does not follow that, because the Nashville brethren held two union meetings, therefore a "preachers' meeting" is scriptural. Two wrongs do not make a right. The reason the tabernacle meetings at Nashville have never been repeated is that the Nashville brethren saw that in pooling the strength of forty-two congregations they were destroying the individuality of each separate congregation. When the first meeting was closed, so careful were they to avoid all human organization that not a trace of any of the committees that managed the meeting was left behind. All were broken up, dissolved, adjourned *sine die*. When the time came to make preparations for the second meeting, they decided that it was unscriptural to commit the management of the meeting to committees, and, instead, committed its management to the elders of the Twelfth Avenue congregation. We have since seen that in so doing we but made the elders of Twelfth Avenue a board to manage something bigger than the work that God commands elders to do.

In the Gospel Advocate of January 20, 1910, D. Lipscomb says:

Some of the brethren last week called for a meeting of the preachers and elders in West Tennessee. We do not doubt that these brethren intend only the best for the churches, for themselves and others. But I have been through and under these meetings so much that it surprises me to hear of such meetings. I have been in and through many of them in Middle and West Tennessee, others in Kentucky and Texas. I have seen much evil come out of them to the preachers and the people. I never saw any good come out of them to any one.

F. L. Young, of Denton, Texas, wrote to Brother Lipscomb as follows:

I want to thank you for your words of warning in the Gospel Advocate of January 20. I have attended a few of these "preachers' consultation meetings," where the intention of the majority was to do no harm, but good. They may do no harm the first time, but a self-perpetuating meeting is soon captured by designing men. I may never meet you again in the flesh, so I want to thank you, my brother, for the many good lessons you have taught me from your pen through the Advocate. I shall endeavor to profit by them and then pass them on to another generation. May your last days be as peaceful and radiant as the sun sinking beneath a clear horizon.

To which Brother Lipscomb replied:

I have received quite a number of words of approval of my suggestions about unscriptural meetings. I only desired in their incipiency to call attention to the danger. I had no idea that any brother who joined in the call intended any evil or wrong. But when men get away from the scripture order to engage in unscriptural meetings, they have no rule to guide them, save their own wisdom. "It is not in man that walketh to direct his steps." (Jer. 10: 23.) We are no wiser than others if we cut loose from God's order. I find no meeting of elders and preachers in the Bible, and I do not see what scriptural work an unscriptural meeting can do. Let us study the question and follow the divine order.

We quote from Brother Lipscomb again:

There is not the least difficulty in tracing back the Romish Church to the meetings of delegates from churches in districts to consult for the common good and for the better ordering of the churches and the spread of the gospel. No one can find anything else that sprang up soon after Paul's death. This did. He called it the "man of sin," "the mystery of iniquity," or lawlessness. It set aside God's law in its formation. If the Romish Church is the "man of sin" in its maturity, these organizations for these ends constituted the "man of sin" in its infancy, that was beginning to work while Paul was yet alive. I verily believe all these organizations of a general nature to supervise and supersede the churches of Christ, even if they are faithless, constitute the "man of sin." He had developed himself and thwarted every effort to return to the primitive and divine order since the days of Paul. I press the point, if this was not the "man of sin," in what form did he show himself?

In the Christian Baptist, Volume VI., page 531, A. Campbell said:

But, for my part, I do not love even an image of the Beast. I have no objection to congregations meeting in hundreds, at stated times, to sing God's praise and to unite their prayers and exhortations for the social good. But whenever they form a quorum, and call for the business of the churches, they are a popish calf, or *muley*, or a hornless stag, or something akin to the old grand Beast with seven heads and ten horns.

We know that Brethren Moser and Slater are good men and desire to adhere to God's order. They mean no harm in calling for a "preachers' meeting." The Gospel Advocate is not a church. It has no jurisdiction over anybody or anything except itself and its own business. But it would be untrue to God and would dishonor itself if it did not urge all to "abstain from every form of evil." It is best to stop the little beginnings of evil. As an individual, the Gospel Advocate claims the same right to be true to its convictions that Brother Moser does as an individual.

J. A. A.

THE MAN GOD LET ALONE.

BY S. H. HALL.

By the heading, "The Man God Let Alone," I do not want to be misunderstood as taking the position that God "let him alone" in every sense of the word, for this the devil and all rebels to his government would have him do and be allowed to go unpunished. But God will not do this. He "will by no means clear the guilty" (Ex. 34: 7) —that is, allow them to go unpunished. But it is true that God abandons some souls, so far as redeeming them is concerned. They get into a condition that he can use them only as vessels of dishonor doomed to eternal damnation. Saul, the first king of Israel, became such.

Without raising questions for consideration that perhaps no soul could answer, we look only at the outstanding facts in Saul's case. Saul was once little in his own sight. (See 1 Sam. 10: 22; 15: 17.) He was "God's anointed." Whatever sins he committed that caused God to leave him must, therefore, represent the sins of God's children, and not the sins of the alien. In 1 Sam. 13: 8-14 we see his first sin. It seems that he felt a bit uneasy about Jehovah's protecting care and "forced himself therefore, and offered the burnt offering," which it was not his right to do. It is dangerous for us to go forward in offering sacrifices to God where we have no instructions. But his next sin is recorded in 1 Sam. 15. Read verses 1-23. God gave him a command as plain as day. It was not possible to have misunderstood it. But he allowed it to be changed—seemingly, a very little change. God commanded him: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." But he spared Agag, the king, and the best of the sheep and of the oxen, and he said he meant to offer the sheep and oxen as sacrifices to God in Gilgal. But it repented Jehovah that he had made Saul king over Israel, and he purposed to put another, a man after his own heart, to be prince over his people. But

stroyed him with the sword, and the minds of thoughtful men would have approved it, but he did not. There is *love* toward God's anointed, even when that anointed was a rebel before God. Nowhere did David condone Saul's sins. Nowhere do we find him saying that Saul did right when he had done wrong. But *love* is outstanding in him. It needs no argument to prove its existence.

It is just as bad to encourage others in their hatred for the brethren as it is to hate them yourself. How often can this be done when you do not so intend it! Get into the habit of rebuking such when you see it, and maybe you will be an instrument in God's hands to save a soul from this most-to-be-dreaded state or condition, and save yourself from any part of the responsibility of a soul's getting into such a state. I cannot see why our knowingly living in rebellion to what our Lord says to us about how we should treat our brother in Christ should not be just as dangerous as Saul's knowingly changing God's plain-as-day command to him. We should hate even the appearance of anything that is contrary to God's will. Never allow yourself to become a party to any man's sin, I care not what that sin may be and how closely you may have lived as an intimate friend to him.

BIBLE AND TRACT FUND.

BY S. F. MORROW.

I here give to the readers of the Gospel Advocate a letter recently received from Brother B. D. Morehead, one of our missionaries to Japan:

Dear Brother Morrow: I have been noticing your noble work of distributing Bibles, through the columns of the Gospel Advocate. I think you have started a very worthy movement. Ninety per cent of Japan are heathens. The Lord said "teach every creature." We fourteen missionaries can teach in person only a small per cent of the untaught. I think, Brother Morrow, you could bring Christ to many of these poor, benighted souls by cooperating with us. If you could supply us with Testaments printed in Japanese, we would make good use of them and sow the seed of the kingdom more readily than we can without them. I think the Lord is pleased with us most while we are spending our time and talent laboring in the ripest harvest. The harvest sure is ripe here. I make the above suggestion for your consideration. Take the matter to God.

I hope to hear from you soon relative to the Testaments.

Your brother in Christ,
B. D. MOREHEAD.

We are thankful that Brother Morehead has the right idea of extending the kingdom of our Lord and Master through the word. With the proper division of the word pasted in the front of each Testament, all who want to know the truth and their duty to God can easily learn it. The New Testament is the plainest book in all the world, it seems to me, when we sincerely want to know what to do to be saved. I feel certain many will be willing to help send the written word to Japan. I want to assure Brother Morehead that I am willing to do all I can to get some New Testaments to him and all his colaborers in Japan as soon as possible. Let all who want to send their help to Japan so state on their checks. We hope that many will respond to this call, as they are doing to the Bible and Testament fund for America. Brethren, do not wait for some one to come in person to see you. Our Lord and Master will in that great day demand an account of each one of us, our time and talent and means. And remember this, dear reader: "There is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." (Heb. 4: 13.) Make all checks payable to the Gospel Advocate Company, stating for which fund.

We want all elders, preachers, and teachers to join us in putting out more Bibles and Testaments from the Gospel Advocate Company than was ever done at any previous Christmas. What better gift can you give than a Bible or Testament? The Gospel Advocate will make a good gift. I notice that Brother Allen is asking for five thousand new subscribers. Let us give him ten thousand. It can be so easily done if each one will do his or her duty. I received a letter from Mr. Jones, the head bookkeeper, stating that we would need for our Christmas trade many more Bibles and Testaments, for which I feel that all who love the Lord and his precious word will rejoice.

PITHY PARAGRAPHS.

BY J. G. ALLEN.

Some one has said that there are four kinds of church memebrs—the kicker, the slacker, the has-been, and the faithful few. To which class do you belong?

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A good question for each member of the church to ask himself before framing a new resolution is: "What condition would the church be in to-day, if every member had acted toward it just like I have the past twelve months?"

☼ ☼ ☼

"Work out your own salvation with fear and trembling," says the Lord; but doing nothing is the shortest road to perdition that men can travel. Which road are you on, brother? There are but two.

☼ ☼ ☼

Solomon says that "there are six things" which the Lord hates—"yea, seven which are an abomination unto him." The seventh is the person that sows discord among brethren. Discord produces division, and the one whose act causes division in the church of Christ is a greater criminal in God's sight than the soldier who thrust a spear into the Savior's side, because he gave his natural body for the church, his spiritual body.

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The Bible says that a presumptuous sin is a crime against God, punishable with eternal death; but how few stop long enough to consider its meaning! To presume is to accept a thing as true without any proof, and from a Bible standpoint it means anything a man does as service to God without Bible authority. Then, which side of this question is a man on that will substitute sprinkling and pouring for immersion, or the church member that allows himself to presume that he can remember our Lord just as well without assembling with the saints around the Lord's table on Lord's day as with them?

☼ ☼ ☼

"The law of the Lord is perfect." David, in presenting another lesson, uses these words: "I have been young, and now am old." Just so I use the same words to stress another point, and can truly say that I, too, was once young, and now am older; but one of the greatest farces that I have ever witnessed is to hear a would-be teacher of God's word take as a text the words at the beginning of this paragraph and then begin a tirade about something that is not one time mentioned in the law of the Lord. Such is not only farcical, but it truly can be classed as a horrible tragedy.

"THE PROFITABLE WORD," BY J. C. McQUIDDY,

Contains a choice selection of the writings of J. C. McQuiddy, compiled by A. B. Lipscomb. For over forty years Brother McQuiddy was editor and publisher of the Gospel Advocate. "The Profitable Word" is a gem, and contains some of the best thoughts of a great mind. It contains 196 pages and is bound in silk and stamped in gold and white metal. Send $1.50 and get a copy.

ELEMENTS OF THE LORD'S SUPPER.

BY DR. A. J. TRAIL.

I thought I would wait till the answer to my question on the individual cups had appeared in the Gospel Advocate, as they had been before this paper since March, 1925; but some have asked that I answer Brother Boles' question now, that he asked in his answer to my question in the Advocate of September 3, and also give scripture, chapter and verse, for my position on the elements used in the eating of the Lord's Supper, as he asked or granted me the privilege to do so. I believe the Scriptures are as plain on this subject as any subject.

Brother Boles asked if I could give chapter and verse for treating a case of typhoid fever. I will answer this by relating a little circumstance. I was once in conversation with a brother who believed that there was no harm in having instrumental music in the worship if we wanted it. I was pressing him for scripture and reminding him that "the man of God" is "furnished completely unto every good work." He said that there were lots of things that we could do that we could not give scripture for. He said: "Can I not pull off my hat and run down the street if I want to?" Now, I believe Brother Boles could answer this question more readily and to a better advantage than I, on the subject of instrumental music. I believe that the man could pull off his hat and run down the street to his heart's content, and there would be no harm in it; but when he did it as a religious act, I believe he would do wrong; and when he fixed it so all his brethren had to do the same thing, then I would protest.

Brother Boles, in the Advocate of September 3, says: "If our brother knows of a scripture which teaches how a Christian is to prepare the loaf (or bread) used in the Lord's Supper, I shall be glad to have him do so." I verily believe we ought to be able to give scripture, chapter and verse, for everything we do as a religious act of worship. How could we be "always ready to give a reason for the hope that is in us" if we could not do this? "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me." (1 Cor. 11: 23-25.) Paul here declares that he received something of the Lord Jesus and that he delivered it to the Corinthians. Now, whatever this was that Paul received of the Lord and delivered to the Corinthians has been placed in the New Testament by divine authority. Paul said this thing that he received of the Lord Jesus took place in the night in which Jesus was betrayed, and the especial thing that happened the night in which he was betrayed, referred to by Paul, was, the Lord "took bread," etc., and "also the cup," etc.

Now let us go back to the account of his betrayal and see if we can learn anything about this "bread" and this "cup." "Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover." (Matt. 26: 17-19.) Now, if we can find what the disciples did when they "made ready the passover," we surely can tell what the Lord Jesus told Paul to tell the Corinthians, because "as they were eating" (this passover) Jesus "took bread," etc., and "the cup," etc. I do not believe the Scriptures leave us in the dark here. "And they shall eat the flesh in that night, roast with fire, and unleavened bread." (Ex. 12: 8.) "Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith. . . . And there shall be no leaven seen with thee in all thy borders seven days." (Deut. 16: 3, 4.)

Now, I believe that Brother Boles believes the Savior kept this law. The Savior said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 18.) Now, this is positive proof that the disciples used unleavened bread when they "made ready the passover." Hence, the Savior took unleavened bread when he "took bread," as there was to "be no leaven seen" in all their borders.

Now the question is as to how to make this unleavened bread. I do not believe we are left in the dark here. If we can find a law for making this bread, then we will know just what the disciples used for bread when "they made ready the passover," and, therefore, just what the Savior took when he "took bread," and what he said was his body when he said, "This is my body." "And when thou offerest an oblation of a meal offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil." (Lev. 2: 4.) "And every oblation of thy meal offering shalt thou season with salt." (Verse 13.) Now, I believe that we are getting near the law for making this unleavened bread. It is to be made of "fine flour mingled with oil" and seasoned "with salt," because "every oblation . . . shalt thou season with salt;" and the passover supper was one of them. But we have a more detailed and a more specific law given as to the making of this bread in Numbers. "And Jehovah spoke unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye are come into the land of your habitations, which I give unto you, and will make an offering by fire unto Jehovah, a burnt offering, or a sacrifice, to accomplish a vow, or as a freewill offering, or in your set feasts, to make a sweet savor unto Jehovah, of the herd, or of the flock; then shall he that offereth his oblation offer unto Jehovah a meal offering of a tenth part of an ephah of fine flour mingled with the fourth part of a hin of oil: and wine for the drink offering, the fourth part of a hin, shalt thou prepare with the burnt offering, or for the sacrifice, for each lamb." (Num. 15: 1-5.) Wherever you find the formula for making this bread to be eaten with one lamb, the formula is the same. One-tenth of an ephah of fine flour equals in English measure one-tenth of one and four-ninths bushels, equals nine and eleven-forty-fifths pints, mingled with one-fourth of a hin of oil. A hin in English measure equals six quarts, equals twelve pints; one-fourth of twelve pints equals three pints.

The passover supper was one of their "set feasts," and also a one-lamb feast; therefore, when the disciples "made ready the passover," they had a bread made of a little more than nine parts of fine flour mingled with three parts of oil, seasoned with salt. There is no escaping the conclusion that this is the bread that the Savior took when he "took bread" and said, "This is my body." If anything else is his body, we have no account of it. When we take anything else, we are not walking by faith; we are walking by what some one thinks will do. I will not take any kind of bread except a bread made of oil and fine flour. I would be afraid to do so.

Brother Boles, in answer to my question in the Advocate of September 3, says: "If he knows of a scripture which commands a certain kind of 'wine' or 'the fruit of the vine,' I should like for him to name the scripture." I do not recall but three kinds of wine described in the Bible. (1) "Strong wine." "In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering." (Num. 28: 7, King James Version). (2) "Good wine." (John 2: 10.) (3) "New wine." (Acts 2: 13.) But Peter understood that "new

wine" would make drunk. "For these are not drunken, as ye suppose; seeing it is but the third hour of the day." (Acts 2: 15.) I believe that either of these kinds of wine will be acceptable; but if I were made to say which kind, I would say "strong wine," because that is the kind that was to be used as a drink offering with the feast of one lamb, and the passover feast was a feast of one lamb, and also because the Corinthians, in an effort to carry out Paul's directions when he delivered to them what he had received of the Lord Jesus, got drunk on it. Paul, in correcting this, did not say, as some of our preachers would say to-day, that the Savior said "fruit of the vine," and that means grape juice. Paul's instructions are, "Take a little wine," and, "Not given to much wine." If the Savior ever referred to grape juice as "the fruit of the vine," I do not know where to find it. We know that wine is the "fruit of the vine," because the Savior so called it, because the drink offering they had at that "feast of the passover" "in the night in which he was betrayed" was one-fourth of a hin of wine—three pints. I believe the Savior understood that there were other products of the grape that might be called "the fruit of the vine." I believe he took precaution and specified which fruit of the vine. "But I say unto you, I shall not drink henceforth of *this* fruit of the vine until that day when I drink it new with you in my Father's kingdom." Notice, the Savior said "*this* fruit of the vine." Which fruit of the vine? The wine they had there according to the law of the passover supper. In view of all this, I cannot take grape juice. I would be afraid to do so.

I think I have given chapter and verse for what I have said. Only a quotation from the Book will correct me, if I am wrong. If I am wrong, I will gladly be corrected.

We had a tent meeting in this county this last summer. I was much interested in it. I went out one Sunday. When the bread came to me, I broke (or rather tore) it. I knew it was not the bread that the Savior referred to when he said, "This is my body." I dropped it; I did not take it. I then noticed on the table, and in place of wine I saw a bottle of Welch's grape juice. I did not take it. I did not want to be a partaker in "adding to" or "taking from" "that which is written." Especially I did not want to help correct a mistake the Savior had made (?) when he told Paul to tell the Corinthians to use wine as their drink offering, or as an emblem of his blood.

PREACHERS AND PREACHING.

BY JOHN T. SMITHSON.

If any one should have the encomiums of others, it is the true preacher. If any message should demand the serious attention of any one, it is the preaching of the true gospel. If any one should be entirely excommunicated, it is a false preacher. If any message should be rejected with all the power of the soul, it is the preaching of the perverted gospel. Faithful preachers and their preaching with reference to salvation are crowned with the glories of heaven, but unfaithful preachers and their preaching with reference to ruin are shrouded with the pall of eternal damnation. Souls are saved and souls are lost by preachers and their preaching. The word of God teaches that he is pleased by the foolishness of preaching to save them that believe. (See 1 Cor. 1: 21.) This fact makes the preacher responsible before God for what he preaches. It is a fact also that his preaching is only for the people who are responsible, for no preaching can affect the babies and the crazy people.

Jesus said to his disciples: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." (Matt. 7: 15.) This is a very vivid picture of false teachers, or preachers. When you think of a false preacher on the one hand, you think of a true preacher on the other hand. False preachers wear sheep's clothing. They come to deceive. They do deceive and beguile many. They are kind and gentle, good in appearance, and fair in speech. They make the impression that they are deeply spiritual-minded. They are very careful not to wound in any way the feelings of any one. They have been with the sheep—the saints of God—long enough to get fleece to hide their own hideous and vicious nature. They go in and out with the saints. By their false teaching, delivered in fair and smooth words, in flights of oratory and high-sounding phrases, flavored and sweetened with beautiful figures of speech, they satisfy their ravenous nature in devouring all the saints they can inoculate with the intoxicants of hell.

After the saints of God by false preachers have been turned against the manna from on high and have been fed from the fleshpots of the world, it is exceedingly difficult to get them to repent and return to their "first love." True and faithful preachers are often persecuted very bitterly by the members of the church who have been led astray by false preachers. The most ungrateful people on earth to-day are false teachers. The greatest persecution that the true preachers receive is from this source. Like Ahab, who accused the true prophet of God of troubling Israel, false preachers accuse true preachers of troubling the flock of God and of breaking the peace of Zion. They, with those whom they may influence, do not hesitate to call those who do not walk with them in the broad way "narrow-minded," "moss-backed," "old fogy," and by many other opprobious and demonic epithets do they rail upon the righteous. They often criticize in the most damaging way every effort for good They do all they can to discourage young preachers, saying they have no sense and that they can never preach.

Many churches have become so false by the teaching of false preachers that they do not want any preacher who will not preach to please them. There would not be a false church on earth to-day, if there were no false preachers. Hence, Jesus said: "Beware of false prophets." If all the children of God would heed this instruction, there would be no trouble in the house of God. All should realize that there is a judgment which is just and eternal, and that in it all must stand or fall. The only qualifications any church should look for in a preacher is whether he preaches the "whole counsel of God" and whether his life is in harmony with it. Beyond this and without this, it smacks of falsity. Whenever a church employs a preacher because he is handsome and dresses stylishly and is a jolly fellow and a good mixer, that church is a false one. Likewise, whenever a preacher preaches to please such a church, he is a false preacher. To any church that wants more than a godly man who preaches the "whole counsel of God" the apostle Paul would never have been called.

GOOD BOOKS.

"Sermons," by J. W. McGarvey.
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"Nelson's Complete Concordance," by M. C. Hazard, Ph.D.

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OUR MESSAGES

Walking by faith excludes boasting.

Those who flare up do not shine long.

The best man makes the best neighbor.

Good men do not laugh at vulgar jokes.

When a man thinks he is a great man, he isn't.

A faithful Christian never misses prayer meeting.

No failure is greater than the failure to do right.

A man must love the truth before he can receive it.

"He that believeth and is baptized shall be saved."

C. P. Poole preached at Smyrna, Tenn., last Lord's day.

H. C. Hale preached at Donelson, Tenn., last Lord's day.

Leslie G. Thomas preached twice in Franklin, Ky., last Lord's day.

E. A. Elam preached at David Lipscomb College last Lord's day.

J. E. Green changes his address from Scottsville, Ky., to Paragould, Ark.

H. Leo Boles preached at Grandview Heights, this city, last Lord's day.

Lytton Alley preached two good sermons at Highland Avenue, this city, last Lord's day.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name."

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."

John G. Reese, of David Lipscomb College, preached for the Chapel Avenue congregation, this city, last Lord's day.

S. H. Hall preached at Russell Street, this city, last Lord's day. One became identified with the congregation by statement.

George L. Hatley preached two fine sermons for the congregation worshiping on Twenty-second Avenue, North, this city, last Lord's day.

Willie Hunter, Tompkinsville, Ky., November 30: "I preached on Saturday night and Sunday night at Bethlehem, near Murfreesboro, Tenn., and Sunday morning at Walter Hill."

W. M. Speck, Sinton, Texas, November 30: "We had one hundred and fifty in our Bible study on Sunday. Large crowds at each service. We are expecting great things for the Master."

C. E. Holt, Florence, Ala., November 28: "I have read your splendid first-page article in this week's Gospel Advocate (November 26). It is fine. The Advocate never had a better first-page writer."

The Sixth Avenue Church, this city, reports two good sermons last Lord's day by W. R. Essex, with one addition at the night services. The house was filled at both services and much interest was shown.

J. C. Hollis, Ardmore, Okla., November 30: "We had a splendid audience for each service yesterday. One was baptized, and another was restored to his 'first love.' This makes seventeen additions since July 1."

Will J. Cullum, Hartsville, Tenn., November 11: "Two good services were the result of our efforts on yesterday at Hartsville. We are planning a campaign for the summer in mission meetings and in building up weak congregations."

We are requested to ask that J. Paul Young please communicate with Mrs. T. C. Fox, Woodbine Station, Route 9, Nashville, Tenn., as quickly as possible. Very urgent. Any one knowing of his address will please communicate with Mrs. Fox at once.

Lee James, of West Point, Ga., sends fourteen new subscribers. We appreciate the assistance of Brother James and hope great good comes from the Gospel Advocate's going into these homes. We urge others of our readers to follow Brother James' example.

A new tract from the press is a "Review of Taylor," by C. R. Nichol. Mr. Taylor is a Baptist. Brother Nichol in this tract has reviewed a tract by Taylor. Order from Mrs. C. R. Nichol, Clifton, Texas. Twenty-five cents per copy; $2.50 per dozen.

W. S. Moody preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. There was one confession. H. Leo Boles will preach next Sunday. This congregation is striving hard to increase their present attendance and interest in the worship, especially in the Bible study.

Emmett G. Creacy, Horse Cave, Ky., December 3: "I had a very pleasant visit with the church of Christ at Crawfordsville, Ind., last Lord's day. We had visitors from several points, and a goodly number of the Indianapolis (Ind.) saints were present. The Burkesville (Ky.) meeting begins next Tuesday (December 8)."

O. H. Tallman, Springfield, Tenn., November 30: "We had two splendid hearings at Clarksville, Tenn., yesterday. I baptized a young lady after the morning service. Please note our change of address from Springfield, Tenn., to Clearwater, Fla., where we plan on making our home and spending full time in His service, beginning on January 1."

C. B. Mason, Alexandria City, Ala., November 30: "I preached yesterday, both morning and night, for the church at Macon, Ga. I am glad to announce that I will, if the Lord permits, begin work with the church at Macon on the first Sunday in January. I am quitting 'the road' and will give my entire time to the Master's cause. May the Lord help us in doing a good work in Macon."

R. A. Craig, Shelbyville, Ky., December 1: "Last Lord's day I was at Shelbyville. Next Lord's day I go to Van Buren. Recently I closed a short meeting at Winchester, but with no visible results. I will be at the Forks of Elkhorn on the second Sunday and at Winchester on the third Sunday. The work in this section moves along with good interest. We expect to have a good meeting in Frankfort next April."

L. S. White, Wichita Falls, Texas, December 4: "The church at this place is doing fine. During the month just passed the Bible-school attendance averaged three hundred and twenty-six, and large audiences attended all the meetings. There were twenty additions to the congregation during the month Several of these were by baptism. Also, during the same month this church sent one hundred and ninety dollars to assist two orphan homes. The church is at peace and at work."

We can now supply back volumes of "Elam's Notes" from the beginning—1921-22-23-24. We have put ourselves to some trouble and expense to supply these back numbers, exchanging new books for them; hence, we shall have to sell them so as to cover this expense and postage. These books will cost the ones who desire them one dollar each. Remember, they are secondhand books, but not worn or damaged. There was such a great demand for these back numbers that we put ourselves to this trouble to obtain them for those who want them.

J. W. Brown, Summit, Ga., November 29: "Price Billingsley began a tent meeting at this place on Sunday, November 8, and closed it on Monday night, November 26, with five additions to the one body, and many others, some of whom are of the denominations, were almost persuaded to give up error and accept the truth. Brother Billingsley is an earnest and faithful worker for the Master and preaches the truth uncompromisingly. Through Brother Billingsley's untiring efforts the church here has been greatly strengthened and edified. We bought a lot of desirable location some time ago, and this week we begin the erection of our house of worship. Pray for us as we build for the Master."

E. A. Rhodes and wife, Hitachi Omiya, Ibaraki Ken, Japan, November 18, 1925: "We have received several copies of the Gospel Advocate, and we understand, through Brother Morehead, that you are sending it to us. Please accept our thanks for this gift. We are glad to get the paper, and assure you that we appreciate your thought toward us in sending it to us. May the Lord bless you richly in grace to uphold you in your responsible position that you have with the Advocate and fulfill every work and word of yours with power." The Gospel Advocate Company very kindly sends the Advocate, free of charge, to all missionaries on foreign fields, who are preaching the gospel in its simplicity and who stand for the purity of the worship as it is written in the New Testament, whose names and addresses are known to us.

A. S. Landis preached at Cumberland City, Tenn., last Lord's day.

I. A. Douthitt, Sedalia, Ky., December 4: "I have just closed a fine meeting at Brookport, Ill. I will begin at Christopher, Ill., next Sunday."

Baptist doctrine is examined by C. R. Nichol in a new tract, "Taylor Reviewed." Twenty-five cents per copy; $2.50 per dozen. Order from Mrs. C. R. Nichol, Clifton, Texas.

Ben West, Stephenville, Texas, December 1: "One very fine young man made the confession in the Sunday services and was baptized Sunday night, and one woman was restored."

Will M. Thompson, Roff, Okla., December 4: "I closed my tenth and final meeting for the year at Helena, Okla., Sunday night, November 29, with two baptized and one from the 'digressives.'"

C. R. Nichol has written a review of a tract by H. B. Taylor, Baptist. "Review of Taylor" is twenty-five cents per copy; $2.50 per dozen. Order from Mrs. C. R. Nichol, Clifton, Texas.

M. S. Mason, Springfield, Mo., December 1: "I closed at Edwards Chapel and New Liberty recently without additions, but with fine interest and attention and much good seed sown. I am now at Burkhardt Cemetery, near Racine, Mo., with one addition to date."

J. D. Boyd, Nashville, Tenn., November 30: "On the fifth Lord's day in November I preached at Bush's Chapel, in Sumner County, the home of our lamented brother, David M. Hamilton, my father in the gospel. The faithful little band standing for truth and right there is among many witnesses to the fact that 'he being dead yet speaketh.'"

L. R. Wilson, Jackson, Tenn., November 30: "The meeting at the Central church of Christ, this city, resulted in four baptisms and one reclaimed. There were two baptisms at our last prayer-meeting services. All those coming to Jackson are cordially invited to worship with us. Our pretty new house is on Chester and Shannon Streets, only one block west and one south of Court Square."

Cecil B. Douthitt, Martin, Tenn., December 2: "All phases of the work of the church are now being done by the church at Martin. We believe we are doing more for the cause of Christ than we could do through an organization larger than the local church. At all services audiences are large and attentive. Last Lord's day three young men confessed faith in Christ and were baptized immediately after the night services."

T. B. Thompson, Lakeland, Fla., December 1: "Our work here in Lakeland moves along splendidly. The contract has been let for our new church home, which will be completed within the next four or five months, possibly. We expect to have a very nice and commodious building. Our meeting this winter will begin on the third Lord's day in January. C. M. Pullias will do the preaching. We have grown in the two years I have been here to a good-sized congregation, with weekly contributions which take care of our current expenses and out of which we hope to pay for our new building."

J. D. Boyer, St. Louis, Mo., December 1: "We have baptized two at Spring and Blaine, this city, since last report. Brother Taylor, of Paragould, Ark., was with us last Sunday, and gave us some good lessons. We baptized one while he was here. We thank God for the way the church is prospering, and hope for greater efforts in the future. The church in East St. Louis, meeting for worship at the corner of Perdue and Caseyville Streets, has changed the time for meeting. They now meet for Bible study at 10 A.M., preaching at 11 A.M., and preaching at 7:30 P.M. each Lord's day. S. W. Bell, of St. Louis, is now doing the preaching."

Hugo Allmond preached at Jones Chapel last Lord's day. At the night service Mr. Mulford, Adventist, talked thirty minutes on God's promise to Abraham. However, he never quoted the promise and mentioned only the second coming of Christ. Brother Allmond followed, and agreed that Christ was coming again, but preached on our preparation for his coming. He then refuted the idea that the law has never been changed, using Heb. 1: 1-3; 2: 1-4; Matt. 17: 1-8; and various other scriptures. The last ten minutes he spoke on being right religiously, taking the name principally. Brother Allmond, by agreement with Mr. Mulford, was allowed to talk as long as he desired, and talked fifty minutes.

H. H. Adamson, St. Marys, W. Va., December 2: "We are having a great meeting here. Sister Adamson and I are making our home with Brother and Sister T. Q. Martin. Brother Martin is a wonderful yokefellow. The meeting will likely close on December 6. May Heaven's blessings attend the Gospel Advocate."

E. D. Martin, Haynesville, La., December 2: "I conducted two services with the Haynesville church last Lord's day, which were well attended. The church has prospects of a gradual and healthful growth, and we are laboring to the end that this congregation may become a radiating center from which the gospel may be sounded out to the destitute regions round about us. This is an oil town characterized by modern fads and fashion. The sects are also strong as to wealth, but the truth will prevail."

Will W. Slater, Bartlesville, Okla., December 1: "We had a good meeting at Douglas, Okla., in many respects. The church is not doing as well as it might. I ran across something new to me. There is only one more church in the town, and it is called 'the Church of Christ in Christian Union.' It is hindering the cause of Christ in Douglas, as I see it. I exchanged appointments with Brother Lawson yesterday. He was with the church here, while I preached in Tulsa. We had fine services. This work in Bartlesville is on the upward trend. Our attendance is slowly increasing, and we hope for greater things in the future. Pray for me."

Mrs. O. L. Massey, Memphis, Tenn., November 12, to E. A. Elam: "I want to tell you how much I appreciated and enjoyed your excellent article on 'What Is Teaching the Bible?' which was published in the Gospel Advocate of November 19. I wish it could be published in tract form and every member of the church could read it, especially the teachers. I have been a teacher for a number of years. I feel the weight of the responsibility resting on me, and am anxious to be able to make the class feel the great responsibility which rests on them also. May you live many years yet to enrich the world with the sound teaching that flows from your pen."

R. E. L. Taylor, Decherd, Tenn., November 30: "I was at Rossville, Ga., on the second and third Lord's days in this month, and preached to a large audience at every service. There was one addition at the last service. The Rossville congregation is getting along well. They are alive spiritually. I was at Antioch, in Coffee County, Tenn., on the fourth Lord's day, and preached to three good audiences. I was at Tullahoma on the sixth Lord's day, and preached at eleven o'clock. There was a large audience present. Everything seems to be moving along well under the leadership of Brethren McQuiddy and Moore. Both are splendid teachers, contending for the New Testament teaching without addition or subtraction. The Bible school was well attended, and all seemed to take much interest in the Bible study."

W. M. Oakley, Cookeville, Tenn., November 27: "At our all-day Thanksgiving services yesterday we had the pleasure of reporting seventy-seven additions and two new congregations in Putnam County this year. Since March, 1923, there have been two hundred and forty additions and six new congregations started in the county. The congregations of the county were invited to be the guests of the Cookeville congregation on Thanksgiving Day, and notwithstanding it was a rainy day, there was a great crowd, many congregations being represented. J. Pettey Ezell, J. D. Jones, Sterling Turner, C. Colman, and the writer made talks. A dinner fit for a king, prepared by the good sisters of Cookeville, was served under the tent near by. There were many informal talks in the afternoon relative to continuing the tent work in the county, etc. This was a great day long to be remembered by all."

J. G. Allen, 1412 Baltimore Avenue, Muskogee, Okla., December 3: "We had a delightful day yesterday at C and Kankakee Church. We had an overflow audience at night to hear a sermon preached by E. M. Borden in the Pearl and Bryan Streets Church in Dallas, Texas. The sermon was not so distinct at times, but the singing was quite distinct and was as good as I ever heard. I trust that many other congregations will put on like programs as did Dallas, so that all will have an opportunity to contrast the Lord's music (vocal) with the Pope's music (instrumental); and I doubt not that only a few will fail to appreciate the superiority of the Lord's and cut loose from the Pope's. I am arranging dates for some protracted-meeting work outside of this city next year. Any congregation that can use me in this kind of work will please write me, and, if possible, we will arrange dates."

GOSPEL ADVOCATE

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EDITORIAL

MR. CLARK'S QUESTIONS ANSWERED.

BY F. B. SRYGLEY.

I was handed recently a sheet called "A Few Questions from Clark's Campbellite Catcher." Across the margin of this sheet in large letters were these words: "No Campbellite preacher has answered these questions." I do not know whether any Campbellite preacher has ever tried to answer these questions or not, but I am willing (though not a Campbellite preacher) to do my best to answer them, not especially for Mr. Clark's benefit, but for the benefit of any who might desire to be benefited by an answer to them. I do not suppose that Mr. Clark wants them answered or that any answer would benefit him. The questions are not numbered, but there are fifteen of them, and I will number them as I reproduce them here, and then I will at least know when I get through with the job.

1. "Was John's baptism Christian baptism?" No. The Bible nowhere says it was; but it was authorized by Jehovah, and it was, therefore, while in force, God's baptism as well as John's baptism.

2. "Who baptized Christ?" John baptized Jesus before he was called "the Christ."

3. "Did Christ have Christian baptism?" No. He had John's baptism, or God's baptism.

4. "Is Christ the head of the church of which you are a member?" Yes, but he is not the head of the Baptist Church, if it was built before the resurrection of Christ. "Which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 20-23.) Since God gave Christ to be the head of the church after his resurrection and ascension, he could not have been head of the Baptist Church, if it was built before that time.

5. "Has your head received one kind of baptism and your body another?" No. Both have received the baptism that was authorized of God when it was performed.

6. "Has your head received John's baptism and your body Christian baptism?" Both have received the baptism that was divinely authorized.

7. "Did the apostles have Christian baptism?" No, but they received the baptism that God authorized when they were baptized.

8. "Did John the Baptist baptize the apostles?" I understand he did.

9. "If the apostles did not have Christian baptism, how could they administer it to others?" They had the baptism that God authorized when they were baptized, and they taught others to be baptized with the baptism that God through Christ authorized. To show that this question is based upon a fallacy, let me ask a question. If John did not have John's baptism, how could he administer it to others? John was not baptized at all, and yet he baptized many, and it was perfectly acceptable to God in John's day. John certainly was not the same kind of Baptist as those we have now.

10. "Were not the apostles the first set in the church?" Yes, but they were not set in the Baptist Church, for Baptists claim that the Baptist Church was built before Christ ascended to heaven; and the Bible says that he gave some apostles after his ascension. "(Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4: 9-11.)

11. "Are we not built upon Jesus Christ and the apostles as a church foundation if we are in the church of Christ?" The church was "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." (Eph. 2: 20.) But if this church was built before the death of Judas (and the Baptists teach that it was), then it was founded upon a devil; for Jesus said, "One of you is a devil."

12. "Does not the Bible say that there is 'one Lord, one faith, one baptism?'" Yes, and there is but one.

13. "Has the head, the chief corner stone, the foundation, and the first members set in one kind of baptism and the rest of the church another?" No, they all had the baptism that God authorized when they were baptized.

14. "According to Campbellite doctrine of baptismal salvation, please tell us how God could save Floyd Collins, or any other sinner, in a dry cave. Do you really believe that the all-powerful Christ is powerless to save unless you antiorgan Campbellites have the sinner in the water to help God complete the job?" I am not concerned about Campbellite doctrine or baptismal salvation, but I am concerned about the gospel of Christ. Paul said: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) I do not limit the power of Christ to save, but Christ himself has limited his power to save to the gospel. Would Mr. Clark dare promise any man, in a dry cave or out of it, that he could be saved without the gospel? Or would he promise any man that he could be saved without believing the gospel? I think not. Could Floyd Collins believe the gospel without hearing it? Could he hear it in the bottom of a dry cave? But if he were out of a dry cave and Mr. Clark was the chance to preach it to him, I doubt that he would do it. Jesus said to the apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." If Mr. Clark and all his kind would preach the gospel as Christ commissioned the apostles to preach it, fewer men would neglect to obey

it till they get in the bottom of a dry cave. I do not have the penitent believer in the water to help God save him, but I go down into the water with him to help him complete his obedience to God.

15. "Can you not see that there is something wrong and rotten with your doctrine and denomination which forces you to consign to hell such noble Christian characters as W. J. Bryan?" I have no denomination, neither do I believe the apostles ever encouraged any, and I do not see anything wrong or rotten with the doctrine taught by Peter when he said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) I do not see anything wrong or rotten about the doctrine of Ananias when he said to the believing penitent, Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) I see nothing wrong or rotten about Paul's doctrine when he said: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 3, 4.) Much as I esteemed Mr. Bryan, God forbid that I should ever try to change God's word or cease to believe and teach it in order to save him. I am sorry for Mr. Bryan or any one else who will not accept and obey the plain commands of the gospel, but I believe God.

Now I have answered all of the gentleman's questions, and I do not see why some Campbellite preacher could not have answered them. He could if he had known how.

WORDS OF ENCOURAGEMENT.

BY F. W. SMITH.

The Gospel Advocate was founded and perpetuated by men whose chief aim was to *uphold* and *propagate* the gospel of Jesus Christ unmixed with the doctrines, traditions, and speculations of men. This was no little undertaking in the midst of the popular establishments of sectarianism, upheld and defended by the learned clergy with aged creeds and confessions of faith as human tests of orthodoxy and church fellowship.

The very prime of Alexander Campbell's most eventful life was devoted to a vigorous opposition to "the kingdom of the clergy" and all forms of departures from the simplicity of the gospel. His whole life was spent in a storm of controversy with those contending for the doctrines and traditions of men. Such men as Ben Franklin, Tolbert Fanning, David Lipscomb, E. G. Sewell, and many others took up the fight and carried it on until their tongues and pens were silenced by death.

The Gospel Advocate has always stood *foursquare* against all forms of departure from the teaching of God's word, and it would be the *basest* of *betrayals* upon the part of those now conducting the paper to depart from the policy of its founders. Its former editors were *unswervingly* committed to the defense of the word of God, regardless of all consequences to themselves or the Gospel Advocate. How they labored to maintain the purity of the gospel and the church in its worship and work is a matter of recorded history; and how they were *criticized* and many times *abused* are also matters of recorded history.

Brother David Lipscomb was *caricatured* as an old woman with a broom trying to sweep back the tides of the ocean. A prominent society man actually expressed the wish for Brother Lipscomb's death in order that a human organization might flourish in Tennessee. The writer heard the speech in which this wish was expressed. But that same society man has lived to *repudiate* the ecclesiasticism he *aided* in building up, the very thing against which Brother Lipscomb *warned* the churches and preachers.

When we receive words of commendation and encouragement by true and able men because of our contention for the lifelong principles and policy of the Gospel Advocate, it gives us heart to continue the work, although it may bring upon us, as it did upon those brave men once at its helm, the censure and criticisms of opposers and enemies to the truth. With this feeling, it gives us genuine pleasure to publish the following indorsement by one of the truest and bravest men that ever lived:

I have just read in this week's Gospel Advocate [November 19] your editorial on "A Wrong Classification." I need not tell you that I enjoyed it. I have told you more than once that I enjoy all that you write. I do not regard the Advocate nor any one of its writers as infallible, nor have I ever heard of any one of its writers even intimating a claim to freedom from mistakes. Nor do I enjoy, in the least, the insinuations that its editorial force is a self-constituted court to pass upon what must be believed and taught. I have felt the sting of such insinuations; for they are sometimes made against the paper which I have, in a humble way, tried to help edit for a number of years.

But for the hope of doing good, I should never write a line for publication. When I take up my pen to write an editorial, I ask God's blessing upon the effort. My aim is to please God, not men.

I would that all preachers of the gospel and writers for religious papers would learn to hold their opinions as private property and not disturb the brethren by proclaiming opinions.

I remember years ago to have had the lamented McGarvey and Grubbs as guests in our humble home. They ate dinner with us and remained in our home until six o'clock that evening. It was an afternoon long to be remembered by me. Brother McGarvey did most of the talking, and dwelled at length upon the history intervening between the Old and the New Testaments. He had much to say about the Jewish nation. He spoke of the Zionist movement, an effort of the Jews to own Palestine. He gave it as his opinion that the Jews would perhaps again control Palestine and would attempt to reëstablish the temple worship. But, said he: "No Jew now living knows that he is a descendant of the priestly family. They expect God to point out to them the priest. Their being mistaken in this expectation may lead them to see that they have rejected the great High Priest, to reconsider the teaching of their own Scriptures, to accept Christ, and to become a great force for evangelizing the world." This was his opinion expressed around the fireside; but I never heard him advocate it in his classes, nor did I ever hear of his teaching it from the pulpit.

These straightforward words regarding the *misrepresentation* of our lamented brother, J. W. McGarvey, are from the pen of Brother T. Q. Martin, a man who sat at the feet of Brother McGarvey for years. Not only does Brother Martin defend the gross misrepresentation of Brother McGarvey's teaching regarding the Jews, but he sounds a timely warning against unnecessary and hurtful speculation.

Neither from T. Q. Martin's tongue or pen does any one ever hear speculation regarding unfulfilled prophecies or anything else pertaining to the word of God. He is one of the ablest preachers and most successful soul winners before the people to-day, holding meeting after meeting in the same communities, and yet he always finds plenty of material in the Bible for his sermons without speculating.

So many people are largely animal, giving but a paltry remnant to spiritual things. Their immortal nature is atrophied. Their life is in the fleeting possessions that they imagine they have made their own; but a man's life does not consist in the things which he possesses, for he cannot live by bread alone. It is the part of wisdom to foster the imperishable life and the ever-blest life. Then our life is independent of environment; and it is dependent upon the life of Christ in us, one with him through faith and love. So our life partakes of the everlasting life of the everlasting God and Father of our spirit, who is the same "yesterday, to-day, and forever."—A. William Lewis.

"A MOST EXCELLENT WAY."

BY E. A. ELAM.

Let us continue the consideration of making and maintaining peace.

Let us repeat with all emphasis possible that all who respect the will of God as it should be respected—all who "tremble at his word" (Isa. 66: 5), all who *will* to do his will (John 7: 17), and all who *love* the Lord—will make and maintain peace. Where "the unity of the Spirit in the bond of peace" does not prevail, there is in some disobedience to God; there some church members prefer contention, strife, and division to unity and peace.

Where the Authorized Version says, "a more excellent way," the Revised Version says, "a most excellent way show I unto thee." This way is above all other ways of making and maintaining peace, because it is God's way. God says: "*Follow after love.*" Love is the way—*God's way.*

In this way, as in all others, God's thoughts are not our thoughts, neither are our ways his ways. But as the heavens are higher than the earth, so are God's ways in making and maintaining peace, as in everything else, higher than our ways, and his thoughts than our thoughts. (See Isa. 55: 8, 9.) Let us follow *this way.*

One declaration of God on this subject, as on all other subjects, is worth more and should go further than all the reasoning and *conclusions* of the wisest men on earth. The *reasoning* and *conclusions* of the wisest men on earth contrary to the teaching of God on this subject, as well as on all other subjects, are worse than nothing, because they deceive and lead to destruction.

Just as Isa. 55: 8, 9 is quoted, emphasized, and applied in studying and teaching other subjects in the Bible, it should be quoted and emphasized and applied in studying the great duty of making and preserving peace, of coming to "the unity of the faith," and of keeping "the unity of the Spirit in the bond of peace." The church of God should study and apply and teach these lessons. If not, who should?

God's way of peace and unity, even as he and Christ are one, is the only way of reaching this inestimably great consummation.

Not only so, but all who fear God and respect his word, as declared above, will follow this way of love, unity, and peace. Because, "this is the love of God, that we keep his commandments, and his commandments are not grievous." (1 John 5: 3.)

Do not the following passages have any meaning or carry any weight?

> And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love. (Eph. 4: 11-16.)

This is a most comprehensive passage, and, while we have not space to consider particularly at this time every thought presented in it, we should realize that every thought is the thought of God. We should remember also, from Isa. 55: 8, 9, how much higher God's thoughts are than man's thoughts.

These gifts were bestowed by Christ for the purpose named: "The perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." These gifts were by inspiration and were to continue until the complete revelation of God's will had been made—that is, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." There is no further revelation to be made, no other knowledge of the Son of God to be given, and nothing else to be believed; this brings all to "the unity of the faith," that the church may attain "unto a full-grown man, unto the measure of the stature of the fullness of Christ." The church can learn no more, can grow no larger, and can do no more work than this revelation of God's will made through these inspired teachers makes known.

What does this revelation accomplish? "That we may be no longer children," but as newborn babes, feeding upon this spiritual food, may grow thereby unto salvation; that we may be steadfast and unmovable in the teaching of Christ, and may not be "tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;" but, on the other hand, according to this revelation of God's will, by "speaking truth in love, may grow up in all things into him, who is the head, even Christ."

The church is this body. All Christians, young or old, weak or strong, are individually, or severally, members of this body. Christ is the head. The head directs the body in every movement. God has set the members in this body, as it has pleased him, not as it pleases man. Man cannot organize this body; God has done that. The whole body is fitly or properly framed and knit together "through that which every joint supplieth." There can be no closer union or greater unity. "Each several part," or individual member, working in due measure, or each member serving in his respective place to the full extent of his capacity, the body makes increase "unto the building up of itself in love."

In studying this question of "the unity of the Spirit in the bond of peace" and how to follow and to keep peace, let us note with earnest and devout consideration that the *instruction, edification,* and peace of all, and not the *condemnation of any,* must be sought. May we be impressed with such expressions as "speaking truth," not something else; "speaking truth *in love*," not in some other spirit; "building up" *this body,* not some other body or organization—building it up, too, "*in* love;" "attain unto the unity of the faith;" and "the measure of the stature of the fullness of Christ." This is the Lord's prescribed way of instructing, edifying, and making increase of the church.

All preachers, elders, and teachers in the church must learn these things, and must learn, too, that they are not prosecuting attorneys or criminal lawyers, appointed by the Lord to hunt up and to prosecute and to condemn to perdition all who make mistakes and who fall short at present of perfect knowledge of the truth.

Yes, indeed, speak the truth, the whole truth, and nothing but the truth ["Thy word is truth"]; declare "the whole counsel of God," "all things that pertain unto life and godliness," and nothing more; but do so in the gentleness, firmness, kindness, and love which God enjoins.

"Love suffereth long, and is kind." It is not moved by envy. It is free from self-esteem or egotism, from vainglory, and from all disposition to boast. It is not puffed up with pride of opinion or with pride of any kind.

The Corinthians were "puffed up for the one against the other." (1 Cor. 4: 6.) Some were for one preacher against another preacher; and where this is the case, there can be no peace. Those among whom jealousy and strife exist are "carnal" and "walk after the manner of men." Such cannot feed upon the meat of the gospel. They cannot digest and assimilate it. They must be fed upon milk, if they take any food at all. (1 Cor. 3: 1-11.)

Love is not wise in its own conceits, but is humble and meek and lowly. It seeks not its own, but is unselfish. It

does not allow itself to become provoked, and does not seek to hide its wrath behind its so-called "righteous indignation." It does not hunt up evil in others or keep an account of evil done by others against itself; it overcomes evil with good. It never rejoices over the mistakes and misfortunes and sins of others. Thus it goes on to the end of the list. (1 Cor. 13.)

"Love never faileth." It will never cease to exist; neither will any who love God and men fail to obey God or to treat men—brethren, neighbors, and enemies—as God directs.

Then, to love God and men, to seek the edification of all, to "speak truth in love," and to accomplish all these spiritual ends is not to be forever disputing with one another, to measure sword or to be in a war of words with one another, or to be forever combating the theories of others. This begets, too, a wrong conception of the truth and a wrong spirit in others. Like begets like. I learned that from a story about an echo.

The sun drives back the darkness. It comes with no bluster, blast of trumpets, or braggadocio; but in silence and brightness and beauty it shines with steady power upon the world. "Even let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

Again, Paul says to Timothy, a true, faithful, strong, heroic, and well-informed young preacher: "The Lord's servant must not strive." Paul did not here mean in mortal combat or carnal warfare; but, as stated in the previous verses, "foolish and ignorant questions," which God has not revealed, produce strife and must be refused. All such questions are refused by all who believe in Christ and implicitly obey God. Over these questions God's servants must not strive. As a rule, all such questions can be dismissed very easily by informing congregations that God has forbidden any contention over them, and, therefore, no time must be wasted on them or the hearts of God's people disturbed over them.

Carnal warfare is forbidden, but not by this passage.

Should it become necessary to deal with such questions and with "them that oppose themselves," the Lord tells how it must be done: not by striving, but by being "gentle toward all, apt [competent] to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." (2 Tim. 2: 23-26.)

Some are in strife because of foolish and untaught questions and because of ignorance of the will of God, and they have been taken captive by the devil unto his will. They need instruction, repentance, and to be recovered out of the snare of the devil. The question is, how to deal with such and how to accomplish this good work? Not by abuse and strife, but *by gentleness, by proper instruction, forbearance, and meekness.*

It requires more knowledge of the truth, more faith, more courage, and more love to be gentle, forbearing, and meek than to be otherwise.

We should be familiar with Paul's solemn charge to Timothy to "preach the word." And he adds: "Be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." In preaching the word, we should not overlook the command to be "urgent in season, out of season." While we "reprove, rebuke, and exhort," we should not fail to do so "*with all long-suffering and teaching.*"

It is a beautiful and great thing to teach all that God says, and to do so in the love and spirit which he prescribes. May the Lord have mercy upon us and help us.

A WORTHY CAUSE—BROTHER J. W. SHEPHERD'S WORK IN RICHMOND, VA.

BY E. A. ELAM.

A good sister, for a small congregation in Mississippi, has sent us a check for twenty-five dollars, to be used in preaching the gospel as our judgment dictates.

In the multitude of affairs I am unable to-day to put my hand upon the letter and, hence, to give the name of the congregation. I use this means of acknowledging the receipt of this money and in commending this worthy deed of this congregation.

Knowing the worthiness and self-sacrifice of Brother Shepherd in his efforts to preach the gospel in Richmond, Va., and to build up the church there, where there are only a dozen or so striving to worship God simply and only "as it is written," and the crying need of the gospel in the surrounding country, we have forwarded this check with pleasure to him. Brother Shepherd is not only self-sacrificing and faithful, but in every way, and especially in his knowledge of the truth, quite able to do this work.

This small and struggling congregation in Richmond is determined to go ahead with their work, having bargained for a church house, which they are now striving to pay for with their own contributions and with what assistance they can induce others in various congregations, whose membership is large, to give. The emphasis is on "give."

We hope in this case a hint to the wise may be sufficient and that many others may follow the example of this congregation in Mississippi.

I trust this sister and this congregation may see this note.

Brother J. W. Shepherd's address is 7 East Grace Street, Richmond, Va.

No other musical instrument has persisted through the ages like the harp. Prehistoric of origin, it was popular at the court of King Solomon the Wise, and long before his day was played before the Pharaohs of ancient Egypt. —Selected.

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QUERY DEPARTMENT

BY H. LEO BOLES

Two Sundays in each month I preach at places where there are no congregations of Christians only. Is it wrong under these circumstances to miss partaking of the Lord's Supper?—X.

Yes. No one should violate a principle in trying to do that which is right. It is never right to do wrong in order that good may be done. Paul says that we should not do evil that good may come. His language is as follows: "And why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just." (Rom. 3: 8.) It would be better to eat the Lord's Supper at the places where the preaching is done. We are to teach by precept and example, and the example of eating the Lord's Supper would help to impress the teaching of God's word on the people. I do not see how a preacher of the gospel could impress very forcibly the teaching of God's word, when at the same time he is violating the word of God himself by neglecting to eat the Lord's Supper on the first day of the week. It is not necessary to have what is usually called an "organized congregation" before you can eat the Lord's Supper. God's children have the privilege of eating at the Lord's table, and they cannot please the Lord when they neglect this.

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Please explain (1) Luke 21: 24-26; (2) Ps. 150, especially verse 4.—X.

1. The scripture for which an explanation is asked is as follows: "And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken." (Luke 21: 24-26.) The prophecy of this chapter embraces three chief points. First, the destruction of Jerusalem; second, the period intervening between that; third, the coming of Christ. Verse 24 clearly has reference to the destruction of Jerusalem, which took place about A.D. 70. Verse 25 seems to indicate the second coming of Christ. Josephus enumerates two hundred and fifty-seven thousand six hundred and sixty who were slain during the war against Jerusalem and multitudes that could not be numbered who perished in the siege. He also speaks of ninety-seven thousand Jews who were taken captive into various provinces.

2. The psalm referred to reads as follows: "Praise him with timbrel and dance: praise him with stringed instruments and pipe. Praise him with loud cymbals: praise him with high-sounding cymbals. Let everything that hath breath praise Jehovah. Praise ye Jehovah." (Ps. 150: 4-6.) This psalm describes worship for the praising of God under the law of Moses, or the Jewish dispensation. It has no reference to the Christian's praising God under the law of Christ. It is a perversion of the Scriptures to refer it to the Christian age. Just as well quote the scriptures in the Old Testament which give direction for the burning of incense in the worship under the law of Moses as to quote the scriptures referring to instruments of music and applying them to the Christian age. The burning of incense and the use of instruments of music both were used in the worship under the law of Moses, but neither is to be used under the law of Christ. Christ, the Holy Spirit, and the apostles and early Christians left out both the burning of incense and the use of instruments in worship, and he who brings them into the Christian worship does so without any authority from heaven. It is just as consistent to bring the burning of incense into Christian worship as it is to bring the use of instruments of music into the worship. The Catholics bring both into the worship; but Protestants who use instruments of music in the worship reject the burning of incense. There is as much authority for one as for the other. There is no authority for bringing either one into Christian worship.

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Please answer this in the Gospel Advocate, for many of us certainly want to know the reason. Why do you, Brother Srygley, and others now (formerly you did not) talk about your R. V. Bible? Have you not faith in the old Bible? Who said we were clamoring or ready to push about a half commentary on the common people? Every little two-by-four preacher comes out here with his little R. V. now. After preaching the word as written for twenty-five years, as you first found it, why not now?—W. G. BREWER, Walter Hill, Tenn.

Much confusion arises from a lack of knowing the correct use of terms. Our brother should remember that the New Testament was written largely in the Greek language and was translated from the Greek into the Latin and from the Latin into the English and other languages. Many of the translations that we have now were made from the Greek language into the English language. A version is a translation from one of the ancient languages into another language, a modern language.

Versions have relative value. Some are better than others; some express more clearly the thought than others. The King James Version, or Authorized Version, was translated in 1611 from the Greek into the English. The Revised Version was translated in the nineteenth century from the Greek into the English. Any one who understands the English language of to-day and who knows something of the English language four hundred years ago knows that there is some difference in the language which has been brought about by usage. The scholarship of to-day is better than the scholarship of four hundred years ago; the scholars of to-day have access to manuscripts and resources which were not known four hundred years ago. Therefore, the translation or version of to-day is better in many respects than the version which was made four hundred years ago. The American Revised Version is superior in many respects to the Authorized Version, or King James Version. It is dense ignorance on the part of any one to claim that one is leaving "the old Bible" simply because he quotes from the Revised Version. One is no more giving up "faith in the old Bible" when he quotes from the Revised Version than the one who quotes from the King James Version. It seems to me that loyalty to the truth of God demands that we take the best version of it that we can get.

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Is it out of God's wishes, or is it wrong, to take up a collection for the relief of a minister, using the hat? If so, how?—R. W. CRAIG, Duffee, Miss.

No. It is always right to do right in the right way. It matters not how we "take up the collection." It does not matter whether this collection be taken in a hat, pan, basket, or any other receptacle. The important thing is to encourage God's people to be liberal in their help for any worthy cause. God's people should be taught to support the preaching of the gospel and help the poor. "But let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6: 6.) It is wrong to quibble over insignificant and foolish questions. The Lord's people should employ their time in more useful things.

HOWELL-CLARK DEBATE.

BY ALLEN PHY.

This debate was conducted at Cloverport, in Hardeman County, Tenn., beginning on November 24 and continuing four days, between F. O. Howell (Christian), of Jackson, Tenn., and John R. Clark (Missionary Baptist), of Martin, Tenn. The general church questions were discussed. Clark affirmed the first two days, and Brother Howell was in the affirmative the last two.

The audiences were large, and the attention and demeanor were splendid. Mr. W. A. West was Mr. Clark's moderator, and the writer kept time for Brother Howell.

Mr. Clark utterly failed to prove one point of Baptist doctrine, which was in dispute. His attempt at trying to prove Baptist succession was little more than a gesture. Brother Howell showed that the first Baptist Church of any kind was started at Amsterdam, Holland, in 1608, by John Smyth. His attempt at other points of Baptist doctrine, such as apostasy, close communion, voting on members, baptism because of remission of sins, and total depravity, resulted in an absolute failure on his part. He made his hardest fight on the apostasy question, but was buried under an avalanche of scriptural quotations which ruined his position. Mr. Clark made frequent use of such expressions as "Campbellite," "antiorgan Campbellites," "organ Campbellites," and other expressions of like nature. It must be said to Clark's credit that he has the courage to try to defend his doctrine. Much of his speeches in this discussion were pointless harangues.

Brother Howell ably met his attempts, and proved his proposition to the entire satisfaction of the brethren. He showed by many unanswerable arguments that the church of Christ was established on the day of Pentecost. He also showed the design of baptism in a forceful manner. In fact, the truth was ably sustained on all points discussed. The difference between Christians and Baptists is clearly before the people who heard his debate.

Good will prevailed throughout the discussion, and it is believed much good will be the result.

Love never turns back because it sees a mountain or hears a lion roar.

God can use a weak man, but cannot find a place for a lazy one.

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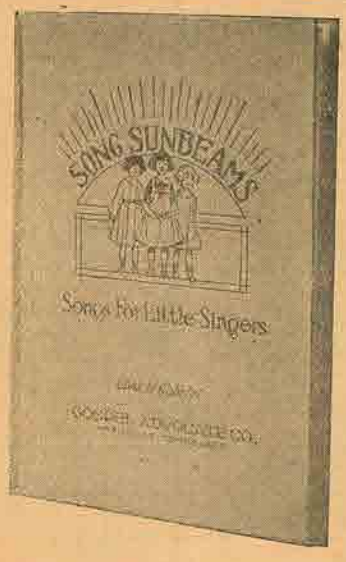

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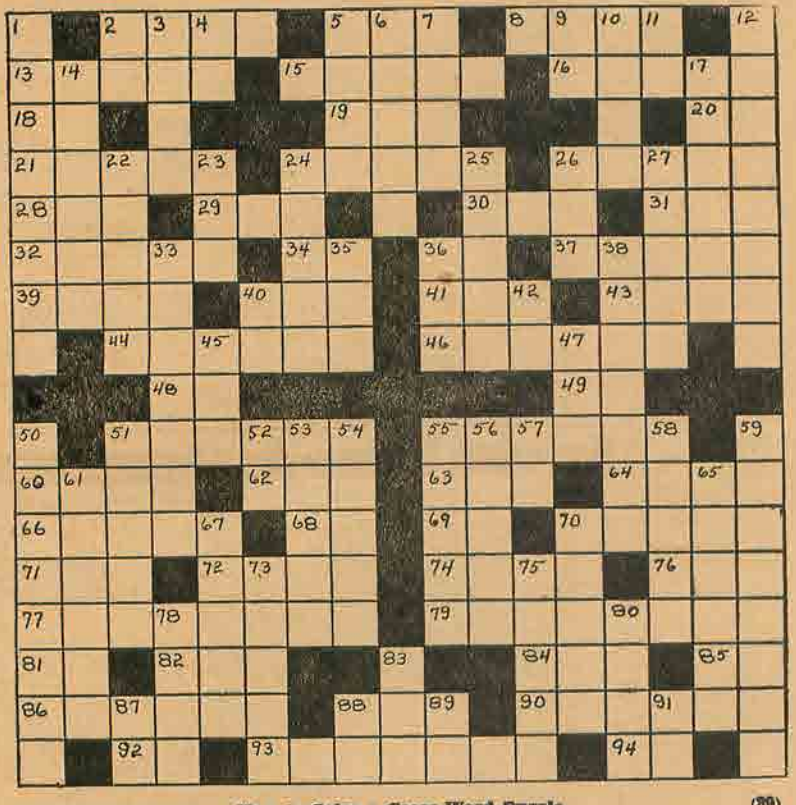
BIBLE CROSS WORD PUZZLE

THE large cross which dominates the four smaller ones in this seventeen-square diagram breaks it up so that there are few long words, but many of average length and difficulty. Two eight-letter words on each side column are the longest, and none of these is hard to get. But all in all, this is one of the most interesting puzzles in the book and would be an excellent one for a group to work on together.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (30)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

HORIZONTAL.

2 The sixth son of Jesse. (1 Chron. 2: 15.)
5 A monkey.
8 To whip.
13 Distilled perfume.
15 To persecute.
16 To divide between several.
18 Negation.
19 One of David's officers.
20 Ezekiel (abbr.).
21 A city of Shinar. (Gen. 10: 10.)
24 A descendant of Zorobabel. (Matt. 1: 13.)
26 Place which something occupies.
28 A woman.
29 Help.
30 Son of Bela. (1 Chron. 7: 7.)
31 Zebulon (abbr.).
32 A portable covered chair.
34 Hebrew prefix meaning "father."
36 Indefinite article.
37 To one side.
39 Prince of the tribe of Naphtali. (Num. 1: 15.)
40 Third king of Judah.
41 Depressed.
43 Part of the foot.
44 A title borne by Nergal-sharezer. (Jer. 39: 13.)
46 Son of Caleb. (1 Chron. 2: 50.)
48 Number (abbr.).
49 Authorized Version.
51 A compilation of laws.
55 To vex with bodily labor.
60 Halolike emanation.
62 To imitate servilely.
63 A type of verse.
64 Abiding with faith and charity.
66 What Nebuchadnezzar ate.
68 Anno Regni (abbr.).
69 Roman officer (abbr.).
70 Mother (Latin).
71 Suffix denoting belief or doctrine.
72 Abel's murderer.
74 Part of a constellation (Latin).
76 Prefix meaning pertaining to the air.
77 Receptacles for water used in Palestine. (Eccles. 12: 6:)
79 A deep-blue precious stone. (Rev. 21: 19.)
81 Inside.
82 A king of Midian. (Num. 31: 8.)
84 A high priest.
85 And (Latin).
86 A paralytic healed by St. Peter (Greek form of name). (Acts 9: 33.)
88 Instrument to row a boat.
90 To live.
92 Printer's measure.
93 Joseph's second son, given the ascendancy over his brother.
94 Sunday school (abbr.).

VERTICAL.

1 Joseph's eldest son.
2 Old Testament.
3 A son of Jonathan. (1 Chron. 2: 33.)
4 Son of Jose. (Luke 3: 28.)
5 Jewish month.
6 Jewish festival to commemorate deliverance from Haman.
7 Jacob's twin brother.
9 Like.
10 Sea-going vessel.
11 Exclamation.
12 Belonging to Ahab's wicked queen.
14 Among the towns of Simeon. (1 Chron. 4: 32.)
17 To go backward.
22 Tree of Lebanon.
23 A well-known city, a landmark.
24 A place in Judah mentioned in the Apocrypha.
25 The daughter of Jacob by Leah. (Gen. 30: 21.)
26 A family which returned with Zerubbabel. (Neh. 7: 47.)
27 A Levite. (1 Chron. 15: 20.)
33 A disciple who kept back part of his pledge.
35 A container.
36 A beast of burden.
38 Royal secretary to David. (1 Chron. 18: 16.)
40 I exist.
42 Perform.
45 A marshy place.
47 Sound made by a sheep.
50 Sorcerer.
51 Coins current in Palestine. (Neh. 7: 70.)
52 Each (abbr.).
53 Southern country of Europe which Paul visited.
54 A sort of bird (plural).
55 An Egyptian god, represented as hawk-headed.
56 Spelling of "Adoraim" (found in I Macc. 13: 20).
57 Prefix meaning "again."
58 Solomon's servant. (Ezra 2: 55.)
59 Hunted out or down.
61 Pertaining to bears.
65 Looked searchingly.
67 A resident of Ephesus at the time of Paul's visit. (Acts 19: 14.)
70 A tree.
73 To leave the tomb.
75 Oil made from whales.
78 To be very abundant.
80 To show disapproval by a sibilant sound.
83 A long way off.
87 Prefix meaning "not."
88 Exclamation.
89 Egyptian sun god.
91 He exists.

Solution of Puzzle in last issue

	J	U	D	A	E	A		C	A	E	S	A	R			
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FROM THE BRETHREN.

Broken Arrow, Okla., November 30.—Brother T. W. Croom, of Canadian, Okla., preached for the church here on Saturday night and on Sunday and Sunday night, with good audiences at all three services. One lady was restored to fellowship and the church was greatly strengthened. Brother Croom promised to come back on the fourth Lord's day in December. If any one that has friends or relatives in this country who are members of the church will notify me, I will be glad to hunt them up and encourage them to come to church. We are planning to buy a lot and build a house right away. Any loyal preaching brother passing this way will find a hearty welcome.—Peyton A. Stout.

Rector, Ark., December 3.—I have just returned from Bark Camp, Mo., where I have been attending a debate between Brother A. D. Dies, of Senath, Mo., and A. M. Baker, of Kosh-konong, Mo. The discussion continued twelve nights. During the first six nights Brother Dies affirmed: "The church of Christ, of which I, A. D. Dies, am a member, is scriptural in name, origin, doctrine, and practice, and the Scriptures so teach." Then Baker affirmed that "the Reorganized Church of the Latter-day Saints is the true church of Christ in name, origin, and practice." Brother Dies made a splendid defense of the church of Christ and the Christian religion, refuting every argument of the Latter-day Saints.—R. E. Black.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate, the following rules must be observed:

Obituaries that do not exceed two hundred words are published free of charge. When they exceed this limit, two cents will be charged for every additional word. Payment must accompany notice, or it will be reduced to two hundred words. Poetry will not be printed.

GAMMILL.

Joseph J. Gammill was born on May 15, 1851, and died on October 24, 1925, at his home, near Millville, Ark. He was married on October 5, 1873, and was the father of seven children, three of them being now dead. His wife, one son, and three daughters are left to mourn his death. Brother Gammill obeyed the gospel in early life and had been an elder of the church at Salem for many years. He was loved and honored by the church and had a host of friends. He was a kind and loving husband and father, a true friend, a most excellent citizen, and a loyal Christian. The congregation at Salem will greatly miss him, yet his influence will continue to be felt. May God bless and comfort his sorrowing family, and may they realize that their loss is his gain. "Precious in the sight of the Lord is the death of his saints." The writer tried to speak words of consolation to the sorrowing family and warn the world of their impending fate.

JOHN A. COOK.

MILLER.

In the early morning hours of April 29, 1925, the death angel came into our home and claimed for its victim my darling mother, Mrs. Alice Miller. Though her death was expected, it seemed almost more than we could endure; but we sorrow not as those who have no hope. Mother obeyed the gospel when about fourteen years of age, being baptized by Brother C. E. W. Dorris. She leaves to her children a rich legacy more precious than gold from the mines—the memory of a mother who was a faithful servant of God. We miss her sweet presence and the encouragement of her example, but we would not call her back, believing that our loss is her eternal gain. She is freed from her pains and is sleeping that sweet sleep which only those who die in the Lord may enjoy. Funeral services were held at Mount Zion Cemetery by Brother Thurmond, of Sicele, Mo., and there her body was lowered to its resting place to await the resurrection morn. She left us behind in sorrow, but it will not be long, at most, until we shall meet her beyond this vale of tears, if we are faithful to the end.

BESSIE FORRESTER.

SIMS.

Lillie Jane Hamilton Sims was born on July 19, 1867. She was married to Brother E. J. Sims, of Sparta, Tenn., on October 19, 1890. She was the mother of six children, three of whom preceded her to the grave. The three surviving children are Frank, Brown, and Chester, all of whom are members of the body of Christ, and all have families of their own. Sister Sims obeyed the gospel at the age of fourteen, and those who knew here best regarded her as a faithful, diligent, and devoted member to the day of her death. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." While I did not meet and know her in life, yet I learned that she had a good name and loving favor in the community where she lived. She was a devoted and faithful wife, a fond and affectionate mother, and loved her husband, her children, and her home. She delighted in ministering to the sick and the distressed, and when she herself became sick, though she suffered much and long, yet she bore it patiently. She was rescued form her suffering on April 30, 1925, when she died in the Lord. May the husband and children be ever sustained by the grace of God, and may they so live that they may rejoice in the hope and prospect of a happy reunion beyond the veil.

J. PETTEY EZELL.

BOGGESS.

Mary M. Yates was born on March 8, 1841, and died on November 6, 1925. In 1853 she was married to Thornton L. Boggess, at Pruntytown, W. Va. Brother Boggess died several years ago. She leaves one son, Charles Lindsey Boggess, of Louisville, Ky.; one sister, Mrs. M. L. Waller, of Flemington, W. Va.; and five grandchildren, the eldest of which, L. E. Boggess, since his childhood, remained with his grandparents, and his devotion to his grandmother up until the end is not only praiseworthy, but has earned for him the admiration of the whole community. Sister Boggess was a charter member of the church of Christ in Fairmont, and it was largely through her instrumentality and hard work that the greater part of the funds for the upbuilding of the work and for the building of the present church house on Columbia Street was secured. In civic and political affairs she took great interest. She enjoyed the fellowship of the church. She suffered much persecution and affliction, but she remained true, a broad-minded, large-hearted, affectionate woman, and many, some old and honored citizens, were present at the funeral who remembered her kindnesses to them in their childhood; and all, old and young, knew her by the kindly name of "Aunt Mary" Boggess. A short, very impressive service was conducted by Evangelist J. H. Pennell.

JAMES L. ALLAN.

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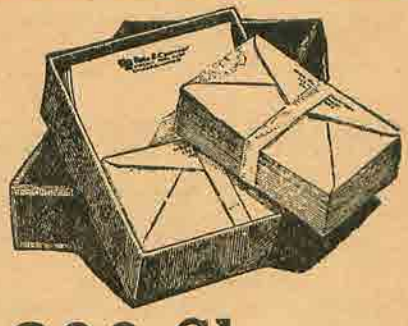

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THE DOUTHITT-RILEY DISCUSSION.

BY DAVID THOMPSON.

This discussion was conducted at the house of worship belonging to the Mount Olivet church of Christ, near Kirksey, Ky., beginning on November 17 and lasting four days. Brother B. L. Douthitt, of Mayfield, Ky., represented the church of Christ, and L. R. Riley, of Arlington, Ky., the Missionary Baptists. Elder Riley affirmed the first day that Missionary Baptist churches were scriptural in origin. He offered in support of this proposition Isa. 2: 2; Dan. 2: 44; Zech. 6: 12; Matt. 16: 18; John 4: 34; John 17: 4. When Brother Douthitt pressed the point that these passages referred to Christ's church and not to a Missionary Baptist church, and called repeatedly for a passage mentioning a Missionary Baptist church. Riley replied that Christ's church baptized and did mission work and was for those reasons a Missionary Baptist church. Brother Douthitt replied that almost every denomination baptized and did mission work, and so had just as much right to call themselves Missionary Baptists as Elder Riley's people, and could come just as near reading authority for their existence from Elder Riley's proof texts as the Baptists. Elder Riley admitted that a person could be saved out of a Baptist Church just as well as in one; but when pressed as to whether one could be saved out of Christ's church or not, he gave no very definite answer.

In affirming the scriptural origin of the church of Christ, Brother Douthitt used Dan. 7: 13, 14; Isa. 28: 15, 16; Zech. 1: 16; 6: 12-15; Mark 9: 1. These passages were presented from a large chart and the fulfillment of each statement on the day of Pentecost clearly shown. He showed from the Bible the name which the New Testament church was called, and affirmed that it was scriptural to wear no other. I have never heard a clearer or more logical affirmation of the church question by any one.

The third day Elder Riley affirmed the salvation of the alien sinner at faith without further acts of obedience, and on the fourth day Brother Douthitt affirmed the possibility of apostasy. During this discussion Elder Riley made several concessions worthy of note. (1) The Bible knows nothing of the Missionary Baptist Church, but does give authority for Missionary Baptist churches. (2) The faith that does not produce work will not save. (3) Sin will not send a man to hell. (4) A man does not have to live a good life to go to heaven. (5) God will write one hundred per cent to the name of every

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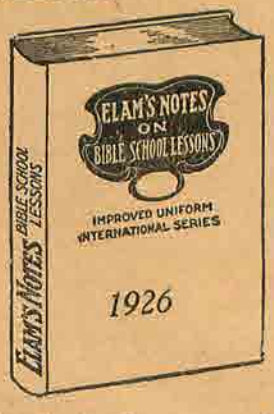

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COMMENDATION OF "ELAM'S NOTES"

We are receiving many commendations of "Elam's Notes," a commentary on the International Bible-school lessons, prepared by Brother E. A. Elam. We here give some expressions from well-known brethren:

J. E. Acuff, Nashville, Tenn., says: "'Elam's Notes' contains thorough, practical, and logical comments on the lessons, presented in an interesting way which attracts and holds the attention of the student."

S. T. Hardison, Lewisburg, Tenn., says: "I have been using 'Elam's Notes' from the beginning, and I have been gratified to see how completely and elaborately he explains the context. I am sure it is a valuable book for old and young, and if studied carefully it will aid them very much in getting a correct knowledge of the Bible."

B. C. Goodpasture, Atlanta, Ga., says: "I have used four or five of the popular 'Notes' on the Sunday-school lessons, but consider 'Elam's Notes' by far the best."

Batsell Baxter, President of Abilene Christian College, Abilene, Texas, says: "I regard 'Elam's Notes' as the best work of the kind available. Brother Elam is one of our foremost Bible teachers, and his ripe experience, splendid judgment, and constant companionship with the Bible have combined to make this one of the finest helps to Bible study to be found anywhere."

I. B. Bradley, Dickson, Tenn., says: "I am glad to commend 'Elam's Notes' to the congregations everywhere as the best help obtainable. I have long felt and said that Brother Elam's 'Notes' are the most valuable aid to the study of the Lord's-day studies that has ever come under my notice."

F. C. Sowell, Columbia, Tenn., says: "I can most heartily commend 'Elam's Notes' to any person or church desiring a broader and deeper knowledge of the Bible."

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child of God, regardless of the life he lives.

Brother Douthitt ably defended the truth and thoroughly exposed error. Those attending have had a very fine opportunity to see the fallacy of Missionary Baptist doctrine, and eternity alone can tell the good done. The audiences were good from the first, and the last two days were far beyond the capacity of the house.

Elder J. M. Hooker moderated for Elder Riley, and the writer performed that office for Brother Douthitt.

THORP SPRING CHRISTIAN COLLEGE.

BY A. R. HOLTON.

As an intensive study design for preachers and others interested in church work, a six-weeks' special Bible course will be given at that school, January 5 to February 13. The following courses will be offered: (1) Complete survey of the Old Testament. (2) Complete survey of the New Testament. (3) Principles of Biblical interpretation. (4) Homiletics. (5) Church history. (6) Vocal and literary interpretation of the Bible. (How to read the Bible.) (7) Sight singing. (8) Special course in English grammar. (9) A study of the church in the rural districts.

Believing that women have a work to do in the church, we are providing, in addition to special courses outlined above, special courses in household economy. While taking the special Bible courses, young women will also be given lessons in millinery and in the science of home-making.

(1) Miss Lucy Givins, our regular teacher of Home Economics, will give a course in millinery to young women attending the special courses. The young ladies of this department were enabled to make their own hats last year. (2) The home-making course will consist of lectures by our Home Economics department and special lectures from the extension department of Agricultural and Mechanical College. The young ladies in this course will be allowed to visit the regular classes in home economics.

I have announced that the entire force of Thorp Spring Christian College will be at the service of the special course. Students will be given advantage of our libraries, our laboratories, our auditorium, and of every department of the college, including expression, agriculture, and music. If you cannot go to school for the entire year, do not fail to attend this course.

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DAVID HENRY JACKSON.

BY E. G. ROCKLIFF.

David Henry Jackson, better known as "Harry" Jackson, of Toronto, Ontario, Canada, finished his earthly course on Monday, November 9, 1925.

Brother Jackson was a preacher of righteousness. A good soldier has fallen in the fight, dying, as a soldier should, with his face to the foe. Even from his sick bed he was preparing for a vigorous attack upon the strongholds of Satan. In the midst of his tireless activities for the kingdom he has been removed.

We little thought he was so near the end of his course, but we always felt that he would die keeping the faith.

To those of us who have taken an interest in his work and have known something of his temptations it seems fitting to say: "Servant of God, well done."

He was six years with the Fern Avenue congregation in Toronto, and at the time of his death was laboring with the church on the East Side.

Gone in the prime of life, for he was but forty-six, and preaching better than ever before. He leaves a widow and four children. He was justly proud of his family, which is partly grown—Jean, seventeen; Gordon, sixteen; Robert, thirteen; and Barbara, I think, is seven. The writer of this tribute was proud to own him as a friend and brother.

The body was carried to his old home at Marion Street, from which he had gone in and out on his ministry of love so often. After a short prayer here, the body was conveyed to the Fern Avenue church house, where a large gathering of friends had assembled.

It was Armistice Day, anniversary of the day that marked the cessation of hostilities in the Great War. Toronto was reverently honoring the dead who had fallen in Flanders' field, and we were honoring a dead Christian soldier here. The sun shone gloriously, and coming in through the windows of the church house, it was transformed (the while we read and talked together of the victor's crown, the Christian's hope) from a house of mourning into a house of praise and glory.

The preachers located in Toronto, Brethren McKerlie, Smith, and Sum-

ner, took part in the service, and it was the writer's pleasure to recount some of the deeds of this comrade and point to the eternal reward for faithfulness.

Brethren from Jordan and Meaford were there, and it was a long procession that followed the casket to the silent city of the dead. At the grave Brother McKerlie officiated.

The Walker brothers, Tom and Fred, who are well known throughout the brotherhood, are brothers of the widow.

A STATEMENT.

BY A. A. BUNNER.

I feel that a statement from me is due the church of Christ at Barrackville, W. Va., and they expect it from me. On the fourth Lord's day in August, 1925, I preached for the church that meets there in the old brick meetinghouse where they have always met ever since I first knew them. I have preached there more or less for the last forty years, and I must say in their behalf that they work and worship now just as they always have from the beginning of their existence as a church, and statements that have been sent abroad to their injury that they have gone digressive are wholly without foundation. In fact, they meet and worship just as they always have done ever since I have known them as a congregation. Hence, *I know them to be as loyal as the most loyal brethren known to me anywhere;* and to brand them as "digressives" is to bear false witness against good brethren. And there is not a better and more loyal preacher among the disciples of Christ than Brother I. M. Poling, the man who is now preaching for them. I have known Brother Poling for many long years, and I know what I am talking about. I make this statement in behalf of him and the church at Barrackville, in view of the fact that when I preached there in August it was circulated all over Taylor and Marion counties, and a part of Preston County, too, that A. A. Bunner had gone digressive and had preached for the digressive Christian Church at Barrackville. Now, in justice to the church of Christ meeting in the old brick church house at Barrackville, I ask Brethren H. C. Shoulders, M. D. Baumer, Prof. Hall L. Calhoun, and J. E. Danks to come out with a statement in vindication of these good brethren. They are expecting a statement from them, also from any other good brethren who are acquainted with the facts in the case.

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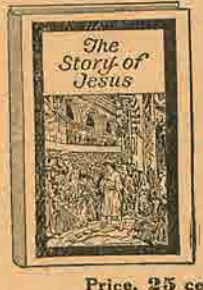

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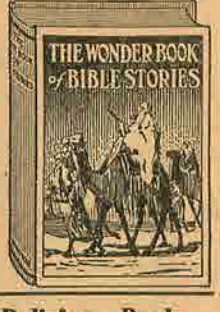

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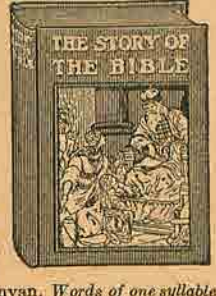

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CURRENT COMMENT

By JAMES A. ALLEN

We invite especial attention to the following splendid article written by Brother W. L. Karnes, of Nashville, Tenn.:

I enjoyed very much indeed the two articles by Brethren Boles and Srygley in last week's Gospel Advocate (November 12.) They were strictly to the point, and I trust they may be widely read. I am sure they will do a vast amount of good if they are carefully read and studied. I am sorry the church at Sparta has had trouble, but really I believe almost every congregation of disciples of Christ has at least a few members who would do the congregation to which they belong a favor if they would withdraw. When members of a congregation reach the point where they are not satisfied with God, his church, and his ways, but, on the other hand, want to dictate to God, tell him how they choose to worship him, and at the same time burden the other fellow with their yoke of "isms," it is high time that some movement should be made. If that fellow moves on to himself, I say to the church of God, Rejoice! Just imagine fifty or a hundred members of the body of Christ yoked up with about the same number of people who believe that God established all denominations, who believe that a believer might as well be sprinkled as immersed, and who claim that they can worship God as sincerely with unauthorized instruments as without such!

I noticed in a St. Louis paper a few weeks ago where a convention of the Christian Church was voting as to whether or not they would accept without baptizing people coming from other churches where they had only been sprinkled or poured. I am reliably informed that the evangelist conducting a meeting at the Christian Church at Russellville, Ky., last spring, invited the unsaved to come forward and give him their hand and to join the church of their choice.

As to J. J. Walker's thinking Africa is in such a bad state of affairs is rather strange. I will venture the assertion that Walker and all his cohorts could not convince the blackest negro in all Africa that he is only an improved monkey. W. L. Karnes.

In a recent issue of the Gospel Advocate Brethren Srygley and Boles referred in detail to the wicked and unchristian work recently done by J. J. Walker in Sparta, Tenn. The Sparta church is not only one of the largest and strongest congregations in the State, but it is also fortunate in having some real elders to watch after and oversee it. They dealt with Walker's effort to divide it on the principle that one of the best ways to expose and condemn sin is to turn the light of publicity on it. Brother J. R. Tubb, one of the elders, stood before the congregation, told them that Walker was coming, and kindly and candidly informed them who Walker was, what he stood for, and what he was coming to Sparta to do. He also informed them that Walker, as president of the Nashville Ministers' Alliance, was one of the men who signed the petition to Governor Peay requesting him to veto the bill that sought to prevent infidel teachers from teaching evolution in our schools. Out of a very large congregation, one lady, herself only a nominal member, whose husband refused to become a member at all, compromised with her husband when he agreed that if she would go to Walker's new church, he would go with her.

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Brother Karnes is certainly scriptural and right in taking the position that when men and women so far apostatize as to become unsound in the faith and worldly-minded, they "would do the congregation to which they belong a favor if they would withdraw." It is a great mistake to try to keep such in the congregation. Their continued presence will result in contaminating the whole congregation. Unless they repent, they should be withdrawn from.

No man can grasp an adequate idea of the infinite wisdom of God in laying down things that sift the wheat from the chaff, the dross from the pure gold. The world is filled with people who make loud protestations of love for God, who cry, "Lord, Lord," who are extremely active and zealous in religious circles, who "compass sea and land to make one proselyte." But God could not be God and bestow the blessings he offers in Christ on people who are unworthy of them. God has never bestowed blessings on men before testing them to prove that they are worthy.

The laws of God are both moral and positive. Moral laws cannot serve as a test to show whether men have faith in God, whether or not they will take God at his word. Why? Because man himself can see the sense in moral laws; he himself can see the good coming from laws against adultery, fornication, stealing, lying, etc. The infidel, Ingersoll, preached the moral laws with a marvelous eloquence. Men who do not believe in God accept them because they can see the sense and good in them. These laws cannot show whether or not men have faith in God.

But those who study the Bible know that, before blessing men, God has always commanded them to do something they could not see the sense in nor the reason for. The erection of the brazen serpent, marching around the walls of Jericho, Naaman dipping in the Jordan, etc., are examples of positive commandments. No man can see any reason in a positive commandment, nor any connection between the thing commanded and the blessing to be received. The only thing that will move a man to obey a commandment of this kind is simply that God commands it, not that he himself can see any good in it.

Under the Christian dispensation, baptism is the test that keeps people out of the church who do not have faith in God. They may think they have faith, they may be

very active and zealous, but "not every one that saith unto me, Lord, Lord, shall enter into the kingom of heaven; but he that doeth the will of my Father who is in heaven." The will of the Father is expressed in the word of the Father. In the plainest terms all who believe are commanded to be baptized. Those who have the faith to take God at his word will obey the command. Those who walk in their own wisdom, refusing to do everything their own wisdom does not dictate or that they cannot see the sense in, will refuse to be baptized and ridicule the idea that man cannot be saved without baptism. Baptism is the test that sifts the wheat from the chaff, the dross from the pure gold. It keeps out of the church people who will not take God at his word, who will not do a thing for no other reason than simply that God commands it.

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In the church, God lays down the principle that those who would live the Christian life can so do only by doing what he commands them to do. They are not left to walk in their own wisdom in any item of work or worship. The rule God lays down is: "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.) "That in us ye might learn not to go beyond the things which are written." (1 Cor. 4: 6.) The command is that all service be done by faith, and that as faith comes by hearing the word of God, no man can do by faith anything that the word of God does not tell him to do. (See Rom. 10: 17; 14: 23.)

When people become worldly-minded and want to walk in ways that appear good to them, no longer recognizing God as the Ruler, this principle cuts them off. The quicker they get out of the congregation, out from among the people of God, the better. Brother Karnes is strictly right in saying they "would do the congregation to which they belong a favor if they would withdraw."

The "digressives" are composed of that class of people who are "not of us" in either principle or fact. They are not willing to recognize God as the Ruler, to abide in what God has commanded, but claim the "liberty" to do things their own wisdom dictates. They constitute the receptacle that catches the chaff that is sifted from among the wheat, the dross that the test of God brings out from the pure gold. While claiming to be the "Christian Church," or the church of Christ, they have no identity with it. They do not stand for the things that the church of Christ stood for in New Testament times. Nor are they identified with the reformatory movement of the nineteenth century. All agree that the early churches *sang*, that they did not use instrumental music in their worship. Mr. Campbell and the reformers regarded instrumental music as poison and as incompatible with spiritual service or worship.

When men and women in the church become worldly-minded and want to pick their own way to heaven, not desiring to recognize God as the Ruler and to do simply what he commands, if they cannot be brought to repentance, by all means withdraw from them promptly and save the rest of the congregation.

God has many interests to consider, many conflicting forces to deal with, and many issues to provide for. Therefore, different men may have different views, and yet all be in the right. Many purposes may be aimed at in redemption beyond what we can see, and thus many processes which to us look meaningless find their end. The water is not taken over the mill wheel simply that it may find its nearest course to the river, nor is the Christian led over a broken path because that is the nearest way to heaven.—W. F. Adeney.

OUR CONTRIBUTORS

STICK BY THE PRESENT TRUTH.

BY A. B. LIPSCOMB.

In his second letter the apostle Peter stresses the importance of being "established in the present truth." This is always a timely exhortation. There are some people who look for truth at the wrong time and in the wrong place. I have known those who, in their search for truth, looked backward, far backward, in human history, so far backward that oftentimes they got beyond the pale of human reasoning and thought and investigation. I remember one time I was teaching a class in the Bible in Louisville, and after I had finished the chapter I said: "Now, if any of you here have any questions to ask, I will do my best to answer them. But let them be sensible questions. Try and get them somewhere within this chapter." As soon as I made the suggestion, a lady held up her hand and said: "I have a question." "What is it?" I inquired. "Who made the devil?" she responded. It was not in that chapter, nor did it have any connection with it. Well, she is not alone. A great many folks are all the time raising such questions as, "Who made God?" or, "Who made the devil?" or, "Why did God ever permit Adam and Eve to be tempted in the garden?" or, "Why did God ever allow sin to come into the world?" or, "Why doesn't God kill the devil?" Sometimes I am tempted to answer in the words of a rough-speaking preacher. He said: "The reason why God doesn't kill the devil is because he doesn't want the world filled with orphans."

But, speaking more seriously, there may be a time and place that is proper for raising such questions and talking about them; but when people make such questions the basis of their faith and the main topic of their religious conversation, they only serve to create doubts and confusion in their own minds and in the minds and hearts of other people.

Now, the origin of God will always be a mystery to us. Job put the question with all emphasis and tensity of meaning when he said: "Canst thou by searching find out God?" Can any of us with our finite minds hope to discuss that problem intelligently? I do know this, that many times while we are raising these questions, the very folks who raise them and talk about them are neglecting the present truths of the Bible. Present obligations, present duties, present invitations are forgotten. Now, as it was in the beginning, it is still necessary that people should believe on the Lord Jesus Christ, should turn away from sin, and should confess their Savior. Now, as when the apostles first preached, it is a present duty that people should be buried with their Lord in baptism. But you will find them talking about these extraneous matters, and all the time these present duties and obligations confront them. One thing we can never doubt is *that God is;* and while the finite mind can never go beyond its limitations, there is no reason why the heart of any man or woman should hesitate in believing that God is, because this great truth is not only revealed in the Bible, but all nature declares it. God is ever present, and this you may see in the fold of the flower, in the leaf of the tree. Then there will always, perhaps, be something deep and dark about sin in the world, about its origin and as to why it came in. Many think they have solved the problem, but there is one thing certain: we know that sin is here, and we know that "the wages of sin is death," and we know that "the gift of God is eternal life."

Why, what would you think of a physician who, if he were called upon to visit somebody suffering with some virulent malady, should come in and, instead of adminis-

tering immediate relief to that man's pain, should start a searching investigation to find out where the germs came from, and let the man suffer during his investigation? Why, suppose it should develop that they came from the Chinese, or from the Italians, or even from the Germans, what would that matter? It might stimulate the physician to a certain extent, it might satisfy his professional pride to know; but his first duty, we understand, is to administer the well-known restoratives for pain to that man and to bring him back to health again. It makes no difference where the germs came from. So long as wars are waged, so long as we hear rumors of war, so long as tears stain the pale face of humanity, so long as the funeral processions go over our streets and down our country roads, so long as suffering and starvation stalk about in the land, just so long may we know that "the wages of sin is death," and the only hope now for those in sin is the gospel of Jesus Christ, the Son of God. And our great duty, our present obligation, is to preach the gospel and to obey the gospel.

But there is another class of seekers after the truth who look in the other direction. I have mentioned those who look backward. There are those, too, who are looking into the far distant future, or, it may develop, the near future, the unknown future; and they are asking questions, too. They wish to know if the streets of heaven are paved with real gold. They wish to know if hell fire is going to be real—real fire. They wish to know if Jesus Christ is not going to reign here on the earth in person, and some are making the contention that he is going to set up his throne in Jerusalem. They are raising the question of the millennium, and their chief thought and their teaching and preaching are all along the line of such questions.

Even though we could answer such questions promptly and with a reasonable degree of accuracy, the present truth cannot be denied, and the present truth, the great burning truth, is that all of us should get ready and make preparation for the future, for the coming of the Lord Jesus Christ. We know not when he is coming, the angels in heaven do not know, and yet, despite that statement of our Savior, there have been those who have announced the year of the Lord's coming—within the past three-quarters of a century, no less than six different times. Strangely enough, they have had a large following, and in every case they have disappointed the credulous, and many of them have turned away from the Scriptures on account of it.

There is a great temptation for some folks to go off at a tangent in their thought and teaching. I suppose there is a temptation for all of us along that line. The "Barefoot Black Friars," as they are called, go barefooted because Jesus Christ was poor and they thought he had no shoes. The "Flagellantes" punish themselves, cut and torture their bodies, because they read in the Bible that Jesus Christ was "a man of sorrows, and acquainted with grief," and "he was bruised for our iniquities; the chastisement of our peace was upon him." There is a sect who practice foot washing as an ordinance because Jesus Christ washed the disciples' feet—not to give them an ordinance, but as an act of condescension and humility, to teach them that they should have humility in their dealings with one another and with the world. There are those who do not preach except from housetops because Jesus once said: "What you hear in the ear, preach from the housetops." And before the Civil War there were those who kept quoting this passage: "Cursed be Canaan; a servant of servants shall he be." And they used this as their great argument in favor of slavery.

We, too, must avoid the temptation to wrest and misinterpret the teachings of God's word and to attach our own private opinions. Remember, all the time that this is being done, souls are dying, and there is the gospel commission before us: "Go ye into all the world, and preach the gospel to the whole creation." May we all see the first great primal duties of life, the main things, the big things—the "present duty," as Simon Peter calls it.

COMMENTARY ON FIRST CORINTHIANS. No. 27.

BY C. E. W. DORRIS.

Chapter V.

Verse 13. *Them that are without God judgeth.* God will pass sentence on those who are not members of the church in that way in which he deals with the heathen world. The unconverted are left in the hands of God. He has reserved to himself the right to pass sentence on them without, as well as on them within the church, according to their deeds. The church is not to inflict punishment on them without by shunning them, but should go to them in the love of God and with the power of the gospel and try to lead them to the cross. *Therefore put away from among yourselves that wicked person.* This work properly belongs to the church. Do your duty in the church by executing discipline upon the offender, and God will look after those without in due time. Paul wrote this and the preceding verse to show the Corinthians the reason why, after commanding them to pass so severe a sentence on the man, he said nothing to them concerning the woman who was guilty with him. The discipline of the church is not to be exercised on persons out of it. The jurisdiction of the church does not extend to the heathen or unbeliever. We have nothing to do with judging and censuring those without the church; but those that are within, our own brethren, who are under the church's jurisdiction, we have both the right and power to judge, leaving the other to the judgment of God. The woman in the case was not a member of the church, hence no advice is given to deal with her. We may judge and excommunicate the evil from our fellowship. "Ye shall know them by their fruits." (Matt. 7: 16.) As banishment is a civil excommunication, so excommunication from Christian fellowship is a spiritual banishment. Civil officers must drive malefactors out of civil society, and so must the church withdraw fellowship from enormous offenders. The words, "put away from among yourselves that wicked person," help us to fully understand the expression, "purge out the old leaven," etc., in verse 7. It is not to be interpreted of particular persons purging out their lusts and mortifying their corruptions, though that be a very necessary duty; but it is to be understood to be the duty of churches of Christ to purge out from among them all flagitious and enormous offenders. Excommunication from the fellowship of the church is God's remedy to lead the guilty to repentance and to heaven and to save the church from disgrace and ill repute. The church or individual that refuses to apply God's remedy to save refuses to coöperate with God and thereby dethrones God's purpose to save the guilty. They who refuse to apply Heaven's remedy to save the guilty are not only working against God and their own eternal interest, but are enemies to the guilty and assisting him to eternal ruin. Paul once asked: "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4: 16.) The apostle recognized the fact that he who speaks truth to his neighbor is a friend indeed, and that he who fails to do so is an enemy indeed. No church or individual can encourage the guilty in his wrong by refusing to apply God's remedy or otherwise. Loose morals of to-day is one of the besetting sins of our time, and it is the duty of the faithful to hold God's standard of morality upon the high plane on which Heaven placed it by purging all such from the church. The church will

never have the high standing before the world that God intended as long as she refuses to purge herself from the leaven of evil. God's remedy applied is the only means the church has to purge herself of evil influences and to save the guilty. They who fail to apply the spiritual remedy have been far removed from the principles of heaven by refusing to stand for the things ordained of God and sealed by the blood of Christ.

I feel that the comments on this chapter would be incomplete without the following query and Brother D. Lipscomb's reply:

"Dear Brother Lipscomb: If a brother, elder or preacher, is guilty of adultery, or has seduced a young girl, does he forfeit his right to any claim he had to the ministry, or could he be retained in the fellowship as an elder or preacher in the church of God? (M. Currie, Brownsville, Tenn.)"

A man guilty of adultery cannot be an elder or preacher. Such positions are to be occupied only by men whose characters are above reproach. The Scriptures give the characters of those who are to be rulers and teachers. When a man has been put forward as elder or teacher, and he proves by his acts unfitted in character for the place, he at once ought to retire or be retired from the position. One guilty of such sin ought not to be thought of for such position. It would be difficult for one guilty of such crime ever to restore a character that would fit him for it. If he is truly penitent, he is anxious to be forgiven, that he may live a humble, quiet life and be saved. If he appreciates his crime, he does not wish to be put forward to occupy prominent and active positions. If he seeks these, he has not in truth repented. True repentance leads to humility and contrition, and is willing to be humble and retiring, that he may bring no reproach or shame on the church of God. There was never a more hypocritical farce than Breckinridge making his repentance a ground for asking public honors. What is true of him is true of all who seek high places through repentance. It seems to me the times demand a thorough conformity to the will of God. A man who is an adulterer, that defrauds his fellow man, that will not pay his debts, that cannot be depended on to tell the truth, that will not swear aye to his own hurt and change not, that does not enjoy the confidence of his fellow men, should not be put forward as teacher or ruler in the church of Christ. To do it is to bring shame and reproach upon the cause of God. Men who do wrong and repent ought to be forgiven, but they ought to work in humble positions until their character is proved. (Gospel Advocate, May 31, 1894, page 337.)

How Christian men and women can be willing to sustain a bad man as a teacher is one of the incomprehensible though frequent manifestations of church life. It frequently seems that a man with a stain on his character is more popular than one who has lived an upright life. While we recognize that a man's having been a sinner and guilty of even heinous wrongs ought not to be a hindrance to usefulness after earnest repentance, still, when a man is guilty of frequent crimes and seeks to conceal them, and is guilty of immoralities after claiming to be a Christian, no matter what his ability as a speaker, he should not be put forward as a preacher. . . . How often do we see churches encouraging and sustaining a preacher they know to be lacking in truthfulness, in integrity and true honesty, because they know they are fascinating speakers! How often do we find them willing to condone adulteries, hide lascivious conduct, and maintain them as preachers because they are popular speakers! While this is done the morals of the church will be at a low ebb and its influence crippled. (Gospel Advocate, 1886, page 215.)

ELEMENTS OF THE LORD'S SUPPER.

Dear Brother Boles: I got your letter stating that you would publish my former letter, together with this letter, giving chapter and verse for making "either the loaf or fruit of the vine." I am very glad to get to do this. I studied this question just to know the truth for myself, that I might know just what to do that my service might be acceptable. "It is a fearful thing to fall into the hands of the living God." I believe that we are "furnished completely unto every good work." I believe "it is not in man that walketh to direct his steps." Hence, I believe we can find in the Scriptruse instruction sufficient to guide us into all the truth in regard to our religious work and worship.

All agree, so far as I know (I have never heard it disputed), that the Lord's Supper was taken out of the passover supper. If that is true, and we can find what the passover supper consisted of, then we can surely know what was taken out of it. If we can learn what was taken out of the passover supper and placed in the Lord's Supper, we will surely know what the Lord's Supper consists of, and how to prepare it. If we can learn how to prepare the passover supper, we can surely learn how to prepare the Lord's Supper. If this is not true, I would be glad for you to explain why it is not true. Will you please do so?

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb." (Ex. 12: 3.) "Your lamb shall be without blemish, a male of the first year." (Verse 5.) "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." (Verse 8.) "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Verse 15.) "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." (Verses 18-20.)

We learn from these scriptures that, in preparing this passover supper, they prepared a lamb, bitter herbs, and unleavened bread. It seems that the one thing emphasized, and repeated over and over again, is that they were to have unleavened bread. There was a severe penalty pronounced on any one who ate anything (kind of bread) except unleavened bread. Why were these directions made so plain and specific about the bread? I do not know, unless it was that Jehovah knew that eventually this bread would be the emblem of the body of the Lord Jesus, and that somebody would try to change it.

There is nothing said here about the way to make this bread, or the drink offering to be used in this passover supper, but we have other scriptures that make both plain. "And if thy oblation [the passover supper was an oblation] be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil." (Lev. 2: 5.) "No meat offering, which ye shall bring unto the Lord, shall be made with leaven." (Verse 11.) "And every oblation of thy meat offering shalt thou season with salt." (Verse 13.) "And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of a hin of beaten oil. It is a continual burnt offering, which was ordained in Mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. And the drink offering thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering." (Num. 28: 5-7.)

I have quoted this scripture to show the way to make the unleavened bread and also the drink offering to be used in a one-lamb feast. Wherever you find full directions for making unleavened bread and the drink offering for a one-lamb feast, you will find the direction identical with this. The passover supper was a one-lamb feast.

Now, I think we know for sure what the disciples "made ready" when they "made ready the passover," and what the Savior "took" when he "took bread" and

"the cup." It seems to me that this is too plain for an unprejudiced mind to fail to see.

But you may say that these scriptures are in the Old Testament. True, the most of the quotations are from the Old Testament; but whatever has been transferred from the Old Testament into the New is binding by virtue of its being in the New. I would not claim that bitter herbs or a lamb should be on the Lord's table now, because the Lord purposely left them out. If the record had said that "he took lamb, and said, Take, eat," I would believe we would have to go back to find out how to prepare this lamb. I would not think of getting any kind of lamb except "a male of the first year," "without blemish." I believe we should use the same thought about the bread and the wine. This would look to me like giving "thoughtful attention" and preparing a "suitable bread." I think we have learned positively that this bread was made "of fine flour unleavened, mingled with oil" and "seasoned with salt." Do you say that the Savior was living under the old law and had to use this kind of bread and wine? I believe so, too. But when he told Paul to tell the Corinthians what happened "in the night in which he was betrayed," neither Paul nor the Corinthians were living under the old law, because the Savior had taken it out of the way, nailing it to the cross. Therefore, we know that what the Savior did when he "took bread" and "the cup" has been placed in the New Testament and is binding on us who claim to go by the word of God. We know the kind of the "fruit of the vine" the Savior told Paul to tell the Corinthians to use, because some of them got drunk. It was wine. (1 Cor. 11: 21.)

I have given you scriptures, chapter and verse, for both the "bread" and "fruit of the vine." Now, please publish this with my first letter. If I am wrong, I want to be right. If you are wrong, you ought to want to be right. One of us is wrong. I will not, I cannot, take bread other than that which has been so plainly described in the Scriptures, nor "fruit of the vine" other than wine. I would not know whether I was taking his body or his blood if I took something else. How could I know, when he never said, "This is my body," or "This is my blood," of anything else except unleavened bread and wine? If you know where he has said something else will do, please give me chapter and verse, and I will be very much obliged to you. J. L. ADCOCK.

EVOLUTION AS IT APPEARS TO ME.

BY J. G. ALLEN.

For as much as this question is before men for a decision, and as each must decide for himself, I think I am within my rights to say a few things on the subject as it appears to me, and with no intention of slurring at any man in particular, but the thing itself as presented by different men who advocate it.

To begin with, I think it would be impossible for any man to learn just what evolution is, if he had to depend for its meaning on what its advocates say it is, from the fact that no two agree in every point in defining it; and so that convinces me that some of our learned men are wrong, although they possess ripe scholarship. I am forced to this conclusion from the fact that it is impossible for men to differ so widely on any real question and all be right; all may be wrong, but all cannot be right, because there is but one right way.

A very great objection I have to evolution as it pertains to humanity is that the united effort of all is to present testimony to prove their contention, that is only imaginary; for who can tell what happened millions of years before there was any intelligence present to record what occurred?

Another thing occurs to me that I cannot accept, and that is, they tell us that the six days of creation were not days as they are now, but that a day then meant a period of time without any reference to its length, and that a day then may have been a million years. Now, it occurs to me that any theory that is forced to stretch a day out like that is bound to be wrong. When I read that explanation from a very learned scientist, I began to wonder how he found that out; so I opened my Bible, and read: "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." How any unprejudiced mind can read that and in the light of his own experience stretch it out a million years is too much for me. Natural laws have never changed. If the word "day" does not mean something definite when used in the Bible, then we are all in the dark. A day as defined in the dictionary is the time of light and shadow, or twenty-four hours as we count time, in which time the earth makes one revolution on its axis. A month is defined to be the time that it takes the moon to make one revolution, or one-twelfth of a year of three hundred and sixty-five and one-fourth days. A year means the period of time it takes the earth to revolve around the sun, which is three hundred and sixty-five and one-fourth days. Now, every scientist will accept the foregoing definitions as they apply to us now; but in the beginning it was not that way, *so they say*. But may I ask, Where is there any reliable data that a change has ever taken place? Is it possible that there is not something that man can anchor to that is steadfast and more dependable than any theory that evolutionists can evolve out of their vain imaginations? If it were permissible, we might inject some levity into this subject; but it is a question of too much importance to treat in a light vein, because man's all is involved, and there is nothing—nay, absolutely nothing—offered instead, but misery in this life, with a crushed hope in the world to come. We are told in the eighth chapter of Genesis that when the waters of the flood had abated until the tops of the mountains were visible, "it came to pass at the end of forty days, that Noah opened the window of the ark." Now the question comes up, are the days mentioned in the eighth chapter the same length as the days of creation mentioned in the first chapter? If you say no, then tell when the change was made; and I opine that you will fear to say yes, because you know that there is not a sane man on earth that you can make believe that the forty days mentioned were forty million years long. Still, one has just as much right to claim that it was forty million years before Noah opened the doors of the ark as to claim that the six days of creation differed in length from six days of the present time.

Stick to the Bible, and believe everything it says, because it is founded on facts supported by reliable evidence. It has fought many battles and has gained ground every time; so let its friends stand firm and never falter.

"THE PROFITABLE WORD," BY J. C. McQUIDDY,

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THE CHRIST OF THE AGES.

BY JAMES E. CHESSOR.

THE SUPREMACY OF JESUS.

"Jesus Christ is the same yesterday and to-day, yea and forever." (Heb. 13: 8.)

Nearly two millenniums have passed since Jesus ascended to heaven and was crowned King of kings and Lord of lords. During these two millenniums the whole outward fashion of life has changed. In large part Jesus is the responsible cause of this universal alteration. Indeed, the forces he released in his marvelous teachings have effected, directly or indirectly, every beneficent change. We cannot here enter upon a description of these changed conditions, nor of the beneficence of Messiah's reign. Just now we want simply to see the fact of vast change everywhere, and over against it to see the Christ of the ages abiding unchanged, unchangeable.

When Jesus began to reign from on high, the governments of the world were autocratic, science was deductive, books were written by hand and for the few, travel was either on foot or by beast or chariot or boat, the ocean (save for inland seas) was untraveled, and two-thirds of the world was still unknown. To-day governments are democratic, science is chiefly inductive, books are printed on power presses at slight cost and are read by all, travel is by steam or electricity, and the whole ocean, on the surface and above and beneath it, is charted and sailed, and the world is explored from pole to pole. Civilization, westering with the sun, has returned to its beginnings in the east. Everything changes. Time is a great destroyer. The very hills crumble beneath the weight of years. *But Christ abides.* Wherever his name is known—in the East and in the West and around the world, in India, in China, in Europe, in America, in the wilds of Africa, and in the lonely islands of the sea—*Jesus abides unchanged.* His glory is undimmed; his sway not only undiminished, but increasing. The ruin of the centuries is great, but it reaches not to him. All thrones and authorities known to his day have fallen, but he abides, the one value that is imperishable, the Christ of the ages, the supreme possession of men.

THE SECRET OF THIS SUPREMACY.

What is the secret of this abiding supremacy of Jesus? I answer in a word scarce welcome to the spirit of our times. The secret lies in his *supernaturalness.* The abiding Christ—the Christ of the ages—is a supernatural Christ. This is what makes him Savior, almighty, all-powerful, all-conquering, everlasting—the supreme Savior of the world; and this Saviorhood of Christ is what makes him precious to men, the one priceless possession they seek and yearn for. Man is a limited being, and, when he can forget his pride long enough to realize his needs, he will freely admit that his supreme thirst and greatest longing is for a Savior—for a touch, as it were, of the transcendent, the supernatural, to save him from futility and from ruin.

Nothing is more familiar than the cry of humanity against death. It is a cry from of old, and it is everywhere heard. The longing for deliverance lies deeply embedded in the soul. "For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, *that what is mortal may be swallowed up of life.*" "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; *and might deliver all them who through fear of death were all their lifetime subject to bondage.*" Death hovers over life as a pall of ruin. It is impossible, therefore, for us to live and be satisfied in the narrow present, and forget our fears. Soon death will come, perhaps with creeping ruin, perhaps with sudden cataclysm, and in a moment all that has made life seem dear to us will be torn from us. How death limits and buffets our lives! We are ever in the penumbra of its darker meanings, approaching, inevitably, its deepest shade. Only the shallow or the sensual talk disdainfully of death. Let us put it down: a philosophy or religion that does not solve death can interest none but shallow or sensual men. But Jesus solves the problem of death, and, indeed, every problem.

In view of these facts, it is with amazement we note the modern attitude of resentment toward the supernatural. Take, for example, this attitude as it concerns the Christian affirmations about Jesus. They tell us that the virgin birth, the resurrection, and the deeds of power that lie between must all be repudiated, that the modern mind finds them simply incredible. Now the causes for this current hostility to the supernatural are, chiefly, man's love of self-sufficiency and related pride, his overweening interest in temporal betterments and social adjustments, and the influence of the hypothesis of Darwin upon modern thought. But let that go.

Returning, the age-long appeal of Jesus to the hearts of men is supremely just this fact of his supernaturalism. It is this, above all else, that enables him to endure unchanged and with glory undimmed amid the wreckage of the centuries. It is his divine transcendence of us that leads us to seek him, and, when we have found him, to be satisfied. It is because in him dwells all the fullness of the Godhead bodily that he is to us our all-sufficient Savior.

THE SUPERNATURAL CHRIST.

Let us turn now to the wonderful portrait of Jesus in his full supernatural glory as it is given in the New Testament and feel the power that is in it to satisfy our hearts. The wonder of his glory may be briefly outlined in seven principal items.

We contemplate him, first, in the supernatural fulfillment of prophecy and all expectation. In paganism there were dim, confused longings for a deliverer, and in Israel there was the sublime, ever-increasing Messianic hope; and Jesus Christ fulfilled them both. He did not break in upon the world suddenly and unannounced. He dawned upon it as the day brightens in the east, with many a prophetic gleam before its coming. From the most general intimation in Eden (Gen. 3: 15), through the ever-narrowing, ever-brightening prophecies of his advent (as in Gen. 12: 1-3; Deut. 18: 15, 18, 19), until the full portrait of the suffering Messiah is given in the fifty-third chapter of Isaiah, the foreshadowings are heavy with import and suspense. Coming at last in the fullness of the times, he is the fulfillment of every Messianic type, figure, and prophetic utterance, and of the long-cherished Messianic hope. "The testimony of Jesus is the spirit of prophecy."

And then, second, we see him supernatural in his birth. At his appearing heaven drew strangely near to earth. The Holy Spirit overshadowed his virgin mother. The very presence of God was manifested glory neither mediated by human paternity nor hidden behind the ordinary and familiar order of nature. "Being the son *(as was supposed)* of Joseph." "She was found with child *by the Holy Spirit.*" "Behold, the *virgin* shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, *God with us.*" "And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger." He came as one of us, and yet not one of us. He came to be like us, and yet also to be even more.

Next, we stand amazed at the supernaturalness of his character. Not only is he good, but he is sinlessly good. There is nothing more supernatural than this moral uniqueness of Jesus. He leads the ages in his comprehension of sin. He shows sin to be a thing of thought

and desire and not of outward deed alone (see Matt. 5: 27, 28); and yet he, whose analysis of sin was so penetrating, had no sense of it himself. His challenge was: "Which of you convicteth me of sin?" He said of himself: "I do always the will of my Father." He affirmed that his character was true enough to illustrate the divine, saying: "He that hath seen me hath seen the Father." Such expressions upon the lips of a sinful man would have been presumptuous and blasphemous. The truth is, that the very beauty, the sinlessness, the wholeness, the symmetrical perfection of the life of Jesus can only be preserved against the background of his supernaturalness.

Again, we wonder with the men of his day (who bore witness of him) at the power of his mighty works. He touches bread, and it is multiplied at his touch; water, and it becomes wine. He speaks to the waves, and they are calmed at his word; to the dead, and they live again. Conscious of the power that is in him, he yields his own life to die, affirming: "I have power to lay it down, and I have power to take it again." On Golgotha he does lay it down. In Joseph's rock-bound sepulcher he does take it again. The earth quakes, the rocks are rent, and Jesus comes forth from the sepulcher with the shout, "All hail!"

Then, we face the question that he proposed to the men of his day: "What think ye of Christ?" We hear the mighty answer of Thomas: "My Lord and my God." Peter confesses him both Lord and Christ, seated at the right hand of the Majesty on high, a Prince and a Savior. John sees him the eternal Word, the Creator of the worlds, made flesh for our redemption. Paul confesses that "in him dwelleth all the fullness of the Godhead bodily." He is, in Pauline phrase, God manifested in the flesh, the eternal Son emptied of his infinite glories, veiled in flesh, humbling himself unto death, even the death of the cross, for our redemption.

Proceeding, we pause to value him in his Saviorhood; and here, too, we see him supernatural. Indeed, if he were not a supernatural Savior, then he would be no Savior at all. But his death has power to redeem, because in his dying God has taken upon him all the mystery of pain, all the penalty a holy judgment wills upon the enormity of sin. On Calvary he bears it all for us, and therefore there is propitiation and release. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . Jehovah hath laid on him the iniquity of us all." "Who his own self bare our sins in his body upon the tree." "For it was the good pleasure of the Father that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross."

Last of all, we see his name as it increases through the centuries—the Name above every name. We see him ever more fully King, his kingdom ever more fully advanced. Ultimate victory over all principalities and powers and dominions will come in the fullness of the ages. At the consummation he will come again in power and great glory, execute judgment, destroy death, establish in might the glory of the everlasting purpose of God. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." "Then shall come to pass the saying that is written, Death is swallowed up in victory." And: "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." Thus shall the end be.

This is the portrait of Jesus the New Testament presents to us. This is the supernatural Messiah of prophecy and revelation. This is the Savior of man's age-long need and of man's age-long desire. This is the Christ of the ages, who cannot be superseded, who is never remote, but who abides, the same yesterday, to-day, and forever. And if man's age-long cry for deliverance is ever to be answered, it cannot be better answered than in him. He satisfies every longing of the human heart, gives the peace that passeth all understanding, the hope, sure and steadfast, of life eternal.

Christ, the One Supreme Miracle.

The supernatural Christ. His life is a record of the supernatural, and this supernaturalness is precisely what gives to his life supreme value. It is this that men increasingly desire and long for. Unless, then, we intend to face life with the dogmatic assertion that its problems have no solution, we must accept the almighty Jesus.

In view of all this, no virtuous Christian need be disturbed by the questionings of modern scoffers. No devout soul need be carried away from his own steadfastness by modern unbelief. Christ abides, towering, sublime, supernatural—Savior with mighty power, with all authority—the Christ of the ages. One name is given under heaven whereby we must be saved—the Name exalted above every name—the name *Jesus*. And that blessed Name will ever be dear to men—ever more fully respected, ever more fully adored, until, finally, every knee shall bow to it, every tongue shall confess it.

Behold the vision: Christ standing there against the background of the centuries, supernatural, transcendent, the one supreme miracle; Christ, the answer for every need, the solution for every problem; Christ, the way, the truth, and the life; Christ, the one sublimity unchanged, unchangeable, the same yesterday, to-day, and forever; Christ, the abiding hope of men—*the Christ of the ages!*

ONE DAY AT A TIME.

God broke our years to hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.

Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face,
At just one place,
We could not go;
Our feet would stop; and so—

God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—George Klingle.

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OUR MESSAGES

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T. B. Larimore's address is 1427 Grove Street, Berkeley, Cal.

It would be impossible for any man to be as great as some men look.

Leslie G. Thomas preached at Green Street, this city, last Lord's day.

John P. Lewis preached at Hill's Chapel, near this city, last Lord's day.

W. H. Owens preached at Number One, near Gallatin, Tenn., last Lord's day.

Lytton Alley preached for the Boscobel Street congregation, this city, last Lord's day, morning and night.

" Short Bible Stories," by James E. Chessor, is just off the press and would make an excellent Christmas present. Price, $2.

J. D. Boyd preached twice for the congregation worshiping at Twenty-second Avenue, North, this city, last Lord's day.

S. H. Hall preached at Russell Street, this city, last Lord's day. There were three baptisms, and one became identified with the congregation by statement.

A. S. Landis preached at Eleventh Street, this city, last Lord's day. There were two large crowds, and three became identified with the congregation by statement.

J. W. Maddox, Kirkland, Wash., December 3: "Allow me to commend you for your determination to cut out all patent-medicine advertisements from the pages of the Gospel Advocate."

T. W. Phillips, Jr., son of our beloved T. W. Phillips, of Texas, preached last Sunday morning at Chapel Avenue, and at night at Highland Avenue. Brother Phillips has agreed to begin regular work at Savannah, Ga., on the first Lord's day in the new year.

Joe Trotter preached for the congregation worshiping at Sixth Avenue and Buchanan Street, this city, last Lord's day, morning and night. There was one confession and one received by statement. Much credit is due Brother and Sister Helton, who took charge of the work sometime ago and built it up to a houseful.

T. D. Willis, Louisville, Ky., December 7: " I visited the church at New Hope, in Grayson County, Ky., on the fifth Lord's day in November at eleven o'clock, and at Summit, in Harden County, at night. There was one addition at New Hope by relation. Your review of J. A. Hudson's work at Memphis, Tenn., is timely."

Lewis W. Kaufman, Dongola, Ill., December 7: "J. S. Jones, of Wingo, Ky., has just closed a meeting at Dongola with four baptisms, two restorations, one from the Missionary Baptists and two from the Lutherans. Brother Jones did his work well. He stayed with the truth and 'hewed to the line,' and we believe that much good has been done."

A. C. Traylor, Athens, Tenn., December 3: " I began regular work with the church at Athens on Sunday, November 19. A good audience, filled with zeal for the work of the Lord, greeted us at the morning and evening services. East Tennessee is truly a mission field, and I hope to accomplish much here by the help of the Lord."

Maude Hunter, Nashville, Tenn., December 7: " Please announce our work at Radnor again. We are making progress. It seems like a revival. We had one addition on November 29 and one restoration on December 6. Our Sunday school is climbing, with an enrollment of eighty-three. Wilburn Scobey will continue to preach for us until the first of the year, and then once a month."

A. B. Lipscomb, Valdosta, Ga., December 7: " Our work here is evidencing a steady growth, and all seem well pleased with the prospects for future development. One of the most gratifying features is found in the midweek prayer-meeting services, which are well attended. In one respect these meetings are one hundred per cent perfect. Every man and boy present takes part in the services. I will preach for the Scottsboro, Ala., church the third Sunday in December."

Mrs. P. R. Cagle, Salisbury, N. C., December 6: " Having been a reader of the Gospel Advocate for eleven years, I must say how much I appreciate its good work, especially the front-page editor's part. After looking through the issue of December 3, I commend especially your review of J. A. Hudson's report. We are expecting Price Billingsley here next summer, through the efforts of Miss Yola Alexander, of Nashville, Tenn."

F. L. Paisley, Chicago, Ill., December 7: " We had fine services at the Capitol Building yesterday. We appreciate the fact that our young folks are so willing to work. Each young man will do public work. Our mission in South Chicago changes to a better location next Lord's day. R. S. King ably preaches there. We have had three 'by letter' and one baptism since last report. Services in hall 309. New members continue to find the place."

F. L. Paisley, Chicago, Ill., December 7: " May I just say that your review of ' Dr. Jenkins ' in the Gospel Advocate of December 3 was very timely and caused some favorable comment among brethren here. You said a dozen things I never thought of. Only one thing I would have added. Jenkins wants Christ to be head of the very things he is not or would not be if on earth, but will not allow him to be head of the very thing he is declared to be—' head over all things to the church.' I hope some Kansas City brother who knows Jenkins' address will see that he gets a copy of that issue."

A. O. Colley, Greenville, Texas, December 8: " We had two great services at the church and one at the Boles Orphan Home yesterday. We are having a goodly number to take fellowship with us here. We have recently had two good workers come into the church from the digressive Christian Church. Five others came last Sunday. We believe the church here has a bright future. We have appointed leaders at the Boles Orphan Home Church, and, in addition to something like twenty of the children and matrons, we have a goodly number of brethren and sisters of the community who have placed their names on the list. We expect this church to become a strong tower for good."

D. S. Ligon, Floyd, New Mexico, November 30: " I preached last Saturday night and Sunday in the home of Sister Cowart, the lady I baptized some few weeks ago, some six miles west of Floyd. We had a very good meeting. I received one dollar and eighty cents contribution, and this is more than I have received at any other point for some time. If my brethren do not wish to help me, it is useless for me to think of remaining in this country to preach the gospel, for I just cannot do it at my own expense. A man came to me on Sunday and insisted that I come over into his community and preach a few nights. Brethren, will you help me do this? I am not at Clovis now. Mail will reach me addressed to Box 512, Portales, New Mexico."

C. E. Holt, Florence, Ala., December 7: " I want to commend your article in last week's Gospel Advocate concerning the Memphis affair. We have gone ' hog-wild,' as Brother Srygley used to say, over fine meetinghouses and preachers. Since Brother ——'s death there has been a ' stream ' of preachers coming and going. They are applicants for the ' pastorship ' of the —— congregation, and one of them put in his application before —— was buried. I received letters from preachers, young fellows, in Texas, Kentucky, and Tennessee, making application for the place. The young fellows, as well as the older ones, want to ' locate.' They want to be modern ' pastors ' under the name of ' evangelists!' That is one way of ' whipping the devil around the stump.' "

John R. Williams, Hornbeak, Tenn., December 5: " In a humble and modest way I wish to commend your article on the Memphis one-hundred-and-twenty-five-thousand-dollar house. Few men have the boldness and firmness to condemn things that are so popular with the masses. For quite a while I have contended that fine meetinghouses are a curse rather than a blessing. For twenty-five thousand dollars each, four fine meetinghouses could have been built, and twenty-five thousand dollars left to carry the gospel to the poor who have it not. Another thing about these fine houses—they drive away the poor instead of drawing them. The poor laboring man, clad in his overalls, and his poor wife and children, clad in common calico, would feel miserable if seated in such houses. Only another channel in which we are ' drifting.' I am certainly encouraged at your boldness and strength of faith to condemn such things, and pray that your life on earth may be long and filled with boldness to contend for the right and condemn the wrong Many will criticize you for what you have said, while a few will commend. The Gospel Advocate grows better each week."

A. G. Freed preached at Charlotte Avenue, this city, last Lord's day.

Vernon M. Spivey preached at Buford's Chapel, on the White's Creek pike, last Lord's day.

Clayton L. James filled his regular appointment at Philippi Church, in Maury County, Tenn., last Lord's day.

G. Mitchell Pullias, Miami, Fla., December 4: "Our work here is doing fine. I will give you a fuller report soon."

W. M. Speck, Sinton, Texas, December 7: "The work is fine. Many at each service. The outlook for the future is fine."

Emmett G. Creacy, Burkesville, Ky., December 10: "My meeting here in the courthouse starts off well. Good audiences each evening."

Ben. J. Elston, Covington, Ind., December 11: "A. Ellmore's spirit took its flight at ten minutes after four o'clock this morning."

Jake Hamilton, Alabama City, Ala., December 7: "We had two good services yesterday, with Aruna Clark, of Chattanooga, Tenn., doing the preaching. Interest and attendance good."

F. B. Srygley preached at Belmont Avenue, this city, last Lord's day. There was one confession and baptism on Wednesday night of last week. The attendance and interest in the work at Belmont are increasing.

D. S. Ligon, Portales, New Mexico, December 10: "I was at Floyd on Saturday night and at Melrose on Sunday. The cry comes from all over the country, 'Come over and help us,' and I am doing my best to get up interest in this mission."

We are glad to advise that Sister Maggie McCutchin, who recently underwent an operation at the Protestant Hospital, this city, is rapidly convalescing. Sister McCutchin is the matron of the Tennessee Orphan Home at Columbia, Tenn.

Married, in the parlor of the Grand Hotel, Cincinnati, Ohio, Tuesday evening, December 8, Mary Lucille Stanforth, of Hillsboro, Ohio, and John Valentine Armstrong Traylor, of Louisville, Ky., F. L. Rowe, publisher of the Christian Leader, officiating.

G. A. Dunn, Jr., Avon Park, Fla., December 3: "My last meeting at Jasper, Ala., with T. W. Phillips, Jr., of Shreveport, La., assisting, resulted in two baptisms and one from the 'digressives,' and, we hope, much other good. This coming Sunday I am to begin at Rock Springs, Texas, which will be my last meeting of the year."

C. F. Johnson, Bloomington, Ind., December 9: "I have examined 'The Bible vs. Theories of Evolution,' and have decided that each of our children need a copy. You will find enclosed a check for nine dollars, for which you will hustle along one-half dozen copies. I feel that a copy should be in possession of every college student."

Dr. C. V. Stephenson, of Centerville, Tenn., made a very pleasant visit to the Gospel Advocate office last week. Dr. Stephenson is one of the best-known and most highly respected citizens of Hickman County, and we are glad to have him pay us a visit. Dr. Stephenson has long been a subscriber to the Gospel Advocate, and is one of its best friends.

B. W. Davis, Nashville, Tenn., December 7: "I preached at Hillsboro, in Williamson County, Tenn., December 6, morning and night, with large attendance and good interest. The Lord willing, I will be with them again the first Lord's day in January. My time is open for the third and fourth Sundays. Any place desiring my services will please write me."

It seems that the Baptists and John R. Clark are anxious for a debate in East Nashville. We have brethren by the baker's dozen that will meet Clark. A. G. Freed has already signed fair propositions that cover the issue and submitted them to the Baptists. If the Baptists do not back out, there will soon be a debate in East Nashville. Brother Srygley says he will be there.

J. N. Armstrong, Morrillton, Ark., December 7: "I regard 'Elam's Notes' the very best of the kind published. Brother Elam's long years of study of the Bible, his consecration to the cause of Christ, and his many years as a teacher of the Bible peculiarly fit him for the writing of these 'Notes.' Then the tenacity with which he clings to the naked teaching of God makes him a safe guide in the study of that teaching. I, therefore, heartily and unreservedly commend 'Elam's Notes' as the best known to me."

F. A. Dale, Bonham, Texas, November 30: "R. D. Smith closed a very successful series of meetings here yesterday. There were four additions to the church. Good interest was manifested throughout the meeting. Brother Smith is now preaching regularly for the church here, and is doing an excellent work. The church is encouraged and doing more for our Lord than ever before."

R. E. Shaub, who teaches a splendid class of young ladies and gentlemen on Lord's-day morning in the meetinghouse of the Twelfth Avenue Church, this city, led the Bible school last Lord's day. Brother Shaub had forty-seven on roll, forty-seven present, twelve visitors, two new pupils. Total present, sixty-one. Contribution, seven dollars and ninety-five cents. Chapters read, seven hundred and forty-one.

E. N. Glenn, San Diego, Cal., December 7: "A nice crowd was out yesterday; attendance slim at night. The climate here now is ideal. Brother Jennings, of Indiana, was with us yesterday. At night we had several short talks from the brethren. Concerning our church directory, some of the States are making a good showing, while others are very dilatory. Brethren, let me urge that this matter be prosecuted at once. Several brethren are designating the city or town where the church is located without giving street address. Please give this when possible."

H. Leo Boles preached at Twelfth Avenue, this city, last Lord's day. The Bible study on Lord's-day morning had five hundred and forty-two on roll, with five hundred and thirty-eight present, twenty-seven visitors, thirty-six new pupils, and with a contribution of thirty-seven dollars and eighty-six cents. During the week those in the Bible study read four thousand six hundred and eighty-three chapters in the Bible. There are one hundred and thirteen pupils in the school under four years of age, the youngest being sixteen months old. The oldest scholar is eighty-seven years old. George S. Davis, one of the elders of the church, had the youngest and oldest stand side by side before the school. Two were baptized on Wednesday night of last week, and one was baptized last Lord's-day night. There were also two restorations and one confession at the night services.

J. N. Armstrong, Morrillton, Ark., December 7, to E. A. Elam: "Your book, 'The Bible versus Theories of Evolution,' is a valuable contribution to Christian literature. It is nicely bound and well edited; in every way a nice book. I am glad you conceived the idea of bringing out this book. I could wish I had an article in it. I thank you for the opportunity, and regret that, with all my other responsibilities, I did not take one more. This book is timely and fills a place that was empty. I am sorry we have been so slow in meeting this need. Really the enemy found us unprepared, caught us sleeping. But I am glad we are waking up, and I believe your book will be a great help in stirring all who read it to take a new hold on God and his book. I trust the book may have a good sale and that hundreds may read it and be blessed."

E. S. Kerr, Brookport, Ill., December 10: "Your reply to Brother Moser about preachers' meetings is so good that I feel that I would be doing wrong to you and the cause we love so well to withhold our encouragement from you for the warning you are giving the brotherhood in its departure from the faith in its embryo state. D. Lipscomb, to my mind, was the greatest man that the church has ever had since the days of the apostles, because he at all times taught 'safety first,' and that kept him to the rule, where inspiration spoke, he would speak; and where it was silent, he would be silent. His long life proved this. He never did vary from the truth or safe side of a question, as most of our great men have done; and I want to say that it seems to me that you are following in his footsteps. May God bless you with a long life in his service."

T. W. Phillips, Wewoka, Okla., December 6: "Since the death of my personal friend and our dear brother in the Lord, J. C. McQuiddy, I have not been in personal contact (in the way of letter writing) with any of the Gospel Advocate force. But your front-page articles have so attracted my attention, and especially the one of December 3, I just must be excused and allowed to congratulate you. I believe in giving flowers to the living, and I doubt if Paul, James, or John, or Abraham, Isaac, or Jacob, ever stood higher in the estimate God places upon his servants in their faithfulness than you now stand before Him who demands loyalty on the part of man. You seem to be bold, and yet you are meek. You seem to be kind, and yet you are positive and firm. Old Sanballat and Geshem tried to get Nehemiah to meet them in some one of the villages of the plain of Ono, that they might bring about a compromise with him. Nehemiah refused. He was true to his God and God's people. So are you. I am proud of you, and may God bless and keep you for that crowning day."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

TWO CAPTAIN GENERALS.

BY F. W. SMITH.

As a basis for some remarks on the above subject, the following is submitted: "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. 3: 38.) The man to whom reference is here made was Abner, who had been most *foully* and *treacherously* murdered by Joab, the captain general of King David's army and a man of powerful political prestige, so much so that David suspended the law of execution on that account.

The History of Abner.

Abner was the son of Ner, brother to Kish, the father of King Saul, the first king of Israel, and consequently first cousin to Saul. Abner accompanied Saul in his excursions seeking to find and take the life of David, and after the death of Saul he advanced as the chief counsel and stay of Saul's family. Later he proclaimed Ishbosheth, the unfortunate son of Saul, king of Israel in opposition to David, to whom God had given the kingdom over all the people of Israel. It was a bold and daring scheme on the part of Abner, and finally cost him his life.

War Between the Two Kings.

With Abner leading the forces of Ishbosheth and Joab leading those of David, a great battle was fought at Gibeon. The battle was lost to Abner; and being pursued by Asahel, the youngest brother of Joab, after repeated warnings from Abner, he was finally slain in self-defense. This incurred the eternal enmity of Joab, and the spirit of revenge slumbered within his breast, only waiting the opportunity to satiate itself with the blood of Abner.

Ishbosheth's Misstep.

Abner contracted a marriage with Rizpah, King Saul's concubine, and this very much displeased Ishbosheth, who severely reproved Abner for the step he had taken. (See 2 Sam. 3: 6-11.) For this lack of political diplomacy, Ishbosheth lost the counsel and generalship of Abner, who became so indignant at the reprimand that he swore he would deliver the kingdom of Ishbosheth over to David.

Abner's Negotiations.

At once Abner begins the conspiracy to deliver the kingdom to David by dispatching messengers to David and proposing the formation of a league with himself. (2 Sam. 3: 12-15.) But Abner was a shrewd politician, and he knew that he would have to reckon with the elders of Israel in such a move as he had begun. This he did by reminding the elders that in time past they had desired to be the subjects of David (2 Sam. 3: 17), and now was the opportune time to consummate their former wishes.

The League Consummated.

A meeting was arranged between Abner with twenty of his supporters and King David at Hebron. Here the compact, or league, was ratified, and David honored his guests with a royal feast. (2 Sam. 3: 20.) This was a political bargain that did no credit to either Abner or King David; but such has always been true among the rulers of men.

Abner Goes to Bring the People.

Abner had now made a bargain to deliver that which did not belong to him, and he must go to preach rebellion among the subjects of Ishbosheth. (2 Sam. 3: 21.) He goes, too, with David's blessings upon him, and, no doubt, with the feeling and ambition in his heart that when all was consummated he would occupy a very exalted and important position in the cabinet of King David. In his own estimation, he would become a mighty man of state before whom the common people would bow and do his bidding. Little did Abner dream of the storm raging in the bosom of Joab, waiting to burst in all its fury upon the victim of his hate. He departs upon an errand of treachery, only to meet in the near future a tragic death under the cover of treachery from another.

Joab's Hour Has Come.

The long-sought opportunity for the outpouring of Joab's spirit of revenge is in sight. Returning from a military exploit, Joab learns that his old enemy, Abner, had actually been on the ground, and what is now to be done must be done *quickly* and *secretly*. Hence, after expressing his surprise that David let Abner escape on the ground that he came to deceive the king, he dispatched messengers after Abner, perhaps in the name of David, and he returned from the well of Sirah (2 Sam. 3: 22-26) to Hebron. Never was a more treacherous, cold-blooded, and unprovoked murder committed than Joab, the great general of David's army, now enacts. Taking Abner aside under the pretense of speaking to him quietly and confidentially, Joab foully takes his life, and stained his soul with the blood of another.

Justice is Thwarted.

The law of God demanded the life of Joab for the crime he had committed. *"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."* (Gen. 9: 6.) This law was incorporated in the Jewish economy. "Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death." (Num. 35: 31.)

The blood of the murdered cries to God from the ground. "The voice of thy brother's blood crieth unto me from the ground." (Gen. 4: 10.) There is but one way to cleanse the earth of such blood. Hence, God says: *"So ye shall not pollute the land wherein ye are: for blood, it polluteth the land; and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it."* (Num. 35: 33.) This law was enacted for

the *protection of society*, for the purification of the earth out of which man's body was made, and God has *never repealed nor modified* this law. Society needs the same protection to-day it has ever needed, and God has ordained the civil ruler and power to execute the law. Speaking of the civil ruler, Paul says: "For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." (Rom. 13: 4.) Joab went unpunished because David was afraid of his power with the people.

CONCLUSIONS.

1. The old saying, "All is fair in love and war," is wholly untrue. Abner acted treacherously and played the unprincipled politician. In what sense he was a "prince and a great man" must be considered regarding his military genius and political strategy.

2. The wisest of men make egregious blunders, as witnessed in Abner intrusting himself to Joab. His ambition and craving for political honors caused him to die the death of a fool. "And the king lamented for Abner, and said, Should Abner die as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before the children of iniquity, so didst thou fall." (2 Sam. 3: 33, 34.) Not in battle, not by accident, nor at the hand of justice did Abner die, but because of his own folly his blood flowed.

3. In the miscarrying of justice regarding the punishment justly due Joab, we can but be reminded of the condition of these United States. Chief Justice Taft of the United States Supreme Court has recently said: "The administration of the criminal laws of the United States is a disgrace to civilization." One of the outstanding characters of early American history was Samuel Chase, one of the signers of the Declaration of Independence. While he was on the bench as a judge in Baltimore, the following incident is related of him:

A riot over party affairs culminated in the tarring and feathering of two men. Two citizens were arrested by the sheriff, who deemed them so prominent that they would not need to give a bond to make certain they would come to the court session.

"Then," the judge answered, "you must go to jail."

He ordered the sheriff to take the accused men to jail, but the officer demurred. Chase then asked him to summon the posse comitatus to his assistance, but the sheriff explained that he could get no one to serve.

"Summon me, sir!" Judge Chase exclaimed. "I will be the posse comitatus. I will take them to jail."

A member of the bar interposed. He advised the judge to let the affair blow over, as the latter's life might be endangered. This suggested pussy-footing did not please the man on the bench.

"God forbid," he emphatically replied, "that my countrymen should be guilty of so daring an outrage. Sir, with the blessing of God, I will do my duty. They may destroy my property, they may pull my house down over my head—yea, they may make a widow of my wife and my children fatherless; but, with the blessing of God, I will do my duty, be the consequences what they may. The life of one man is of little consequence compared to the prostration of the laws of the land." (Dearborn Independent.)

If we had more such judges and juries to enfore the laws, regardless of all consequences, we would have a better country in which to rear our sons and daughters. But filthy lucre and politics have such a hold on the body politic that our courts seem to be powerless and helpless. This, however, is not to be understood as having reference to any particular official or court in our country. Frequently our judges, attorney-generals, and other officials are handicapped by the fact that the best class of citizens refuse to coöperate with said officials and seek in every way to escape jury service and appearance before the grand juries to assist in the prosecution of the criminal class.

"RAILING JUDGMENTS."

BY E. A. ELAM.

But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed. (Jude 9, 10.)

Jude refers to the characters mentioned previous to and following these verses. They are despicable.

I do not know when this contention and dispute between Michael and the devil over the body of Moses took place. It may have been when Moses was buried; but who knows? I know what some writers say about this. But we all know it occurred, and only the lesson God teaches from it concerns us. Speculation concerning it can do no good and may do much harm.

The point emphasized is that Michael, "the archangel," called, in Dan. 10: 13, "one of the chief princes," and in Dan. 12: 1, "the great prince," did not bring against *the devil* even "a railing judgment," or, as in the Authorized Version, "a railing accusation." One so pure and holy and mighty as Michael did not bring against one so low and wicked as the devil such an accusation or judgment, but calmly said: "The Lord rebuke thee." Then, cannot *brethren*, who are in no way comparable to Michael, but who are full of mistakes and blunders and sin, who are altogether fallible, and who lack also very much indeed of knowing all they might yet learn of the revealed will of God, treat others who are by no means as vile as Satan—can they not, at least, treat *one another* as well as Michael treated the devil? Can they not say to brethren, "The Lord rebuke thee," if this much were necessary? Or is this too mild?

Some one, as quoted by Macknight, says Michael would "not offend God in doing a thing so much beneath the dignity andp erfection of his nature. . . . a thing to which angels have no disposition, so I believe they have no talent, no faculty at it; the cool consideration whereof should make all men, especially those who call themselves divines, and especially in controversies about religion, ashamed and afraid of this manner of disputing."

Railing, slander, detraction, calumny, speech injurious to another's good name, etc., are beneath the dignity and character of all real Christians, whether preachers of the gospel or not. They have no disposition, no spirit, to rail at or to speak reproachfully of others, or to detract from the good name of others; they have no talent or qualification for such work. They are incapable of such language and conduct. They have not cultivated such. It is beneath them. Preachers of the gospel of peace and good will and unity in Christ are commanded by the Lord to prove themselves examples in all that is true and pure and good; if not, they are not faithful preachers of the gospel. Indeed, they are *ashamed* and *afraid* of any unbecoming speech and manner and conduct.

The characters described by Jude "rail at whatever things they do not know." Sometimes the less one knows of the truth of God, the less of the spirit of Christ one has, the more one rails, the more abusive of others one becomes. The more one really knows of the word of God, the more one grows in "*the grace and knowledge of our Lord and Savior Jesus Christ*," the firmer, the stronger in the faith, the more courageous, the truer and kinder and gentler and more patient and more forbearing one is. These are manifestations of faith and growth and strength.

Let us read 2 Pet. 2 and note well the covetous, unrighteous, lascivious, self-willed, ungodly, etc., characters Peter mentions. They walk after the lust of the flesh, "despise dominion," and "tremble not to rail at dignities." They are "creatures without reason, born mere

animals, to be taken and destroyed, railing in matters whereof they are ignorant, etc. But in verse 11 Peter says: "Whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord." Let us note, too, that the ones here who are "ignorant" and "without reason" are the ones who do *the railing.* Angels, so much "greater in might and power," in sublime dignity and purity and holiness, do not rail against such before the Lord. The Lord will rebuke them.

Thayer, in his Greek-English Lexicon, gives the meaning of the word translated "railing" in Jude and 2 Pet. 2: 11, 12 as, "*slander, detraction, speech injurious to another's good name,*" and cites Matt. 12: 31; 15: 19; Mark 3: 28; 7: 22; Eph. 4: 31; Col. 3: 8; 3: 28; 7: 22; 1 Tim. 6: 4; Jude. In two of these passages he gives the meaning as "blasphemy." In 2 Pet. 2: 11 he says, "a judgment pronounced in reproachful terms." "Specially, *impious and reproachful speech injurious to the divine majesty.*" The verb means, he says, "*to speak reproachfully, rail at, revile, calumiate;*" "to utter blasphemy; and he cites the passages in which the word occurs. From this we learn that which God condemns in all these passages in which occurs the word which is translated "railing."

Let us not overlook the fact that all sin of every kind, by whomsoever committed, if that is "*railing,*" *speaking evil of others,* etc., is condemned by the Lord, and every teacher and preacher of the gospel must not shun to study and teach and preach this condemnation; but this must be done in the language and spirit and purpose of the Lord.

3 John 9, 10 gives the sinful course pursued by Diotrephes and his treatment of John and other good men. He was ruled by a bad and wicked spirit. John speaks very clearly, firmly, and positively concerning this course of Diotrephes and of his own determination to deal with him according to his own just deserts; but he did not abuse him or rail at him.

To speak the plain truth in regard to a wrongdoer and to act faithfully according to the will of God is not abuse or slander or railing; but to do this requires more faith and prayer, grace and courage, than to abuse and bemean, rant and rail.

Paul's treatment of Alexander, the coppersmith, who did him much evil and greatly withstood his words, and against whom he warned Timothy, was becoming the dignity, faith, justice, and strength of an apostle, and, therefore, of a Christian. Alexander was an active opposer of the truth and Paul's enemy. Paul says: "The Lord will render to him according to his works." (See 2 Tim. 4: 14, 15.) This is similar to Michael's declaration to the devil: "The Lord rebuke thee." This is enough, because the rebuke of the Lord and the justice rendered by the Lord according to one's work will be sufficient and will be sure to follow, whatever that work may be.

BROTHER J. J. WALKER HAS LEFT US.

BY F. B. SRYGLEY.

Brother J. J. Walker preached his final sermon at Woodland Street Church, this city, on November 29, 1925. He called the sermon "My Benediction."

There was a report of this final meeting in one of the daily papers of the city. Several things were said in praise of Brother Walker's work here. This report says, among other things: "The growth, influence, and membership of the Woodland Street Christian Church during the seven years' pastorate of Mr. Walker speak eloquently of his ability, and the local congregation expects to see a continuation of this ability in his new field. He accepted the pastorate at the Woodland Street Christian Church, January 1, 1919, shortly after the close of the War. At that time the church roll showed one hundred and eighty-one members. Since that time it has increased to a congregation of over five hundred members."

These figures show up well for Pastor Walker. They show an increase of over three hundred and nineteen in the seven years. The report does not tell from what source this respectable increase came. It will be noted that the report says "the church roll showed one hundred and eighty-one members." That may have been the fault of the roll, and, therefore, quite a large part of the increase was brought about by a revision of the "church roll." I have not heard of any great ingathering by baptism.

I must confess that one hundred and eighty-one was quite a short roll for a church that had been standing as long as the Woodland Street Church. The older people of that part of the city know that the Woodland Street Church was established and built up by the labors of Brethren Lipscomb and Sewell before Brother Walker was born. Their first house was built largely with money that came through the hands of David Lipscomb, and the congregation was built up largely by the preaching of E. G. Sewell. It was the first congregation of Christians only that was established in East Nashville.

Some forty years ago the Woodland Street Church became dissatisfied with the plain word of God that had been preached so faithfully by the lamented E. G. Sewell and insisted that if they had the missionary societies and other aids to the church, they could accomplish wonders. They continued to agitate these things till they got their unauthorized human organizations and drove Brother Sewell and others out of the congregation.

The only missionary convention I ever visited in Tennessee was held in the old Woodland Street Church. The visiting brethren who go to such things were here in great numbers, and they were free to point out the mistakes of those "old fogies" who were in the way of the progress of "our plea" and "our growth." I was a visitor at that convention for one day, and heard one of those fellows make what he doubtless thought was a fine speech on "Men, Money, and Method." Of course they had the men, as the speaker himself was a living witness to that fact; the money they could easily raise with their many unscriptural ways of raising money; and, therefore, they only lacked method. At the climax of this great (?) speech the speaker exclaimed: "Would to God we had the method of the Methodists!" Though the Woodland Street Church had full sway at all the method they desired, yet when Brother Walker came to Woodland Street Church to be its pastor "the church roll showed [only] one hundred and eighty-one members." Thirty years of the "method of the Methodists," yet the roll showed only one hundred and eighty-one members! I would guess that they had that many when they drove Brother Sewell and others out by their "method of the Methodists."

This report further says of Brother Walker: "He was born in Plantersville, Ala., in 1888, and began his first school and college work at Highland Home College in Southern Alabama." I do not know where Brother Walker learned his "method of the Methodists" in his religion, but I am sure he never learned it at Highland Home, as that school was established and run for many years by the late J. M. Barnes.

In giving the many things that Brother Walker belonged to, the report says: "He has been prominently identified in other activities, as a member of the Y. M. C. A. board of directors; of the Ex-Convict Relief Association; member of the Davidson County Anti-Tuberculosis Association; member of the board of directors of the Tennessee Anti-Saloon League; president of the Ministers' Alliance of Nashville, 1924-25. He was also the regular monthly pastor of the Florence Crittenton Home. Mr.

Walker is a member of both the Pythian and Masonic orders. He never learned all these things from Brother Barnes of Highland Home. My first recollection of reading after J. M. Barnes was in the Gospel Advocate when he wrote over the pen name of "The Little Man." He convinced me then that a Christian could do all that God requires him to do simply as a Christian in the church of the New Testament. Brother Walker seemed to have joined everything that came his way.

As a climax to the many great things Brother Walker did, this report closes with the following: "A few months ago Mr. Walker, always interested in evangelistic work, founded his sixth church since entering the ministry. This work was completed in the town of Sparta, Tenn., after a meeting of only ten days. There was not a Disciples of Christ Church in the city at the beginning of the meeting, nor was there a membership. After a ten-days' tent meeting, however, he reported upon his return tc the Woodland Street Christian Church that a congregation of thirty-four members had been started, a five-thousand-dollar church lot secured, and a fund of thirty-five hundred dollars in the treasury."

The brother could not leave us without referring to his work in the needy field of Sparta. He "founded his sixth church since entering the ministry." This work was completed in the town of Sparta, Tenn. This is the same work the brother reported a few weeks ago in his church paper when he said: "Religiously, neither Africa nor India presents a greater need. Prejudice and hate are the order of the day. It is nothing less than pitiful, inasmuch as it takes one back to the spirit of barbarous days." If what the brother said in that paper was true, it certainly was time to found a church there.

In the report here under consideration the brother says: "There was not a Disciples of Christ Church in the city at the beginning of the meeting, nor was there a membership." The paper that published this, of course, knew nothing about it; but Walker, who furnished the information, had every reason to know that there are more disciples of Christ in Sparta according to population than there are in Nashville or Memphis. True, the church there never called itself the "Disciples of Christ Church," neither is it called that in the Bible. The church there calls itself "the church of Christ," or "the church of God," or "the church," and the members are individually disciples of Christ, or Christians. It will be noted that this quotation says that there was not a "Disciples of Christ Church" in Sparta till Walker founded one, and that when he came back to Nashville he reported his work to the "Woodland Street Christian Church." I wonder if he did slip off up to Sparta and found a different church to the one he was pastor of at Woodland Street? He knew there were disciples in Sparta, and Christians also, but to make out a case of founding a church he got up a new name for it—"Disciples of Christ Church."

But Brother Walker has gone to Memphis. I am sorry to give him up. I wanted to keep in touch with him and try to teach him not to divide the church over the use of an organ in the worship. He says the word means "*with* or *without*," but he will divide the church in order to have it *with*. Good-by, Brother Walker. I do wish you could be contented to worship "as it is written."

"THE OTHER FELLOW'S SIDE."

BY MRS. E. A. ELAM.

I clipped the following little poem for my own use, but I think it so good that I want to share it with the readers of the Gospel Advocate. It applies in the home, in the congregation—everywhere.

Years since I found that it was not the part of wisdom and justice to condemn the actions of others too quickly. We should stop and ask ourselves the question, could we do as well as others have done under similar circumstances? Asking this question will prevent our making the remark so often heard that, if we were they, we would do this or that. This is an easy thing to say and a difficult thing to do. Would it not be wiser and better to say, we do not know under similar circumstances what we would do, but that we would try to do the best we know.

If we would look at "the other fellow's side," we would, at least, be more charitable and express judgment less harsh.

Jesus puts "the other fellow's side" in the most forceful way when he says: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

THE OTHER FELLOW'S SIDE.

When you're forming your opinions,
  Do it carefully—go slow;
Hasty judgments oft are followed
  By regretting—that I know;
And in argument be careful
  Not too quickly to deride—
Try to look upon the subject
  From the other fellow's side.

Ah, if we would use but caution,
  And a little less of self;
Think a little more of kindness,
  And a little less of pelf;
Try to help the other fellow,
  Not to hurt him—don't you see
How much fairer, brighter, better,
  This old world of ours would be?

O'er and often I've discovered
  That the other fellow knew
Lots of things about some subjects
  Which I didn't think were true;
And I'd still be groping vainly,
  In my flick'ring light and dim,
If I hadn't hesitated
  And hearkened unto him.

Keep the path your mind would travel
  Broad and open all the way;
Walk with Wisdom's comrade, Caution,
  Heeding all he has to say;
And no matter what arises,
  Ere against it you have cried,
Try to look upon the subject
  From the other fellow's side.

JUST OFF THE PRESS!

"Short Bible Stories," by James E. Chessor, is now on sale. This book of Bible stories, adapted to all ages, but especially to the young, will make an ideal Christmas present. Eighty-five select Bible stories, each complete in itself and faithful to the Sacred Text, are retold in simple language and are interpretative of great Bible events and characters. The book is handsomely bound and is profusely illustrated.

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Fathers and mothers should order "Short Bible Stories" for their children. Older people will find it surpassingly interesting. Price, $2. Address all orders to the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

QUERY DEPARTMENT

BY H. LEO BOLES

(1) Does a sister who has separated from her husband for cruelty, and obtained a divorce on those grounds, have a scriptural right to marry again? (2) Does the word "fornication," as used in Matt. 19: 9, have a "broad meaning?" Does it include other causes for divorce or separation than adultery?—A SISTER IN CHRIST.

1. No. Jesus said: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5: 31, 32.) Again, Jesus said: "Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19: 4-9.) This expresses what is usually called "the scriptural cause for divorce."

2. The word "fornication" as used here does not have a "broad meaning." Its meaning is very specific and easily understood. It comes from the Greek word "porneia," and means, according to Thayer, fornication, prostitution. It means "an illicit sexual intercourse in general." The verb means "to prostitute one's body to the lust of another." This word does not include other causes for divorce or separation than adultery.

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A preacher after serving the church here for about eleven months satisfactorily accepted a call to El Paso, Texas. Before leaving, he bought a car on the installment plan. He got an elder and another brother on his notes as security for over two hundred dollars. The notes fell due and the securities paid the debt. They complained to the preacher, and he replied with insulting letters. They threatened to expose him, and he unwillingly paid all except forty-five dollars, which he still owes. He also left unpaid a grocer's bill of over thirty dollars, and to one of his own brethren also a milk bill of eight dollars. These things, being known, have greatly damaged the cause and several have quit attending church. Nothing has been done by the church about the matter. Now, what is the duty of this church to that preacher, and what is that preacher's duty toward this church?—AN ELDER.

Our brother presents in the above a very serious case and one that is all too common. There are two questions involved in this.

First, what is the duty of the church toward this preacher? It is the duty of the church to pay or give to that preacher all that it promised him. The church should meet its financial obligations to the preacher and to every one else. Churches frequently make arrangements for a preacher to come and work with them and promise a certain amount. After a time, when the newness of the preacher has worn off, the church begins to fail in meeting its obligations to the preacher. Such is not right. I do not know anything about the case mentioned above, except what is stated. It may be that the church has met fully and promptly its obligations to the preacher. It is also the duty of the church to admonish the preacher and encourage him to pay his debts and "take thought for things honorable in the sight of all men." (Rom. 12: 17.) If the preacher does not meet his obligations, and will not when he can, and leaves the congregation and goes to work with another church, then the church which he leaves should report his conduct to the elders of the church where he has gone to labor. The elders of the church to which the preacher goes should encourage and admonish the preacher to go to the former church, or members of same, and pay his just debts. No elders of the church should employ a dishonest preacher, and no preacher is honest who can and yet will not pay his debts.

The second question raised is, what is the duty of the preacher toward the church? It is the duty of the preacher to be fair and honest with all. He should be an example in promptly meeting his obligations to other members of the church. He cannot effectually teach others to be honest and upright, when at the same time he is dishonest in meeting his own obligations. The preacher must meet his obligations whether others meet their obligations to him or not. A failure on the part of others to pay him may make it hard on him to meet his financial obligations to others. But a failure on the part of others to meet their obligations to him does not in any sense release him from his obligations. He must do right whether others do right or not; he must be honest whether others are honest with him or not; he must pay his debts whether others pay their debts or not. It is the duty of the preacher, like all others who have done wrong, to repent of that wrong and acknowledge it and ask for forgiveness. There are many preachers who are traversing the country, wearing fine clothes, enjoying the hospitality of Christian homes, and having the confidence of good people, who are dishonest and will not pay their debts. Such preachers ought to be exposed and brought to repentance. They should be denied the confidence and fellowship of churches and Christian homes until they have truly repented and brought forth fruits meet for repentance. No church should encourage a preacher who has a list of debts wherever he has lived; neither should any church encourage a preacher who owes every brother that was kind enough to trust him for money.

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Please answer the following through the columns of the Gospel Advocate: (1) I heard a preacher say in his pulpit that God said that Abraham sinned and that Abraham lied. Does the Bible say he did? (2) The same preacher said if any one were to say he lived without sin, you could truthfully tell him he had lied.—W. F. SANDERS, Friendship, Tenn.

1. Abraham was human. Upon two occasions he deceived. Gen. 12: 10-20 gives a record of his deceiving Pharaoh. He represented Sarah, his wife, as being his sister. Again, he deceived Abimelech, telling him that Sarah was his sister. (See Gen. 20: 1-17.)

2. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1: 8-10.) "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (John 2: 4.) "There is none righteous, no, not one." (Rom. 3: 10.) "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20: 9.) Many other scriptures could be quoted on the above question, but these are sufficient to show that none are entirely free from sin.

HOME READING

THE MYSTERY OF MISSING GIRLS.

What about the one hundred thousand girls who leave their homes each year and are listed as "missing?" More than one-third of them never return and are not found. If this year is like preceding years, there will be an increase in the number of young people who go away from their home surroundings and drop from sight.

The summer time affects young people and awakens in them the wanderlust for new sights and new sounds. It is the summer months that are the dangerous months. Girls do surprising things on warm spring days. They suddenly decide that home is an irksome place, that the youth of the neighborhood are tiresome, and that over in the big city there are happy times and excitement and new things.

It is generally to the big cities that they go. New York is the focal point for thousands of them; Washington, the capital, is another; and other cities have their attractions. Los Angeles, because it is the motion-picture center of the world, is a great magnet for many girls who hope to attract some attention for a moving-picture career.

Wandering daughters do not generally comprehend the agony that they are subjecting their parents to. Sometimes a quarrel with father or mother, and a thoughtless girl disappears, thinking to punish her parents. But the punishment is out of all proportion to the impatience the parents may have shown. There is no terror quite so undoing and painful as the fear and apprehension of a mother whose daughter has disappeared. Hardly any girl in her right mind would want to make her mother suffer the imaginary terrors that accompany the suspense when day after day goes by and no word comes.

But youth is thoughtless. It intends no great wrong. It is seeking. It wants to know for itself. It wants experience.

To glance over the letters that come to the police departments of the large cities tears at the heartstrings. In New York recently there came in one day letters from mothers as far west as Oregon and as far south as Florida. There was a pitiful appeal of a Missouri schoolteacher for her missing sister who had fled from their boarding school one romantic spring evening with a traveling salesman.

There was a letter from an old soldier from Virginia who could not tell why his granddaughter did not return from a visit to Northern friends, and still another from a New England mill-town mother who had spent her life savings searching Boston for her sixteen-year-old daughter who had fled one night from home after a family quarrel.

I talked with Mrs. Grace Humiston, of the police department of New York, whose duty it is to try to find these missing girls. She told of the recent case of a young girl from Southern New Jersey, who, she says, is typical of a large class of girls. This girl was walking one Saturday afternoon on the main street of her little town, when she happened to see on the railroad bulletin board the announcement of a special excursion to New York, starting at Philadelphia.

The girl had been discontented for a long time, and on that particular Saturday afternoon she was unusually lonely. She had her week's wages in her bag, eleven dollars. On the impulse of the moment she, like thousands of other girls, decided to go to New York at once. The railroad advertisement had fired her imagination. She stole into the house, hastily packed a bag, and took the trolley to Philadelphia. That same evening she arrived in New York, an ignorant, innocent mite in the midst of sophisticated millions. By the merest accident she happened to fall into the hands of a young man who took her to Mrs. Humiston. The chance happening caught her just before she wandered into one of the worst gang-infested neighborhoods of the great city.

Mrs. Humiston from her years of experience specified that such was not unusual. She said: "I have dealt with a thousand girls who have, like the girl from Southern New Jersey, come to New York without settled purpose or plans for their future. And experience has taught me that it is this very aimlessness of the average missing girl that exposes her to such grave danger. They trust almost everybody who speaks to them."

She told of finding thirty-nine girls who had been marked as "Missing" when working on a murder case. These were restored to their parents in various parts of the nation. But most of them would not stay at home.

She asks: "Do not think that all these girls are necessarily happy in their homes. The chances are that a large number of them run away again. I have known girls who have run away as many as five times in a year, and until the real cause of their desire to get away from home is discovered and dealt with there will be no stopping them."

The last sentence, "there will be no stopping them," is enough to cause every parent to pause and look at the home life and see if it is a contributory cause for the unrest of their own young people. To say that there must be an understanding home is to utter a truism. But how many homes are understanding of youthful motives, intentions, and desires?

Surveying the problem from the testimony of parents and missing daughters and police workers and social welfare workers, there are many contributory causes for girls to feel unhappy at home.

Citing the leading reasons given by the girls themselves, there is first the parents who wish to control the associates of their daughters. Parents should have something to say of their children's companions, but it is the way they say it that counts. There was the case of a daughter who had to accept the attentions of a man whom her parents had chosen for her future husband. She stood it as long as she could and then fled.

There are thousands of homes where father and mother judge their daughters by what they remembered of their youth. It is continually: "When I was a girl, I did thus and so." They fail to appreciate that daughters may resemble their tenth great-grandmother or grandfather more than their own mother. Inherited tendencies leap generations. Then, too, even the best of mothers forget and seek to set a standard that their children resent.

There are the children of foreign parents who seek to rear their children as they were reared in other lands, forgetting that their daughters are products of a new nation with new liberties pressed upon them.

There are homes, thousands of them, that are homes only in name. There are the thoughtless, ignorant mothers who neglect their children, keep a slatternly home, show lack of patience and understanding with their children, and thus reap a reward of thoughtlessness from their own flesh and blood.

What can be done for the solving of the mystery of our missing daughters? The answer is not in larger police forces and more social workers and closer supervision of traveling agencies. The answer rests with the parents. It lies in the homes.

Let there be happy homes where there is a spirit of comradeship between father and daughter and between mother and daughter, and from that home will go no

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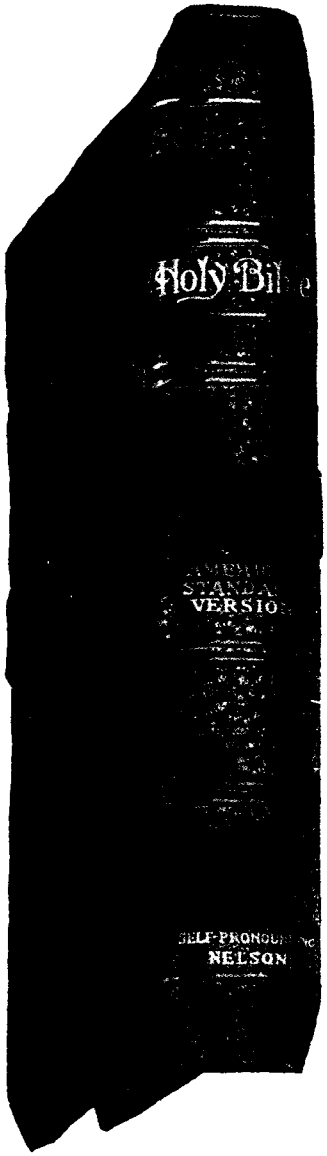

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frantic message when the room is found empty.

But understanding homes cannot be achieved in a day. They cannot be resolved into being. They must be the product of consideration, of unselfishness, of appreciation of youth, and of an ability to study the problems from the other side.

One great help, one supreme help, is religion. A police officer who had made a special study of missing young people said: "In the absence of wisdom in a mother's head religion sometimes serves its place, and a foolish mother bringing up her children religiously may escape the shipwreck of her hopes by religion saving the girls when they have inherited little else. The home without religion is generally predestined to misery somewhere along its career."

God-fearing parents who strive to understand impetuous youth will be able to come closer to making a happy home than merely wise parents. Children who have the influence of Sunday school with devoted teachers and enthusiastic classmates will be less lonely and will be tied closer.

To found a home where happy, intelligent children will grow up to be a credit to their parents and the community is as great an undertaking for a mother or father as the founding of a State. The possibilities of success are stupendous when we consider that the babies born into it and shaped there are to carry on life, civilization, and culture, and pass them down the ages, influencing the future at all times and all peoples in a more or less decided way. The chances of failure are just as great. The mistake made by a mother in carelessly bringing up her daughter has countless times wrecked the happiness of unborn generations and steeped the world in misery.

The time to keep a girl from running away from home begins from her birth and before. It goes all through the period of childhood and dawning intelligence. Love, patience, sympathy, understanding, and motherly sacrifice are the steel bars that tie growing girls to their homes.

The influence of sensational books, sensational newspapers, and the dance halls in inducing wrong ambitions and false views of life fall flat in the face of a patient, loving, self-respecting, and understanding mother and father. To so live that our daughters will love and respect their homes is the triumph of love.—Uthai Vincent Wilcox, in Exchange.

Each high achievement is a sign and token of the whole nature's possibility. What a piece of the man was for that shining moment, it is the duty of the whole man to be always.

OBITUARIES

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

LUTTRELL.

Rachel Luttrell, wife of Brother Henry Luttrell, of Winchester, Tenn., was born on January 9, 1854. She was over seventy-one years of age, and had been a Christian for more than forty years. She died on October 27, 1925. She was the mother of six children, and is survived by a husband and four children. Burial services were conducted by the writer, and her body was laid away at Lexie. Thank God for the Christian's hope! May the Lord bless and comfort the bereaved ones. JAMES J. REYNOLDS.

ENTREKIN.

Miss Lillian Entrekin, daughter of Mr. and Mrs. Garfield Entrekin, died at the home of her parents, October 23, 1925, at the tender age of thirteen years, five months, and twenty-six days. Lillian obeyed the gospel just one month and four days before she died, under the preaching of the writer. Funeral services were conducted by T. C. King, with burial at Shady Grove. She leaves a father, mother, four sisters, and four brothers to mourn her death. Her beautiful, sweet life will still live in the hearts and lives of those who knew her best and loved her most. While quite young she gave her heart to the Lord and obeyed from this believing heart the gospel of Christ. To the loved ones I would say: "Be thou faithful unto death," and there will be a happy meeting over there, where loved ones will not be separated any more. T. C. KING.

BAKER.

Brother W. D. Baker was born on November 20, 1849, and died on October 30, 1925. He had lived nearly all of his life near Marcella Falls, Tenn. He became a Christian about fifty years ago. He lived faithfully until his death. He was influential as a citizen in his community and a very useful member of the congregation where he worshiped. He reared a large family. The children as they became old enough came into the church. All of them have become useful men and women in the community and in the church. One of the boys, Brother Charley Baker, is a good preacher. I have held several meetings for Brother Baker's home congregation. I made his home my home during the meetings. I have seldom seen a man who took more interest in church work than Brother Baker. He leaves behind him a monument that men will read and by which they will be influenced for good. Like Abel, though dead, he yet speaks. We extend our sympathy to his family in their bereavement.

E. O. COFFMAN.

BUTLER.

On February 5, 1840, Ellen Catherine Daugherty came into this world to remain eighty-five years, more than the allotted time for man to live on this earth. She was married to Calvin G. Butler on October 12, 1857, and to this union eleven children were born. In August, 1897, under the ministry of Elder E. A. Elam, at Cedar Dell, in Marshall County, Tenn., she heard and obeyed the gospel, being baptized by John Ring, who was called "John the Baptist" at that time and place. On October 10, 1925, she left this world for the unknown, from whence no traveler ever returns. Her husband and six children preceded her. For more than fifteen years she made her home with her daughter, Eliza, who was very kind and patient and did all she could for her comfort, and who will miss her most since she is gone. While on a visit to her daughter in Nashville the end came. The remains were laid to rest beneath the sod in beautiful Mount Olivet to await the resurrection. She leaves twelve grandchildren, six great-grandchildren, and one great-great-grandchild, also three sons and two daughters. O, we miss our precious mother, for she was kind and true and all that a mother could be. MRS. G. H. WALKER.

NEAL.

On November 17, 1925, Mary Jane Neal (née Williamson) died at her home in Trezevant, Tenn. The first monition that was given was on Saturday, when Sister Neal came near collapsing, but within a short time revived. The second attack came on Sunday, and this time there could be no mistake. One side was paralyzed and her condition became very serious. On Monday a third stroke was visited upon Sister Neal, and she was completely paralyzed, helpless and unconscious till Tuesday evening, when her spirit was borne into that sinless land for which we yearn. Sister Neal was born on October 9, 1874, in Trezevant, where she made her home during the entire span of her earthly life. She became obedient to the gospel at the age of twelve; but for fear she did not fully understand the teachings of the Scriptures on the primary principles of obedience to Christ, she was later immersed again. She was married to T. L. Neal on October 27, 1896. To this union were born three children—Roy, Bob, and Thelma, respectively—all of whom were at her bedside when death came. Brother Neal and the children are faithful members of the church at Trezevant. Sister Neal was one of the most faithful and beloved members of the church in Trezevant. Her faithfulness was shown in the family she reared. The house was inadequate to accommodate her many friends who came to pay their last respects. The writer tried to speak words of comfort to the husband, children, three sisters, and other near kindred and friends. May God comfort and lead them all till they meet her in the "land of fadeless beauty."

L. R. WILSON.

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THE LORD'S DAY.

BY W. N. ABERNATHY.

The first day of the week, evidently known in the New Testament as the "Lord's Day," is set apart as a day of religious devotion It is sad to know that its observance is often entirely disregarded and more often perverted, but it is still sadder to know that such conditions are growing worse. We would not contend for the rigid rules of our Puritan forefathers, who regarded this day as a Sabbath, but insist that it should not be regarded as a day of revelry, visiting, etc. The term "Lord's Day" implies that the day belongs to the Lord, and not a part of it. It should be a day set apart for religious devotion, and nothing should be allowed to mar the sacredness of the order. We have heard the story of the old man who told his son to fill his basket with chips and then told him to fill it with apples at the same time. Often we see people trying to fill the Lord's day with business or pleasure, while they wedge in a few minutes of service to the Lord. Such people do not grow very rapidly "in grace and the knowledge of the truth."

The formation of large business corporations is causing much more secular labor to be performed on Lord's day and thus leading away from its observance. If those who compose these organizations were all devout Christians, they would have a wonderful opportunity to exert a good influence by closing their business as far as possible on that day. Those who work in shops should be given opportunity for visiting and other pleasures during the week, and there would not be so much temptation to forsake the church for such purposes.

This is Sunday afternoon, and I hear a continual roar of dynamite blasting on the new highway a few miles from my home. Such is an insult to the Christian people of the surrounding community, and should not be allowed.

DO YOU KNOW ABOUT BROTHER BECK?

BY PRICE BILLINGSLEY.

During my first meeting in Sparta, Tenn., in the fall of 1908, there stood up a gallant lad and made the good confession and was baptized, who gave immediate promise of making a true, gospel preacher. This was J. Bedford Beck, son of Brother and Sister W. B. Beck, now of Spencer, Tenn.; and Bedford more than fulfilled the high hopes of those who loved him. Boy and man, he has ever been pure and consecrated; and as soon as possible he went away to one of our colleges the better to pre-

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pare himself to preach. Then, just as he was beginning to preach, the awful World War enveloped the world. It was the greatest grief the Beck family ever knew that this beloved young man was made to go to war. But before sailing for France he vowed to his mother that he would remain pure and true, would obey the government as far as possible without violating his allegiance to God; and he returned unscathed, his hands never having been dipped in human blood. Then opened to him a great field in South Georgia, and he went to work with a will. I am now in meetings in the very field where he gave his life. I have been with him here in several meetings. His labors have been crowned with marvelous success, and he was instrumental in establishing several congregations in this territory; and it was a wonderful name he made for himself here personally, also. The entire population loves and honors his memory.

But do you know anything of him recently? I dare say not. Through exposure during the war and in the strenuous labors incident to successful work down here his lungs became infected, and he had to give up preaching. He is now in the Government Hospital in Johnson City, Tenn., struggling to regain his shattered health and enter the gospel field again. His wife and baby returned to her people, but all are hopeful of his recovery. Does he complain? Not Bedford! Humble and cheerful, prayerful and devout, he waits and hopes for his release when he can return to his beloved life calling. But since God commands us to remember those in bonds as bound with them, I just wonder if we, his brethren, think upon and properly sympathize with him in this his hour of suffering and thwarted life work? Do we pray for him and assure him and his family of our interest in him? When he and his family were asked what they desired I should say to the brotherhood about him, I was told they wanted nothing said, or it was left to me to say what I pleased. This is said to show he is not soured or resentful. He only waits on, hoping the Lord will enable him to return to the gospel field. I say these things that those who know and love him may not forget him, but, instead, help him where possible. He is worthy of our love and honor. God honors those who honor him.

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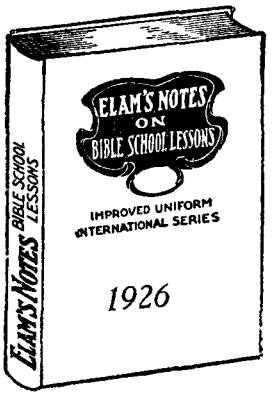

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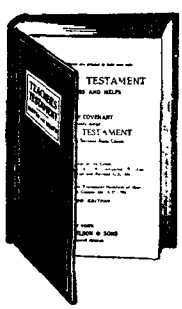

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A PLEA FOR CONSISTENCY.

BY JAMES C. DIXON.

Many articles are appearing in the leading publications of to-day which are of a religious nature. Apparently there is a great deal of difference between the two extremes; however, when one considers the question seriously, there is not as much difference as there seems to be.

The modernist is frank to tell you that he cannot accept all the Bible as being literally true. One will tell you that he cannot believe the story of Eden; another does not understand how the world could have been covered with water within forty days; while still another doubts the sufferings of Job. Many believe that it was never intended for men and women to believe that a fish swallowed Jonah. Quite a few doubt the virgin birth of the Son of man, his resurrection and ascension. Those who publicly announce their belief in part or whole of the above are severely censured by the fundamentalists.

The fundamentalists broadcast "from the housetops" their belief in the Bible as the inspired word of God; that from a religious standpoint it is all-sufficient. But let us consider just a moment. How much of it does he believe? Mr. Fundamentalist, of what church are you a member? He mentions one of the two hundred in the United States. Now, in what book and chapter of the Bible is that church described? O, that particular name is not mentioned in the Bible. Well, now, that is absolutely correct. Of the number of outstanding fundamentalists, how many of them are members of a religious institution of which you can read in the Bible? Brother, "think on these things."

Mr. Fundamentalist, if you believe, as you say, that the Bible is sufficient for all things religious, why be a member of a religious institution of which you cannot read in the Bible?

Again, when we ask him of his creed, he mentions one of the some seventeen hundred in the United States, which is not exactly as the Bible. Paul teaches us that the Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Why not take the Bible as your creed? But you say, "Mine is just as good." If it contains less than the Bible, it may be too little; if it contains more, it may be too much. I remember what the Bible says in Deut. 4: 2; 12: 32; Rev. 22: 18, 19.) If your creed contains just the Bible, why two books?

For the sake of consistency, has not the modernist as much right to remove the first eleven chapters of the book of Genesis as the fundamentalist

has to remove Mark 16: 15, 16? Cannot one cut out the story of Jonah as well as another can cut out Acts 2: 38 or Acts 20: 7? What hinders me from removing the story of the virgin birth, when you remove the name of the institution for which Christ died? The principle is one and the same.

There can never be any headway made against the theories which undermine the Bible until those who attempt to defend it agree within themselves to take the Bible, and the Bible alone, to call Bible things by Bible names, to speak where it speaks and to remain silent where it is silent. Mr. Fundamentalist, why not be consistent?

A GOSPEL SONG WORK.

BY A. J. YETETO.

Some of the young people of the churches of Christ in Memphis, Tenn., are asking for a series of song drills; and as I have promised to assist them in such a work, I thought it good to broadcast the announcement, so that others not living in the city might come in and enjoy the work with us. We are to begin the first week in January and run two evenings each week for three months, or twenty-four lessons in all, which may be finished in one month by those out of the city who might come in solely for this school. While theory as a foundation will be taught, this is preëminently a school of gospel song—*what* to sing, *when* to sing, and *how*, both to the leader and the led.

For further information, address C. C. Doggett, 666 Sandier Street, Memphis, Tenn.

MEETINGS HELD THIS YEAR.

BY I. A. DOUTHITT.

At this writing I am in my last meeting for this year. This has, in many ways, been the best year of my life. In January I began my work in Florida and have held meetings at the following places: Zolfo Springs, Fla.; Junction City, Tenn.; Riverside, Tenn.; Scottsville, Ky.; Springfield, Tenn.; Louisville, Ky.; Lyles and Lavergne, Tenn.; Benton, Ky.; Centerville, Tenn.; Lynn Grove, Ky.; Latham, Henry, Memphis, Lebanon, Antioch (near Dresden), and Hohenwald, Tenn.; Bethel, Ky.; Nashville, Tenn.; Brookport, Ill. At present I am at Christopher, Ill., with good interest. From this place I shall go home to spend Christmas with my family. I have been out forty-five weeks and held twenty-one meetings. Practically all of them have been well attended. During this time many have been baptized, not a few have confessed their wrongs and returned to the work, and several have come out of the denominations claiming scriptural obedience and announcing their desire to stand upon the Bible alone.

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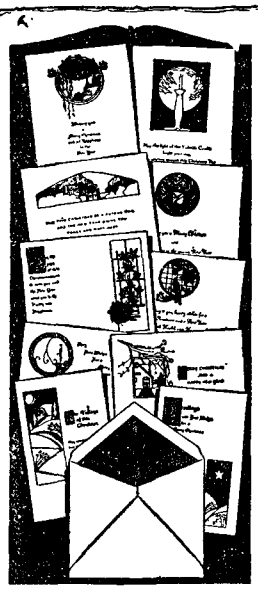

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BRADLEY-HARGROVE DEBATE.

BY R. B. HENRY.

The debate between Brother I. B. Bradley, of the church of Christ, and W. O. Hargrove, of the Missionary Baptist Church, which began on November 30, came to a close on December 4. The general church proposition was discussed, each affirming two and one-half days. This debate was held at Poplar Springs, in Stewart County, Tenn., in a Baptist settlement, and was well attended. I am sure that much and lasting good was done. I consider Brother Bradley one of the strongest men we have in the brotherhood in defense of the truth. His arguments are clear and conclusive, and there is not a Baptist under the shining stars that can answer them. Hargrove did not even try, but would bellow out, "Campbellite," "Campbellism," etc. Brother Bradley held himself upon a high plane, coming back with God's eternal truth, and presenting it in such a way that all could see God's plan. I kept time for Brother Bradley, Joe Johnson for Hargrove.

MESSAGE FROM JAPAN.

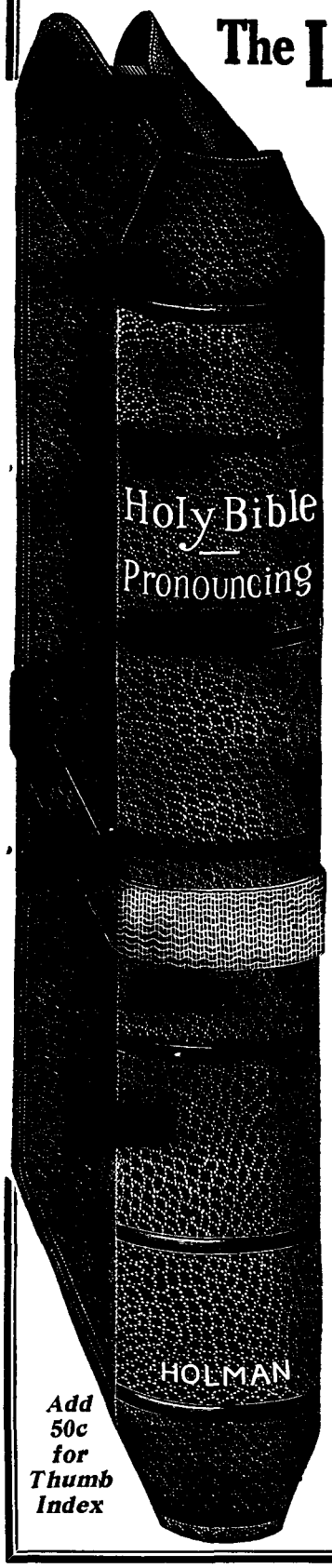
BY ORVILLE D. BIXLER.

We do not know who is responsible for our receiving the Gospel Advocate, but we are mighty glad to get it, and we want to thank our benefactor. We have received three copies. Some of the articles have been especially helpful, and the reports and discussions of the brotherhood papers help and encourage us. To read these messages makes us feel as though we have had a short visit. The only sacrifice we feel that we make is the loss of associating with our Christian brethren who are able to instruct us in spiritual things. Christian fellowship is a foretaste of heaven, and we feel it when we miss it. Thanks to God, there are a goodly number of missionaries here now, and Japanese brethren, too, whom we love as brethren.

The rural work in Japan is new and slow in yielding fruit, but we are not going to give up so long as we feel that we are pleasing to the Lord in our efforts. The winter season is the farmers' rest time, hence our busy time. We hope to do a good deal of evangelistic work this year in tent and from house to house. It is cold, but the people do not seem to mind the cold. They have only charcoal fires in their own homes; so a tent is not much worse.

Please remember us in your prayers. Pray especially for Sister Andrews. We hope the Lord is healing her.

Ibaraki Ken, Naka Gun, Shioda, Mura, Japan.



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15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

16 [l] The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at hand.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14, 15.
n ch. 3. 2; 10. 7.
o Mark 1. 16, 17, 18. Luke 5. 2.
p John 1. 42.
q Luke 5. 10, 11.
r Mark 10. 28. Luke 18. 28.
s Mark 1. 19, 20.

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FROM THE BRETHREN.

Greenville, Miss., December 1.—I have just closed my last meeting for this year with the College Hill church of Christ, Texarkana, Ark., with twenty baptized. I now hasten home to pick ten or fifteen bales of cotton that I still have in the field, after which I expect to move. I find that Brother J. W. Chism, who is now preaching for the Pine Street church of Christ, and Brother J. E. Wainwright have done a fine work at Texarkana, and much of my success was the result of their work. During this year I have been hindered much in my preaching by working on the farm. I have traded off my cotton farm and seventeen thousand dollars of my debt. I will soon move to West Plains, Mo., up in the beautiful Ozarks, where I have traded for a farm, and what time I am not working on the farm for a support for my family and to pay on debts I have been owing so long I will be out preaching the gospel.—J. D. Tant.

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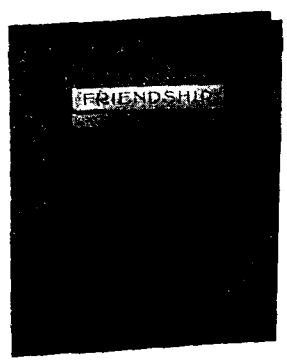

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MERRY CHRISTMAS AND HAPPY NEW YEAR!

WE wish all of our readers a Merry Christmas and a Prosperous New Year.

In the spirit of peace and good will and of universal love, inculcated by the Savior of the world, we wish for all an abundance of happiness and prosperity. We recognize that there should be no religious significance attached to Christmas, as the Scriptures do not reveal the birthday of Christ nor command its observance.

We wish to cordially and gratefully extend our most sincere thanks to our many readers and friends for their liberal patronage through the year. We are exceedingly happy to advise our readers that all of our publications have enjoyed a very substantial increase during the year that is drawing to a close. Many new subscribers have been added to the subscription lists of the Gospel Advocate; our Bible-study helps and Lord's-day school supplies, "Choice Gospel Hymns," and our general book business have enjoyed a prosperity for which we are thankful. We rejoice over the great number of Bibles sold during the year.

We have spared no care nor expense in our efforts to give our great brotherhood and the public in general the very best service at our command. We expect, the Lord being our helper, to put forth still greater energy and to redouble our efforts during 1926. We realize the great good that may be done through circulating good books and by putting the Gospel Advocate into the homes of the people.

There is a feeling of solemn sadness in the passing of the old year. We rapidly approach the eternal world. Nothing that we may say or do can stop the onrush of time nor check the flight of the rapidly passing years. "Your fathers, where are they? and the prophets, do they live forever?" In the struggle for the advancement of pure Christianity, unmixed with the precepts and commandments of men, many great names have appeared upon the stage and performed a part in the great drama. The Gospel Advocate, as it looks back over its sixty-seven years, is inestimably happy in its glorious heritage. We can still hear the sound of war and of the mighty conflict as David Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy, its old-time editors, engaged in the awful struggle to emancipate the people from the dominion of human authority in matters of religion and to restore the primitive doctrine and practice of the apostolic age. The storm still continues and the winds of doctrine still rage upon the great sea; but we are firmly planted upon the Rock of Ages, the Word of God, and we fear no violence or harm.

The Gospel Advocate stands to-day upon the same position upon which it has always stood. It is unalterably committed to the policy of "speaking where the Scriptures speak, and of being silent where the Scriptures are silent." We have no dogmas nor opinions of our own or of others to press upon the attention of the public. We contend that no man should preach or practice anything for which he cannot produce either a direct precept or an approved example in the Bible. None of the controversy in which the Gospel Advocate has been so strenuously engaged for over half a century has been with any man or men who speak "as the oracles of God." We submit that no man can have the love of God in his heart, nor seek the good of his fellow men, without contending "earnestly for the faith which was once for all delivered unto the saints."

Because of the fact that there are fifty-three Thursdays in 1925, there will be no issue of the Gospel Advocate next week. Some papers bring out no edition for one week of every year, generally during the hot summer months; but the Gospel Advocate, as has always been its practice, issues an edition for every week of every year, except those years, occurring now and then, that have fifty-three Thursdays.

We again thank our readers, one and all, for their patronage in the past; and again assuring them of our redoubled efforts to serve them in the future, we wish, not only for every home into which the Gospel Advocate goes, but for all mankind, a Merry Christmas and a Happy New Year.

CURRENT COMMENT

By JAMES A. ALLEN

An extract from a piece of propaganda issued by the "Federal Council of the Churches of Christ," whatever that is, divulges the following wonderful information:

Calling upon Christians of America to join them in dedicating themselves to achieve a warless world, Welsh churches have sent a memorial to the Federal Council of Churches.

Making an appeal for the United States to join the League of Nations, the memorial was presented by the Rev. Dr. Gwilym Davies, of Wales, at the annual meeting of the Executive Committee of the Federal Council tonight. It expresses gratification at the part played by the American churches in bringing about the Washington Conference on Limitation of Armament and at the almost unanimous approval of the Permanent Court of International Justice by the churches.

The memorial is on parchment bound in leather. It will be preserved in the archives of the Federal Council. An exact replica has been placed for safe-keeping in the National Library of Wales. The document is signed by officials of the Welsh communions.

The foregoing most momentous event, in the estimation of the great officials of the "Federal Council of Churches," seems to have been worked up especially for the occasion, as a catchy piece of advertising propaganda, by the same class of professional promoters who have created a new pay roll by establishing the "Federal Council" to take over the work of the churches. Notwithstanding the fact that the Founder of the Christian religion, in the judgment hall of the Roman governor, declared, "My kingdom is not of this world," still these great officials of "the Federal Council of the Churches of Christ" seem to be as much at home in politics as in religion.

The "Welsh churches" were out of order in calling on the United States "to join the League of Nations." Not that we condemn the League of Nations. We neither approve nor condemn. But churches *degrade* themselves and *step down* from the high position they occupy when they *descend* into politics, one way or the other. The world does not owe its advancement, in any legitimate line of human endeavor, to politics or to politicians. Those who hold office, as well as those who seek office, have their ear to the ground and are governed by the turn of the straws that reveal which way the wind is blowing with the careless and thoughtless public. They are not willing to sacrifice place, power, and popularity, nor to incur the denunciation and criticism that gathers around the heads of those who preach repentance and reformation. And no political measure will make the world better. The only thing that elevates society and benefits the country is the gospel of Jesus Christ. The humblest preacher of the gospel, in the farthest corner of the backwoods, is doing more for the country than its President, and contributes more toward creating the sentiment that demands good laws than lies within the province of any politician.

✡ ✡ ✡

The following newspaper clipping is both interesting and significant:

Dr. Roger T. Nooe, the new minister of Vine Street Christian Church, and Dr. H. A. Webb, of Peabody College, were guests of honor last night at a largely attended social gathering of the men of the First Presbyterian Church.

In a short address Dr. Nooe dealt with the place of the layman in the work of the church and the kingdom. He showed how the world had come to discover that religion is a seven-day-a-week affair, and that greater emphasis is being laid on the relation of religion to business and the everyday affairs of life.

Dr. Webb kept his audience interested and amused with a clever dissertation on some of the solved and unsolved problems of science, finding comfort in the promise that in the end, in every field of human thought, truth is mighty and will prevail. . . .

Dr. Vance, pastor of the church, just returned from conducting a week's meeting in Winchester, Ky., was also present.

Dr. Nooe spoke on "the place of the layman in the work of the church and the kingdom," but he did not tell his unbaptized auditors, composed of "the men of the First Presbyterian Church," that the word of God requires penitent believers in Christ to be baptized "for the remission of sins." He declared that "the world had come to discover that religion is a seven-day-a-week affair," but he did not help them to discover that sprinkling is not baptism. He dwelt eloquently on the fact "that greater emphasis is being laid on the relation of religion to business and the everyday affairs of life," but he did not put any emphasis at all on what Jesus Christ commands "every creature" to do to be saved. "Dr. Webb kept his audience interested and amused" with a lot of things, but he did not dampen the mirth nor quell the laughter by warning them that it is dangerous to live and die in disobedience to God. Clearly his plan is to let men laugh here and do their "weeping and gnashing of teeth" hereafter.

"Dr. Vance, pastor of the church," "was also present," and by his presenece indicated approval of Dr. Nooe and his sort of preaching. Those who are sound in the faith will realize that the fact that Dr. Nooe and Dr. Vance are joined hand in hand shows that there is something wrong with Dr. Nooe. Of course, not personally, as both Dr. Vance and Dr. Nooe are citizens of the highest type, and, in addition to their moral standing and worth, are men of great talents and learning. But, *doctrinally*, both of them repudiate some of the plainest language in the Bible; and while one of them refuses outright to tell sinners what Christ commands them to do to be saved, the other refuses to tell those that have been saved how to live the Christian life. We are not taking undue advantage of either Dr. Vance or Dr. Nooe in publishing this statement. The columns of the Gospel Advocate are open to either one or both of them. If either of them can show that we are in error in making this assertion, we will confess it and retract it. Either one or both of them may have line for line, column for column, page for page.

Dr. Vance has been listed as one of "the ten greatest clergymen in America;" but, great preacher that he is, he much prefers to tell of "My Experience in the Trenches" than to tell what Paul and Silas told the Philippian jailer when he inquired, "Sirs, what must I do to be saved?" It is a tragedy that the preachers refuse to preach. Souls are going down to death eternal in hopeless despair because men in the pulpit refuse to tell them what a loving Savior directs them to do to be saved. We are aware that it is popular, it is fashionable, and it will bring fame and fortune to deliver "perfumed sermons bound up in baby ribbon," but it will never lead a soul to Christ nor tell sinners what to do to be saved.

The greatest and most momentous question that confronts any man is the question concerning his own salvation. Unless he is saved, all that he may accomplish is lost, and his life is a dismal and eternal failure. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) And unless a man is saved, receives the remission of his sins, all that he may do, his greatest religious activities, so far as any hope of reward in heaven is concerned, is but "vanity and a striving after wind." Unless he has that love that will obey all that Christ commands, even though he bestow all his "goods to feed the poor" or give his "body to be burned," "it profiteth" him "nothing."

OUR CONTRIBUTORS

"THE WEIGHTIER MATTERS OF THE LAW."

BY S. H. HALL.

In Matt. 23: 23 we have the following words of our Lord: "Alas for you, scribes and Pharisees, hypocrites, for you pay the tithe on mint, dill, and cummin, while you have neglected the weightier requirements of the law—*just judgment, mercy,* and *faithful dealing.* These things you ought to have done, and yet you ought not to have left the others undone. You blind guides, straining out the gnat while you gulp down the camel!" (Weymouth's Translation—italics mine.)

There is one thing that we should live daily conscious of—viz.: That men we can deceive; but Jehovah, *never!* "And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." (Heb. 4: 13.) He knows us perfectly and completely and continuously; and he is the One that is to judge us by "the things done in the body, . . . whether it be good or bad." (2 Cor. 5: 10.) It seems that there is no truth more vital, more fundamental, than this. Friends indeed are we to our associates when we stamp indelibly this teaching of our Lord upon their hearts. The day is coming when men will want to change their inconsistent and hypocritical ways, and it will be forever too late. Teach them now while there is hope.

Upon the quotation at the heading of this article I want to make the following comments:

First, our Lord wants a balanced conduct. He speaks of some things being the "weightier requirements of the law," but he does not encourage the idea of these being taught exclusively of the smaller requirements. "These things"—the *smaller things*—"you ought to have done, and yet you ought not to have left the others undone." Do all that you know Jehovah has commanded is the doctrine of Christ in this verse; and well may we say that when we do only a part and knowingly leave a part undone, he gives us credit for nothing we have done. "Partial obedience is tantamount to disobedience." Read again 1 Sam. 15 and learn this lesson afresh from the conduct of Saul, the first king of Israel. And, too, we should remember that our Lord wants us to swallow neither the gnats nor the camels.

Second, it is plainly stated just what the "weightier matters of the law" are—viz., (1) *just judgment,* (2) *mercy,* (3) *faithful dealing.* How important are these things, and how sad to see those who claim to be disciples of our Lord continually trample them underfoot! In Mic. 6: 8 we have these words: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to *do justly,* and to *love kindness,* and to *walk humbly with thy God?*" And the following words are in point here: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth *justly,* that *seeketh truth;* and I will pardon her." (Jer. 5: 1.) From this statement you would judge that real men were scarce in Israel at that time, and so they were when our Lord uttered the words to the scribes and Pharisees in Matt. 23. *Justice* and *mercy* and *love for the truth* had gone entirely out of their hearts; hence, nothing but the malediction of even a merciful Lord could rest upon them. And I feel sure the last one of them committed what our Lord called "an eternal sin." (Mark 3: 29, 30.) These men, doubtless, were wholly unconscious of their hardness of heart, lack of mercy, justice, and love for the truth. A sadder condition no soul can get in. Remember "the man God let alone" in the article that came before this. We need not plead ignorant as to what it takes to constitute *justice.* Justice is ever in harmony with *all truth* and *facts* in the case. Deal with every soul according to the eternal truths and never-to-be-destroyed facts in the case, and you will not miss justice very far. The man that loves the truth "sweareth to his own hurt, and changeth not." (Ps. 15: 4.) He has no schemes. He is not trying to cover up anything. He is never magnifying the faults even of his enemies. He lives inside out before all people. He goes not about wagging the double tongue, talking to his associates to their face one way and to their backs another. And Jehovah says this is what it takes to make real men out of us all. You can put your finger on him. You know where he is "at." He does not appear one thing outwardly, when inwardly he is decidedly different. And the secret of it all is the fact that this man sure-enough believes that *God is,* that his eyes are ever on him, and every thought, imagination, word, and act of his life are all "naked" before Him with whom we have to do and by whom we must be judged. I do not believe souls can have undying faith in what the Bible says about the existence and value of the soul, and that the soul will spend one of two eternities with God or the devil after it leaves the body, and be careless in the way he lives.

Third, it is not for me to say to-day what the little things and the weightier commands in the law of Christ are. There is a sense in which every command becomes "the weightier matters" in the doctrine of Christ. I believe those commands that we are neglecting, failing to appreciate and do, become the most timely lessons to us to-day. But I have thought of some souls so punctilious to meet on Lord's-day morning and eat the Lord's Supper, taking but little if any part in the other meetings of the church, dropping in a nickel or dime, or at most a quarter; and when this is told, all is told as to their church activities. They live almost any way through the week, go to places of amusement and spend their money freely when it comes to obtaining the desires of the flesh, and ready any day for an argument that you must meet on "the first day of the week" to "break bread." Then I have thought of those who will contend so earnestly for all the teaching of our Lord to the alien and for the purity of the congregational worship, so far as keeping the doctrines of men out is concerned, yet who will give nothing and do nothing that is worthy of mention to have this doctrine preached from the rivers to the ends of the earth. Then I have seen men who, seemingly, would die before they would let one jot or tittle be taken from our Lord's teaching to aliens as to what to do for the remission of sins, yet have no regard whatever for what the same Lord says when it comes to dealing *justly* with their brethren, *loving kindness* and *mercy*—that is, not merely loving for others to be kind and merciful to them, but *love to so be* to every soul with whom they have to do. To *love the truth* means much. We love it because it is *truth,* and will love it and hold on to it when it is against us and makes us turn wholly around in the road and take another course than that we have been traveling.

May God help those who claim to be his to get these great lessons in their hearts, and by them live, that the doctrine of our Lord—the best that has ever been placed before man—may by us be adorned, and the world see the joy it brings to our souls and embrace it themselves and live.

The social nature of man makes it needful that, if the redemptive work of Christ is to be made effective for all, it must be done by the creation of a Christian society enveloping the individual like the air he breathes, and leaving no part of him untouched by this atmosphere.—Figgis.

THE SPIRIT OF THANKSGIVING.

BY A. B. LIPSCOMB.

The Bible is full of the thanksgiving spirit. Such a spirit glistens on many a page; it shines in the lives of its greatest characters. We may truly say that no man has the spirit of the Christ who has not the spirit of thanksgiving. Thankfulness was one of his cardinal virtues. Take, for example, the matter of returning thanks at the table. He could turn stones into bread and water into wine; he could feed a great multitude with five loaves and two fishes; yet Jesus never sat down to a meal, it mattered not how frugal, but what he thanked God for it. If we catch the spirit of the New Testament, we will be "abounding in thanksgiving" and will practice "giving thanks always for all things in the name of our Lord Jesus Christ."

Our forefathers acted wisely in setting apart a certain day in the year to be observed by the nation as a day of meditation, reflection, and thankfulness. It should be borne in mind, however, that this is a civil institution and not a religious ordinance. The spirit of thanksgiving as taught in the New Testament is that which encourages men and women to express thanks "always"—every day in the year. Some one has said: "He is best prepared to face the new year who has kept faith with the old." The same thought is applicable to the observance of Thanksgiving Day. I do not see how any man can make any great success of returning thanks who has not learned this lesson. You cannot pump up very much of a thankful sentiment from a heart that has been unresponsive for fifty-one weeks. That is why some folks' thanks are lame and halting; they have not been expressed for a whole year. Thankfulness is not a virtue to be saved up for one day. The truly grateful heart must be born and bred in us. It is born out of love, and bred in sunshine and in shadow, in prosperity and in adversity.

The spirit of thanksgiving is that which recognizes God's hand and God's blessing in everything that we receive, even in the common mercies of life.

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
Back of the mill are the wheat and the sheaves,
And the sun and the Father's will."

Ours is an age of comparisons. Men are prone to think more of the things they do not possess than of those things that come into their keeping. There is a great temptation to become covetous. Much is being said about hurtful inequalities in our social life and the shocking contrasts our industrial order creates and perpetuates. Men write eloquent books showing the partiality with which they claim the good things of life have been distributed. Our eyes and our ears are kept familiar with a tale of woe that has a tendency to quench the spirit of thankfulness which ought to grow stronger in us every day. But, after all has been said about the inequitable division of this world's goods, the fact remains that Heaven's choicest gifts are more fairly distributed than we are ready to acknowledge. True enough, gold and silver and diamonds are not evenly parceled out. But the best and highest gifts are meted out with a generosity worthy of the Giver of every good and perfect gift. For example, health is the greatest wealth. Is it not worth more than diamonds? Yet the poorest man among us may have it in great abundance. A good appetite is a wonderful blessing. Some one once congratulated a Baltimore millionaire on account of his vast fortune, whereupon the rich man replied: "I would give it all to eat and enjoy one piece of pie." Sleep is not quoted in the markets, but it is more valuable than all the commodities of the earth. Rubies and gold fall into the hands of few, but God giveth his beloved sleep to millions. Consider the eye, the ear, the intellect. They are common mercies, but they reflect the wideness and goodness of the Father's love. When we think of them all, shall we not say with David: "Bless the Lord, O my soul, and forget not all his benefits?"

The spirit of thankfulness rises to the highest point in our lives when we are ready to return thanks for the cross we bear. Peter and the other apostles gave this old world a noble lesson when, after a false arrest and a cruel beating, they departed from the presence of the council, "rejoicing that they were counted worthy to suffer shame for his name." We are often encouraged to count our blessings, to "name them one by one," but this can never be accurately done. The number of them makes it a physical impossibility. Some of them we do not know; some of them we think are curses. But we may trust God implicity and believe that all he sends is good.

"Whatever the gifts the hours bestow,
Either great or small,
I would not measure,
As worth a certain price of praise.
But take them all,
And use them all
With simple heartfelt pleasure."

LOS ANGELES NOTES.

BY W. EDGAR MILLER.

The Central congregation, worshiping at 1044 South Hope Street, Los Angeles, Cal., is looking forward eagerly to a protracted meeting to be held, beginning on the first Lord's day in January, 1926, and conducted by Brother F. W. Smith, of Nashville, Tenn. This will mark the beginning of the fifth year of this congregation, which now has a membership of over four hundred, and we hope and expect to make this next year the best one of the five, in that we hope to accomplish more good in it than we have in any other one.

The Japanese mission work, under Brother Ishiguro, is now nearing the close of its third year. There is at present a membership of fourteen, with others in prospect, and a Sunday-school enrollment of about sixty, with an average attendance of about fifty. This is about all that the present quarters will accommodate with any kind of comfort. Brother and Sister Ishiguro use their house for a meeting place; and when you crowd forty or fifty children into one small house, there is not much room left. The demands are constantly increasing, and in order to care for them something is going to have to be done. All that is needed to increase the Sunday school to one hundred is more room and another car to help gather up the children and take them home. Other churches are building meetinghouses and trying to teach these people their errors, and shall the church of Christ, "the pillar and ground of the truth," drift idly along and make no effort to teach them the word of God as "it is written?" They will learn if taught. They are not numskulls by any means. I was teaching a class of young folks at the mission the other Sunday, and our lesson included the temptations of Jesus. Coming to where Jesus said, "It is written," I asked one Japanese young man what he understood by that statement. He answered in two words, and I do not believe any American can put more into a dozen words than he did in the two. He said: "God said."

This work ought to be put into a home of its own and on a permanent basis. We have people working in this mission who have given their hearts to the work and are spending their lives for it. Sisters Belle Ragsdale and Vivian Cox are there every Sunday with their classes, and Sister Hettie Lee Ewing, who is on her way to Japan, but is spending this year in the work here in order to learn something of the Japanese manners and customs, is busy every day with the Ishiguros, visiting and teaching. These good people want to establish mission points in various places in the Japanese districts in Los Angeles and have

regular days to go there and teach. If they will give their lives, their all, to this great work, will you not give a dollar—or ten? What do you think ought to be done, anyway? Drop me a line and tell me what you think of it and how much. Address me at 376 West Mariposa Street, Altadena, Cal.

THE WRONG SPIRIT AND MANNER OF CONTROVERSY.

BY E. A. ELAM.

Hoping that the following card may prove a means of accomplishing some good, we print it.

Brother Elam: It is reported in our county that you said it was no more harm for women to shingle and bob the hair than it was for them to club it. Your words have brought hard feelings about this saying with Christians. By what divine authority do you say this? Have you the religious courage to answer this in the Gospel Advocate?

So far as I am concerned individually, I care nothing about this report, and if that were all, it would go to the wastebasket; but from it we may see the evil which results from taking up false reports. This brother says it has caused hard feelings among "Christians." Those alone who have circulated this report have done this.

This is another case of accusing the innocent of what *the guilty* have done.

Thus on and on evil reports go until whole congregations are disturbed over nothing and over worse than nothing—over that which is false. "Behold, how much wood [a great forest] is kindled by how small a fire."

But were I accused of stealing a horse, of robbing a bank, or of perjuring myself, the accusation would not disturb me, because I would know it is not true. It is the truth that hurts, and at which *the guilty* become angry and spiteful.

I could reply in bitter language, denouncing this, but that would only do more harm. I prefer to think it an honest mistake and that the ones who started and have helped to circulate the report believe it true, but will do all in their power to correct it. This all Christians do in all such cases; they will go further and put themselves to far more expense to correct such evils than to circulate them. All who are so particular and so anxious that the whole truth be taught, even to the way in which women dress their hair, must be just as particular and exacting themselves in practicing the truth, even to the letter, by way of correcting false rumors and untrue accusations and in repairing wrongs they themselves have done.

But this brother is following the wrong way and manifesting the wrong spirit of controversy. In the first place, he assumes that this report is true before ever investigating, and upon this assumption bases what he says. Furthermore, he not only assumes that it is true that I said this and accuses me of causing hard feelings, but challenges my moral courage and intimates that I have not sufficient courage to reply to him in this paper. This way and spirit are far too prevalent. Such a brother as this one may have imbibed this spirit and may be inclined to follow this way from the examples of others.

There is too much gossip and too many reports which cannot be substantiated. We should not circulate any report which we do not absolutely know to be true, and not then until we know that repeating them will do good.

Before receiving this card I had prepared a series of articles on woman's dress, including the dressing of her hair, with which this card has had nothing to do. These articles will begin to appear the first of next year.

No other musical instrument has persisted through the ages like the harp. Prehistoric of origin, it was popular at the court of King Solomon the Wise, and long before his day was played before the Pharaohs of ancient Egypt.—Selected.

A CORRECTION.

Brother John T. Lewis, of Birmingham, Ala., writes to Brother F. B. Srygley, December 11: "I have just read your 'editorial' in this week's Gospel Advocate, 'Mr. Clark's Questions Answered.' You let your pen slip on question two. Read Luke 2: 11. It might be well for you to correct this before Mr. Clark takes the advantage of it. The rest of your 'editorial' is fine, I think. I think you, Brother Smith, and Brother Elam are doing the best work of your lives now." To this Brother Srygley replies: "The criticism is just and the compliment delightful."

JUST OFF THE PRESS!

"Short Bible Stories," by James E. Chessor, is now on sale. This book of Bible stories, adapted to all ages, but especially to the young, will make an ideal Christmas present. Eighty-five select Bible stories, each complete in itself and faithful to the Sacred Text, are retold in simple language and are interpretative of great Bible events and characters. The book is handsomely bound and is profusely illustrated.

Brother Chessor has filled a long-felt want in providing Bible stories that are faithful to the text of the Bible. Parents realize the eagerness with which children read Bible story books and the influence these books have on their lives. The world is flooded with Bible story books, in various forms, most of which were written by sectarians, and absolutely faithfless to the Sacred Text. This book, written by Brother Chessor, who is a teacher in Burritt College, and brought out by the Gospel Advocate Company, is certainly a unique diversion in that it presents Bible stories *that are Bible stories.*

Fathers and mothers should order "Short Bible Stories" for their children. Older people will find it surpassingly interesting. Price, $2. Address all orders to the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

GOOD BOOKS.

"Sermons," by J. W. McGarvey.
"Eunice Loyd," by R. R. Moody.
"Bible Readings," by Isaac Errett.
"The Glorious Gospel," by Adcock.
"The Querist's Drawer," by Errett.
"Lands of the Bible," by McGarvey.
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"Travels in Bible Lands," by A. T. Ritchie.
"Larimore and His Boys," by F. D. Srygley.
"The Profitable Word," writings of J. C. McQuiddy.
"Hardeman's Tabernacle Sermons," by N. B. Hardeman.
"Nelson's Complete Concordance," by M. C. Hazard, Ph.D.

Order from the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

COMMENDS "ELAM'S NOTES."

For years I have taught a class of young men in the Bible school, and in the preparation for the work have had before me many volumes on the Sunday-school lessons, and without reservation I pronounce "Elam's Notes" the very best. I most heartily commend it to all Bible students.

J. W. SHEPHERD.

NOTES FROM WEST TENNESSEE.

BY JOHN R. WILLIAMS.

We are now in the last month of 1925. November and December are months that bring to my memory at least three important events. On the seventh day of November wife and I had been married fifty-four years, on the seventeenth day of November she was seventy years old, and on the thirtieth day of December I will be seventy-four years old.

I have been preaching forty and a half years, and never for one time have I advertised for work. My work for the year has been the same it has been for quite a while—Lake and Obion counties. There have not been so many additions this year as last; but notwithstanding the falling off in the way of additions, I have been called to labor for the same congregations—Jones Chapel, in Lake County; Hawkins Schoolhouse, in Madrid Bend, Ky.; Oak Ridge and Hornbeak, in Obion County. Since the beginning of the Jones Chapel congregation, fourteen years ago, I have preached there every year and held their meetings. They have called me to continue for another year, which I have agreed to do, as evidence of my appreciation of the call. The congregation in Hornbeak, where I have labored, not regularly, but most of the time, for forty years—my vocabulary fails me in words to express my appreciation of this call, for the reason that they know me better than any other congregation, from the fact that this has been my home all these years. Oak Ridge is only five miles from my home; so they have a right to know me very well.

I notice that a great many preachers advertise for work. This may be right, but I have always thought, and do yet, that the best advertising a preacher can do is to live right and preach the gospel of God's dear Son truly and faithfully. I have known some young preachers to start out with bright prospects for the future, who soon failed and turned to some other calling. The reason for their failure was that they wanted to start in where the old ones quit off. Some of them I have known that would not go into new fields, destitute places, and try to build up a congregation, but would seek for work with old, established congregations that had been built up by God-fearing, faithful preachers who were preaching for the salvation of souls rather than the salary.

There seems to be a tendency upon the part of some young preachers to become pastors of old congregations, and this tendency is in evidence among some young members of the congregations. When the congregations fall for the young pastors and rule of the young members, they had just as well fold tent and go out of business. This tendency is entirely unscriptural and is to be feared and dreaded by all. Never in life have I known what I was to receive for a meeting or for monthly preaching. Never in life have I turned down a congregation, for I know how it hurts; for I have been turned down many times, and I know what it means.

With the passing of Brethren Lipscomb and Sewell some thought the Gospel Advocate would not retain its original standard of fidelity to the word of God, but now I hear no such complaint. Under the present management it makes no uncertain sound, neither does it leave room for a doubt as to its faithfulness to the word of God. Brethren Allen, Elam, Smith, and Srygley are all to be commended for so earnestly contending for "the faith which was once delivered unto the saints." Of course, there are other good, strong, faithful contributors that are to be commended also. At this distance from the office of the Advocate some of us do not realize the diverse winds of doctrine with which the Advocate has to contend, and we should not accuse it of bitterness and hairsplitting when it speaks out plainly. We are not to be the judges. Now, to the editors, contributors, and readers of the Advocate, I wish and hope for one and all a merry Christmas and a happy New Year, and that our dear Heavenly Father may spare you all many more years on earth to fight all kinds of error and to faithfully contend for that which is right. I read everything in each issue of the Advocate, and have received so much help, information, and encouragement that I wish to thank one and all. If permitted to live, let us start in the new year with an increase of zeal and determination to do more and to be better Christians. To one and all, I bid you a kindly, loving adieu for 1925.

AN OPEN-LETTER REPLY.

BY A. M'GARY.

A brother whom I esteem highly for his clean life and many "good works" in "the vineyard" has highly complimented me in asking me to assist him to "make preparation for a debate" he is expecting to have with a Baptist debater; for I regard it as a high compliment to be asked by a brother of his ability to assist him to make such "preparation." But instead of complying with his request in the way he asks me to—by private letter—I have decided to do so in this public way, so that, if there shall be anything helpful to him in what I say, it may also be as helpful to some others. I know the brother reads the Gospel Advocate.

He says: "If the debate materializes, he is to affirm the Baptist idea of salvation by faith only. Of course, you know that I know all the old arguments of our brethren against that glaring error. But what I wish you to do for me is to formulate what you consider the shortest and most concise way to meet that error; for I think our brethren, in debating the question with them, clutter the issue up too much in using too many proof texts. But I am finding it difficult to formulate a line of argument satisfactory to my own mind without following the old beaten track, which includes more proof texts than I think I should use, in order to give me time to thoroughly argue out the strongest ones. So, please, my dear brother, do your best in the way of suggestions to me. I don't think the debate will materialize before May or June, if ever. So you will have plenty of time to think the question over and help me, if you will; for I know you can."

I fully agree with the brother that our brethren use too many proof texts in discussing that question, and other questions, to leave themselves ample time to drive home and clinch a few of the strongest nails. It's the clinching that holds the argument together and carries conviction home.

If I had to debate the question referred to, to-day, with the ablest sectarian that cloven-foots terra firma, I would use five proof texts, no more and no less, though I know others than these five are in abundance and are strong.

1. I would begin with John 1: 12 and therefrom make it clear that those who "believed on his [Christ's] name" were given the *privilege* "to become the sons of God."

2. I would turn to John 8: 31, 32, and show from this that Christ told "those Jews which *believed* on him" that "if ye [believing Jews] continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth *shall make you free.*" (Italics mine.) I would show that the Lord here puts the same width between mere "belief on him" and "freedom," or salvation, that he puts between "believeth" and "salvation" in Mark 16: 16.

3. I would then take up John 12: 42, and from this I would show that those chief rulers, in "believing on Christ," had the "privilege of becoming the sons of God," but did not exercise that "privilege," and, therefore, though they "believed on Christ," they did not "*continue* in his word;" hence, they were not his "disciples indeed," and were not "made free." I would show that when one "believes on Christ," if he will "continue in Christ's

word," that it will lead him to "repentance," and from repentance on to "confession of Christ with his mouth," and on from confession to baptism for the remission of sins, or "freedom from sins."

4. I would next turn to Rom. 16: 26 and clearly unfold its irresistible force against the skeptical and sacrilegious proposition of "salvation by faith only."

5. And last, but not least, I would use James 2: 24.

If I could not utterly rout such an opponent, horse, foot, and dragoon, with what I could develop from the five passages to which I have directed attention, I would consider myself a lame duck—too lame to risk myself in a debate.

THE LORD'S SUPPER.

BY H. LEO BOLES.

Brethren Trail and Adcock make the same argument and present the same scriptures. A reply to one will answer as a reply to the other. This short controversy was provoked by a query and my answer to it in the "Query Department." Before any good can be done in arguing a question, the real point at issue must be clearly set forth. What is the point at issue?

We are all agreed that the Lord's Supper was given by our Savior on the night of his betrayal, at the eating of the passover. The passover supper was one thing and the Lord's Supper, first given at the passover supper, is another thing. These two should not be confused. The Lord's Supper was not given to take the place of the passover supper. Any one makes a mistake who attempts to make the Lord's Supper take the place of the passover supper.

Again, we are agreed that the elements of the Lord's Supper were taken from the elements used in the passover supper. Unleavened bread was used in the eating of the passover supper. There is a very strong probability that unleavened bread was used by the Savior in giving the Lord's Supper, as no leavened bread was to be found in their houses at the time of eating the paschal supper. There is no statement in the word of God that such bread was used, but we are willing to grant the brethren all that they claim and assume that unleavened bread was used by the Savior when he gave the Supper that night. But this is not the point at issue. We are not discussing whether or not the Savior used unleavened bread in inaugurating the Lord's Supper.

The exact point at issue is: *Must unleavened bread be used by Christians to-day, or else the Supper is not acceptable to the Lord?* Brother Trail says: "We had a tent meeting in this county this last summer. I was much interested in it. I went out one Sunday. When the bread came to me, I broke (or rather tore) it. I knew it was not the bread that the Savior referred to when he said, 'This is my body.' I dropped it; I did not take it. I then noticed on the table, and in place of wine I saw a bottle of Welch's grape juice. I did not take it. I did not want to be a partaker in 'adding to' or 'taking from' 'that which is written.'" Brother Trail draws the issue to a fine point. He says in substance that if the bread is not unleavened bread, it is not the Lord's Supper; that we cannot have the Supper without unleavened bread. Brother Adcock, who lives in the same community with Brother Trail, says: "I will not, I cannot, take bread other than that which has been so plainly described in the Scriptures." He means that unless unleavened bread is used he will not eat the Supper. So the definite point at issue is, *unleavened bread is essential to the Lord's Supper.*

I have asked each of these brethren to give the scriptures for their contention. The nearest that they can do, or any one else, is to show that unleavened bread was used in the passover supper and that the Savior used it in giving the Lord's Supper. I have called in vain upon them to give me the scriptures which teach that *unleavened bread is essential to the Lord's Supper.* They have failed to do so. They cannot give scripture for their contention, simply because it is not found anywhere in the New Testament. They may argue that the Savior used unleavened bread and that it is safe to follow his example. All of this we readily agree is safe and will be pleasing to the Lord; but it is not the issue to say that the Savior used unleavened bread, neither is it the issue that it is safe to follow his example. All admit this. The issue is, *no other bread will be pleasing to the Lord.* If any other bread is used than unleavened bread, then to them it ceases to be the Lord's Supper.

The Lord's Supper is a New Testament ordinance or institution. It belongs to the Lord's people of the present dispensation. It belongs to the New Testament order of worship, and we must find instruction in the New Testament concerning it. I have been unable to find in the New Testament any specific instruction as to how the loaf is to be prepared, or the kind of bread that is to be used on the Lord's table in order to make our eating of it acceptable to the Lord. Surely if unleavened bread is so important that there can be no Lord's Supper without unleavened bread, then we should find some instruction in the New Testament. Such an important monumental institution as the Lord's Supper surely ought to be described in the New Testament so that the Lord's people would make no mistake in the preparation of the Lord's table. It seems to me that the Holy Spirit would have given specific instruction as to the use of unleavened bread in the Lord's Supper, if, indeed, it is so essential as these brethren claim.

He who makes a law where the New Testament is silent, and insists upon this law to the disturbance and even division of the people of God, is guilty of a very grave sin. It is a fearful thing to impose upon God's people our opinions and inferences. One puts himself in the place of inspired teachers when one imposes his opinions upon a congregation. They say that one scripture will convince them if they are in error. Let me suggest that the task of finding a scripture is with them. These brethren are affirming in print, and it is their attitude in practice, that the New Testament teaches that the use of unleavened bread in the Lord's Supper is essential. Brethren, where is your scripture for such affirmation and such practice? I leave the responsibility upon them to give a "Thus saith the Lord" for such a position.

The Lord's Supper was given at night. It was eaten first in an upper chamber or room. The eating of the Supper by the Savior with his disciples *at night and in an upper room* were incidental. Some few brethren have contended that it is *essential* to eat the Supper at night, and others have claimed that it is essential to eat it in an upper room. Both these classes make the argument that the Savior and his disciples ate it at night and in an upper room and that we should follow his example. They say that it is right and safe to follow the example of the Savior in this. No one, I suppose, will deny their contention—that is, no one will deny that it is acceptable to the Lord to eat the Supper at night in an upper chamber on the first day of the week. But when these brethren contend that eating the Supper at night and in an upper chamber are *essential*, we think that they are in error. The eating of it at night and in an upper chamber were incidental; so the use of unleavened bread and the kind of wine used by the Savior were incidental. The argument for the use of unleavened bread is parallel with the argument made for eating it at night and in an upper chamber.

OUR MESSAGES

Merry Christmas and Happy New Year!

Leslie G. Thomas preached at Chapel Hill, Tenn., last Lord's day.

W. M. Behel changes his address from Rogersville, Ala., to St. Joseph, Tenn., Route 1.

J. E. Bacigalupo preached at Green Hill, in Wilson County, Tenn., last Lord's day.

John G. Reese preached for the Joseph Avenue congregation, this city, last Lord's day.

J. H. Neville, of Godley, Texas, made the Gospel Advocate office a very pleasant visit last week.

Lots of men think they are tolerant simply because they haven't character enough to form convictions.

J. L. Hines preached twice at Adams, Tenn., last Lord's day. There were large crowds and fine attention.

Frank Baker, Berry, Ala., December 14: "I preached last Lord's day at the Gorgas Power Plant to a good hearing."

Owing to the fact that there are fifty-three Thursdays in this year, there will be no issue of the Gospel Advocate next week.

G. W. Jarrett, Fairhope, Ala., December 15: "I am in a good meeting at Big Point, Miss., at present, hoping for good results."

Burton Davis preached for the congregation worshiping at Sixth Avenue and Buchanan Street, this city, last Lord's day.

J. B. Peden and A. R. Hill, with J. D. Derryberry leading the singing, will begin a tent meeting at Moore Haven, Fla., next Lord's day.

A. S. Landis reports increased interest in the work at Eleventh Street. Two became identified with the congregation last Lord's day.

Married, at the bride's home, 717 East Sixty-first Street, Chicago, Ill., December 14, Jesse Jones and Mabel Scholzs, F. L. Paisley officiating.

C. B. Thomas, Flint, Mich., December 14: "There were two good services with the church here yesterday. Three were added by letter at the morning service."

Hugo Allmond preached at Trinity Lane, this city, last Lord's day. There was one confession and one to become identified with the congregation at the morning services.

D. F. Draper, Detroit, Mich., December 18: "I preached at Fairview Church, in Detroit, on Wednesday night, and was with the brethren at Ferndale, Detroit, Sunday and Sunday night."

In reply to our call we have received a sufficient number of back volumes of "Elam's Notes." We thank our readers for their prompt response, and regret that we cannot continue the offer.

W. M. Speck, Sinton, Texas, December 13: "Crowds are large despite the colds and other things to keep some away. We are going to have a big singing here on the last Sunday in this month."

A. B. Barret changes his address from Fayetteville, Tenn., to 2131 West Ashwood Avenue, Nashville, Tenn. Correspondents should address Brother Barret at Box 275, General Delivery, Nashville, Tenn.

Alonzo Willams, Murray, Ky., December 17: "Two good audiences were present last Sunday for worship. One addition at the evening service. T. W. Phillips, Jr., preached for us on Wednesday evening."

W. M. Behel, Rogersville, Ala., December 14: "The work here is in reasonably good condition. Our membership is increased by members moving here from other points to the county high school. We had a fine meeting here this year."

Price Billingsley preached at Charlotte Avenue, this city, last Lord's day. There were two great audiences, with one baptism and one restored. Brother Billingsley now goes to Florida for three months of protracted-meeting work.

N. B. Hardeman preached at Brownsville, Tenn., on the second Lord's day in this month at eleven o'clock, and lectured to a large and appreciative audience in the afternoon.

H. S. Lipscomb preached twice at Twelfth Avenue, this city, last Lord's day. The Bible study had the largest attendance in its history, there being five hundred and forty-nine present. J. T. Harris, of Lawrenceburg, Tenn., will preach next Lord's day.

Thomas E. Milholland, Vernon, Texas, December 13: "The Lord is good to us. Wonderfully has he blessed our labors here. Seven were added to the congregation last Sunday and two to-day. Vernon is a beautiful and busy town of nine thousand people."

Oscar Parham, Pinewood, Tenn., December 14: "I preached at Leiper's Fork yesterday to a good-sized audience. During the fall I have been preaching on Sundays and Sunday nights at Pinewood, where I am teaching school. Success to the Gospel Advocate."

D. F. Draper, Fort Worth, Texas, to E. A. Elam: "I have just finished reading your new book on evolution. That book should be in every home. It is worth its weight in gold. The issue is clear-cut, the articles are pointed and powerful. Reader, get this book and read it, and you will be profited thereby."

Y. Hiratsuka, 15 Kamitomizaka, Koishikawa-ku, Tokyo, Japan, November 27: "I thank you for the Gospel Advocate, which you send me so kindly every week. I read it with very great interest, and learn many good things. We have had twenty-one baptisms this year in our Kamitomizaka church, and we are serving the Lord very cheerfully."

J. Emmett Wainwright, Shreveport, La., December 14: "Four baptized and three identified at Hope, Ark. Frank Grammer, of Mena, Ark., directed the singing. J. T. McDaniel, of Franklin, Texas, directed the singing at Kosse, Texas. Brother Hedge continued the meeting and baptized one of the finest men in Kosse. I am to be at Selma, La., December 29-31."

S. F. Morrow, Tampa, Fla., December 14: "All persons who have friends coming to Tampa or living here are requested to give me their friends' addresses that I may look them up. We have three loyal congregations here, and by all means they should meet with one of these congregations. Visitors will find a hearty welcome at any of them. Address me at Tampa, Fla., Grand Central 2003."

R. O. Kenley, Wichita Falls, Texas, December 10: "Notwithstanding cures of cancer for the body are announced frequently, yet medical science pronounces them all fakes, the surgeon's knife applied in the early stage of the disease being the only cure. This is likewise true of spiritual cancer, and James A. Allen is unquestionably the dean of such surgery. Such operations as he performs will save the church from apostasy."

E. D. Martin, Haynesville, La., December 17: "I was with the Homer congregation, fourteen miles distant from Haynesville, last Lord's day, and preached twice for them. I am scheduled to serve them the second Lord's day in each month. I preached to an excellent audience while visiting the Union Grove congregation the first Lord's day in December. This is the mother congregation of the church in this section of the State."

F. B. Shepherd, Abilene, Texas, December 8: "The meeting closed here last night with the College Church, Horace W. Busby doing the preaching. One hundred and thirty-three responded to the invitation, fifty-five of the number making the good confession and fifty-five others to be restored. We have experienced a general revival of spiritual fervor among the students. The local church plans a call for an expenditure of four thousand dollars for evangelistic work outside of its immediate locality, besides our local activities, charities, and benevolences."

Horace W. Busby, Fort Worth, Texas, December 8: "The meeting with the Abilene Christian College congregation closed last night with a packed auditorium and fine interest, which were the rule throughout the week. About fifty-four were baptized, and from all sources one hundred and twenty-five or thirty responded to the invitations. F. B. Shepherd is a great helper in a gospel campaign. The school and church are in a prosperous condition, and the spiritual atmosphere is invigorating to the soul. About seventeen were added to the North Side congregation while there, making a total of about one hundred and forty-five or fifty responses from all sources during the two meetings, which included three Lord's days."

A. B. Barret, by invitation of the brethren, preached at the courthouse at Columbia, Tenn., last Lord's day, morning and evening. The courtroom was well filled. From forty-five to sixty members have decided to meet in the courthouse for worship until further arrangements can be made, as they have no other place in which to worship. Bible study Lord's-day morning at 9:30. Preaching and worship at 11 A.M. and 7:30 P.M.

E. Gaston Collins, Meaford, Ontario, Canada, December 1: "Although it was cold here last Sunday, we had two good meetings. There was a well-filled house at night, with new ones present. Please send me a sample copy of your new tract, 'Importance of Being Right Religiously.' We plan a short meeting in a near-by town the last of December. If the tract is suitable, we may use some. It is a timely subject."

Tim Walker, Haleyville, Ala., December 17: "I filled my regular appointment with the church at Jasper, Ala., preaching to a good crowd at eleven o'clock. In the afternoon I held services in the home of a brother who is confined to his bed with tuberculosis. He confessed Christ as Lord, and we carried him to the Christian Church and rolled him on a wheel bed to the baptistery, and I baptized him. The church at Jasper is moving along fine."

C. E. Holt, Florence, Ala., December 15: "Your article in the Gospel Advocate of December 10, in reply to K. C. Moser on the subject of 'preachers' meetings,' is sensible and sound. I never have been able to see a single good, sound reason why a bunch of preachers should get together at any place simply to have what some are pleased to term 'a good time.' I have noticed that in such meetings were a few preachers, most conspicuous among whom was the 'pastor,' under the title of the 'local evangelist,' who would be the chief attraction. They claim no authority, and yet they assume the right or authority to call such meetings and ask the congregations where such meetings are held to provide for all the preachers who attend. Such meetings have no more scriptural warrant or precedent than have the conventions held by the 'digressives.' That is a poor way to convert the world. It is a good way to build an ecclesiastical court, which in time would dominate the churches."

W. N. Short, Sinde Mission, Livingstone, North Rhodesia, Africa, November 5: "Brother Lawyer and I had two weeks' going among the villages, teaching and preaching all we could. We saw many people who had never heard the gospel before. A great many people were interested in the work and called for teachers. We walked over seventy miles and rode the mule the rest of the way. After a week at home looking after things, we had a week's tramping in the other direction. This time we visited the other mission station where the native teacher is in charge, where Brother Lawyer baptized eleven souls into Christ. A little over a week after we returned home we had another baptismal service, when eleven more persons were immersed into the one body. This made fifty-two for the year thus far. We are in hopes of still more before the year is finished. Much interest is manifested, and we have good crowds at almost every meeting. To be sure, some are as seed sown among stones or in thorns, and we lose a few—two this year. Not bad, is it, for people who come out of darkness, superstition, immorality, and sin of all descriptions? Pray that the Lord's cause may be extended."

Price Billingsley, Bainbridge, Ga., December 6: "Tonight I close here and entrain for home. This meeting was held at the urging of a lone sister—a great-granddaughter of 'Raccoon' John Smith. I have succeeded in baptizing her husband and adding ten others into a pretty definite organization, about the finest little band of saints I ever met, who will now keep house for the Lord. The Moultrie (Ga.) congregation offers to stand by them till they get well on their feet, and we expect great things of their future. This is one of the bitterest fights with the world, the flesh, and the devil I ever took part in. The Christian Church, upon discovering that they could neither buy nor compromise me into winking at their departures, offered the stubbornest opposition to our work. What a wonderful field this is for New Testament Christianity, and as yet scarcely worked in at all! Young preacher, do you seek a place, first making sure of a support? Why not follow examples of inspired men? If you will come here and work in the gospel, you may soon put the cause upon a sure and self-supporting basis. Come here and stand upon the promises of the Lord and build for eternity; the Lord and his saints will not let you suffer. Consider what John T. Lewis has accomplished in Birmingham, Ala., and do not say it cannot be done."

O. M. Reynolds, Abilene, Texas, December 14: "I am preaching on the first two Lord's days in each month for the church at Anson, Texas, and the brethren as a whole seem to be awakening from a long slumber, and several have become identified with the congregation."

Samuel H. Austin, Munfordville, Ky., December 14: "I have closed my year's work with the church of Christ at Summit, Ky. The association has been pleasant and the brethren have been encouraged and built up in the most holy faith. They have requested me to continue to visit them in 1926."

A. J. Bachman, Huntington, W. Va., December 18: "Our meeting in this city closed last Sunday night, with twenty-three to come forward—fourteen for baptism, three to become identified with the congregation, and six to confess their faults. For several weeks I have been preaching twice a week at the noon hour at the Chesapeake and Ohio Railroad shops. Success to the Gospel Advocate. I enjoy reading its good and helpful articles. May it live long to send forth the truth."

Elders of the Central church of Christ, Nashville, Tenn., by E. H. Cullom: "The Central church of Christ has planned to hold its first service in the new auditorium on Saturday, December 26. N. B. Hardeman will be with us that day, as well as on Sunday and Monday following. There will be two services on Saturday—12:15 P.M. and 7:30 P.M. The Sunday services will begin at 11 A.M., 3 P.M., and 7:30 P.M. On Monday the hours will be 12:15 P.M. and 7:30 P.M."

E. S. Fitzgerald, Weatherford, Texas, December 15: "I recently visited and preached three times at Charlie, Texas. In years past I have conducted four meetings there. I had the privilege of baptizing many of the members of the Charlie church. Some of the young members have developed into splendid leaders, both of song and other public parts. I have time for a meeting the last Sunday in June and the first Sunday in July next year. Write me at 212 Spring Street, Weatherford, Texas."

Emmett G. Creacy, Burkesville, Ky., December 17: "The meeting here continues with unabated interest. The 'digressive' pastor challenged me for a debate on the music question. The time was set to begin, a large crowd assembled, but the pastor did not come; hence, I preached on the subject, and many favorable comments are coming from members of the Christian Church. Prospects are favorable for establishing a congregation here that will work and worship as 'it is written.' The town and community are stirred."

Charles Taylor, Paducah, Ky., December 9: "On December 5 I closed a meeting in Cleveland, Ohio, with the church located on the corner of Penobscot and One Hundred and Thirty-first Street, with six additions—three by baptism and three by statement. C. O. Hannahs, of Wheeling, W. Va., led the song service. I am now at home with the church at Paducah. Our building is located at Nineteenth and Broadway. The brethren coming to our city will take the Guthrie Avenue car and get off at Nineteenth Street in front of the church building. Visitors are invited to worship with us."

E. Gaston Collins, Meaford, Ontario, Canada, December 14: "I visit Collingwood once a month. We have there about eight brethren and sisters. It is a bit singular, but just about the time the Gospel Advocate of December 3 came out, in which you refer to your experience with the Banner, I was having a similar experience with one of the 'big dailies' of Toronto. This paper (the Globe) has a good editorial page, and carries a section called 'Voice of the People,' letters from different ones. One fellow had a letter in, in which he criticized a certain 'D.D.' for preaching that if one 'believed what was reasonable' he was all right. This critic said God had a plan of salvation, which was easily understood—that is, hear and believe. I thought the critic needed criticizing; so I sent in a short letter commending him for criticizing the 'D.D.,' but suggested to him that there was a difference in faith and obedience. I quoted a few passages, such as 'preach the word,' adding that those who 'obey not the gospel' will be judged, and asked him to tell me the difference between faith and obedience. Well, they held my letter about a week, then sent it back to me, regretting they did not have space for it. I think I will try them again. How true are some of your remarks about 'great newspapers!' I think your articles ring true; and I wish you health, happiness, and length of days to keep up the work. Our work here is pleasant and right encouraging. Good crowds yesterday."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy.

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EDITORIAL

PEACE AND GOOD WILL.

BY E. A. ELAM.

I have no special inclination to write a Christmas article, but my heart throbs in unison with the song of the angels over the birth of Jesus: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

The Lord has appointed no day and no service for the celebration of the birth of Jesus. No man knows the birthday of Jesus. We can celebrate his birth and life and teaching only by living the life of peace and good will which he places before us.

The gospel may be preached, or anything else that is scriptural for Christians to do may be done, on December 25, as well as on any other day of the year; but it is not known that this is the birthday of Jesus. If God had desired the birth of Jesus or the day of his birth celebrated, he would have stated in the Bible this day and how to celebrate it. But, according to the beautiful custom, presents may be exchanged on December 25, and on this day all may study, if they choose, the subject of peace and rejoice in the thought of good will among men. All of this, let it be repeated, comes through Christ.

Recently I received a thoughtful and earnest letter from a member of a congregation, which is now and has been for some time in more or less strife and trouble.

Hoping that it may accomplish some good, the reply to this letter is given in substance here. The thought of thus giving it did not occur to me until after it had been written. The main features of it, as stated, are given.

Dear Sister: Your very kind and appreciated letter of recent date came duly to hand and has been seriously considered.

As you say, in days gone by your congregation was in harmony and peace. This was true of not a few other congregations,

> "When each could feel his brother's sigh
> And with him bear a part;
> When sorrow flowed from eye to eye,
> And joy from heart to heart,"

which are now filled with contention, confusion, and strife.

All of this has come through sin of some kind.

When we contrast that love and peace then with the division and bitterness now in many places, the heart is filled with sadness and overflows with grief.

It is useless to read to brethren who have caused trouble and continue the strife: "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." *It seems not to occur to such brethren that God* takes cognizance of their contentions, strife, charges against one another, and abuses of one another; or that they will ever have to give an account of their actions, words, and thoughts, even, to him. It seems that they do not take the judgment of God into consideration.

The cause of all this is a failure to love the Lord and to respect his teaching. There can be no strife, bitterness, and division where all love God and regard his word. There can be no doubt about this.

It matters not what two persons, or how many persons, are parties to a difference, or a division, there exists in the one, or in both parties, disregard for the teaching of the Bible on the subject and a lack of the love of God. So long as this is the case, there can be no harmony, unity, or peace. One party to the difficulty is most assuredly wrong, and both may be; so the statement is true that in such case there exists in some a lack of love for God and respect for his word.

The difference may exist between two individuals only; but it is still true that there is in one, or in both, a lack of love for God and respect for his word.

It matters not how "loyal" one or both parties may claim to be, it is still true that in one party, or in both, there is a lack of love for God and respect for his word.

Bitterness, rough and hard speeches, vituperation, etc., cannot exist in hearts filled with love for God and regard for his truth; because to love God is to obey him, and such language and conduct is disobedience to him.

In considering "loyalty," some seem far more loyal to *themselves* than to God, and to their own opinions and ways than to the will of God. Faithfulness to God alone at all times and in all things is loyalty to him.

Is not the conclusion, then, forced upon us that some love controversy and contention more than they love the truth, peace of God, and obedience to his will? They seem to feast upon contention themselves and to feed others upon it. It is contention upon contention, controversy upon controversy, not for "the faith which was once for all delivered unto the saints," but over opinions, personal matters, personal preferences, prejudices, etc.

Like begets like—that is, everything brings forth fruit after its kind; and a faultfinding, bickering, contentious spirit begets the same in others. I pray the Lord to deliver us from, and to raise us above, all such.

I was glad to hear from you, and especially to learn

just how you feel about such unholy things, it matters not in whom manifested.

There are hundreds of hungry hearts yearning for unity and peace and the real edification of the church—the building up of itself in love—if only their leaders and teachers and preachers would give to them such spiritual food, allow them to make such growth, and to abide undisturbed in the love and peace of God.

The Lord requires all to "contend earnestly for the faith which was once for all delivered unto the saints;" but this is quite different, indeed, from *neglecting the faith* and contending for theories, opinions, innovations, preferences, prejudices, or judgments of one's own or of those of other men.

I trust your congregation is on the road to harmony and good fellowship. After a storm comes a calm; and may the calm be in sight, and may the peace of God which passes all understanding "guard your hearts and your thoughts in Christ Jesus."

For truth and right I remain always the same,

YOUR BROTHER IN CHRIST.

KEEPING AND BREAKING COVENANTS.

BY F. W. SMITH.

A covenant is an agreement, or contract, between two or more parties, with stipulated conditions of its binding force. Among human beings, all the elements of a covenant may be proposed by one or all of the parties concerned, but most certainly the covenant must be *ratified* or *sanctioned* by all parties involved to make it of binding force. But when it comes to covenants between God and man, God proposes all the conditions or stipulations of the covenant, and man has nothing to do but to either *accept* or *reject* the conditions embodied in it.

GOD'S COVENANTS WITH MAN.

God has made many covenants with man since the beginning of the race, and has always reserved the right to stipulate the conditions of the covenants. But he has made two great covenants, one embracing the "fleshly" descendants of Abraham, and one embracing the "spiritual" seed of Abraham. The first covenant, with a landed estate, was fully developed in the Old Testament, and the second great covenant, with spiritual promises looking to the heavenly Canaan, is fully developed in the New Testament.

THE DOUBLE PROMISE.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed." (Gen. 12: 2, 3.)

These are the two great promises out of which grew the commonwealth of Israel, with the landed estate of Palestine, and the gospel of Jesus Christ, with the church and hope of eternal life. The fulfillment of the promises connected with these covenants depended upon the compliance with the conditions imposed by the Lord. The reason the children of Abraham were cast out of the land of Canaan is because they did not comply with the conditions of remaining in it. They were to hearken unto God's commandments and obey his voice.

"For finding fault with them, he saith, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant, and I regarded them not, saith the Lord." (Heb. 8: 8, 9.)

Thus Israel became a *covenant breaker*, in consequence of which they lost their inheritance of the land of Palestine, and *there is not the slightest promise* in either the Old Testament or the New Testament of ever being restored to its possession. They continued not in their part of the contract, and God has *disregarded* them in so far as any restoration to the ownership of Palestine is concerned. If it were possible to crowd the fifteen or sixteen millions of Jews in the world into Palestine, that within itself would be no proof of the fulfillment of a divine promise, for God *has made no such promise.*

THE NEW AND BETTER COVENANT.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people; and they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more. In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Heb. 8: 10-13.)

This is the new and better covenant, based upon better promises, ratified and sealed with the blood of Jesus.

"But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second." (Heb. 8: 6, 7.)

The old covenant had for its constitution the "Ten Commandments," by which no one could be justified, because no one could keep the law *inviolate.* To break one principle of the moral law was equivalent to breaking all in so far as justification was concerned.

The new covenant has for its constitution the great commission—viz.:

"And Jesus came to them and spoke unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.)

Mark records the same commission thus:

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

As the decalogue, or Ten Commandments, contained the *basic principles* out of which all subsequent legislation for the commonwealth of Israel came, and with which such legislation had to agree, so "the great commission" embodies the *basic principles* out of which and in harmony with which all subsequent legislation in the New Testament came. Any religious teaching that does not harmonize with the commission Christ gave to his apostles is absolutely *unconstitutional.*

COVENANTS BETWEEN MEN.

There are many relations in this life existing between mankind, and the matter of covenant making is very common. In fact, none of the business and social relations of life can exist without covenants. When men form partnerships, they do so by covenant.

The marriage relation is but a contract, agreement, or covenant, and it is the most sacred of all human relationships. Notwithstanding this fact, it is more *flagrantly disregarded* in these United States than, perhaps, any other covenant between human beings.

Divorce, or breaking of the marriage covenant, is as common almost as any everyday affair. A few years

since there were more divorces in Nashville and Davidson County, Tenn., than there were marriage licenses issued.

Men are constantly, in all the walks and business relations of life, breaking solemn covenants, or compacts, with each other. Regarding such as break compacts and covenants, God classes them among vile characters thus:

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them." (Rom. 1: 28-32.)

No matter what the cost may be, so long as a covenant made between men does not violate any principle of truth and righteousness, men cannot be *guiltless* if it is within their power to discharge the obligations they have assumed.

One of the conditions of abiding in the tabernacle of God is: "He that sweareth to his own hurt, and changeth not." (Ps. 15: 4.) The obligation assumed may in its performance cost pain, time, and money, but it must be paid. Men must not vow to do that which is right and then change from it.

TECHNICAL DISOBEDIENCE.

BY F. B. SRYGLEY.

I notice that Brother E. C. Love is worrying some over his position that a thing may be "technically wrong and scripturally right" at the same time. This is not exactly his language, but the language of the proposition which I asked him to affirm after he challenged me for a debate. Brother Love says the issue is the individual cup in communion; but the brother is wrong on this point, so far as I am concerned, as I never raised this issue with him.

Brother Love is after Brother Fuqua, but he puts my name into his reply to Brother Fuqua. I do not propose to get into his debate with Brother Fuqua; but when he brings me in, I have the right to look into the matter. The first time he mentions my name in his reply to Fuqua, it is as follows: "He [Fuqua] says among other things: 'Brother Love is older than I am, I think.' Well, that is wrong to begin with, if Brother Srygley gave his age correctly in the Gospel Advocate." I do not remember what I said about Brother Fuqua's age in the Gospel Advocate; but whatever it was, I thought it was true when I wrote it. Without looking it up, I now say that if I made the impression on the readers of the Advocate that Love is older than Fuqua, I must have had his size in mind instead of his age; for, unless he has changed a lot since I saw him, he is much larger than Fuqua. I do not think a few months' difference in age will amount to anything, so far as this controversy is concerned.

But Brother Love says: "He starts in wrong, and keeps it up through his article." If the brother made no worse mistake than to miss Brother Love's age a few months, especially since his age has nothing to do with the question at issue, I am ready right now to vote.

The brother says of Brother Fuqua: "He is wrought up over the fact that I said two cups, four cups, six cups, etc., mars the Lord's Supper to some extent, but not to the same extent that individual cups do. He can't see that point." I do not know whether Brother Fuqua can see that point or not, being "wrought up," but I can see what the brother says there; but I cannot *understand* how Brother Love knows that God will accept the Lord's Supper marred to some extent, and refuse to accept it marred to some other extent.

Brother Love says: "Now, in the first place, two or more cups are not my suggestion, and they are never put in except over my protest. Whatever argument he makes against them is even stronger against individual cups, but it does not hit me. My attitude toward them is merely one of tolerating them for the sake of the peace of the brotherhood." I see, Brother Love has never put in two or more cups; but they are in many of the churches, and Brother Love says: "My attitude toward them is merely one of tolerating them for the sake of the peace of the brotherhood." If God teaches only one cup, I do not see how the brother can tolerate two or more; and if he can tolerate two or more, what is the reason he cannot tolerate all the brethren want "for the sake of the peace of the brotherhood?" Is it possible that the brother will tolerate two or more cups just because it has been the custom to have two or more in the locality where he has been, and opposes the individual cups because it has not been the custom to have them? Come, now, Brother Love, you are old enough to know there is no argument in that, if you do lack a few months of being as old as Brother Fuqua.

The brother says again: "Whatever argument he makes against them [two or more cups] is even stronger against individual cups, but it does not hit me." Well, maybe not, but this hits him: he can tolerate two or more cups "for the sake of the peace of the brotherhood," but he cannot tolerate the individual cup for anything; and yet, according to his own position, there is as much authority for the individual cups as there is for "two or more." That does not hit me, but it seems to me that it hits Love's position.

Brother Love makes the following statement: "Just here let me say this: This fight is over individual cups and not over two, four, six, etc." I have not kept up with "the fight," as he calls it, between Love and Fuqua; but, so far as I am concerned, I have raised no issue with Brother Love over the individual cup, but I have raised this issue: Brother Love is wrong when he argues that the Bible teaches only one cup, and still he will tolerate two or more, but will not tolerate one cup for each communicant. This is the issue between us, and this shall be the issue. Any argument that will prove that it is right to have two or more cups cannot prove that it is wrong to have twenty or more.

The brother tries to put me in an ugly light in these words: "If Fuqua and Srygley and others had not already bowed the knee to the god of this world in its effort to pervert the worship of the Lord by the introduction of individual cups, then there would be no fight. The fight is strictly over individual cups. Let the brethren note that." I have never bowed the knee to the god of this world. The brother has changed his position. When I first began this controversy with him, he said that the Russell Street Church, of this city, had not bowed to the old mother of harlots or any of her daughters by introducing the individual cup, but now it is "the god of this world." Was the brother wrong when he said that the individual cup came from the "old mother of harlots?" I thought he meant the Roman Catholic Church, but now it is "the god of this world." The worst thing in the Roman Catholic Church is the idea that the Pope can decide for God what is right and what is wrong, the thing that Brother Love undertook to do when he said that two cups are wrong, but that God would accept the worship with two cups because it was only "technically wrong." No wonder he has changed from the "old mother of harlots" to "the god of this world." But I will ask Brother Love where he got the authority to use two cups if the God of the Bible only authorized one. The same God that gives him the authority to tolerate two cups will give him authority for twenty.

The brother further says:

One other point. Both Srygley and Fuqua show their ignorance or disrespect for the word of God by insinuating that nothing can be tolerated that is not exactly right in every respect. By that standard they would condemn the

God of heaven. Are they ignorant of the fact that God, through his prophet, solemnly protested against the choosing of a king to rule Israel, and after the people insisted upon a king and refused to heed his warnings he selected the king himself and had him anointed with the holy anointing oil? Let the reader turn to 1 Sam. 8: 1-22. Hear the voice of God: "Now therefore hearken unto their voice: howbeit thou shalt protest solemnly unto them, and shalt show them the manner of the king that shall reign over them." (Verse 9.) The whole burden of Brother Fuqua's argument is that a thing must be fought viciously or embraced completely, one or the other. Whereas, God himself discouraged the choosing of a king and protested solemnly against it, but did not utterly cast off the people when they chose a king. I wonder if it would be a good idea to take up a collection and send these brethren to a Bible school where they might form acquaintance with some of the great facts of the Bible. It is certainly embarrassing for them to launch out so confidently in a tirade against me and then be shown that my conduct was based on an act of God himself.

It will be noted that the brother says: "Both Srygley and Fuqua show their ignorance or disrespect for the word of God by insinuating that nothing can be tolerated that is not exactly right in every respect." Now, Brother Fuqua, I reckon you know where you get off. Brother Love said that Brother Fuqua was "wrought up." I am wondering what is the matter with Love, to charge his opponent thus. This is breaking the rules of honorable controversy. No, I am not "ignorant of the fact that God, through his prophet, solemnly protested against the choosing of a king to rule Israel, and after the people insisted upon a king and refused to heed his warnings he selected the king himself and had him anointed with the holy anointing oil." But is Love God, that he can decide what he can tolerate in the worship of God? I wonder "upon what meat this our Cæsar hath fed, that he hath grown so great" that he can step in the place of God himself and decide how much error he will tolerate and how much he will not? But, my dear brother, look at this: If because God tolerated a king of Israel proves that he will tolerate two or more cups, will not the same fact prove that he will tolerate the individual cup? If not, why not? I may be ignorant, but I am not dense enough to fail to see that fact.

He wonders if it would not be a good idea to take up a collection to send Fuqua and me to a Bible school. It certainly would be a bad idea to send either of us to a Bible school to learn anything, if E. C. Love is a fair sample of the logicians they make.

"It is certainly embarrassing for them to launch out so confidently in a tirade against me and then be shown that my conduct was based on an act of God." The brother had better base his conduct, when it comes to the worship of God, upon what God teaches, rather than on his acts. If because God tolerated a king under the old covenant proves that Brother Love should tolerate two cups when God taught only one, why will not the same fact prove that Love should tolerate sprinkling for baptism, though the Bible teaches immersion? Speaking about embarrassment, if I were in his condition, I think I would be either embarrassed or ashamed of myself.

Remember, the issue that I have made with him is: "An act of worship may be technically wrong, but scripturally right." When Brother Love is ready to affirm this in a public debate, I am ready to carry out my part.

WORD AWAY FROM WASHINGTON.

BY T. B. LARIMORE.

We, four hopeful pilgrims bound for Berkeley, Cal., left Sherman, Texas, a place almost sacred to me, at 10 A.M., Wednesday, November 11—Armistice Day. We traveled on an interurban to Dallas, where we were to board a west-bound train. There Clarence Cockrill, who, with his wife, mother, and others, had driven sixty-five miles the night before to attend our services in Sherman, was waiting and watching for us, and caught us and kept us as long as he could without interfering with our westward flight, he and his serving us with such a lunch that we may never forget it, our girls declaring it to be the nicest they had ever seen and the best they had ever eaten.

Brother Cockrill took us to the station in good style and due time, where Brother Brewer and other friends and loved ones met us. Regretful good-byes and affectionate farewells were spoken, and our journey was resumed at 1:30 P.M.

Between nine and ten o'clock that night we passed through Abilene, known to many, if not all, of our readers as the seat of Abilene Christian College, and there Batsell Baxter (president of the college), Mrs. Baxter, and many other friends came to the train to see us. Batsell was one of the youngest and smallest of the army of boys I baptized when I was younger than I am now; but as years have come and gone he has developed into a great and useful man, having always been, from the time he was "born again" till now, a consistent Christian, and I have no fears of his ever departing from the faith or bringing reproach upon the church of Christ. Long may he live, and greater and greater may his school grow!

Our train was scheduled to stop four hours at El Paso—"The Pass"—but, being an hour behind time, we had only three hours to spend there. The Rio Grande—"the great river"—rolls between Texas and Mexico at El Paso. At that point the grand, or great, river is what would probably be called a creek in Tennessee or Kentucky; but it is important, nevertheless, being an international boundary between the United States of America and Mexico. Before being permitted to pass over the river into Mexico—from the home of the "Gringoes" to the land of the "Greasers," as they call each other—we were politely permitted and required to "perpetrate" some important preliminaries, such as declaring our names, residences, ages, occupations, how much money we had, etc. Even the women had to tell their ages. The "Mexicanos" treated us "Americanos" nicely, however, and we were all in the best of humor when we said "Adios," I think.

The most gruesome reminder of the differences between the Gringoes and the Greasers we saw in Mexico, I believe, was a bullet-battered wall where condemned criminals are shot. The arena where bullfights are *enjoyed* and the cruel cockpits near by were, to me, mute reminders of the difference in spirit between civilization and barbarism. But when we remembered that we—that is, the city of El Paso and the rest of the United States—furnish the throngs and the money that make such barbarous practices profitable, if not, indeed, possible, we were almost in doubt as to who are the barbarians in this case, the Gringoes or the Greasers. What a change Christianity would make there if accepted and practiced on both sides of the river!

Returning to our side of the river, we went to see our two Sisters Gibbons, mother and daughter, whom we had learned to love in Washington, D. C., and found them both well and pleasantly situated. After a brief visit to them, we returned to the station and resumed our journey westward.

We enjoyed pleasant companionship all the way between Dallas and Los Angeles, being especially interested in two of our traveling companions—two ladies, each of whom was crippled, one of them having to depend on crutches, both bound for Los Angeles; and on that lap of three days and two nights we met other pleasant people and received most careful attention from employees on the train, from conductors to waiters in the dining car.

We reached the "City of the Angels" Friday afternoon about five o'clock, when and where we were met by Mrs. Larimore's nephew, James H. Sewell, his wife and children and nieces, and also by Brother O. B. Curtis, for-

merly of Washington City, now of Los Angeles, and we went at once to the pleasant home of Brother and Sister Curtis. Brother Curtis worships with the brethren at the Central church of Christ, Los Angeles, and I preached for that congregation on Sunday, November 15, morning and evening.

Brother S. E. Witty is the beloved minister of the Central Church, and he certainly did all he could do to contribute to our comfort and happiness. The Central congregation has had a phenomenal growth and continues to grow. Long may he live, and greater and greater may its power and influence for good grow.

On Monday James Sewell took us around to visit friends —Brother G. W. Riggs and Brother Andrews—and in the afternoon to his home in Santa Ana, thirty-five miles from Los Angeles. "Santa Ana" means Saint Ann, "Santa" meaning a saint of the feminine persuasion, and "San," a saint of the masculine persuasion; hence, "Santa Ana," Saint Ann, and "San Pablo," Saint Paul.

On Tuesday our girls, accompanied by James, enjoyed a trip to Catalina Island. I was constrained to forego that pleasure because of the lasting impression two spasms of seasickness had made on my mind long ago, and Mrs. Larimore did not want to leave me. So we stayed in James' pleasant home, with Eunice, his wife, and their two sweet children, Betty June and Marjorie. The water part of the Catalina trip was made on the Catalina, a million-dollar floating palace built by and belonging to Mr. Wrigley, chewing-gum manufacturer. So you see as "little drops of water and little grains of sand make the mighty ocean and the solid land," so little quids of chewing gum and little children that chew them built the Catalina and made its master rich, if not, indeed, king of the chewing-gum kingdom. Our girls and James genuinely enjoyed the Catalina trip, entirely missing seasickness, but, in that respect, being overwhelmingly in the minority.

The man you assist in keeping the wolf from the door when you chew Wrigley's does not absolutely own Catalina Island. It is owned by a stock company, and he owns a controlling amount of the stock. The boat, the Catalina, cost exactly one million dollars, Mr. Wrigley directing and demanding that everything possible should be done to make its provisions for comfort and convenience perfect, every penny of the million dollars to be put into it. This reminds me of a laborer who went to the store at Hurricane Mills long ago one Saturday night, as he had a habit of doing, to spend his week's wages. He got everything he had thought of getting and had thirty cents left. Failing to think of anything else he needed, he said: "Well, I believe I'll just get thirty cents' worth of chewing gum." And he did. Of such is the kingdom of paupers. But why worry? Paupers are not barred from heaven or the kingdom of heaven, either.

On Wednesday we returned to Brother Curtis' home in Los Angeles. Brother Curtis and his lovable little family are delightfully situated, and are getting on well, Brother Curtis having an important and profitable position. They arranged to have a reception in their home Wednesday evening, which was all they and their friends could have reasonably expected it to be. About one hundred of the Lord's elect filled the home, and all seemed to be happy. I'm sure *we* were.

On Thursday we said good-by to friends in Los Angeles and took the train for Fresno, our next stopping place. But I must reserve the story of our further journeyings till another time. We did not tire of traveling, but you might tire of my account of our travels, if I should disregard the stop signals; so here I stop.

A good citizen is a man who constantly and consciously accommodates his conduct and his business to the rights of others and to the interest of the community.—Woodrow Wilson.

A RECOMMENDATION OF JOHN T. SMITHSON.

BY M. C. KURFEES.

Brother John T. Smithson has been preaching in Louisville, Ky., six years, having begun his labors in this city in November, 1919. He was called to this field by the Haldeman Avenue Church, of Louisville, to conduct its mission work at a point on what was then called F Street, but now Atwood Avenue, near Preston Street. He has done an excellent work in our city and is leaving, not because he is not wanted longer by the church at that point, for it has already extended to him a call for 1926, but he is convinced that he can do more good by changing fields of labor. I publish this voluntary recommendation of him, not merely because he deserves it, but that churches not already acquainted with him may know something of him, and thus to give any assistance within my power to getting him located in some other field where his talents may be profitably utilized and his good work continued.

Brother Smithson is a good man and an excellent preacher of the gospel. He is filled with a knowledge of and reverence for the word of God and has a good education outside of the Bible. I have been intimately associated with him for the past six years and know him well. The church that secures his labors will be fortunate. He is not only thoroughly loyal to the word of God, but is a thoroughly conscientious man. He is courteous and kind in his preaching, but is firm and uncompromising, and his hearers soon learn that he is true to Paul's charge to Timothy to "preach the word." He is not funereal in his pulpit utterances, yet he is earnest, sober, and serious, both in and out of the pulpit, and those who hear him are soon impressed that he has a profound and reverent faith in the Bible as the inspired word of God. He is blessed with a very interesting family—a wife and three precious children. Sister Smithson is a model preacher's wife. Like her husband, she has profound faith in the word of God and nobly stands by him in his proclamation of that word. She is a conspicuous example among women of what the New Testament designates as "workers at home," giving all proper attention to household duties, but never, unless hindered by uncontrollable circumstances, failing to attend the meetings of the church for worship and for preaching the word of God.

In this rationalistic and skeptical age, when the battle between so-called "modernism" and "fundamentalism" rages so furiously, it gives me peculiar pleasure to recommend to the churches, whenever I have an opportunity, such men as Brother Smithson. He will give no uncertain sound as to where he stands. Any church that secures him may count on faithful work.

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QUERY DEPARTMENT

BY H. LEO BOLES

Please explain John 2: 17: "And his disciples remembered that it was written, The zeal of thine house hath eaten me up."—J. M. KELLER, Route 4, Springfield, Tenn.

This quotation is used with reference to Christ's cleansing the temple. There seems to have been two cleansings of the temple. The first one is recorded in Matt. 21: 12; the second, in John 2: 16, 17. The quotation referred to in this query is found in Ps. 69: 9. Jesus came into the temple, presumably the outer court of the temple, and found that it was being corrupted by making it a house of merchandise. And he says that his Father's house should be a house of prayer and not a market place. He assumes command and cleanses the temple. He stood in the court of his Father's house, which had been reclaimed for the time from the desecration of avarice, and hushed to silence the noise of animals and the boisterousness of traders, so that it could become a place of prayer. His disciples observed the boldness with which he condemned this desecration, and this passage of the Psalms came into their minds and they gazed with astonishment upon the Master during this remarkable scene. Two meanings have been given to the statement, "The zeal of thine house hath eaten me up." The first view is that the boldness with which Jesus attacked those who were desecrating the temple would excite the bitter enmity of the people and they would destroy him. The other view is that Jesus had such zeal that the intensity of it would soon consume his frame, or body—that is, his burning zeal would soon consume his mortal body. I think there is a large element of truth in both of these views. His boldness would excite the intense hatred of his enemies and they would endanger his earthly life, and at the same time the zeal which he had for spiritual and divine things would soon consume his fleshly body. His zeal would both devour his strength by its own fervor and provoke the wrath of his enemies. It must be remembered that the Master lived an intense life; he was never idle. He often spent nights as well as days in earnest prayer. Such a life would soon be consumed or result in premature death physically. ☼ ☼ ☼

There is in the church of Christ at Wysox a man and a woman who were formerly husband and wife, and were when they took membership with this congregation, but who subsequently separated and have both married again. Wife number two requested baptism, and the preacher refused to baptize her. Now, did he do right? What is the duty of the church toward the man and woman?—H. E. SHULTZ, Prentiss, Ky.

There are two questions involved in this query. Did the preacher do right in refusing to baptize the woman? What is the duty of the church toward the man and woman? They may have had the scriptural cause for separation. I do not know. The query does not make this point clear. If there was a scriptural cause for separation, then the innocent party had a right to marry again and is not living in adultery. If such were the case with the man who married wife number two, then wife number two is not living in adultery and the preacher did wrong in refusing to baptize her. If neither party had the scriptural cause for separation, but separated and married again, then four parties are living in adultery—the man and wife number two are living in adultery, and the woman and husband number two are living in adultery.

I think that if I had been the preacher, I would have baptized her. I would have taught her her duty, would have pointed out her sin, and would have encouraged her to repentance; and if she had responded to the invitation for those who believed in the Lord Jesus Christ and who had repented of their sins to come forward to be baptized, I would have baptized her. It is a fearful thing to hinder or keep any one from obeying the gospel. I do not want to have to answer for such a sin. I have had a few cases like the one described above, and I have baptized the parties and left it with them to bring forth fruit meet for repentance.

The duty of the church in such case is to teach them the will of the Lord and encourage them to obey it. The church cannot compromise with sin; it cannot depart even a hairbreadth from the truth of God. The church should show a deep and abiding interest in the salvation of souls, both with the members of the church and those who are in the world. It should be no respecter of persons in teaching the will of the Lord and encouraging those taught to obey the will. The will of the Lord in the above case is "that all come to repentance" and seek forgiveness in the Lord's appointed way. It is the duty of the church to point out this way to erring members and all others.

It is the duty of the church, when the erring have repented and been forgiven from the Lord, to forgive and encourage the forgiven to live the Christian life. It is the duty of the church to help in Christian fellowship all who are trying to live the Christian life. All formalities and cold indifference should be cast aside and an earnest, prayerful interest taken in all who are trying to live the Christian life. ☼ ☼ ☼

Do we find any scripture commanding or forbidding women to pray in private or public?—S. E. LOWERY.

Every child of God should pray. I do not see how one could live the Christian life and not pray. The private life should be filled with prayer; it should be lived in the fear of God and holiness There is no distinction to be made between the sexes in the private devotions of life. All scriptures touching upon piety and worship in private life belong to Christian women. The masculine gender may be used in the Scriptures, but it is to be understood that women are included in all private devotions of life. God has seen fit to select or appoint men as leaders of the public worship, and members of the church should develop by earnest effort such traits of character as will enable them to take the lead in public worship. Of course, if there are no men present, then the worship should not be considered as public, but as private worship. If there be objections to some sister's leading the prayer in the assembly of just sisters, then all could pray in silence. No objections could be had to this.

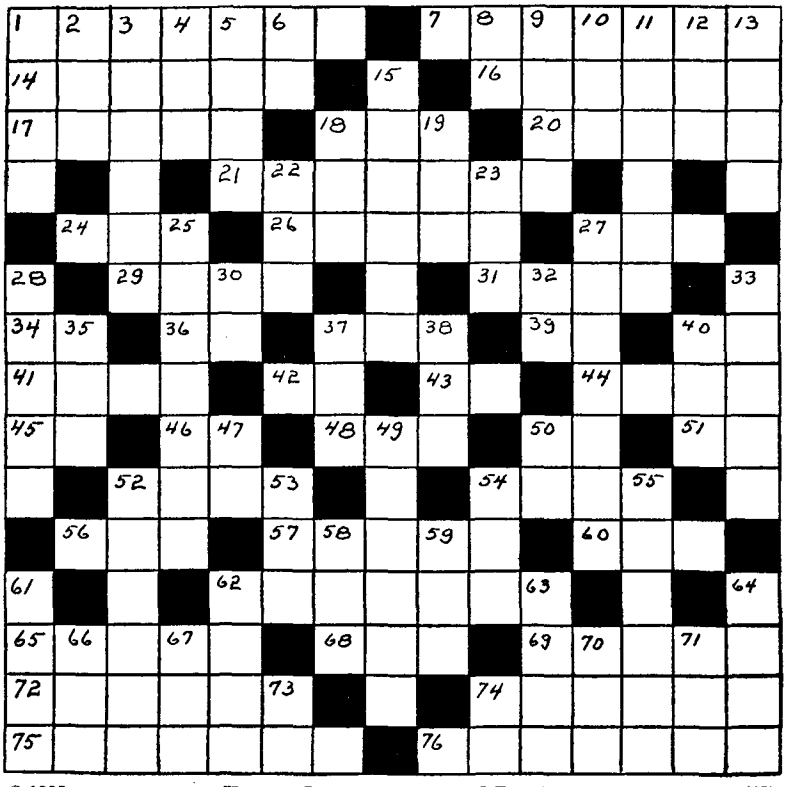
☼ ☼ ☼

Which is the correct name—"Christian" or "Disciple?"—J. W. A. BAILEY, East St. Louis, Ill.

Both names are scriptural. Jesus, in giving the commission, said: "Go ye therefore and make disciples of all the nations." (Matt. 28: 19.) The name "disciple" means one who is taught or trained; it means a learner. All who are learning of the Lord Jesus Christ and the will of our Father and are being trained in the service of God are entitled to the name "disciple." This word is used more than two hundred and fifty times in the New Testament as applied to the followers of Christ. The name "Christian" means one belonging to Christ. It is used only three times in the New Testament. "The disciples were called Christians first in Antioch." (Acts 11: 26.) Again: "Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian." (Acts 26: 28.) And again: "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 16.) Some have claimed that the name "Christian" was given to the disciples by their enemies and that we have no divine authority for wearing this name. There is no proof that this name was given by the enemies in derision. There is nothing in the name that is "belittling or contemptuous;" hence, nothing to indicate that it came from the enemy.

BIBLE CROSS WORD PUZZLE

A BIT deceptive is this design, which appears to be well broken-up, but which nevertheless allows for many quite long words. There are many five, six and seven, but the sprinkling of shorter ones will give plenty of clues to the more difficult insertions.



© 1925 THE J.C.W. CO. **How to Solve a Cross Word Puzzle** (40)

To work out this puzzle, the white spaces must be filled with letters forming words answering to the various horizontal and vertical definitions given below. The horizontal and vertical words are not the same, but each gives a clue to the other. The first letter of each word is indicated by a number which refers to the definitions listed below.

It is advisable to first fill in, in both directions, those words which you know to be correct. These will furnish hints to those words which you do not know or had merely guessed at. When the puzzle is solved correctly, the letters in the white spaces will spell words both horizontally and vertically. The black spaces are the blind spots of the puzzle and merely form the pattern, incidentally designating the ends and beginnings of the words contained in the puzzle.

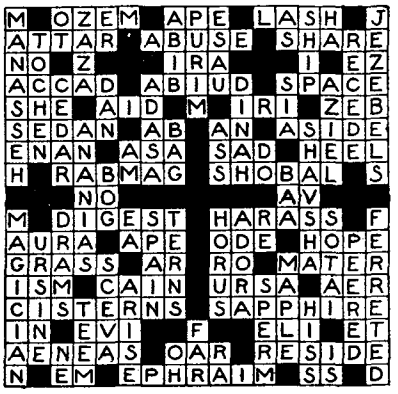
HORIZONTAL

1 First book of the Bible.
7 A district Paul visited. (Acts 13: 14.)
14 The Mount of Olives.
16 Separates.
17 A semi-precious stone. (Ezek. 1: 4.)
18 The dark-skinned son of Noah.
20 The eagle's nest.
21 A precious stone. (Rev. 21: 19.)
24 A sturdy tree.
26 A part of the foot where bands were worn as ornaments.
27 Adam's mate.
29 A place named only in 2 Kings 8: 21.
31 To venture.
34 Exclamation of surprise.
36 Exist.
37 Consumed.
39 Myself.
40 Behold.
41 Eleventh king of Judah; an idolater. (Isa. 7: 10.)
42 Name meaning "a city." (1 Chron. 7: 12.)
43 Thus.
44 The many-colored garment Joseph wore.
45 Egyptian god.
46 Suffix meaning comparative degree.
48 Encountered.
50 That thing.
51 Ourselves.
52 To look for.
54 Employed.
56 An epistle of St. Paul (abbr.).
57 Fertile spot in a desert.
60 Lair of wild beasts.
62 The province in which Jesus carried on the greater part of his ministry.
65 Pleasant odor.
68 One form of the name of the idol worshiped by some Jewish kings.
69 To indite.
72 A town in the south of Simeon. (Josh. 19: 8.)
74 One who heals.
75 First Christian martyr.
76 A piece of clothing.

VERTICAL

1 Animal made to bear the sins of the people.
2 A stately tree.
3 A deity of the Avites. (2 Kings 17: 31.)
4 Evening (poetical).
5 Withered.
6 Indefinite pronoun.
8 Exists.
9 That from which a tree grows.
10 A climbing vine.
11 To deduce from a given source.
12 A Benjamite. (1 Chron. 7: 7.)
13 Another spelling of "Asher." (Luke 2: 36.)
15 Place where things were bought and sold.
18 Domestic fowl.
19 Last book of the Old Testament (abbr.).
22 To spoil.
23 Conducted.
25 One of the cities of Judah. (Josh. 15: 21.)
27 Built.
28 One's portion.
30 That is to say (initials).
32 I exist.
33 Small particles in the air.
35 Exclamation of derision.
37 Limb used to symbolize strength.
38 Suffix forming superlative degree.
40 Term applied in New Testament to Old Testament. (1 Cor. 14: 21.)
47 Prefix meaning "again."
49 More easy.
50 He exists.
52 The daughter of Herodias.
53 A district of Babylon. (Ezek. 23: 23.)
54 Employment.
55 To profane.
58 A priest's vestment.
59 Sick.
61 The hill on which Paul spoke.
62 One of the royal cities of the Philistines. (2 Chron. 11: 8.)
63 A basin.
64 Impertinent.
66 A large rodent.
67 Geographical drawing.
70 Animal from whose horns trumpets were made.
71 Half a score.
73 Himself.
74 Exclamation.

Solution of Puzzle in last issue



From the Brethren

Birmingham, Ala., December 14.—On the third Lord's day in November I met with the church five miles from Henderson, Tenn., and assisted them in raising the last payment on their meetinghouse. They now have a church building that will seat three hundred people, and it is complete. It is the best meetinghouse in this section among my race, and we are proud of it. This work is only nine years old, and I believe it is the largest colored congregation in the brotherhood. I have always had the support of the white brethren and sisters at this place. When I first came into this country, the sects were real angry; but Brother N. B. Hardeman stood by me, and now some of those who were so opposed to the doctrine have been baptized and are harder fighters than I am. I remained here three days and nights, and preached to a packed house at each service. I spent the rest of the week in town, where we have just completed another splendid meetinghouse. We had a fine time here. Many of the students from the Freed-Hardeman College came each night, and their presence was much appreciated. I wish all the white brethren and sisters knew how much their presence helps in meetings among my people. On the fourth Lord's day in November I began a splendid meeting at Capleville, Tenn. This church sits right in a hotbed of sectarianism, and much good could be done here if a trouble could be removed that has existed among them for some time. The attendance here was fine and interest increased from start to finish. I am to labor with them again next year. I am now in Birmingham. I began here for the winter on the fifth Lord's day in November. I preached one week in the meetinghouse, and now we are under a tent in a mission field at Fairfield. Interest is high and the people seem eager to learn the perfect way. There were two baptisms yesterday, and three more made the confession who desire to be baptized next Lord's day. We are looking for others to obey. This makes twenty-one meetings I have conducted this year, and the Lord has richly blessed me in my work. The West End Church here (white) began this work among my people nearly five years ago, and

they are proud of the work. Brother Pendergrass, who labors with the West End Church, is a fine man. He wants the colored man taught the pure gospel, and he has encouraged us much. I will close here next Sunday and go home to spend the holidays, but expect to return to spend three or four more weeks in January.—M. Keeble.

STEWARDSHIP.

BY J. V. ARMSTRONG TRAYLOR.

"Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God." Whereas just being a steward is not sufficient, for Paul declares: "Here, moreover, it is required in stewards, that a man be found faithful." (1 Cor. 4: 1, 2.) The Standard Dictionary gives this definition of a steward: "A person intrusted with the management of estates or affairs not his own; one who manages or disburses for another." Souter, one of England's best Greek scholars, defines the original word from which "steward" is translated as follows: "A superior slave of tried character, who looked after the accounts of a household." Thayer thus defines it: "The manager of a household or of household affairs; a steward, manager, or a superintendent." Not only should we be stewards, but we must be faithful in our stewardship in order to reach the home prepared for the faithful.

The Bible informs us that we own nothing in this world and that we are only possessors This teaching finds its beginning in the Old Testament and reaches its climax in the New Testament. In the face of this teaching, which is seen in Old Testament times, the author of the forty-ninth Psalm declares that some had boasted themselves of having riches and lands. "They call their lands after their own names." (Ps. 49: 11.) Not that God wants his children to give away all they possess, but that he wants them to use their possessions rightly in order that they may be found faithful.

The office of a steward is so full of opportunity, responsibility, and of work that the holder has a good chance to rob the owner and to abuse the trust that lies within him. The evidence that we own nothing is found in the Book of God. The land is not ours. "And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me." (Lev. 25: 23.) Many are deceived to think that they own the fowls, beasts, and cattle. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine." (Ps. 50: 10, 11.) May we not be misled by thinking that the silver and gold are ours? "The silver is mine, and the gold is mine, saith Jehovah of hosts." (Hag. 2: 8.) The Bible will impress upon the reader's mind the largeness and greatness of a steward. Men, by law, purchase land and call it their own, when they only possess it. "For the world is mine, and the fullness thereof." (Ps. 50: 12.) The things of this world are under heaven, but in the following passage we find that God puts a stamp on what belongs to him: "Whatsoever is under the whole heaven is mine." (Job 41: 11.) Some Christians believe in taking vengeance. Furthermore, some believe in taking part with the world in punishing people. "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord." (Rom. 12: 19.) The above passages teach that we are stewards instead of owners. In a sense the owner is absent and has left his property in the hands of stewards. Moreover, he is looking for faithfulness. He is expecting some fruit to be borne. Again, the tree is known by its fruit. Stewards should be just in the usage of things left in their care. The owner should receive the first fruits of the increase. Stewards should not let any of the owner's talents be buried, but should make use of them. God is the owner of our talents. Sometime, somewhere, we must render account of our stewardship. Not every time can a steward go his way, but he must go the way that the owner has commanded. Our owner is God. The steward is a child of the Father—a child of God by adoption.

I shall have more to say in another article on stewardship.

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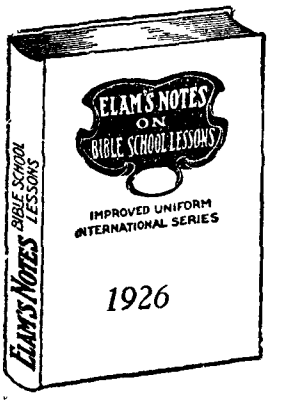

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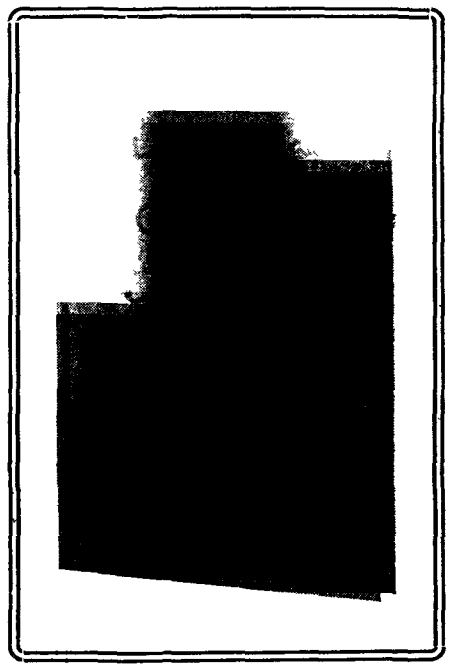

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From the Brethren

Munfordville, Ky., December 7.—I closed my third year's work with the church of Christ at Beckton, Ky., yesterday. One was baptized into the one body this morning. They have asked me to preach for them another year.—Samuel H. Austin.

Fancy Farm, Ky., December 9.—On the fourth Lord's day in November I was with the Friendship Church, east of Murray, Ky. Also, since last writing I enjoyed a pleasant preaching visit to the brethren in Wingo, Ky.—J. Fairs Nichols.

Farmersville, Texas, December 7.—I was with the faithful at Climax yesterday. At the morning service an aged man returned to his "first love." It was an hour of great rejoicing. His oldest son was there and made a good talk. The Gospel Advocate is fine. Great subjects are discussed by good men. Keep the work rolling.—R. T. Sisco.

Davenport, Okla., December 12.—I preached on the third Sunday in November at Stroud, Okla.; on the fourth Sunday, at 11 A.M. and 7 P.M. at Bethel, three miles west of Kendrick. On Saturday night before the fifth Sunday and on Sunday at eleven and at night, at Paden. Good audiences at each service. I promised to be at Paden on the third Sunday in December.—J. D. Mathews.

Wellington, Texas, December 9.—Our work here continues to grow. The largest crowd was present last Lord's day that we have had in some time. There was one addition on the fourth Lord's day. I recently closed a short meeting at Dimmitt, Texas. There are only a few members there, but some of them are true to the Book, especially Brother A. O. Gregory and wife, with whom we made our home while there.—Ira Lee Sanders.

Nashville, Tenn., December 10.—For about three and one-half years I have been laboring almost all the time in Mississippi, trying as best I could to extend the cause of the Master in that much-neglected field. I have reasons to believe that some good has been done. A number of bands of Christians are now meeting regularly for worship and two new church houses have been built, and, I trust, much more good done as a result, in part, of the labor which I did while in this field. Although I have returned to my old field in Middle Tennessee, I shall continue to do what I can in the interest of this field in Southern Mississippi. I would like to get in touch with a young man who would consent to go and continue the work in South Mississippi. There are three or four small congregations in that field that will support a good young preacher quite well. Let any one interested write me at Woodbine Station, Route 9, Nashville, Tenn., or Brother C. T. Netterville, at Wilkinson, Miss. I preached last Sunday, morning and night, at Edenwold, to very good crowds. I shall be glad to arrange for regular monthly work, also for further protracted-meeting work for 1926.—T. C. Fox.

Corinth, Miss., December 11.—In the month of November, the 11th and 12th, we had a get-together meeting

between the Jefferson Street and Jackson Street congregations, in Nashville, Tenn., when both decided to come back together again. We had present three of the white brethren in the meeting, which made a wonderful influence in uniting the two bodies. I left for Fort Cooper and preached three sermons there, with six additions. From Fort Cooper I went to Mars' Hill and preached one sermon there. Then I went to Centerville, Tenn., and preached two sermons, and left them rejoicing. I then went to Florence, Ala., where I found the brethren rejoicing. I would say to the readers of the Gospel Advocate concerning our church-house trouble, there is a balance due of two hundred and fifty-four dollars and interest. I received a statement to-day. The note is past due, and we have not the money to pay it off. We will be thankful to any one who will send us any amount. We do not mean to beg any one at all to help us; but we are only few in number, just three brothers and a small bunch of sisters, and we are doing all we can with the few we have. Send contributions to me, 1535 Foote Street, Corinth, Miss.—J. Hannon.

Mount Juliet, Tenn., December 14. —I visited the church at Covington, Ky., and preached for them on the fourth Sunday in November and the first Sunday in December. They still meet on the third floor of the Moose Temple, at the corner of Fifth and Madison Streets. The hall was packed with earnest-hearted worshipers. I also preached in Ludlow, where they have another hall rented. This church has had a steady growth from twelve members four years ago to about eighty now. They also have a beautiful lot, which is paid for, in the heart of Covington, and some money in the building fund. They also have a tent which is used in that field every season. Besides all this, they pay about seventy-five dollars per month for evangelistic service. Brethren, this church needs encouragement to the amount of two thousand dollars to build their meetinghouse and keep a preacher on the field for full time. I know that theirs is one of the great-beyond their ability. I know they deserve your sympathy and coöperation. I know that their's is one of the greatest mission fields in either the South or the North. Send all contributions to Buford Wright, 204 East Tenth Street, Newport, Ky. R. C. Hammons, who was treasurer, is no longer connected with the Covington Church. I started southward from Covington on December 7, and stopped in Louisville to preach for the Bardstown Road Church that night, and, to my surprise, the house was almost filled. That is a fine congregation of true, noble, and zealous Christians. Brother John H. Allen, whom I persuaded to give up Baptist theology about two years ago, preaches for them. He is a fine type of man, is doing a great work, and is loved by the congregation.—J. L. Hines.

Is it not our Lord himself who taught us to say, "Thy will be done?" It is the tenderest and fondest words that love ever pronounced. It is also the peace which the Savior promised to his disciples.—Selected.

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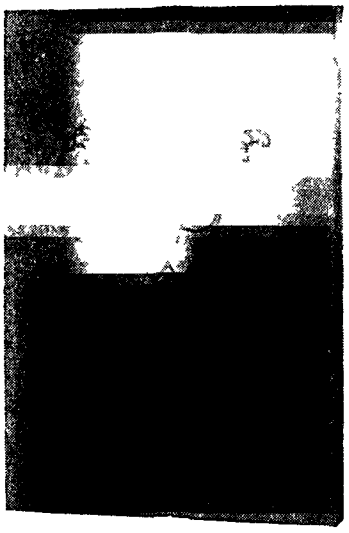

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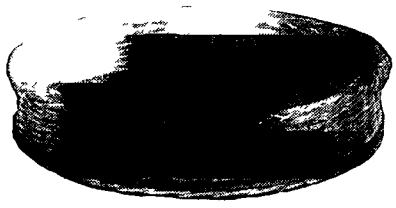

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OBITUARIES

SIVIA.

Alice Sivia was born on February 20, 1869, and departed this life on October 31, 1925. Sister Sivia was an invalid from her birth, but she seemed to bear her infirmity with great patience. Her brothers and sisters have taken turns in caring for her for many years past, and they are to be commended for this great work of sacrifice and love. Some three or four years ago she confessed her faith in Christ and was baptized by Brother L. E. Jones. After that she attended services as often as she could, and always appeared to enjoy the worship. She was a member of the church of Christ at Christian Chapel, Ill. "Blessed are the dead who die in the Lord." (Rev. 14: 13.) There was a large crowd at the funeral, which was conducted by the writer.

R. E. L. TAYLOR.

POWELL.

On November 8, 1925, the death angel visited the little town of Gassaway, Tenn., and claimed for its victim one of our most beloved and influential citizens and a good brother in Christ. Edd Powell was born on February 5, 1881, and was permitted to enjoy forty-four years of this life. On August 1, 1917, he obeyed the gospel under the preaching of C. M. Gleaves, and thenceforward lived a life of unselfish devotion to the cause of Christ. He was married to Eula Melton on July 24, 1904, and was a devoted husband. His passing is greatly deplored by this community, for he was a useful citizen, a Christian gentleman, and a good friend and neighbor. He leaves an aged mother, a loving wife, one brother, and three sisters, besides a host of friends, who mourn his departure and untimely death; but they weep not as those who have no hope, for in view of the promise they expect to meet him in a bright and better world.

A BROTHER.

HOUSER.

Willie Ermine Houser was born on September 13, 1882, and died on July 11, 1925, following a surgical operation. She had been a member of the church of Christ in Paducah for more than twenty years. She was a devoted Christian, a loving wife and mother. Brother Wheeler Houser, her husband, took sick and was confined to his bed for more than six months, and it looked as though the end had come for him, but his wife's careful nursing brought him through. Under this great strain Sister Houser's health gave down, and, with all that skilled physicians could do, she was taken. She gave her life for his. She leaves her husband and three children, two boys and one girl, together with a host of relatives and friends, to mourn her loss. Funeral services were conducted by the writer in the church building at Nineteenth and Broadway, Paducah, Ky., in the presence of one of the largest crowds ever assembled at a funeral in this city. "Blessed are the dead which die

in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

CHARLES TAYLOR.

MEEKS.

On September 19, 1925, Brother J. E. Meeks, of Haynesville, La., laid aside his Christian armor and passed into the great beyond. Thus both the church here and the community sustained a great loss; for Mr. Meeks was a substantial, Christian man and citizen, willing and anxious to do his duty as he saw it in his quiet, unassuming manner. Brother Meeks was born on May 15, 1866. He was married, in November, 1888, to Miss Sallie Walker, who, together with several brothers and sisters, survives him. Although he suffered intensely for months, he was always cheerful, patient, and brave. Both he and his good wife, herself practically an invalid, were so appreciative of the many kindnesses shown them, especially as the end drew near. Brother and Sister Meeks were among the faithful few who began to meet here regularly for worship in the spring of 1910. While our growth has been slow, it has been steady, and none rejoiced more over every step forward than these two good people, who were always present unless physically hindered. A good man has passed from our midst, but let us not sorrow as those who have no hope; for Christ has gone to prepare a place for us, that where he is, there we may be also.

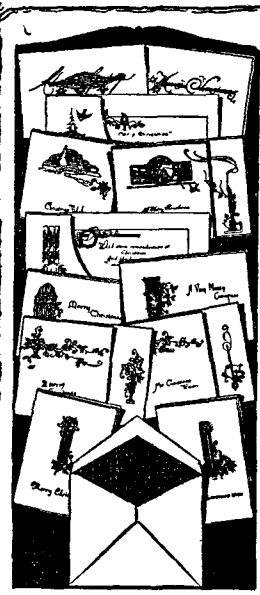
FLORA TRAVIS.

NORTH.

Ira North, Jr, was born on February 3, 1844, in Bainbridge, Geauga County, Ohio, and entered into rest on October 30, 1925. He was a Union soldier in the Civil War, but volunteered in the army of the Heavenly King just after coming home, being baptized by Brother James W. Locke, of precious memory. He was married three times. Miss Fannie Locke was his first wife. Her two children both preceded their father in death. Five boys, sons of his second wife, survive him—Herschel, Marshall, Mark, Luke, and Ova; also two daughters, his last wife's children—Carmie O'Rear and Mazie Alexander. One brother and one sister survive, and four half sisters. His father and mother brought their family to Tennessee in 1849. So he was reared in Tennessee from a little boy. He was always honest, true, and conscientious, and enjoyed the fullest confidence of everybody who knew him. He was a farmer-preacher; and although his education was limited, he was well versed in the word of God and loved it with all his heart. His preaching was so earnest and sincere that it had an influence, for all knew that he was a good man. He had lived in the Ethridge neighborhood ever since the Civil War. He will be greatly missed in the church, for he was so full of zeal and energy that when there was something to be done he was generally in the lead. He was a lover of the Gospel Advocate and the Leader, and they furnished subjects we talked on a great deal when together (the writer is his brother). But our separation will not be long. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

LUCAS NORTH.

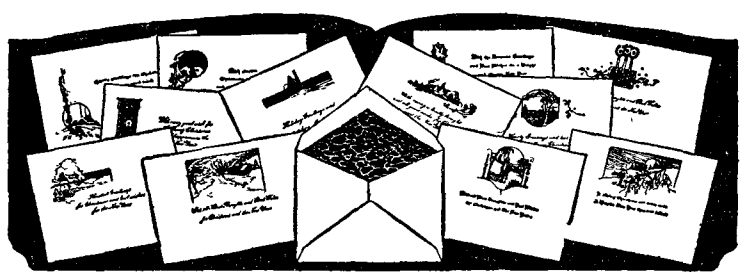
Special Value Assortments—
Christmas and New-Year Cards and Booklets



Engraved Christmas Folders
An assortment containing 12 beautiful Christmas folders. The greetings are all reproduced by the steel die process. Some of the designs are steel die throughout, others hand painted. Gold beveled edges or with borders. Many novel shapes and a variety of fancy card stocks. Envelopes to match —six with fancy tissue linings. Sizes from 3¼x5 to 3¾x6¾. **Assortment G98**—Package of 12. Postpaid... **98c**

Offset Card and Folder Assortment
A very attractive assortment priced especially low. Consists of six Christmas cards and six folders printed by offset process in dainty colors and gold. Envelopes to match. Average size 3½x4½. **Assortment A39**—Package of twelve. Postpaid **39c**

Ribbon Tied Booklets
This assortment contains four lithographed booklets with printed inserts, size 4½x3, two new style French fold offset booklets, size 3½x5, and six steel die booklets with engraved verses and tissue lined envelopes, size 4¾x4½. The usual retail price of the cards in this assortment is $1.90. Each booklet with envelope to match. **Assortment E98**—Package of 12. Postpaid. **98c**



Steel Die Engraved Greeting Cards
This assortment contains twelve stylish steel die cards with formal engraved greetings. The equal assortment of cards on white and colored stock (six of the cards with fancy lined envelopes) makes this an unusually desirable selection. Envelopes to match. Sizes 4x5 and 4x6. **Assortment H98**—Package of 12. Postpaid..... **98c**

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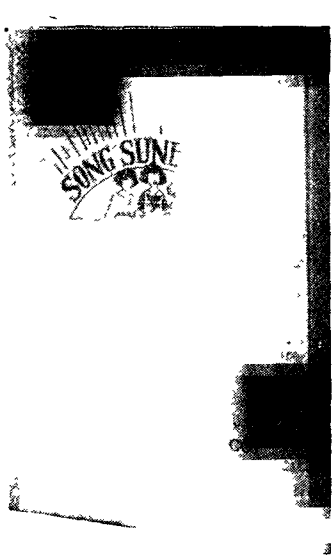

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IN MEMORY OF MRS. W. L. BOYD.

As I sit and look out on the fast-falling snow, I think of you, dear sister, in the happy days we passed long ago. We all miss your dear, happy, smiling face. We loved so dearly the words of kindness that were so full of grace. They have been ever before our face. The dark cloud that has hung over our home since you went away seems to pass away when we think of meeting you some sweet day. The loving hands that were at our command have vanished. The glory is great that Jesus can release us from our pain. Her last words were: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord. Take me home, dear Jesus, and relieve me of my suffering." My brother and children, let us all strive as our dear one did. How sad to have no hope! His glory is great in the salvation of our souls. With obedience to the will of Jesus, we all are blessed with his glory. Let us all strive to meet our dear ones. "The heavens declare the glory of God; and the firmament showeth his handiwork." I often think what I will miss if I miss heaven. God hath spoken to us. We must obey. Power belongeth unto God. In the shadow of thy wings will we rejoice. Obedience to the will of God leads to salvation. We will meet our dear ones through obedience to God. (Mrs.) CORNELIA DONOVAN.

TWIN GIFTS IN CHRIST.

I gave you joy without compare,
With joy I filled your very soul;
I gave you all My wealth to share—
My wealth of love entire and whole.

I gave you all My joy to share,
And yet a gift remained for you
A thousand times more rich and rare—
I gave you all My sorrows, too.

I gave you grief beyond compare,
For you I filled the bitter cup;
With hope deceived and fierce despair
You took it, and you drank it up.

Now one in joy, in sorrow one,
I am your Master and your Friend;
And what we have to-day begun
A million ages shall not end.

—Cecil Spring-Rice.

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Three-fourths cup shortening, one cup milk, four egg whites, three cups flour, one and one-fourth cups sugar, three level teaspoons Calumet Baking Powder, one level teaspoon salt. Cream fat and sugar. Add milk alternately to flour, baking powder, and salt, sifted thoroughly. Add whites of eggs or fold in, last, stirring gently. Use any flavoring to suit taste. Bake in layer-cake pans thirty minutes at 325 degrees F.

WE MAY NEVER KNOW.

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we may give may come again
With usury or joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.
—John Oxenham.

CONTENTS OF THE CUP.

Dear Brother Srygley: I read your article to-day, in the Gospel Advocate of December 3, 1925, in answer to Brother Love's about the "one cup," and think it fine. I very often see something in one of our papers about a few of our brethren contending for one cup. Now, I do not see why preachers of the gospel should be confused about such a thing as a cup. We know that Jesus took the cup and gave thanks for—not the cup, but the wine, the fruit of the vine, the contents of the cup. There is just as much authority for one thousand cups as there is for one; but only *one wine, the fruit of the vine*, for which our Savior gave thanks. If we had two cups, one of wine and one of coffee, we could not give thanks for them on the Lord's table, because we would have two *cups*, two *contents*, one of which our Lord did not command. When I obeyed the gospel twenty-five years ago, under your preaching, the church here used four cups, and after a while we added two more. Now we have about two hundred and fifty, but still use only one *cup* (contents)—one *wine*, the fruit of the vine.

So, brethren, use as many cups (containers) as you please, but only one *contents*—one wine, or fruit of the vine—as our Savior has commanded, and he has promised to be with us where two or three are come together in his name, to own and bless us. But woe unto you by whom offenses cometh! (See Matt. 18: 7.)

J. A. DARNELL.

UNIFICATION VS. UNITY.

BY THEO. HAMMER.

The recent effort at unification of the different factions of the Methodist Church simply show the littleness, narrowness, and absurdity of denominationalism. We think if all so-called Christians would cling to the sacred word of God and accept it as their authority in all religious matters, that there would be no divisions, and all Christians could present a united front to the common enemy.

We have often heard it asked: When we get to heaven, will we be one body, or will we be divided into different groups, each group wearing an earthly name and criticizing and finding fault with the others? Such would be a poor heaven. It is absolutely certain that such was not the will of Christ, even on earth, for he prayed earnestly and fervently that the disciples might be one, even as he and the Father are one. And Paul, in his letters to the churches, warned them often in regard to such divisions. It seems absolutely ridiculous, then, that pretended Bible scholars and religious people in general would cater to anything else other than unity and oneness in everything pertaining to our salvation.

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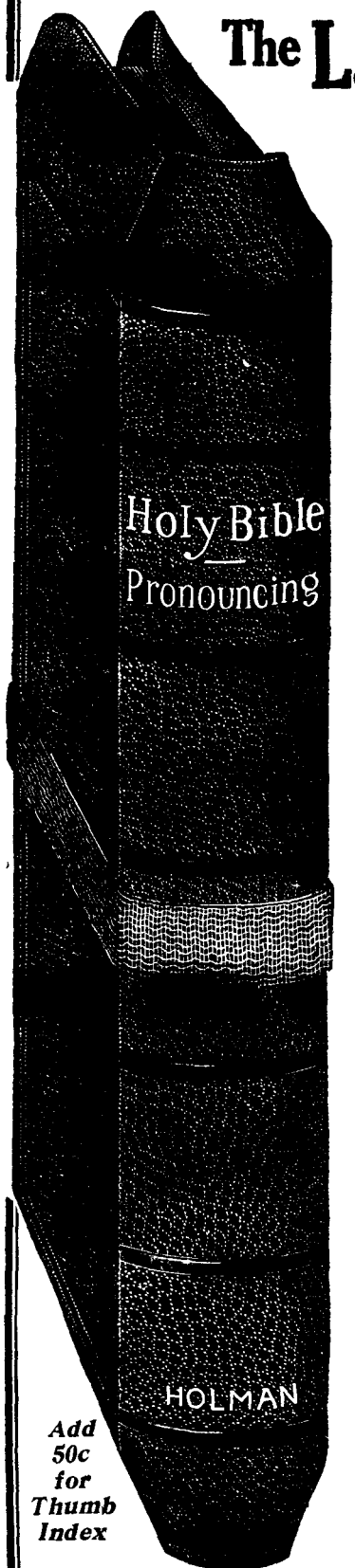

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15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dạn, Găl'ĭ-lee of the Gĕn'tīles;
16 [l] The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
17 ¶ [m] From that time Jē'şus began to preach, and to say, [n] Repent: for the kingdom of heaven is at hand.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14, 15.
n ch. 3. 2; 10. 7.
o Mark 1. 16, 17, 18. Luke 5. 2.
p John 1. 42.
q Luke 5. 10, 11.
r Mark 10. 28. Luke 18. 28.
s Mark 1. 19, 20.

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