

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, SEPT. 21, 1888.

NO. 20

THE ADVENT & SABBATH ADVOCATE

IS PUBLISHED WEEKLY BY THE

General Conference of the Church of God,
AT STANBERRY, GENTRY CO., MO.

W. C. LONG, Stanberry, Mo. } General
JOHN BRANCH, Wayland, Mich. } Conference
A. C. LONG, Azusa, Cal. } Committee.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Specimen copies sent free.

Address 'Sabbath Advocate,' Stanberry, Mo.
Remittances made payable to W. C. Long.

THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

Rejoice.

Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the wilderness shall bloom,
And Zion's children then shall sing,
The deserts all are blossoming;
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the wilderness shall bloom.
The Gospel banner, wide unfur'd,
Shall wave in triumph o'er the world,
And every creature, bond and free,
Shall hail the glorious jubilee.
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the wilderness shall bloom.
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, Jerusalem shall sing;
From Zion shall the law go forth,
And all shall hear from south to north:
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, Jerusalem shall sing,
And truth shall sit on every hill,
And blessing flow in every rill,
And praise shall every heart employ,
And every voice shall shout with joy:
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, Jerusalem shall sing.
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the Prince of Peace shall reign;
And lambs shall with the leopard play,
For naught shall harm in Zion's way:
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the Prince of Peace shall reign;
The sword and spear of needless worth,
Shall prune the tree and plow the earth;
And peace shall smile from shore to shore,
And nations learn to war no more;
Rejoice rejoice the promised time is coming,
Rejoice, rejoice, the prince of peace shall reign.

—Selected.

—Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays thy wages,
'Good and faithful one, well done.'
—He who has not sought to develop his
spiritual nature, is a half-educated creature,
however much he may train his body and
exercise his brain.

The Living Soul.

(Concluded.)

BUT man boasts his superiority over the brute in consequence of his superior reasoning faculty. But this faculty is the creature of erring education, and is not a gift of nature, like instinct; if it was, children could reason as well as adults. Also, if it was a gift of nature, it would, like instinct, be unerring. But man, being nearly deprived of animal instinct, is left to seek a compensation in the miserable substitute called reason. Instinct must be right; it is unerring nature, a higher endowment than reason, and runs through all forms of life.

The twiners run toward the nearest support and lay hold of it, and twine around it; and if that support be removed, they will turn again and seek the next nearest. This, in a brute, is called instinct, and in a man, wisdom, and in the hop vine, vegetable economy.

The hen, with maternal care, gathers her brood under her wings to protect them from the cold damp air of evening; and, in like manner, plants fold their sepals and petals around their germs which contain their seedlings, the young and tender embryos of the succeeding generations—the vegetable chickens, brooded by the same maternal care. The Christian mother folds her young and tender infant to her bosom, from whence it receives warmth and nourishment, being taught her pious duty by the same Being who taught it to the beast, the bird, and the rose. One principle runs through the whole, equally to accomplish the same purpose; while man exclaims, "See my immortal soul!" "See mine," says the hop vine; "and mine," says the hen and rose. But it stops not in the animal and vegetable kingdom. The universal sea of matter is impregnated with universal soul, actuated by two forces, which may be denominated attraction and repulsion. Their action is to bring together and to put asunder; and their office is to produce, destroy, and reproduce. In our solar system they are called centripetal and centrifugal; in magnetism they are north and south; in electricity, vitreous and resinous; in galvanism, positive and negative; in the animal and vegetable kingdoms they are male and female forces.

The universe is matter and motion governed by these two forces, from whence spring all natural forms of matter, and endow them with life, mind, will, consciousness, instinct, vegetable and mineral economy, which are but modifications of one and the same thing.

The planets belonging to our system revolve one way about the sun, viz, from the west, by south, into the east; they turn on the axis the same way; and almost all planets that twine about a support take the same direction, as also the innumerable coils of sea and fresh-water shell fish. One primal law pervades the whole.

By this law the mighty orbs that circle the sun produce their days, nights, and seasons. Here action is directed to accomplish an end.

Now, when man acts with such a design, we say he acts with an impulse of a sane mind. But we see planets, and suns, man, beast, birds; and vegetables, with the same design, acting to accomplish an end.

And until we know what mind is, we have no right to say that one form of matter acts consistently from the impulse of mind, and that other forms, acting equally as consistently, are blindly compelled to act by the laws of nature. Mind is a law of nature, and all we know of it is its effects. Thus we see that what is improperly called inanimate matter acts with a design; and this is the only proof that man possesses a mind.

So where soul, life, mind, and will begin and end we know not; or rather we know they begin with God and end unknown. All created, sublunar things are matter—mere dust, in various forms. One form of it, called wood, is made into a cart and loaded with dirt; another parcel of dust is harnessed to it for a team; and another lump of the same earth is seen in the forward end of the cart for a driver, and away goes the whole together. Behold, I have shown you a mystery; let him explain it who can.

And are but parts of one stupendous whole,
Whose body nature is, and God the soul.

And yet proud man exclaims, "I only have a soul!"

Alas! thou erring lump of earth. God is no respecter of forms of dust, for he made them all; and he gave yours a soul to fit it for a sphere he designed it to move in; and to every lump a soul to fit it to its sphere. Let us descend a step lower in created forms, and we see the mysterious principle at work in the mineral kingdom. This is observable in the science of crystallography. Any substance dissolved in solvent and crystallized exhibits a wonderful design to accomplish an end. Submit the solution containing the dissolved substance to a high magnifying power, and evaporate it, and the first appearance of the infinitesimals of matter are seen coming together and turning over and round, so as to unite in form to complete a perfect and regularly-formed body called a crystal. Now, by what instinct, mind, or soul do these particles shape themselves and move together to form a body and who is their marshal to arrange them into cubes, prisms, rhombs, octahedrons, and multitude of other forms? It is what we call mind in man. Instinct in brutes, vegetable economy in plants, and may be called mineral economy in crystals; but if we call it chemical affinity, still the term is an unintelligible as that of mind. But it is all one and the same thing, "THE SOUL OF MATTER."

It exist in every form, and ceases to exist when the form is destroyed. As the identity of the soul principle depends on the identity of the form, the soul cannot exist without the identity of the form. For instance, man, as a material living being, possesses a mind—one that is identically the mind of one individual, and not the mind of another; but on the dissolution of the individual, this individual and identical mind ceases to exist until

the material man reassumes his individual and identical form. This is death and resurrection, in which the identity of the material form and the identity of the mind both stand or fall together. And since matter cannot exist without attributes, and attributes cannot exist without matter, souls cannot exist without bodies of some grade, and bodies cannot exist without souls of some grade. It follows, then, that living conscious forms must possess living and conscious souls (or attributes, call them what we may), and inanimate forms must possess inanimate souls. There is, therefore, nothing more scientifically correct than the language—"Man became a living soul." For as soon as he became alive—the man was the living soul; and the living soul was the man.

It will now be in place to consider in what respect is man superior to other animals. It is not because he has any quality, property or soul less independent of his material form and organization; but because he has powers and faculties preeminent and peculiar to his own organization.

One peculiar trait in his character is, his superior ability to learn by experience, and his insatiable thirst for knowledge, and to obtain it in his own strength. From this circumstance he has acquired a better general knowledge of things; while the lower animals possess a better intuitive knowledge of particular things. This endowment, with his superior reflective faculty, brought him into collision with the revealed will of his Creator, by whom and to whom he becomes accountable for his conduct. No doubt he was made, endowed with a higher instinct (amounting nearly to inspiration) than any other animal. And had he continued in his primal state, his instinctive powers would have kept him superior in intuitive knowledge to all other earthly beings.

But as he was a free agent, he departed from his primal intuitive knowledge, which is given only on the spur of the moment, and chose his own way of seeking wisdom by relying on his own strength rather than on his Creator, and sought wisdom in advance of his necessities. This is not in accordance to the order of nature; which is—"Give us this day our daily bread."

The lower animals have not perverted this order; and they receive from the bountiful hand of their Creator all they really need; what they need; and when they need. But this ever-bountiful hand supplies no faster than the present want of the creature demands; and this keeps the creature just where he should be; ever dependent on the great Giver.

The sparrow receives her food day by day, taking no thought for to-morrow. She has no artificial wants; and because she has not tasted the tree of knowledge she has no ability to create them. But not so with fallen man; he multiplies his wants and then unjustly complains that God does not supply them.

The animals, by intuition, take no thought for to-morrow; therefore God supplies their real wants day by day: while man having fallen from intuitive wisdom, is left to himself, to rely on his own resources and to multiply his artificial wants and supply them the best way he can. This is the wretched effect of artificial knowledge, to lead us to trust in ourselves rather than in God. The tree being tasted, man fell from intuitive and unerring, day by day wisdom, to self-education; and from an unerring principle to an erring one; thus taking the business of teaching true wisdom out of the hand of God and assuming

it himself. This is the world's great error; for men are more willing to be taught of erring men than to be taught of an unerring God. No wonder, therefore, that human wisdom is inferior to brute instinct; for man is taught of man, while the beast is taught of God. Man is in a fallen state, the brute is not, therefore his instinct remains a monument of the excellency of man's unfallen nature, and what it will be when restored.

We must now inquire why man was thus liable to so disastrous a reverse of fortune. He was made to fill a certain sphere that no other being could; for there are many spheres to fill as there are forms to fill them. And man, to fill his sphere, must have been endowed with just such faculties. And had he been endowed with faculties high enough to have kept him from sinning, he would have been an angel, or some being fitted for a higher sphere. And had his endowments been not high enough to have sinned then he would have been a brute, or some animal fitted for a lower sphere; in either case there would not have been found a man to till the ground.

His primal state was mere animal; and as such he had no hope of eternal life. This hope was made to hang on his obedience to God, and consequent right to the tree of life. But he could not have been a subject of obedience unless he was liable to disobedience. "For the creature was made subject [i. e. liable] to vanity [or sin] not willingly but by reason of him who hath subjected the same in hope." His primal condition was liability to sin and die like a brute, or to obey and live forever. But to obey is to pursue virtue, and to pursue virtue, is to pursue happiness; and a happy life is the only one fit for eternal duration, and the only one that can attain to it; for an eternal, unhappy life cannot enter into the divine plan of a good being. Therefore, eternal life hangs on the pursuit of virtue. But virtue consists only in overcoming an evil; and where there is no evil to overcome, there is no virtue to practise and no hope of eternal life. It was therefore necessary to put before the creature man a tempting evil to overcome, as a stepping stone to a higher state. By this divine arrangement a lower order of beings were made susceptible of attaining to a higher state; and yet not hurl from their sphere any higher order of beings. Now there can be no "Universal Progression." For as the whole of anything is equal to the sum of all its parts, as long as there are parts, the parts must be parts, and one part cannot be another part, without crowding another part out of its place.

We have shown that one universal soul, variously modified, pervades the great sea of matter; and if it is progressive in one form it is in another; and the lower forms must be continually hurling those above from their sphere: until each by turns dethrones the Almighty, and leaves a perfect behind.

The first progress made by human wisdom was downward; and six thousand years of self-education have not brought man up to the high state from which he fell, or even placed him on the level with the intuitive knowledge of the lower animals. Nothing but a change of education can raise the fallen creature; and that change is the work of grace to turn men from their interdicted knowledge to the revealed will of God. This is given through the holy prophets and apostles; and is inspired wisdom; and must have been the instinctive wisdom of man prior to that obtained through the forbidden tree. The fruit of this tree is a miserable substitute

for kind nature's unerring instinct; and cannot be supplied by human reason; for men do not reason as they are educated; and if they are educated wrong they reason wrong. The only true mode of reasoning is from what we know to be truth; and we know nothing of the divine plan of salvation except what is revealed by the Holy Spirit to holy men of old. In the coming kingdom Christ and his saints will be the full embodiment of this Spirit, and as they will know the will of God, which of them will be done on earth as it is heaven; and death, being swallowed up in victory, eternal life and happiness will remain to the righteous forever.—Z. C. in tract "The Living Soul."

Saved By Grace.

BY MARY A. ADAMS.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2: 8, 9.

These words of Paul in his letter to the Ephesians furnish subject for thought in many ways. It is very essential that we understand it rightly. Many explain it so differently. In the first place, with the correct understanding of the word grace, I think it is very comprehensive. The word grace means favor, and if we keep this idea in view that through God's favor we are saved it shows God's love toward us and our great obligation to him, for Paul tells us it is not of ourselves; no good works of ours merits this favor, nor could it be for man is too imperfect. Man is by nature too much given to indulge in self-pride like the Pharisee who thanked God that he was not like other men; but the publican felt his unworthiness and sinfulness inasmuch as he would not lift his eyes unto heaven but simply said, "God be merciful to me a sinner." We must not forget that our salvation is a gift from God through his Son Jesus who died for sinners. We are not saved by good works lest any man should boast. That is the idea; lest any man should boast. O how well our Creator knows our weaknesses! We must be humble before God; he is not under obligation to us, but we are under obligation to him.

Many say, I will be saved by grace; there is no use of depriving myself of the pleasures of this life if no good deeds of mine will save me. They consequently sit down in fancied security forgetting or ignoring the commands of God that they are to serve him with their whole heart. One asks, Well, if good works won't save me how am I any better off than the vilest sinner? God demands our obedience to the rules he has given us to follow, namely, the law of the ten commandments, and by our obedience to the ten commandments we show our determination to do right and our willingness to trust him for his grace. If we will be obedient then he will bless us with his grace and reward us with eternal salvation. He does not promise salvation to the disobedient but instead rewards them with everlasting destruction. He tells us through the apostle that by grace we are saved that we may not be unmindful of our great obligation to him. We should be ever thankful to him for this gift. If a friend gives us a present it is not to pay us for anything we have done else it is not a gift; but to show us their esteem, their appreciation of our efforts to please them. We have, perhaps, gained their esteem by an upright life, but it is only a proof of their esteem. If we

persist in being disobedient to God he will punish instead of bless us. If it were unnecessary for us to do anything by trying to live a good life, why did Christ admonish us to watch? How truly we need to watch a constantly watch; for though the spirit willing the flesh is weak, and our adversary the devil like a roaring lion seeking whom he may devour, causing us to work out our salvation with fear and trembling lest we overcome.

The grace of God is a favor and Paul understood it so for he says, "Whereof I made a minister according to the gift of grace of God given unto me by the effect working of his power; unto me, who am than the least of all saints is this grace that I should preach among the Gentiles unsearchable riches of Christ." Eph. 3: "Be ye therefore followers of God as children; let no man deceive you with words, for because of these things cometh wrath of God upon the children of disobedience." Eph. 5: 1, 6. "Giving thanks a for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5: 20. It is optional with us whether we are content and rewarded with the favor of God precious gift of salvation; or, disobediently suffer the penalty—everlasting destruction. Let us "grieve not the Holy Spirit of God by our disobedience or think we have need to do; but be zealous of good works, as to follow in the footsteps of our blessed Father who obeyed the Father, keeping commandments and admonishing all who would follow him to do so.

The World Without the Gosp

REFLECT what kind of a world it would be when the disciples of Christ undertook to form it, and compare it with the world which their teachings have put in its place. I write upon. All manner of unpardonable wickedness was practiced in the presence of the whole population without censure or shame, and the magistrates were roughly and universally corrupt. The helpless and the weak got no relief nor mercy. There was no relief for the sick, no refuge for the unfortunate. In all pagandom there were hospitals, asylum, alms-house, or charity of any sort. The indifferent man life was literally frightful. A successful leader was always his followers with the utmost pleasure. It was a special amusement to witness the shows at were compelled to kill one another in pieces by wild beasts, or "butchered to make a Roman holiday every province paganism enacted cold blooded cruelties: oppressory, brutal, supreme; murder wading and red over all the earth.

The church came, and her light dispelled this darkness like a new sun. The globe with institutions of thousands upon thousands of devoted themselves exclusively to charity at the sacrifice of every other interest. Her earliest adherents were out remorse—beheaded, crucified, thrown to the beasts, or pitched, piled up in great heat

g instinct; and can-
an reason; for men-
ted; and if they are
on wrong. The only
from what we know
w nothing of the di-
scept what is reveal-
holy men of old. In
ist and his saints will
of this Spirit, and an
will of God, which
rth as it is heaven;
owed up in victory;
will remain to the
in tract "The Liv-

Grace.

ADAMS.

aved through faith;
ros; it is the gift of
it any man should

in his letter to the
ect for thought in
essential that we un-
ny explain it so dif-
ice, with the correct
rd grace, I think it is
e word grace means
his idea in view that
are saved it shows
our great obligation
it is not of ourselves;
merits this favor, nor
o imperfect. Man is
n to indulge in self-
who thanked God
er men; but the pub-
and sinfulness in-
st lift his eyes unto
"God be merciful to
not forget that our
od through his Son
nners. We are not
est any man should
; lest any man should
Creator knows our
a humble before God;
ion to us, but we are

aved by grace; there-
yself of the pleasures
eds of mine will save
y sit down in fancied
noring the commands
serve him with their
Well, if good works
any better off than
demands our obedi-
a given us to follow,
ten commandments,
o the ten command-
mination to do right
rust him for his grace,
then he will bless us
ward us with eternal
promise salvation to
instead rewards them
action. He tells us
hat by grace we are
be unmindful of our
We should be ever
his gift. If a friend
ot to pay us for any-
e it is not a gift; but
, their appreciation of
them. We have, per-
m by an upright life,
their esteem. If we

persist in being disobedient to God he will punish instead of bless us. If it were unnecessary for us to do anything by trying to live a good life, why did Christ admonish us to watch? How truly we need to watch and constantly watch; for though the spirit is willing the flesh is weak, and our adversary the devil like a roaring lion seeking whom he may devour, causing us to work out our own salvation with fear and trembling lest we be overcome.

The grace of God is a favor and Paul understood it so for he says, "Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power; unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3: 7, 8. "Be ye therefore followers of God as dear children; let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5: 1, 6. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5: 20. It is optional with us whether we are obedient and rewarded with the favor of God—the precious gift of salvation; or, disobedient and suffer the penalty—everlasting destruction. Let us "grieve not the Holy Spirit of God" by our disobedience or think we have nothing to do; but be zealous of good works, striving to follow in the footsteps of our blessed Master who obeyed the Father, keeping God's commandments and admonishing all those who would follow him to do so.

The World without the Gospel.

REFLECT what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the centre of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was altogether unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all pagandom there was not a hospital, asylum, alms-house, or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the populace to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts, or otherwise "butchered to make a Roman holiday." In every province paganism enacted the same cold blooded cruelties: oppression and robbery ruled supreme; murder went rampaging and red over all the earth.

The church came, and her light penetrated this darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed with out remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps, and slowly

burned to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, temperance, mercy, transparent truthfulness, exulting in hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified, reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of light be extinguished—what would we come to? I need not answer this question; the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. People have and ought to have no special desire to follow that terrible example of guilt and misery.—*Judge Black, in North American Review.*

The Year and the Calendar.

ON the day after the 4th of October, 1582, the people of Italy, Spain, and Portugal, wrote the date October 15. Ten days had been dropped altogether. This was because of the adoption of what is known as the Gregorian calendar, because it was decreed by a bull issued by Pope Gregory XIII.

The early division of time was very irregular and inaccurate. The reckoning by months did not bring out even years, and it was only when astronomy became something like an exact science, that the actual length of the year was known. In the time of ancient Rome, there were but ten months, and the Roman kings fixed the length of the year at three hundred and fifty five days. When this inexact division caused trouble, an extra month was inserted here and there, to restore the system to a degree of order.

We owe it to Julius Caesar that the year was fixed at three hundred and sixty five days, with an additional day once in four years. The fourth year in which the day is added, is bissextile, or as we call it, leap year. The year of 365½ days is known as the Julian year. But even this is not accurate. The true solar year is 365 days, 5 hours, 48 minutes, and 49.62 seconds long. That is, it is 11 minutes and 10.38 seconds shorter than the Julian year. The Julian calendar was adopted forty six years before Christ, so that in A. D. 1582, more than sixteen centuries later, the error had amounted to about ten days.

It was this error which the Gregorian calendar corrected. But in making the correction, it was necessary to guard against a similar accumulation of error. That object was accomplished in this way: The error amounts to very nearly eighteen hours in a century. Accordingly it was decreed that each year whose number was divisible by one hundred should not be a leap year, unless it was divisible by four hundred. Consequently the year 1900 will not be a leap year, but the

year 2000 will be one. Three leap years are omitted every four hundred years by this plan, and the result is that the average civil year differs from the true solar year by less than twenty three seconds. This difference will amount to a whole day in something less than four thousand years.

The new system was adopted gradually. By the Roman Catholic world it was adopted almost at once, the last of the Catholic countries making the change in 1587. But it was not until 1700 that Protestant Germany adopted it; and in England and America the Gregorian calendar was not used until 1752.

It is also a curious fact, of which few are probably aware, that until one hundred and thirty years ago, the year began in England and this country, not with the first of January, but on the twenty-fifth of March. Before that time, however, the practice had become common of indicating that there was a doubt to which year the days in the first three months belonged. Thus in the old Boston newspapers of the last century we see such dates as this: "February 4, 1723-4," from which anybody can discover that the date, according to the Gregorian calendar, is February 15 (eleven days' correction), 1724.

The year is a varying quantity, according to the standard by which it is measured. Of course, it is the time within which the earth makes her passage around the sun. But if this be measured by the period of the earth's return to the same apparent place in the heavens, as seen from the sun, it is a "sidereal year," 366 days, 6 hours, 9 minutes, 9.6 seconds. The time in which the earth makes the circuit from her perihelion, that is, the point in her orbit where she is nearest to the sun, around to the same point again, is the "anomalous" year, 365 days, 6 hours, 13 minutes, 48.6 seconds.

The "tropical" year, however, is that which astronomers have selected as the true solar year. It is the time included between two "vernal equinoxes." This vernal equinox is that instant in the spring of the year when the equator of the earth, if extended, would pass through the center of the sun. It is also the time when the days and nights, all over the globe, are of equal length. The period between two vernal equinoxes is 365 days, 5 hours, 48 minutes, and 48.6 seconds.—*Youth's Companion.*

Asking the Echo.

A KNOWLEDGE of certain natural laws which regulate the forces of nature, can sometimes be put to practical use, as is proved by the following incident:—

"A scientific man, while out in a boat one night on a river in Florida, was caught in a fog so dense that it was impossible to see twenty feet ahead. The boatman stopped rowing, saying that they must wait for daylight, or, at least, until the fog should clear away, as they did not know in what direction to steer. Their passenger then stood up in the boat and shouted. Soon an echo came back. Pointing in the direction from which it proceeded, he said, 'There is the nearest land.' And sure enough, rowing half a mile in the specified direction, they reached the shore.

"The boatman expressed great surprise that, although they had been on the river all their lives, so simple a plan for finding their way in a fog had never occurred to them. The scientific passenger explained that 'air saturated with moisture during a fog is a much better conductor of sound than when dry. Two results follow: Sound travels faster, and hence the echo returns more speedily, and the sound is heard more distinctly.'

It may be well to remember these facts; they might be of benefit to you in an emergency.

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - - - EDITOR.

STANBERRY, Mo., SEPT. 4, 1888.

Sound Doctrine.

"But speak thou the things which become sound doctrine." Titus 2: 1.

Paul believed in a doctrine that was sound. Much of the preaching in our day is simply a doctrine without any solidity about it. It is truly denominated in the Scriptures as "wind of doctrine." We talk about a sound peach, sound apple, and a sound horse. With out blemish, without rottenness. So God would have our lives. Remember that a man's life is affected by his belief.

Sound doctrinal preaching is the very heart of gospel preaching. Many apparently well meaning persons who have but crude ideas of Bible teaching, in their blind credulity, find fault with us for preaching doctrine. "Give us more practical preaching." "No matter what a person believes, only so he is sincere." "If one thinks he is right he is right," is the cry of this age. Thus ignorance is preferable to intelligence, sincerity to knowledge, and feeling to a proper understanding of God's word. If ignorance is a justification for sin, why we had better burn our Bibles, forget everything we ever knew; entirely close the avenues of knowledge, and rush away from civilization. But, if when the Lord comes we are going to retain our brains, and if we are to be judged by the perfect law of liberty, it stands us in hand to gain all the knowledge possible, and be sound in the faith.

The wise man has said, "There is a way that seemeth right unto a man, but the end thereof is the ways of death." Prov. 16: 25. "My people are destroyed for lack of knowledge," Hosea 4: 6.

Pilate struck the key note when he asked "What is truth?" "Thy word is truth." Christ prayed that men might be sanctified through the truth. Falsehood damns; truth blesses. Falsehood brings bonds and shackles; truth makes free. Truth is what saves; and not sincerity.

In the Scriptures we read of a variety of doctrines. We have "good doctrine," "godly doctrine," "sound doctrine," and the "doctrine of the Lord." Likewise the "doctrine of the Pharisees and Sadducees," "doctrines of devils," "doctrines of men," "new doctrine," and "strange doctrine." God has a doctrine, and devils have doctrines.

The utility of doctrine and doctrinal preaching, is clearly brought out in the scriptures; and we have yet to learn that a person can be saved who discards doctrine, and regards it as of no practical importance. By noting the many texts where the word occurs in the Old and New Testament, we will get a correct understanding of the matter. In Ps. 19: 7, we read, "The law [margin doctrine] of the Lord is perfect, converting the soul." According to this reading, doctrine has converting power. Well ought we not to preach conversion? Certainly. Can we do this and not preach doctrine? Evidently not. Forsake ye not my law." Isa. 28: 9—"Whom shall he teach knowledge, and whom shall he make to understand doctrine?" We have the answer in the 10th v. "By presenting the word of truth they were taught doctrine." Isa. 53: 1—"Who hath believed our report?" (margin, doctrine). The prophet is speaking of the work of Christ—of his suffer-

ings—the report of which is part of the doctrine to be believed. "And it came to pass when Jesus had made an end of these sayings, the people were astonished at his doctrine," Matt. 7: 23. Here the teachings, exhortation, and observations of Christ in reformation to being meek, peace makers, enduring persecutions, letting our light shine, &c., are called doctrines.

We pass to the Savior's language in Matt. 16: 12, where he cautions them to beware of the doctrine of the Pharisees and Sadducees, the doctrine of the warning might be applicable and the same warning might be applicable to those who are teaching doctrines equally as untenable. "When the multitude heard this they were astonished at his doctrine," Matt. 22: 33. The kingdom and resurrection properly taught at that age caused astonishment; we see the same to day. He was feared by the Scribes and chief priests because the people were astonished at his doctrine. Mark 11: 18.

The parables of Christ were doctrinal, Mark 4: 2; Luke 4: 32. "If any man will do his will, he shall know of his doctrine, whether it be of God, or whether I speak of myself." John 7: 17. We can have positive knowledge, and easily detect unsound doctrine, if we comply with the above instructions. In the days of the apostles they continued in the apostle's doctrine and fellowship. Would it not be well to do so now? When Paul preached at Athens, Acts 17: 19, the doctrine which he preached was called new. It was regarded new then, and after being preached over eighteen hundred years it is still new. Rom. 6: 17—"But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." Doctrine takes hold of the heart.

"Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation or by knowledge, or by prophesying, or by doctrine." 1 Cor. 14: 6; which proves that Paul considered it profitable to them. Notice, Paul, in his charge to Timothy, (1st 1: 3), when he instructs him to charge some to teach no other doctrine; in the 9th and 10th verses he calls the law "sound doctrine;" he also charges him to give attention to doctrine, and to take heed to doctrine; 1 Tim. 4: 3-16; and he severely denounces those who will not consent to wholesome words, even to the doctrine which is according to godliness, 1 Tim. 6: 3. He likewise says, that "all Scripture is profitable for doctrine," 2 Tim. 3: 16. In his last and most solemn charge to Timothy he speaks of "sound doctrine," and says that the time would come when men would not endure it, but turn away their ears, 2 Tim. 4: 3. To Titus he says, "Holding fast the faithful words as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers;" Titus 1: 9, and in chapter 2: 1, "But speak thou the things which become sound doctrine."

In contrast we have "wind of doctrine," Eph. 4: 14; and "strange doctrine," Heb. 13: 9, which we are warned against. These copious readings are to illustrate the importance of doctrine, and should be heeded, taught, believed, and practiced.

Suggestions to Preachers.

Be yourself. Don't try to be some one else. Observe and study what is good in others whether it be matter or manner, but don't ape. If you do you are a failure, for you are not yourself, only a counterfeit of another and a poor one at that.

Be natural. I mean, don't affect. Don't do it either in voice or manner. It is really not honest. It comes very near the hypocritical. It deceives no one long. It does no one any good. It hurts you and is displeasing, if not disgusting, to your hearers, and you will find it so.

On the other hand, don't think that in order to be yourself and to be natural, you must, or even dare neglect yourself as to either manner or matter of preaching. Be yourself, but with constant and all possible improvements. God wants you to "go on unto perfection"—perfection of yourself not only in knowledge and grace, but in all that belongs to you as a preacher. Not only your heart, your mind and your health, but your voice, its tones and manner of using it, your entire action and appearance should be studied and improved as well as consecrated to God.

Some well meaning people have doubts whether it is right for a preacher to study elocution and gesticulation. But that all depends. If he does it that he may better preach and magnify Christ it is right. If he does it to magnify himself it is wrong. Preach to the people, not at them. Preach, speak to them; don't read to them, if you can possibly avoid it. Full of God's truth, constrained by the love of Christ and clothed with the Spirit, preach to them. Look directly at them, don't look nor speak to the floor, nor to the ceiling, but straight to your hearers. Let your eyes and your manner help your voice to carry the gospel message to them.

"Preach the Word," preach it with all the authority of "thus saith the Lord." Avoid the habit of saying "I think," "I believe," "I tell you." There is too much "I" in it. It sounds so at least. Don't preach what you believe, what you think, but about what the Bible teaches, "with all authority," as God commands you. And may God help you to be careful about that last point, to preach what the Bible teaches.

Oh, think of it! You are Christ's ambassador, appointed to deliver the message of God to souls who must know the eternal truth or perish. You whose knowledge is necessarily so limited; you who are so full of imperfections, so liable to mistake with even your best intentions,—you stand between God and your fellowmen, and your words must stand the test of God's judgment! None but God can make you sufficient for these things. Study and pray without ceasing that you may be able to declare "all the counsel of God," as the Lord will help you, nothing more and nothing less.—Evangelical Messenger.

The Pennies.

POLLY stole softly into her father's room, with shoeless feet. It was bed time. She had come to say "good-night." "Father, may I say my prayers beside you? Mother is too ill for me to go to her." "Yes, pet," he answered, tenderly stroking the curly head.

Reverently the child repeated her prayer, adding the special earnestness, "God bless my two pennies."

What can the child mean? thought her father. When the little white robed figure was gone he asked her mother if she knew what their daughter meant. "Oh, yes! Polly has prayed that every night since she gave her two pennies at the missionary meeting."

Dear children, have you prayed to God for a blessing on the money you put into the missionary box? If not, be sure to do so.—Sel.

The Camp-meeting at Darlington.

This meeting commenced Thursday night with a good audience under the mission tent. Eld. Bartlett spoke from the following: "Who are Israel? We become Israel adoption; if Christ, then heirs according to the promise." He showed that to ancient Israel were the promises made, and that were the repository of God's law—his covenant with whom both covenants were made with whom the first house of Israel stumbled over. To-day the law of God is rejected; every preacher desires the Holy Bible severed in twain and only a part of it is our infallible guide. Friday evening N. A. Wells preached a good, practical sermon from Matt. 11: 28. He showed if falsely persecuted for Christ's sake it was a blessing for us. The tribulation continued and with Paul we say it was through much tribulation that would enter the kingdom. At night Long spoke on the condition of the dead where man goes at death. Some enter heaven, some to purgatory, others to intermediate or half-way place; good at with a partition between where the good happy and the wicked waiting until the judgment day. As much Bible evidence position as the other, but all wrong. 2: 29 says of David "that he is both and buried," and not dead and gone to heaven. In verse 34 of the same chapter "David is not ascended into heaven and the 11th chapter of Hebrews says Abraham, and the heaven bound his subdued kingdoms, wrought righteous obtained promises, stopped the millions, etc., together with others that tempted, stoned, slain with the sword to the deserts, mountains, and caves earth, endured all this "that they might obtain a better resurrection." Verse says, "And these all having obtained report through faith received not the promise, God having provided some better for us that they without us should made perfect, which the context shows the time of the better resurrection, and corruption will put on incorruption, and immortality. According to the righteous have not received the promise going to heaven or any other place at the sounding of the trumpet arouse the sleeping dead. As to the presence of the dead and where they are the wise man tells us in Eccl. 9: 10 "grave whither thou goest there is no device, nor knowledge, nor wisdom says in the 146 psalm that which turns to earth his breath goeth forth that very day his thoughts perish. know not anything; their love, envy perish. Who is at a loss to condition void of love, hatred, and knowledge and wisdom with the perished?" Sabbath morning Eld. Bartlett preached a sermon to the brethren as might do and help the cause, which was followed by a social meeting of interest that continued, notwithstanding adjourn until preaching by father gave us an old time sermon on our faith and thought it very that any one should conclude great judgment day heaven must of its good people and all that brought from hell to know when At 3 o'clock our Editor admonished us to heed to the things we had heard

The Camp-meeting at Darlington.

This meeting commenced Thursday night with a good audience under the mission tent. Eld. Bartlett spoke from the following text: "Who are Israel? We become Israel by adoption; if Christ, then heirs according to the promise." He showed that to ancient Israel were the promises made, and that they were the repository of God's law—his chosen with whom both covenants were made; but the first house of Israel stumbled over Christ. Today the law of God is rejected; even the preacher despoils the Holy Bible severed in twain and only a part of it is our inflexible guide. Friday evening N. A. Wells preached a good, practical sermon from Matt. 5: 11. He showed if falsely persecuted for Christ's sake it was a blessing for us. The time of tribulation continued and with Paul we could say it was through much tribulation that we would enter the kingdom. At night W. C. Long spoke on the condition of the dead and where man goes at death. Some claim to heaven, some to purgatory, others to an intermediate or half-way place; good and bad with a partition between where the good are happy and the wicked wailing until the judgment day. As much Bible evidence for one position as the other, but all wrong. Acts 2: 29 says of David "that he is both dead and buried," and not dead and gone to heaven. In verse 34 of the same chapter says "David is not ascended into the heavens;" and the 11th chapter of Hebrews says David, Abraham, and the heaven bound host that subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, etc., together with others that were tempted, stoned, slain with the sword, driven to the deserts, mountains, and caves of the earth, endured all this "that they might obtain a better resurrection." Verses 39, 40 says, "And these all having obtained a good report through faith received not the promise, God having provided some better thing for us that they without us should not be made perfect, which the context shows is at the time of the better resurrection, when corruption will put on incorruption and mortal immortality. According to the Bible the righteous have not received the promise by going to heaven or any other place, but will at the sounding of the trumpet that will arouse the sleeping dead. As to the intelligence of the dead and where they go at death the wise man tells us in Eccl. 9: 10: "In the grave whither thou goest there is no work, nor device, nor knowledge, nor wisdom" David says in the 146 psalm that when man returns to earth his breath goeth forth and in that very day his thoughts perish. The dead know not anything; their love, hatred, and envy perish. Who is at a loss to know their condition void of love, hatred, envy, memory, knowledge and wisdom with their thoughts perished?

Sabbath morning Eld. Bartlett gave a practical sermon to the brethren as to how we might do and help the cause, which was followed by a social meeting of intense interest that continued, notwithstanding an effort to adjourn until preaching by father Leard, who gave us an old time sermon on the tenets of our faith and thought it very unreasonable that any one should conclude that at the great judgment day heaven must be emptied of its good people and all the cracklings brought from hell to know where they belong. At 3 o'clock our Editor admonished us to give heed to the things we had heard lest we let

them slip. The harvest is ripe, but labors are few. The Macedonian cry has come, but financial aid wanting. At night Eld. Bartlett spoke on the doctrine of Christ "to hear ye him." In Deut. 18: 18, as explained in Acts 3rd chapter, God says he would "raise up Christ and put his words in his mouth and Christ should speak all that God would command him;" and in harmony with this Christ himself says in the gospel by John 14: 10, that "the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." "The word which you hear is not mine but the Father which sent me." "As the Father gave me commandment even so I do." At the close of his life in the garden just before his death he says to his Father, "Not my will but thine he doeth."

On Sunday at 11 o'clock A. M., N. A. Wells spoke on the subject of the moral law. At 3 o'clock Eld. Bartlett spoke on the wall in prophecy or Constantine-Sunday law; the untempered mortar, priest-like foxes hide their eyes from the truth, and when driven from all other positions on the Sabbath claim, no Sabbath binding. At night W. C. Long spoke from Luke 23: 56. The Sabbath according to the commandment was the seventh-day, weekly Sabbath. The Sabbath following the preparation or crucifixion day was the passover-sabbath. Matt. 28: 1 gives the time of resurrection in the end of the Sabbath; no disagreement with the other evangelist that record visits next morning. If we would keep the resurrection day it is the Sabbath. Next morning the farewell meeting was solemn, believing that all would never meet in this life again. Three brothers and one sister in attendance, near eighty years of age, gave us cheer to continue faithful. May we prove steadfast.

J. W. OSBORN.

Four Grand Arguments.

THERE are four grand arguments for the truth of the Bible. The first the miracles on record, the second the prophecies, the third the goodness of the doctrine, and the fourth the moral character of the penman. The miracles flow from divine power, the prophecies from divine understanding, the excellences of the doctrine from divine goodness, the characters of the writers from moral purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness and purity of God.

The Bible must be one of these things—either an invention of good men or angels, or of bad men or bad angels, or a revelation from God. But it could not be the invention of good men or angels; for they neither would nor could make a book telling lies, and at the same time saying, "Thus saith the Lord," when they knew it to be all their own invention. It could not be wicked men or devils; for they could not make a book which commands all duty, which forbids all sin, and which condemns them to all eternity. The conclusion is irresistible: the Bible must be given by revelation.—*Religious Telescope.*

—Many a man's virtues have at first been nothing worse than good qualities run wild.

—When we are discouraged it is not always best to tell it, for by waiting a few days it may wear off.

UNIVERSALISM IN A NUTSHELL.—"I am a Universalist," said C. G., boastingly. "and your orthodox are not fair in saying that our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is a hell?" "No, I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now, let us put your rational system together. It amounts to just this—that Christ the Saviour died to save all men from nothing at all. Not from hell, because, according to you, there is none. Not for punishment in a future state of being, for man receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."

GOOD MORNING.—Don't forget to say "Good morning!" say it to your parents, your brothers and sisters, your school mates, your teachers—and say it cheerfully and with a smile; it will do your friends good. There's a kind of inspiration in every "good morning," heartily and smilingly spoken, that helps to make hope fresher and work lighter. It really seems to make the morning good and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is also true of all kind heartsome greetings. They cheer the discouraged, rest the tired one, and somehow make the wheel of life run smoothly.—*Christian Index.*

In Christian life virtue grows strong by resistance; experiences are sweetened by affliction; love of duty is increased by sacrifice; integrity is established by temptation; and joy becomes more precious through sorrow.

OBITUARY NOTICES.

"Precious in the sight of the Lord is the death of his saints.—Psa. 116: 15.

MANSON.—Died at his home near Marion, Iowa, August 28th, 1888, of consumption, Charles W. Manson, aged seventy years. His illness has been long and tedious having for many years been a victim of consumption, and in the latter years of his life he became blind; but he bore these afflictions with great resignation and patience, never once complaining that his was a bitter lot nor even that his afflictions were heavy. Early in life he embraced the religion of Jesus, and for more than twenty years he has been a faithful Sabbath-keeper, always firm in his convictions of right and duty, and maintained his hope and trust in God firm unto the end; frequently expressing his deep concern for the religious welfare of his children. Bro. Manson was born in Kittery, Maine, and after residing in several different states he removed to Marion, Iowa, in 1858. He was married to his third wife when he died whom he leaves and two children, five of his children and his two companions having been laid away in the grave before him. Funeral services were conducted by the writer, and remarks were made upon the language of David as quoted by Peter in Acts 2: 26: "Moreover also my flesh shall rest in hope," referring to the rest of the flesh, the sleep or waiting of the believer in the grave in hope of a future deliverance, and showing what that hope embraced and the firm foundation upon which it rested.

I. N. KRAMER.

mean, don't affect. Don't be in a manner. It is really very near the hypothesis no one long. It does not hurt you and is displeasing to your hearers, and you

nd, don't think that in order to be natural, you must act yourself as to either preaching. Be yourself, and all possible improve to you to "go on note" of yourself not only in so, but in all that belongs to. Not only your heart, health, but your voice, or of using it, your entire presence should be studied and consecrated to God.

ing people have doubts for a preacher to study deification. But that all see it that he may better Christ it is right. If he y himself it is wrong, de, not at them. Preach, 't read to them, if you can Full of God's truth, con- re of Christ and clothed ach to them. Look direct, ok nor speak to the floor, ut straight to your hear- s and your manner help y the gospel message to

d," preach it with all the saith the Lord." Avoid "I think," "I believe," "I is too much "I" in it. It Don't preach what you sink, but about what the h all authority," as God nd may God help you to last point, to preach what

Pennies.

into her father's room. It was bed time. She od night." "Father, may ide you? Mother is too er." "Yes, pet," he an- king the curly head.

ild repeated her prayer, earnestness, "God bless ild mean? thought her little white robed figure her mother if she knew meant. "Oh, yes! Polly ry night since she gave he missionary meeting." e you prayed to God for ey you put into the mis- e sure to do so.—*Sel.*

Consolation.

BY S. E. PRICE.

WHEN worn with want, and grief, and care,
And we few of life's blessings share,
We oft feel drear and sad,
Until we think Christ soon will come,
And take us to our blessed home,
Oh, then, our hearts are glad.

When sick and weary we sigh for rest,
And naught to us in life seems blest,
We often sigh with grief;
Until we think of the glad day,
Where toil and pain will pass away,
Oh, this is sweet relief.

And when temptations strew our way,
And cause our wandering feet to stray
And lead us into sin;
We then remember Christ is near,
And will soon make us conqueror,
If we rely on him.

And oft has death, the monster, come
And claimed the dear ones of our home,
And sorrow seemed to reign.
But then we thought of the near hour
When Christ shall manifest his power,
And bring them back again.

When pressed with pain, and toil, and care,
Oh may it, Lord, our hearts prepare,
To dwell with Christ our Lord.
There, then, will be unending day,
And God shall wipe all tears away,
And guide us by his word.

There Christ the lamb that once was slain,
Shall there a king forever reign,
And renovate the earth.
The curse shall then be wiped away,
And joy will greet every day,
For he will banish death.

Oh, if through him we can attain
To the glad home where Christ shall reign.
Earth's trials will seem small.
For eye ne'er seen nor ear e'er heard,
The joys the Father hath prepared
For his true lovers all.
Danville, Ill.

Report of Missouri Conference.

THE Church of God in Missouri held its fifteenth Annual Conference at Darlington, Gentry Co., Mo., Aug. 25, 1888. Opened with prayer by W. C. Long, President, who appointed J. W. Osborn, Jasper Moore, and Thomas Beckmon committee on credentials, who reported W. C. Long, N. A. Wells, Jasper Moore, A. C. Leard, J. W. Osborn, Jerry Davidson, E. G. Blackmon, Jesse Millard, Wm. Snow, James B. Denham, Geo. W. Richards, C. L. Nelson, C. Combest, R. H. Canaday, D. W. Lamb, Alistes Williams, and B. Alverson members of the Conference; visiting brethren were invited to participate in the deliberations. The minutes of the last annual meeting read and approved. A. C. Leard, N. A. Wells, and J. W. Osborn were appointed committee on resolutions; D. W. Lamb, A. R. Edwards, and R. H. Canaday, committee on credentials of ministers; Jasper Moore, Alistes Williams, and Jas. B. Denham committee on nomination of officers. Adjourned until 8 o'clock next day, when the Conference opened with prayer by Bro. Moore. Report of delegates called for, who reported as follows: Mt. Hope, regular preaching, regular Sabbath school, three additions; Alanthus, occasional preaching, twenty resident members, thirteen non-resident; Pleasant Valley, seven resident members; Denver, fourteen resident members; Stanberry, occasional preaching, regular Sabbath school, six conversions, three added to the church, withdrawn fellowship from fourteen, present membership 25; Freewater, ten members; the church in Daviess county,

thirteen members, regular Sabbath School at private houses.

Report of ministers called for, who reported as follows: Jasper Moore, one funeral discourse; J. W. Osborn preached the Word some during the winter; N. A. Wells spent about forty days in the ministry, baptized two; W. C. Long labored in Missouri, Kansas, Indiana, and Michigan, thirteen converts, held one discussion; Eld. Bartlett preached about one hundred discourses and held one discussion; J. C. Kerns reported by letter seventeen conversions and organized one church.

The committee on resolutions reported the following which was received and adopted:

Resolved, That we, the Church of God in Missouri, assembled in conference, feel grateful to our heavenly Father for the present meeting and the blessings of the past year, notwithstanding the slow progress of the work of Zion in our State both of church and Sabbath school.

Resolved, That we realize the importance of more active and energetic work by our churches for their prosperity and our Sabbath schools that they may be a greater success.

Resolved, That we admonish our brethren to awake spiritually to the rescue of those fallen out by the wayside and others without the fold, and that we have a more equal distribution of the financial burdens, we recommend, that as much as practical, our brethren to pay for the support of our Christian cause at least as much as their tax.

Resolved, That we give our publications, namely, the *ADVOCATE* and *MISSIONARY*, published at Stanberry, our hearty support and recommend their patronage by the Church of God everywhere.

Resolved, That we extend to Dr. Curry and the kind people of Darlington our thanks for favors during our meeting, and to Eld. Bartlett for his assistance in preaching the Word.

The committee on credentials of ministers submitted the following report which was received and adopted: We recommend the credentials of W. C. Long, N. A. Wells, A. C. Leard, Jasper Moore, E. G. Blackmon, Wm. Snow, J. C. Kerns, Jesse Millard, and J. W. Osborn be renewed.

The executive committee reported \$83.11 received on the missionary fund. Paid of this to N. A. Wells, \$6.60; to W. C. Long, \$76.51; balance due W. C. Long, \$49.16; unpaid pledges, \$23.00.

The committee on the nomination of officers recommend for President, W. C. Long; Vice-president, Jasper Moore; Secretary, J. W. Osborn; Treasurer, Jerry Davidson; Ex. Committee, N. A. Wells and J. W. Osborn; J. W. Osborn State superintendent of Sabbath schools, Jasper Moore, assistant; J. W. Osborn chosen delegate to the General Conference.

The above report received and adopted. Adjourned *sine die*. J. W. OSBORN, Sec'y.

Sin is Lawlessness.

WHAT is the exact nature of sin? The word used by one of the New Testament writers signifies etymologically lawlessness. A sinner is called an outlaw. Sin is to be reckoned only by a standard, and that standard is the immutable enactment of God's will. Sin may be best defined as "any want of conformity unto or transgression of the law of God." That law is clearly revealed.

We call to mind an exquisite statue of

Law, as we once saw it in the arena out before an Eastern court of justice. Fair and majestic the figure rose in stone out of its lofty pedestal. Her head was covered with a helmet, to show she was shielded when attacked. In one hand she held a sharpened sword, to make known she had power to punish. But with the other she scattered gifts among the people; her kind eye was always on the horn of plenty rather than on the edge of her weapon. And oh! what gifts were these for human enjoyment and need.—peace and prosperity, arts and learning, commerce and manufactures, truth to men and purity to women and shelter to children. Under her reign all was beneficence and quiet; life was tranquil, joyous and noble.

Even this was beautiful—wondrously beautiful—only human law, gentle and just to all. But what marble could best the image of the divine law, or what skill could fashion the figure of its benignant majesty—Heaven come down bodily, with its serene order and peace on the earth, wearing the regalia of God! "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." "Blessed are the undefiled in the way, who walk in the law of the Lord."

Into this vision of celestial peace come the rush and tumult of war. Sin is defiance of divine law. Sin covets the sword rather than the horn of plenty. If each sin had its first wish and legitimate result, it would overthrow the order of the universe, raise insurrection, destroy government, and introduce anarchy through all the ranks of intelligent existence. It would debase truth, debauch honor, fire baleful passion, lash forward relentless desire, and kindle the world with the flames of hell. Hence sin is serious business. To mock at it is to trifle with life and death, time and eternity; it is to jest with things highest and holiest, things deepest and grandest. Let sailors look over the ship's side and laugh at the mischievous insects which bore holes in the planks between them and the waves. Let miners smile at the children who pluck away the strands of the cable by which they hang over the unfathomable abyss of the shaft. But he that mocks when sinners defy the law of God is a fool. "Fools make a mock at sin."—*Christian Weekly*.

A Rage for Fiction.

"I WANT a paper that has long stories in it," and she added, "I don't want a paper for anything else." Poor girl! much to be pitied—and a pitiful appearance she will make through life, at the present rate. She wants nothing serious, no acquaintance with the history of her times, nothing intellectual; nothing but newspaper novels! Empty heads they must be that can find room every week for some ten columns of a sham story. Yet these are the heads for which the weekly press tools and groans, throwing off by ten thousand its sheets of shallow, insipid, and disgusting fiction; and for this an amount of money is paid which a sound literature utterly fails to command.

Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and to minister to their ignorance and destitution of all taste and fitness for life's duties. Doubtless the periodical press does more than any other one instrumentality to

decide the opinions, habits of a general character of the age. A very soon begin to show a sympathy with the weekly paper, and parent and child soon begin assimilating to it in its feeling; and as families are, so is the nation at large. Blind and stupid as yea, worse are those parents who give their houses a class of papers with nothing, but rather bad, than good writings of silly, ignorant men. Such would be "at the foot" in the good morals, as well as of the teachers of half the generation.—*Albany Spectator*.

LETTER DEPART

"Then they that feared the Lord
to another; and the Lord hearkened
to him, and a book of remembrance was
written for them that feared the Lord
upon his name. And they shall
inherit the land, in the day when
I will visit my jewels."—Mal. 3:16-17.

—In the name of God advance
Show thy seed at morning
Cheerily the furrows turn
Labor on with all thy might
Look not to the far-off future
Do the work which nears
Sow thou must before thou
Rest at last is labor's prize

From Bro. John C.

DEAR Brethren: The time
gan camp-meeting is drawing
have no time to idle away.
is our first camp-meeting
largely attended by our brethren
Those who do not attend it
regret it when it is too late;
to get ready to go. Send in
family tent. We have room
for tents. The family tent
you \$1.25 a week and eat
enough to accommodate two
N. A. Wells has just informed
will be with us to assist in
and in preaching and sin
camp-meeting; bring your
Bible with you. We expect
interesting time in Sabbath
meeting. Yes, order a tent
neighbors to come with you
pressed with the truth.
be held in a beautiful grove
near by for horses, and a
ter and hay for horses will
and hence make no excuse
meeting. We expect several
other states to be there a
long desired meeting; if
Any one desirous of help
so at this meeting. Come
tation, and let your voices be
tation meeting and in the
now leave the matter with
ferent churches choose to
tend the meeting. Be sure
that business may be done

From Bro. B.

DEAR Bro. Long: I want
the *ADVOCATE* which I read
read with increasing interest
Bible contain all the re-
heart and eyes for at the
still plodding along the
the 89th year of my
health praise the Lord

aw it in the area out before
f justice. Fair and majes-
n stone out of its lofty pe-
was covered with a hel-
shielded when attacked.
eld a sharpened sword, to
ad power to punish. But
scattered gifts among the
re was always on the horn
on on the edge of her wea-
it gifts were these for hu-
d need.—peace and pros-
learning, commerce and
h to men and purity to
to children. Under her
ence and quiet; life was
l noble.

beautiful—wondrously
man law, gentle and just
arble could befit the in-
law, or what skill could
its benignant majesty—
bodily, with its serene
the earth, wearing the re-
law of the Lord is per-
soul; the testimony of
making wise the simple.
Lord are right, rejoicing
maudment of the Lord is
he eyes. The fear of the
ring forever; the judge-
are true and righteous al-
I are the undefiled in the
ie law of the Lord."

celestial peace come the
war. Sin is defiance of
ets the sword rather than
If each sin had its first
e result, it would over-
the universe, raise insur-
rument, and introduce
the ranks of intelligent
debase truth, debauch
rison, lash forward rein-
dle the world with the
ce sin is serious business.
rifle with life and death,
it is to jest with things
hings deepest and grand-
over the ship's side and
vorous insects which bore
between them and the
smile at the children
strands of the cable by
over the unfathomable
But he that mocks when
of God is a fool. "Fools
—*Christian Weekly*.

for Fiction.

that has long stories in
don't want a paper for
girl! much to be pit-
earance she will make
esent rate. She wants
acquaintance with the
nothing intellectual;
or novels! Empty heads
find room every week
is of a sham story. Yet
for which the weekly
ns, throwing off by ten
of shallow, insipid, and
d for this an amount of
a sound literature ut-
l.

ers and mothers buy
eir sons and daughters,
eir ignorance and des-
and fitness for life's du-
periodical press does
one instrumentality to

decide the opinions, habits of thought, and
general character of the age. A family will
very soon begin to show a sympathy with its
weekly paper, and parent and child will
soon begin assimilating to it in sentiment and
feeling; and as families are, so is the commu-
nity at large. Blind and stupid, therefore,
yea, worse are those parents who tolerate in
their houses a class of papers which are good
for nothing, but rather bad, made up of the
writings of silly, ignorant scribblers, who
would be "at the foot" in the town-school of
good morals, as well as of solid education.
Such are the teachers of half the present gen-
eration.—*Albany Spectator*.

LETTER DEPARTMENT.

"Then they that feared the Lord spake often one
to another; and the Lord hearkened and heard
him for them that feared the Lord, and thought
upon his name. And they shall be mine, saith
the Lord of hosts, in the day when I make up
my jewels."—Mal. 3: 16-17.

—In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning
Labor on with all thy might.
Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize!

From Bro. John C. Branch.

DEAR Brethren: The time for the Michi-
gan camp-meeting is drawing near and we
have no time to idle away. Remember this
is our first camp-meeting and it should be
largely attended by our brethren and sisters.
Those who do not attend this meeting will
regret it when it is too late; now is the time
to get ready to go. Send in your order for a
family tent. We have secured some orders
for tents. The family tents will only cost
you \$1.25 a week and each tent is large
enough to accommodate two families. Bro.
N. A. Wells has just informed me that he
will be with us to assist in erecting the tent
and in preaching and singing. Come to
camp-meeting; bring your hymn-book and
Bible with you. We expect to have an inter-
esting time in Sabbath school and camp-
meeting. Yes, order a tent and ask your
neighbors to come with you; they may be im-
pressed with the truth. This meeting will
be held in a beautiful grove; plenty of water
near by for horses, and a splendid well of wa-
ter and hay for horses will be on the ground,
and hence make no excuse but come to camp-
meeting. We expect several ministers from
other states to be there and you will miss a
long desired meeting; if you are not there.
Any one desirous of helping the cause can do
so at this meeting. Come, brethren and sis-
ters, and let your voices be heard in the exhor-
tation meeting and in the prayer circle. We
now leave the matter with you; let the dif-
ferent churches choose their delegates to at-
tend the meeting. Be sure and attend to this
that business may be done satisfactory to all.

From Bro. B. G. St. John.

DEAR Bro. Long: I write a few lines for
the ADVOCATE which I receive regularly and
read with increasing interest, for it and the
Bible contain all the reading matter I have
heart and eyes for at the present time. I am
still plodding along the track of life; now in
the 89th year of my age, and still in good
health praise the Lord. I shall hold on to

life as long as I possibly can, for most any
condition of life is better than no life. I have
much cause for gratitude to God for contin-
uing my unprofitable life so far beyond the
average of human life and strive to be thank-
ful for the precious boon.

With the help of a concordance I have been
looking up the word soul as it is used in the
Bible, and in 337 times where it is used in
reference to man, 290 times it refers to his
personality—the physical man—20 times to
his mind, 11 times to his life, 9 times to his
heart, 4 times to his desire, twice to his sor-
row, and once to a spirit entity, or what is so
understood; this much for immortal-soulism
in the Bible. How fragile a thread it hangs
upon! But one passage of scripture that can
be construed to its support. Where did the
idea come from? From the frequency the
term immortal soul is used in the modern
pulpit and in the religious literature of the
day, one would think the Bible was filled
with it, but it is not a Bible doctrine.
Whence then did it originate? Traced to its
source I think Satan will be found to have
been the author of this great untruth, for
from the beginning he was a liar and the au-
thor of it. Yours in hope.

San Francisco, Cal.

From Sister L. B. Chamberlin.

DEAR Bro. Long: It has been some time
since I have written for our much loved pa-
per, the ADVOCATE. The Bible first, the AD-
VOCATE next, as the most fruitful source of
knowledge on all fundamental points of the
faith once delivered to the saints. This faith
was only delivered once, therefore it is the
same to-day that it was when it was delivered.
I thought brethren and sisters you would
like to know I was still among you contend-
ing for the faith. I do not want to feel
weary in well doing. Now, dear readers of
the ADVOCATE, it gladdens my heart to know
that I am among you. I feel like adopting
Peter's language, "Lord it is good for us to be
there." Peter wanted us to have these things
always in remembrance. I for one want to
remember such a glorious transaction as the
Lord's soon coming in glory to awaken his
sleeping saints in his likeness. This awak-
ening and likeness we will have when Christ
who is our life shall appear. Peter explains
why it is good to be there, the "power and
coming of our Lord Jesus Christ." This event
should forever awaken the deepest interest
in the heart of every true lover of God. Well
might Paul call it a "blessed hope, and the
glorious appearing of the great God and our
Savior Jesus Christ." Then let us hold fast
the form of sound words which we have
heard. "Unto them who look for him will
he appear the second time without sin (or
a sin offering) unto salvation." On this glori-
ous event hangs the apostle's hope of the
crown of righteousness which the Lord the
righteous Judge shall give him at that day;
and not to him only but unto all them also
who love his appearing. On this hangs the
hope of life eternal when our life-giver
comes. Your Sister in hope.

N. Windham, Conn.

From Sister M. McConnell.

My Dear Brothers and Sisters of the house-
hold of faith: It is a feast to me to read your
letters which tell the old story of Jesus and
his love. My heart goes out in sympathy for
those that are in poor health. O, the miseries
and hardships of those that are in poor health.
None know so well how to prize good health

and all its attendant blessings, as those who
have been deprived of their health and
strength all the best part of their lives. I
am forty three years old and I have never
known what it was to be well since I was
fifteen years old, until within the last four
years.

I have given an account in the ADVOCATE
how miraculously I was restored to health
by prayer when all earthly help was gone.
And my brethren and sisters, God is no
respector of persons: he will do the same for
you that he did for me. It makes no differ-
ence how utterly, or entirely hopeless your
case may be, he is able to make you whole.
It is not his will for us to be languishing un-
der the hand of disease, nor to be torn from
our families by the cruel hand of death. But
still he suffers it because of our short com-
ings. Now, do not think I am setting myself
up as a standard of righteousness. No, no, I
am too slothful in my Master's cause. In-
stead of seeking first the kingdom of heaven
I am too apt to look after my own affairs
first. I have found myself fast going back to
that crippled state which the Lord raised me
out of. Not from a lack of faith, thanks be
to our kind Father who has always been
steadfast and immovable. But faith without
works is dead. In both instances when I be-
gan to visit the sick and tell them of the
wonderful healing power, which we may
have if we will, I was restored back to my
health and strength. When my health be-
gins to fail I know it is from a lack on my
part somewhere, and instead of taking medi-
cine or consulting a physician, I look about
me to see what I can do for the Lord. My
dear brothers and sisters, it is pleasing in the
sight of the Lord to be looking every where
else for help except to him!

The Bible speaks of his delivering his chil-
dren when in sore trouble, of his displeas-
ure when they looked to other sources for
help. For instance read of king Asa in 2
Chron. and from the 14th to the 17th ch.
He was attacked by an immense army, and
the Lord delivered them with their spoil into
his hand. But in his next trouble he relied
on the king of Syria, and the Lord was very
much displeased with him. And lastly, he
was diseased in his feet, until his disease was
exceeding great; yet in his disease he sought
not the Lord, but to the physicians and he
died.

I hope none of my brethren and sisters
will infer from what I have written that I
think that those that do not think as I do in
this matter are not trusting in the Lord. I
only want the privilege of giving my ideas
on the subject.

Hartford, Mich.

From Sister L. M. Woodin.

DEAR Brother Long: I have not succeeded
in getting the names, that I had hoped to for
the paper, but as I have a request to make, I
thought that I would write. It is this, will
some of the writers for the paper please
write on the subject what constitutes evi-
dence of the new birth, or acceptance with
God, which to my mind means the same thing?
I would say as did the eunuch of old, how can
I understand, unless some man guide me. I
have gained much light from reading the
ADVOCATE for the last five years, and yet
long for more. Since the death of my uncle,
Solomon G. Cottrell, all who write for the
paper are strangers to me, but as they ex-
press the sentiments of my heart, they seem
very near to me. Twelve years ago, I was
paralyzed in my right side, and for a time
was quite low, but my life was spared, I be-
lieve, in answer to prayer.

I wonder if any one else misses the letters
in the paper as much as I do? They, with the
sermons, are my meeting. I am striving to
redeem the time to the best of my ability,
and desire an interest in the prayers of all
the readers of the ADVOCATE. Yours in the
hope.

Rochester, N. Y.

