


THE BIBLE ADVOCATE



AND HERALD OF THE COMING KINGDOM

"THY WORD IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH."

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A Whole Law.

W. H. STEWART.

COMMANDMENTS ten God gave to men,
But men got fine and claim but nine;
How will God do if this be true?
Some saved by ten and some by nine?

Yet God has failed to tell us why
The ten commandments had to die;
For God, you know, has never said
The ten commandment law is dead.

'Tis man that claims the change, you know,
Yet God has never told us so.
We care but little what man has said:
We'll trust in God our living head.

And when at last before the throne
We there to judgment, will have come;
May it be said in that great day
You did all God's commandments obey.

Firm brethren, firm together stand
And keep all of God's great commands
That we be clothed in robes of white
And walk the streets where is no night.

Wilbur, W. Wa.

Does it Make any Difference?

L. O. VANNOSTRAND.

In Rom. 14: 5, 6, we read, "One man esteemeth one day above another, another esteemeth every day alike; let every one be fully persuaded in his own mind. (Well of course he could not be persuaded in another man's mind.) He that regardeth the day regardeth it to the Lord (note he says the day, not a day, but the day.) He that regardeth not the day to the Lord doth not re-

gard it." Now, friend, how can you regard a day to the Lord that he never asked you to regard? Anyone knows that he said remember the Sabbath day. Ex. 20: 8. What day is the Sabbath? Gen. 2: 2, 3; Ex. 20: 8-11. You cannot regard a day to the Lord that he never said to regard to him. Well, says one, Christ and the apostles changed the day. Now listen to what Paul says, "For God spake of the seventh day on this wise, And God did rest from all his works." Heb. 4: 8 says, if Jesus had given them rest would he not afterwards have spoken of another day? Does anyone or can anyone find a place where we are told to remember any other day as a Sabbath to the Lord but the seventh day of the week? No, anybody will say no.

Heb. 4: 7 says, There remaineth therefore a rest to the people of God. Verse 10 says, 'For he that is entered into his rest hath also ceased from his own works, as God did from his.' Now brother, how are you or anybody else going to cease from your own works as God did from his, without resting on the very same day that he rested? By so doing you can regard the day to the Lord and in no other way. Verse 11, now let us labor to enter into that rest, lest any of us fall after the same example of unbelief.

Well, says somebody, the law is all done away. Very well then, if so why do they talk about sin? For Paul says "Where there is no law there is no transgression." Rom. 4: 15. But John says, "Who so committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3: 4. Jesus says in Matt. 5: 18, "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all is fulfilled." Has heaven and earth passed away? If so, then the law may pass also, and if heaven and earth has not passed away then one jot or tittle has not passed from the law, much less the whole law or even one of the commandments, especially the one that tells us who the Creator of heaven and earth is. Jesus tells us that whoso ever breaks one of the least commandments and teaches men so he shall be called the least in the kingdom of heaven. Then what do you think he would say of the one who broke one of the greatest ones and taught men so?

Now Jesus said that to love the Lord with all our soul, might, mind and spirit was the great commandment, and the second (or least) was to love our neighbor as ourself. Matt. 23: 37-39. And on these two commandments hangs all the law and the prophets. Verse 40. Notice, "on these two hangs all the law." Then notice that the first four commandments set forth our duty to our Creator, and the last six tells our duty to our fellowman, and by keeping all we show our love to God.

Then listen again to 2 Jno. verse 9, Whoso transgresseth and abideth not in the doctrine of Christ hath not God, he that abideth in the doctrine hath both the Father and the Son. He that hath the Son hath life and he that hath not the Son of God hath not life. 1 John 5: 12. Now if we have the Son we will abide in his doctrine, will we not? What was his doctrine in regard to the law? Matt. 5: 18. And hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock. Matt. 7: 24. How are we to know that we are of God? Hereby do we know that we know him if we keep his commandments. 1 John 2: 2. Whoso keepeth his word in him is the love of God perfected. Hereby we know that we are in him. He that abideth (in his doctrine) in him ought also to walk even as he walked. 1 John 2: 5, 6. How did he say that he walked? If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. John 15: 10. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him. 1 John 2: 4. Whose commandments are the commandments of Christ? "I have not spoken of myself, but the Father which sent me gave me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting. John 12: 49, 50. Then who told Jesus to say "Till heaven and earth pass, one jot or one tittle should in no wise pass from the law?" If God has told him what to say I believe he said what was right, did he not?

Well; says one, it is the old Jewish Sabbath and was made for the Jews when God brought them out of Egypt and never was intended for anybody else. Well, let's see. Jesus said the Sabbath was made for man and not man for the Sabbath. Mark 2: 27. Now if the Sabbath was only for the Jew it follows that the Jew was all the man that was or ever will be. He said therefore, the Son of man is Lord of the Sabbath, verse 28. Now what right had he to say that he was Lord of the Sabbath? Well, we will see. He tells us in John 1: 1-4 that he was in the beginning with God and by him was all things made that was made; and again, we are told that God created all things by Jesus Christ. Eph. 3: 9. Then if God created all things by Jesus Christ he made the Sabbath also and it would be natural and proper for him to say that he was Lord of the Sabbath. He says that in him was life and the life was the light of (Jews) men.

Well, says someone else, he said he would make a new law. Oh no, it does not say a new law. It says a new covenant, and that he would write his law in the hearts. Heb. 8: 10; Jer. 31: 31. Notice what it says, it does not say he would write a new law. It was to be a new covenant and not a new law, or it would have said I will make a new covenant and a new law, but alas, it did not say a new law. For God has told us by one of his servants that whatsoever God doeth it shall be forever; nothing can be put to it nor nothing taken from it, and God doeth it that men should fear him. Eccl. 3: 14. James tells us there is no variableness neither shadow of turning with God. James 1: 17. Then if these scriptures are true, God nor Christ, and much less the apostles, could change what God had spoken with his own voice, for he spoke the ten commandments and added no more. Deut. 5: 22. He did not even trust Moses to write that law, nor to speak it first to the people, but spoke it himself, and he wrote it with his own finger. Ex. 31: 18.

Christ prays that his followers be sanctified through the truth, and says "thy word is truth." John 17: 17. Now what is his word. Deut. 5: 22; Psalms 119: 160 tells us that God's word is true, and that all his righteous judgments endureth forever. Then if his word is true and the ten commandments are his word, Deut. 5: 22, then his law is the truth, Psalms 119: 142, and the truth was what Christ wanted his followers to be sanctified by, and the commandment is the truth, Psalms 119: 150. So he wanted them to be sanctified by the commandment law. James tells us how this sanctifying work is done, James 1: 22-25. If we look into the perfect law of liberty and continue therein we shall be blessed in our deeds. But if we sin we have an advocate with the Father, Jesus Christ the righteous, 1 John 2: 1, 2. Then James 2: 8, 9 tells us if we fulfill the royal law we do well. Verse 12 says, "So speak and so do as they that shall be judged by the law of liberty, and verses 10, 11 tell what law he has reference to. Verse 14 says what doth it profit, my brethren, though a man saith he hath faith, and have not works; can faith save him? Verse 18, show me thy faith without works and I will show you my faith by my works, and again verse 26, faith without works is dead being alone.

Now there was a law that was done away in Christ, all you have to do is to read Heb. 7: 11, 12, you will see that it was the law of the priesthood that was changed. You will also see that Moses spoke and wrote those precepts, and not God, and he (Moses) sprinkled the book (not the tables of stone) for almost all things are by the law purged with blood; and without the shedding of blood there is no remission, verse 22. Paul tells us that if ministration of death was glorious which glory was to be done away, how shall not the ministration of the spirit be rather glorious. Now mind, he does not say that the ministration was done away, but the glory. They were all condemned to death, for no law could be given that would give life, for if there had been then verily would righteousness have been by the law. Gal.

3: 21. But the Scriptures have concluded all under sin that the promise by faith in Christ might be given to them that believe. Verse 22. Now we all know that the wages of sin is death. Rom. 6: 23. And sin is the transgression of the law, and the law condemns sinners, and the soul that sinneth it shall die. Ezek. 18: 4. Paul tells us, as we have seen, that no law could be given that could give life, and in Heb. 7: 12 for the priesthood being changed there is made of necessity a change also of the law. And in the 10th chapter, beginning at the first verse, he tells us what that change is, "For the law having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered; because that the worshipers once purged should have no more conscience of sin. But in those sacrifices there is a remembrance again made of sin every year. For it is not possible that the blood of bulls and goats should take away sins.

Now read and we will see what was changed. Begin at the 8th verse, Above when he said, sacrifices and offerings and burnt offerings and offerings for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices which could never take away sin. But this man after he had offered one sacrifice for sin forever sat down at the right hand of God. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us, for after that he had said before, This is the covenant that I will make with them after those days saith the Lord, I will put my laws [he does not say new laws] into their hearts and in their minds will I write them. Now these verses set forth the change of the law and tell what law was changed. You know that the ten commandments do not say one word about sacrifices, nor do they set forth any way to escape the wages of sin, it just simply tells what sin is, and as I have shown the law of Moses only pointed to the better sacrifice or the body which was Christ. And as Paul puts it in Gal. 3: 24, 25 the law was our schoolmaster to bring us to Christ. Then in the 19th verse, wherefore serveth the law? it was added because of transgression till the seed should come. He blotted out the hand writing of ordinances that was against us, Col. 2:14, which are a shadow, but the body is of Christ. Verse 17. Now what law judged in meats and drinks? Do the ten commandments say one word about meats and drinks and holy days? Oh yes, says somebody, yes it speaks of one holy day, not days.

We find a law written by Moses that had feasts and seven different holy days and yearly Sabbaths and new moon feasts, but not one thing, those Sabbaths were

not called my Sabbath, but your sabbaths. But the seventh day is always called my Sabbath in every instance. We find the law written by Moses recorded in the book of Leviticus. Paul tells us where remission of sin is there is no more need of sacrifice. Heb. 10: 18. Now remember that the law that God spoke and wrote with his own finger was never sprinkled with blood, and was in no sense a figure nor never said one word about sacrifices, was not nailed to the cross, but was preached by Paul, for he said the law is holy, the commandment holy, just and good. Rom. 7: 12.

Well says one, he said that Christ was the end of the law. Very good, have I not shown what law he made an end of? for there was no righteousness by the sacrificial system. He blotted it out and made a show of it openly. Col. 2: 14, 15. But on the contrary, we find great blessings promised to those who keep the commandments. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and shall call the Sabbath a delight, the holy of the Lord honorable; and shall honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord, and I will cause you to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. Isa. 58: 13, 14; Rev. 22: 14.

Much more could be said, but I think there has been enough said to convince anybody that is endowed with a reasonable mind, and if they will not investigate these things intelligently, proving all things holding fast to that which is good, then they will be of the willingly ignorant class, and share their fate as spoken of by 1 Pet. 3: 3-7. Yours for truth.

Ringwood, Okla.

Is Tobacco-using a Sin?

I. N. KRAMER.

IN writing this I do not desire to burden ADVOCATE readers with any more articles on the subject of tobacco-using, but some things have been introduced which I do not think ought to be passed unnoticed, such as that "the Bible does not condemn its use;" and that "there is no sin in using it." True, the Bible does not condemn its use, for it did not exist when the Bible was written, and there was then no occasion for condemning specifically that which had no existence whatever. Concerning the question whether it is a sin or not that must be referred to the law by which the knowledge of sin is obtained. It is necessary therefore to ascertain the intent of the law in order to determine the specific relation of acts to law as they might possibly exist or develop in future time. To meet this condition there must be either a continual development of law in its various relations as new conditions arise, or that the law as originally made was broad enough to cover all contingencies that may arise concerning acts as right or wrong, according to the law that reveals sin. The latter view seems to be expressed

by the words of David, "Thy commandment is exceeding broad." Psa. 119: 96. Which evidently includes as a unit all that the ten precepts of the law specify, that sin may be known not by a specific command alone but by the law as a unit, covering all acts. All right acts are centered in one word—love; for love is the fulfilling of the law. It is developed through desire for what is right and good, for right acts toward God and man whereby all the requirements of the ten precepts of the law are fulfilled.

On the other hand desire that perverts right actions leading to selfishness and wrong doing becomes lust, a single word the nucleus of all unrighteousness revealed by the law, for when lust conceives it brings forth sin. Paul said he had not known sin but by the law, for he had not known lust except the law had said, Thou shalt not lust (translated covet) Rom. 7: 7.

As the law is a unit so is love. Love toward God and love toward man is inseparable, for if man, created in the image of God, love not his brother man whom he hath seen how can he love God whom he hath not seen?

The quality of all acts must therefore be tested by the criterion of the law. To this test the using of tobacco must be brought and cannot be evaded. It is a test not of thoughts and words only, but of fruits also.

What are the fruits of tobacco using? One of its fruits is the creation of an intense desire for its use, causing a subjection of the will to its demands. It creates a passion or lust that brings into subjection all the powers within man, compelling its gratification till it becomes almost impossible to discontinue its use, and is therefore comparable to and belongs along with such lusts as that for strong drink, producing drunkenness, causing those who indulge therein to be joined to idols; Hos. 4: 17; or as covetousness which is idolatry; Col. 5: 5; or as other lusts that are the worshiping and serving the creature more than the Creator. Rom. 1: 25.

Another fruit of tobacco using is that it begets selfishness. The user of it imposes on others not only an annoyance, but often pain and suffering as well as poisoning his own system, for without doubt it is injurious to most persons, and in some cases even fatal to life. It begets an indifference to the rights of others. He that uses it indulges in it for his own personal "pleasure" or "enjoyment" at the expense of those about him who suffer from it. He feels no concern as to how it affects them nor for what suffering and inconvenience it imposes upon them. Wherever he goes he assumes the exclusive right to fill the air or room in which he may be with annoying tobacco smoke to the discomfort of those about him. He enters places of business with no regard to the rights of the proprietor, his employees, or his customers. He smokes on street cars to the annoyance of many passengers and demands it as his right to do so. He smokes freely in public assemblies, though others may be hindered thereby from enjoying the benefits of those assemblies. He smokes on the street with absolute indifference in the face of delicate women, unable to endure stifling smoke of tobacco,

A third fruit is that it wastes and squanders a man's earnings and means of living for himself and those dependent upon him. The story that appeared some time ago in the *ADVOCATE* of a man who bought himself a valuable home with the money he saved from using up in cigar smoke is no fancy sketch, for it may be verified to a greater or less extent by every one who uses tobacco. Most persons who use it learn to do so at from five to fifteen years of age. If the money used for tobacco from that age on till old age were put at interest from year to year and compounded it would amount to a considerable sum. Suppose a person beginning smoking at 10 years of age, and during life smoke but one five cent cigar per day, it would amount to \$18.25 per year. At six percent interest it would amount to \$412, by the time he would be 25 years of age, and \$2,712 at 50, and \$11,466 at 75 years of age. Suppose however he uses three such cigars per day (and few smokers would be content with less) he would at 25 years of age have \$1,302, at 50 \$8,897, and at 75 \$41,826. A goodly sum for a man in his old age as against the condition of a poor old man bound as with chains of iron to an old pipe, going about seeking odd jobs in order to obtain means to perpetuate a miserable existence, and if his tobacco has not entirely robbed him of his senses burdened with the reflection that he had burned up and worse than wasted the money that might have given him comfort in his old age.

Yet there are many persons who use much more than this, who with high priced cigars and liberal treating will spend upwards of two dollars per day. I have in mind one of my old playmates whose father left him a good farm, which he soon left and moved into town, and after engaging in business for awhile abandoned everything and devoted himself to smoking. Every day he might be seen standing on street corners, or around on store boxes smoking cigars, though not given to treating; his expense for tobacco as reported by cigar dealers was \$40 per month. I met him some years ago in the public park. He was standing with a vacant far off stare, his elbows down and hands slightly raised and shaking like a leaf. I approached and inquired as to what ailed him—if he were sick. In an unanimated listless manner he replied, "Nervous." Whether he realized what brought him into that condition I know not, but I know he has a son following closely in his footsteps.

I now repeat the question at the head of this article, Is tobacco using a sin? Take the law as a whole or take it in its several parts, and compare the nature and tendency of its use with the teachings of the law in its ten precepts, then with the ruling of one's better judgment let each for himself honestly and faithfully decide the question, Is it a sin?

I can hardly feel satisfied to close this article without referring to an attempt to justify the use of tobacco on the grounds that Christ in one of his parables said, "Not that which goeth into the mouth defileth the man." If this parable is to be taken in the literal un-

limited sense here indicated then Jesus taught that strychnine, carbolic acid, nicotina or any other deadly poison taken into the mouth does not defile the man, therefore suicide by poisoning would be justified. More than this, Jesus says that which cometh out of the mouth defileth the man, and as tobacco users persist in having it come out of the mouth it defiles the man; his face, his beard, his clothes, also stoves, floors, carpets, furniture, bedding, and whatever else it comes in contact with. If tobacco users would only swallow their tobacco its juices and its smoke, there would probably be fewer persons writing against the use of tobacco.

Marion, Ia.

Born Again, When?

J. NYQUIST.

JESUS says, Except one be born anew he cannot see the kingdom of God. Ye must be born anew. What does this mean? Listen, that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We can understand what is meant by "born of the flesh." It means to be naturally begotten. And as such we mind the things of the flesh. Rom. 8: 5. But on the other hand it is just as simple to understand what is meant by, "And that which is born of the Spirit is spirit." But some let their imaginations guide them rather than facts and the word of truth. And so they think that to "be spirit" means to be in a condition where one can be made invisible just the same as Christ after the resurrection, be as the wind that can not be seen. But even Jesus was not altogether spirit after his resurrection. But Paul gives us the right interpretation of it when he says, "but they that are after the spirit, mind the things of the spirit." And no one can do that without to first be born of the Spirit. And this begetting is to take place in this present life, and if you are not born of the spirit when death overtakes you then you have no hope of salvation. You must be born of God to enter the kingdom of God."

But how can this be done? "But as many as received him to them gave he the right to become children of God, even to them that believe on his name, who were born, not of blood, flesh, nor of the will of the flesh, nor of the will of the men." But when did they become the children of God? Behold what manner of love the Father hath bestowed upon us that we should be called children of God; and such we are. For this cause the world (mind you) knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet manifest what we shall be." Now, how did they become children of God down in the time of John? By being born of God, born by the Spirit. They were then, as we are now, saved in hope, but they were not children of God in hope, such we are now.

But does not begotten mean something else? Yes; but it also stands for the perfected act. Not only for first cause of reproduction but also for the perfected

result. For an example, Adam lived 130 years and begat a son in his own likeness, after his image. And he begat sons and daughters. In John 3: 16 we read that Jesus was God's only begotten son. But are there not others that are begotten by the Spirit? Yes, but how is he then the only begotten? Because that Mary conceived him by the power of the Spirit and bare him in a natural way as all others are born. But we are not begotten in that way. We are begotten of God by the Spirit and the truth. In 1 Peter 1: 23 we read, having been begotten again (born anew) not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. Therefore put away all wickedness, etc., and as new born babes long for the spiritual milk. From this we see that Peter did not only think that they were conceived, spiritually, but born. And John uses the word begotten in the same meaning. In 1 John 2: 29, we read, If ye know that he is righteous, ye know that everyone also that doeth righteousness is begotten of him, and right after says that we are the children of God now. But if we now are children, then we are born again.

But what about the resurrection? Is not that the time when we are born again? Not exactly. In Matt. 19: 28 we read, Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. This is not a regeneration of men but of the creation as a whole. Of the same we read in Rom. 8: 19, For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by him who subjected it in hope, that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also who have the first fruit of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. But this does not say a word about that, we are then born of the Spirit, or born anew. But that we as the rest of the creation, are redeemed from corruption. And just before this glorious statement of Paul, he speaks in this way, For as many as are led by the Spirit of God, these are sons of God. For ye received not the Spirit of bondage again unto fear; but ye received the spirit of adoption whereby we cry Abba, Father. The spirit itself beareth witness with our spirit, that we are children of God. Yes, praise the Lord, if we are born again, then we are God's children, but we are not yet manifest. The world knoweth us not because they know not the Father, but we shall be revealed by and by, and the whole creation is waiting for it. Are you? The Spirit of God witnessing with your spirit that you are a child of God? If not, you must be born again and receive this spirit. If it does not now dwell in you there is no promise for you that you will be redeemed from corruption at his coming.

Selma, Cal.

Restitution No. 3.

S. V. GRIM.

Now I wish to talk some about Abraham, Isaac, and Jacob, and the twelve patriarchs, God's dealings with them, the blessings and the cursings he pronounced against them, the great blessings if they obeyed him, and the cursings if they disobeyed. God called Abraham out of Ur of the Chaldees, to give him the land of Canaan for an everlasting possession; also his seed after him, Gen. 12: 1-7; 13: 14-17; 15: 7-18; 17: 7, 8. Now read in connection with these references Gal. 3: 16, 17 to close of chapter; Heb. 11: 8: 13. Now you can see that Christ is embraced in these promises. Now Abraham begat Isaac, Isaac begat Jacob, Jacob begat 12 patriarchs, or sons, from these issued twelve tribes called the twelve tribes of the children of Israel. Now Abraham is called the father of all them that believe. See Rom. 4. And in him and his seed, which is Christ. Proper, should all the nations of the earth be blessed; and if ye be Christ's then are ye Abraham's seed, and heirs according to promise. Gal. 3: 29. Church of God, if we are of the faith and hope of Abraham he is the father of us all. Abraham was called the friend of God. Why so? God's blessing to Israel Gen. 26: 3, 5. Sojourn in this land and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed. Because Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws, Gen. 26: 3, 5.

My brother, my sister, of the Church of God, and the lovers of the truth everywhere, the whole thing centers on obeying the voice of God. Here are they that keep the commandments of God and the faith of Jesus. Rev. 14: 12. Abraham had many trials of faith and patience. Gen. 22: 1 says, God tempted Abraham. He answered, behold here I am. It means much. He was there to obey the voice of God, and he said, Take now thy son, thine only son Isaac, whom thou lovest, and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And so they journeyed to the place God appointed and Abraham built an altar there and laid the wood in order and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son, and the angel of the Lord called unto him out of heaven, and said Abraham, Abraham, and he said here am I. O yes, praise the Lord for such a faithful servant of the Lord. I am so glad to call him father of all them that believe. He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God. Rom. 4: 20) and he said, Lay not thine hand upon the lad, neither do thou anything unto him. And Abraham

lifted up his eyes, and looked and behold, behind him a ram caught in a thicket by his horns, and offered him for a burnt offering instead of his son, and the angel of the Lord called unto Abraham out of heaven the second time and said, by myself have I sworn saith the Lord, because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Yes, obey God's voice. Dear brethren, let us do the same. We must to be saved; it will give us a foretaste of the joys of the world to come, praise the Lord.

Read Gen. 22. Why I have said so much about Abraham is that so many will not refer to references given them, search the Scriptures and see whether these are so. And from the 12 sons of Jacob sprang a great multitude of people, Jacob and his 11 sons left Canaan and went down into Egypt, Joseph had been sold by his brethren, years before in Egypt, and so the twelve tribes sojourned in Egypt about 430 years, and they were evil entreated. God heard their cries and with a high hand and stretched out arm he undertook to deliver Israel from bondage, and restore them to their promised home, the land of Canaan, by the hand of Moses and led them through the Red Sea into the wilderness, and they disobeyed God's voice, and fell in the wilderness over 600,000 ablebodied men, over 21 years able to bear arms. Forty years going through the wilderness, and Caleb and Joshua of that number, the only two that crossed the river Jordan to the promised land. But their children passed over Jordan into the promised inheritance. Wonderful to think of simply because they did not obey God's voice, through unbelief and hardness of heart. So the apostle says to us, Let us therefore fear, lest a promise being left us of entering into rest any of you seem to come short of it. My brother, my sister, let us be on the Lord's side. Let us obey God rather than men. Blessed are the pure in heart for they shall see God. Live in peace, and may the God of love and peace be with you.

Central Station, W. Va.

The Nature of Man.

L. IRL RODGERS.

"Lord, what is man?" Ps. 144: 3.

First:—Man was formed entirely of the dust of the earth. "Dust thou art and unto dust shalt thou return." Gen. 3: 19. God formed man out of the dust of the earth in his own image. Job, in speaking to God, said, "Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?" Job, 10: 9. "For he knoweth our frame; he remembereth that we are dust." And "all go unto one place; all are of the dust, and all turn to dust again." "Then shall the dust return to the earth as it was: and the spirit (or breath) shall return unto God who gave it." "The first man is of the earth, earthy: the second man is the Lord from heaven."

Second:—Man was made alive by breath or spirit from God. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. The spirit of God hath made me, and the breath of the Almighty hath given me life. Job 33: 4. Man knoweth nothing after death. His breath (or spirit) goeth forth (to God who gave it), he returneth to his earth; in that very day his thoughts perish. Ps. 146: 4.

Third:—Man is mortal. God tells us so in his holy word. His word is true. The apostle Paul tell us this is Rom. 3: 4, Let God be true, but every man a liar. Shall mortal man be more just than God? If man were not mortal would God have called him mortal man? To them who by patient continuance in well doing seek for glory honor and immortality, eternal life. Rom. 2: 7. Man hath not immortality, but a mortal life instead. God only hath immortality. How can we obtain immortality? God answers this for us in his own true word. By continuance in well doing. But is made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. So we find that we get it by well doing and through the gospel.

We will receive immortality or eternal life at the resurrection. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. 1 Cor. 15: 53, 54. I am waiting for the appearing of our Lord and Savior Jesus Christ, when we shall all be changed into his likeness, "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Milan, Mo.

Worldly Tendency.

L. CANTER.

THERE never was a time in the history of the world when the Church of God was spoken so lightly of as at the present day men spurn every word, disbelieve that God ever created the 7th day Sabbath as a day of rest for man and beast, that it should be a holy day of rest. Denominational bodies called religionists are more frank to deny this than are the vilest of Satan's hosts. The doctrines of the Catholic Church have and are now becoming the popular teachings of all the creed churches. God's word is being side tracked, shelved on the table to be covered over with dust, thus making the papacy the only church doctrine. A daily secular newspaper, a yellow backed novel, a continued story, is the favorite readings and can be seen in the hands of every Christian man and woman, and carefully stored away for future reading. It is a rare thing to find God's Bible not covered up in a professed Christian's

parlor. Ask them for something good to read, who ever was handed the word of God that they might pass away a few minutes of real profitable study? Whoever has, please reply! Canter has never been favored with such a book when called for. The Bible is by many called a stale book, so much so that but few are seen reading the word of God, only Sabbath and commandment keepers, those who are watching and waiting for his soon coming. Love to love and cherish the word. Hope lies at the end of the Christian's race. As we grow older brighter grows the day, joy fills the soul. Gray hairs are an honor, nothing to discourage us in old age. Death has no terrors. Soon we know our end is nigh and what a joy awaits the old gray haired veterans of the cross. Why murmur? Why complain? Jesus Christ is soon coming to begin his eternal successive reign. Sorrow only awaits those who will not hear, those who refuse the message sent down from the Father above. Love God, love the message, love to do our Father's will, love him because he first loved us.

Albuquerque, N. M.

Tribute to Christ and the Bible by Brainy Men not Known as Active Christians.

A. D. RUST.

CHARLES DICKENS

Was born in England in 1812, was a novelist and editor of a high order. Died 1870. In his will he said: "I commit my soul to the mercy of God, through our Lord and Savior Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament."

WILLIAM SHAKESPEARE

Was born in 1514, at 18 he married a lady of 26. He has the reputation of being the greatest poet and playwright of modern times, he died in 1616. The following he wrote in his will: "I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Savior, to be made partaker of life everlasting."

JOHN STEWART MILL

Was born in London in 1806, grew up a skeptic in religion. He was a great author, philosopher, political economist and advocated woman suffrage, died in France in 1873, he paid the following tribute to Christ and the Bible: "Who among his disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to him? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; and still less the early Christian writers. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to his mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, that to endeavor so to live that Christ would approve his life."

I will next give what Prof. Huxley, Matthew Arnold and Prof. Hegard of the University of Copenhagen have left on record.

THE BIBLE ADVOCATE

"The Entrance of thy Words giveth Light."

STANBERRY, MISSOURI, AUGUST 15, 1911.

JACOB BRINKERHOFF EDITOR.
 f. H. Vandever, S. S. Davison, A. F. Dugger, Contributing Editors.

Practical Religion.

WHEN we treat of the subject of law and grace, and bring testimony for the perpetuity of the law of God, we are confronted with the plea that we are bringing forward a theoretical religion, and that a practical religion is better, as though a religion of obedience was not a practical religion. Yes, a religion of obedience is a law of grace. But grace abstractedly and alone is only a sentiment and not a matter of precept, or code of "do" or "do not." This is delineated and illustrated by the apostle James in his epistle, where he says that "Faith without works is dead, being alone," and that faith must be proved by works. So we see that faith wants to do something as well as to believe something, and when it comes to doing something we come to the realm of law, a prescribed form of activity, for law is rule of action, and action implies law governing it.

Practical religion implies a religion to practice, and faith being the foundation the structure of religion is built upon this foundation, as Peter writes in his second epistle, where there is a table of addition, and when the Christian graces are added to faith the individual is made fruitful in the knowledge of our Lord, and with the exercise of these graces he may expect an entrance into the kingdom of our Lord Jesus Christ.

All this shows us the importance of a standard of law and the importance of maintaining the perpetuity of the law of God. A great misrepresentation of the matter has been made by some representing that the advocates of the perpetuity of law depend upon the keeping of the law for their future salvation. So it is that in Bunyan's *Pilgrim's Progress* Mr. Legality is represented as depending upon his observance of the law for his salvation. Also in Jesus' time the Pharisees were depending upon their obedience to law for their standing with God and their acceptance in his future kingdom. But in both of these cases there is an ignoring of the means of grace or depending upon faith for anything; really an ignoring of faith. Our doctrine of law and grace is entirely different. We depend upon faith in Christ for our acceptance with God and upon our obedience to his law for our standing with him. We have direct Bible testimony for this, for Paul says we do not make void the law through faith, but faith establishes the law. It ratifies it; it makes it stronger, if possible. Rom. 3: 31. It shows that we want both together. And both law and faith are needed in practical religion.

When we speak of practical religion we are generally understood to mean deeds of benevolence, often called charity; and there are also benevolences that are not done in the name of Christ at all, and the individual doing the benevolence is not a professor of religion; he does the benevolence from love of humanity and his fraternal regard for his fellow beings, which is very good of itself, but it cannot come under the head of practical religion, or practical Christianity, for there is no profession of religion in it; it might be called the religion of humanity, if such term might be allowed. And when we speak of practical religion and benevolence it must be remembered that all of practical religion that can be called benevolence is all belonging to the second table of the law, for that concerns our actions toward our fellowmen, while religion comprises and concerns our duties and relations to our heavenly Father, and therefore practical religion requires the keeping of the law of God; and that law specifically consists of ten precepts, the Sabbath included, and practical religion thus includes keeping the Sabbath and the law, and while we observe the Sabbath and the law we are doing practical religion and are in the way of practical Christianity. Practical religion cannot be separated from the observance of law, and Sabbath keeping is therefore a part of practical religion. And when we preach the Sabbath we are preaching practical religion; and hence the combination of the keeping of the commandments of God and the faith of Jesus is but another expression of practical Christianity.

With this view of the subject we have the worship of God and our duties to our fellows, hence the truth of Solomon's adage, "Fear God and keep his commandments, for this is the whole duty of man." To worship God is an important part of practical religion. Worship is the reverence due to God, and to worship God acceptably should be heart service, not a mere form, but an earnest devotion, recognition of our dependence on God and an interest in the Mediator, a petition of acceptance in his name, a faith in the Mediator and an interest in his atonement for us. The acceptable service should draw us to God and give us to feel the love of God in our hearts. Not a mere sentiment, but that which is expressed as only he that feels it knows. And more than this, our God would have us "worship him in spirit and in truth." Two important features, which take in both sentiment and substance. "We want the truth in every point, we want it too, to practice by." This takes in the intellectual part of the service, where our minds have something to do as well as our sentiments.

Practical religion, then, takes in the worship of God as well as the benevolences or charities of the day. It takes in both duty to God and to man. Practical religion requires an understanding of our relation to God as well as a desire to serve him. If we go to the Sermon on the Mount we will find heart service and intellectual service, for Jesus says, Not every one who says

Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." So here is both believe and do, worship "in spirit and in truth."

Experimental religion must be accompanied by theoretical religion. Practical religion is a thing to be desired and cannot be too highly esteemed. But in no sense of the word is practical religion antagonistic to the intellectual element of service, nor does it militate against theoretical religion. The worship of God takes in all these features and constitutes the service of God "in spirit and in truth."

The Unfailing Word of Prophecy.

WHILE Doctor Hamlin was in Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him and said: "I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the word of God?"

Doctor Hamlin evaded the question and drew the officer into conversation, during which he learned that he had traveled a great deal, especially in the East in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes, and that reminds me of a curious experience I had there," replied the visitor, who then related the following account of his visit to the ancient capital of the world:

"I am very fond of sport, and having heard that the ruins of Babylon abounded in game I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others—and money being no object to me—I engaged a sheik with his followers to accompany me for a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds that cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents. I went to the sheik and protested most strongly. I had engaged him for a week and was paying him most handsomely, and here he was starting off before our contract had scarcely begun.

"Nothing I could say, however, would induce him to remain. It isn't safe, he said, no mortal flesh dare stay here after sunset. In the dark ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves. Finding I could not persuade him, I said, Well, as it is, I'm paying you more than I ought to, but if you'll stay I'll double it. No, he said, I couldn't stay for all the money in the world. No mortal flesh has ever seen the sun go down on Babylon and lived to tell the tale. But I want to do what is right by you. We'll go off to a place about an hour distant and come back at day-break. And go they did, and my sport had to be given up."

"As soon as he had finished," said Doctor Hamlin, "I took my Bible and read from Isa. 13: And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited neith-

er shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged."

"That's it exactly," said the Turk when I had finished. "but that's history you have been reading."

"No, it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about 300 years before Christ." He acknowledged that it was.

"And the Hebrew was given at least 200 years before that?"

"Yes."

"Well, wasn't this written when Babylon was in it's glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied, "I must have time to think it over."

"Very well, do so, and come back when you're ready and give me your answer."

"From that day to this I have never seen him," continued the Doctor, "but what an unexpected testimony to the truth of the Bible in regard to the fulfillment of prophecy did that Turkish officer give."—*Record of Christian Work*

Prayer.

MAUD SAUNDERS.

LIFE without prayer is a failure in a spiritual sense. It should occupy a very important part in our lives. The prayer that comes from the heart is always heard by our heavenly Father, and when praying we should do so with a depth of feeling and reverence that nothing but a desire to talk with God could bring forth. What must be the feeling of despair and mental anguish of the person who feels that God has not heard his prayer when he realizes his sad condition and thinks of that great day so fast approaching. True faith, be it ever so small, acted upon and lived out, is of greater importance than we often think; and never fails to bring results. We should think of these words of our Savior as he was speaking with his disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and nothing shall be impossible unto you." Matt. 17: 20. Here we could draw a comparison between our heavenly Father and a loving earthly father, who sympathizes with his children in their sorrows, and forgives them, when they disobey him. So God is even more willing to share our joys and sorrows and to forgive us of our sins than an earthly father could possibly be.

Children should be early taught to love and trust God, to pray often, to know that he hears and will answer their prayers, to know that there is a great and terrible day coming when father and mother cannot shield them from his wrath; and none but God's children will be able to stand. If they are not taught to love and trust him when young it will be very hard for them to fully trust him when they grow older. A Catholic priest once said that if he could have the training of a child until it was ten years of age that it never would believe in any other religion. So here we see what a lasting effect early training makes on a child.

Cisco, Utah.

What Some Teach.

E. G. BLACKMON.

SOME teach the first day is the Lord's day,
But such teachers know not what they say.
Christ said the Sabbath was made for man,
And the Sabbath is God's fourth command.

Some preach man has an immortal soul,
From the devil this lie they have stole.
Such tell us the soul will never die,
In this they boldly God's word defy.

Some teach man burns forever and ever
That is if he dies here a sinner.
Neither for this have they one scripture
Such shall not see life, said our Savior.

The righteous ones go to heaven at death—
Is what many preachers saith.
But the Scriptures say the dead all sleep
Their thoughts have perished, no power to think.

There is no scripture at all for sprinkling,
But this too is among their false doctrine.
In this they follow the Catholic church,
The Scriptures they never stop to search.

The Sabbath was for the Jews they say,
No Gentile need keep the seventh day.
Christ said salvation is of the Jews,
Will you salvation also refuse?

The Catholics changed the Sabbath day,
And to that church many bow the knee.
On the Catholic Sunday thousands meet
Truly following the pope's mandate.

If the Lord be God let us follow him, but if Baal then follow him.

The Debate in California.

THE LAW AND FAITH.

THE following matter of the Debate in California between Bro. A. T. Jones and Eld. C. E. Love, is from a circular published regarding the Debate. It was published in June. We wanted to publish the Debate, this we should have given sooner, but overlooked it expecting other matter about it. All are interested in it and the able manner in which Bro. Jones has treated the subject.

BROTHER LOVE demands that I tell what I mean by "the law." I did that the first thing, as became my proposition. But since it seems that he failed to catch it, I will answer his demand and make it so plain that even he will not fail to see it.

What I mean then by "the law" of Ten Commandments is that law that was spoken by God from heaven, with a voice that shook the earth, and that stands written in Exodus 20: 2-17; that was then given to Moses in the Mount, as the Lord said, "Come up to me into the Mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written." "And he gave unto Moses when he had made an end of communing with him upon the Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." "The tables were written on both their sides: on the one side and the other were they written. And the tables were the work of God, graven upon the tables." Moses broke these tables of stone when he came down from the Mount and saw Israel's idolatry. Then the Lord told him to make two

tables like the first, "and I will write upon these tables the words that were in the first tables which thou breakest." "And he wrote on the tables, according to the first writing, the Ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the Mount, and put the tables in the ark which I made: and there they be, as the Lord commanded me." Ex. 20: 2-17; 24: 12; 31: 18; 32: 15, 16; 34: 1; Deut. 10: 4, 5.

And that is what I mean by "the law" of God. For he himself calls it "a law which I have written." And note: It is a law which was already written before Moses went up into the Mount to receive the tables: "a law which I have written." It is "a law" spoken by God in person, written by God in person, and written again by God in person: thus a law with the giving of which no man had anything to do; but only to receive it and do with it as directed; and so a law separate and distinct from, and above, every other law ever given to man or known by man.

And that is what I mean by "the law of God"—the supreme, the royal, the primary, the fundamental, law—the peculiar law of the Most High.

HOW THIS IS "THE LAW."

Brother Love also demands that I shall tell "how" I "know" that this is the law (1) by which is the knowledge of sin; (2) that exposes and reproveth all unrighteousness; (3) that is the standard of conscience; (4) that brings us to Christ; (5) that demands only the righteousness of God; (6) that is the standard by which men shall be judged in the great day; (7) that is the foundation of the eternal throne and government of God.

He wants to know "how" I "know" this. I will tell him, and you.

1. I know that this is the law by which is the knowledge of sin, by the word that says that in speaking this law from heaven "God is come to prove you, and that his fear may be before your faces, that ye sin not." Ex. 20: 20.

I know this also by the plain word that says, "I had not known sin, but by the law:" and this "the law" that says, "Thou shalt not covet." Rom. 7: 7.

I know it also by the plain word that "without" this same "law sin was dead," but "by" this law sin awoke and "revived" and "slew me." Rom. 7: 8-11.

I know it also by the plain word that this same law, which "is holy and just and good" causes "sin" to "appear sin" just as it is—"exceeding sinful." Rom. 7: 12, 13.

I know it also by the plain word that this "law entered that the offence might abound;" expressly to cause sin to appear as just that which it really is in the sight of God, "exceeding sinful" and certain "lawlessness." Rom. 5: 20.

I know it also by the plain word that when men "commit sin," it is by this "law" that they are "convinced as transgressors." Jas. 2: 9, 11, margin.

2. I know that this is the law that expresses and reproveth all unrighteousness, by the plain word that this "good law" whose purport is only "charity out of

a pure heart, and of a good conscience, and of faith unfeigned," which "is good, if a man use it lawfully;" "is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;" according to the glorious gospel of the blessed God. 1 Tim. 1: 5-11.

3. I know that this law is the standard of conscience, by the plain word that it is to this law "written in the hearts" of men, that their conscience bears witness." Rom. 2: 15, 21-23. And since it is to the law in the heart that the conscience bears witness, it is plain that the measure of the law in the heart is just the measure of conscience: and so that law is the standard of conscience. 1 Tim. 1: 5; Heb. 8: 10-12; 9: 11-14.

4. I know that this is the law designed to bring men unto Christ that we may be justified by faith, by the plain word that by the transgression of this law is the consuming curse over the face of the whole earth;" and that there is neither escape nor release for any soul from that consuming curse except in the sacrifice and salvation of Christ. And, everlasting thanks be to God, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith." Zech. 5: 1-4; Gal. 3: 13, 24; Isa. 53: 10, 11.

5. I know that this is the law that demands only the righteousness of God, by the plain word that when Christ redeemed us from that consuming curse of the broken law he did it expressly in order "that the blessing of Abraham [which is the righteousness of God, Rom. 4: 3, 7, 8] might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. 3: 14.

I know this also by the plain word that when "the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death," this is expressly in order "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8: 1-4.

I know this also by the plain word that though "by the deeds of the law shall no flesh be justified in his sight," because "by the law is the knowledge of sin;" yet when "the righteousness of God," even the righteousness of God which is by faith of Jesus Christ, "is manifested without the law," that righteousness of God is witnessed by the law as precisely the righteousness which that law had always demanded and with which it is now perfectly satisfied. Rom. 3: 9, 19-23.

6. I know that this law is the standard by which men will be judged in the great day, by the plain word, that "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Men are justified by the gospel;

and this justification by the gospel, is witnessed by the law, as the righteousness of God manifested, in the faith of Jesus Christ. And whosoever will not be justified by the gospel, will be judged by the law: and that judgment by the law will be witnessed by the gospel as the righteousness of God manifested in the just judgment of God. Rom. 3: 21-23; 2: 12, 16; Jas. 2: 12, 13.

7. I know that this holy, just, and good, law is the foundation of the eternal throne and government of God, by the plain word and fact that the earthly sanctuary and temple with all its furniture and ministry was only a copy of the true sanctuary and temple that was then and is now in heaven. Heb. 9: 11, 12, 23, 24; 8: 1, 2.

I know that the "ark of the testimony" in the earthly, was a copy of the "ark of his testament" in the heavenly, temple. Ex. 25: 16-22; Rev. 11, 19.

I know that the shining glory of God in the holy Shekinah that dwelt above the "ark of the testimony" between the cherubim in the earthly, was a miniature representation of the effulgent glory of God in person above the ark and cherubim in the heavenly. Eze. 1: 26-28, 24, 25,; 10: 1, 19, 20; Rev. 4: 2-6, R. V.; Psa. 99: 1; 18: 10; Isa. 37: 16.

I know that in some ineffable and inexpressible way, the holy cherubim and the ark of his testament are essentially related to the throne of God; and that the original of his holy, just, and good, law, which he has written bears the original relation to the ark of his testament, to the cherubim, and to his throne in the heavenly temple, that the copy of it bore to the copies of these in the earthly.

I know that the law on the tables of the testimony in the earthly sanctuary and temple bore a far closer relation to the testimony in the heavenly temple, than any other thing in the earthly bore to its original in the heavenly. For, while man's hands made everything else of the earthly sanctuary and temple, to no man's hands or mind was there ever entrusted the writing of that law that was on the tables of testimony in the ark. This was the writing of God only.

And by this I know that the law of Ten Commandments on the tables in the ark of the testimony in the earthly was a copy of things in the heavens, in a far higher and fuller sense than was any other thing; that in fact it was a perfect transcript of the original in "the ark of his testament" in the heavenly temple. And thus it is that "righteousness, justice and judgment, are the habitation and establishment of his throne." Psa. 97: 2; 89: 14.

Finally, I know that as, in the earthly sanctuary and temple, atonement for sin was made by the high priest with the blood of sprinkling upon the mercy seat and before the mercy seat of the ark of the testimony, so, in the heavenly, the real and final atonement for sin is made by Jesus, our great High-Priest and the "one mediator" with the "precious blood of sprinkling" in the heavenly temple at the throne, where "he ever liveth to make intercession for us." Heb. 9: 7, 11; 7: 24-26.

Continued on 644.

From the California Debate.

To the Readers of the BIBLE ADVOCATE:—No doubt many are waiting for the report upon the discussion, as the first of August has come and past. Mr. Love had made preparations to again enter into the discussion with Bro. Jones for the seven remaining places in California, but at the very last moment a telegram message came to Bro. Jones announcing serious illness in his family, which made it necessary for him to return to his home in Battle Creek. By mutual consent the debate has been suspended until such a time as he can return to this state. Bro. Ballenger will remain to carry on the meetings which have been conducted during Mr. Love's vacation. He will remain in Los Angeles ten days after Bro. Jones' departure, soon after which time he must make a trip east, stopping off at a number of places where the people are calling for him to come and give his message of grace and good cheer for the true sanctuary.

Bro. Brinkerhoff at one time explained Bro. Ballenger's position upon this question to our people. I must say in behalf of Bro. Ballenger that he has now labored with Bro. Jones for three months, cheerfully putting his receipts into the work, and has not had one dollar for himself, while Bro. Jones has been able to do but little better for himself and family. I make this statement to show their financial situation.

A number of people have written urging Bro. Jones and Ballenger to continue issuing the paper Commandments of God and Faith of Jesus and have sent in the money for the subscription. They have therefore decided to open the way for all to subscribe. The debate has developed matters so as to fill a monthly periodical of from four to eight pages for a year (they hope to make it eight pages).

The discussion has developed, up to date, truth on the kingdom of God, the commandments of God, and the faith of Jesus; the Sabbath, "Sunday keeping" the change of Sabbath; the beast and its image; the mark of the beast; the sanctuary; the priesthood of Christ; life only in Christ; the immortality of the soul; and other kindred themes; old subjects would be presented as new, and on some of the subjects new evidence never published in this connection will appear. The hope that our people will encourage these devoted servants of God by sending in subscriptions immediately to me at Santa Ana, Calif. The subscription price is 50cts for one year. Furthermore I wish to say personally of the two brethren that I know that no two servants have made a greater sacrifice to uphold the truth than they have. At several times have entered into their room and found them making their meal upon fruit, because of insufficient means to entitle them to a better fare.

Our publication, the BIBLE ADVOCATE, is now in its 45th year, and I feel sure that the old people who are now bending low with their heads silvered with frosts of many winters can rejoice that in their last days they can see the hope for which they worked blooming forth as a bud resurrected into a new beauty.

Now as to our tent we have about one-third enough to purchase it, and some have promised further donations. We ask our people to kindly not let this effort fail, but to continue sending money until we get enough to purchase the tent, as we are here under the fierce fire of the Seventh Day Adventists combined with the beast and his image.

Also I desire to speak of Sister Wrightman, who is making a tour of the country, preaching the commandments of God and the faith of Jesus. If she should come into our places, please make a Christian application of John 3: 5-8. Yours in the one hope.

GEO. W. PATISON.

Christ and the Holy Spirit.

J. F. WILLIAMS.

"If any man see his brother sin a sin which is not unto death he shall ask and he shall give him life for them that sin not unto death; there is a sin unto death. I do not say that he shall pray for it." 1 John 5: 16. "And whosoever speaketh a word against the Son of man it shall be forgiven him, but whosoever speaketh against the Holy Spirit it shall not be forgiven him, neither in this world neither in the world to come." Matt. 12: 32. But it seems there are some who are not afraid to charge the Holy Spirit with fornication, For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Acts 20: 29, 30. But when anyone is only a volunteer and enters the ministry without being sent by the Lord they are apt to do more harm than good, for Paul speaks of some desiring to be teachers of the law, understanding neither what they say nor whereof they affirm. 1 Tim. 1: 7. But some men seem to think that one man has the same right to declare God's statutes as another. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee. When thou saw a thief then thou consentedst with him, and hast been partaker with adulterers; thou givest thy mouth to evil and framest deceit: thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself. But I will reprove thee and set them in order before thine eyes. Psal. 50: 16-21. But when anyone denies that Jesus Christ was made of the seed of the woman he denies that Jesus Christ has come in the flesh; and as for myself I am reconciled to God, and have accepted the offering of the body of Jesus Christ.

Your brother in hope of eternal life, through Jesus Christ our Lord.

Gentry, Ark.

"I can Take Care of Myself.

THIS is the favorite answer of the heady, highminded, and reckless, who propose to disregard good counsel and follow the devices of their own hearts. A young man, when warned against strong drink, says, "I am able to take care of myself." But it is frequently the case that before the end of his career he needs two or three policemen, a number of sheriffs, constables, lawyers, judges, jailors, turn-keys and sometimes a hangman to take care of him. He is by no means as independent as he supposes.

A girl says, "I can take care of myself" She goes from her quiet home, plunges into the whirl of some great city, spends everything she can earn for vanity and folly, perhaps starves in a garret or dies of con-

sumption, when she might in her quiet country home have lived a happy and useful woman, a blessing in the world and blessed and honored by all around her.

"I can take care of myself," says a business man, when, riding on the tide of prosperity he oppresses the poor and treads down the needy, but by and by financial troubles come, and he finds himself straitened and borne down into the whirlwind of bankruptcy, and disaster, and all his bravado is gone.

"No man liveth to himself." Neither men nor women are able to defy their fellows, or to reject the friendship or disregard the sympathies of their kind. We all of us need something with which we cannot supply ourselves. We are dependent on others for a thousand friendly offices, and it is well for us to acknowledge our dependency, and also to listen to the counsels of those who advise us for our good. "Pride goeth before destruction, and a haughty spirit before a fall." He who claims that he can take care of himself, is very likely to be poorly cared for, and to require much more assistance than others do who are less selfconfident, and more willing to accept the counsels of their friends.—*"The Christian."*

The Power of Prayer.

WE are incredulous as to the power of prayer, because with us the answer comes in a quiet regular way, through the operations of the laws of nature, and not against them or by a suspension of them. If we could open the grave by a prayer, we should think it much: but to stop one from going to the grave, by our intercessions, is little. If we could stay the rains and dews, that would be a mighty work; but to have them fall and a fruitful season follow, in compliance with the request of God's people, is nothing worthy of note. And yet how much difference is there between the energy that causes the harvest to spring from the seed sown, and that which commands the stones to be made bread? How much better that power which causes the sun to rise every day, and that which caused it to stand still upon Gibeon? It is said that in the one case it is the operation of the laws of nature, and in the other a special interposition of God. But what is the nature of God? He maketh the sun to rise, just as truly as he made it stand still. He giveth fruitful seasons as much as he sent famine upon Israel. And the prayers of God's people have an effect in procuring all these common blessings as they are called. Do not let us undervalue them because they are common or come noiselessly—because we ask daily bread, and months after, the harvest ripens and yields a supply for the whole year; because we ask protecting care, and rise in the morning refreshed, not knowing that we have been exposed to any danger; because we ask salvation, and the Spirit of God comes into our hearts and works it out, we know not how. It is to the glory of God that he can work mightily but quietly. His sun rises and lights up the whole world with less noise than we make in lighting a taper. Rich harvests and dense forests spring up and grow more silently than we can erect a dwelling. The Holy Spirit visits our souls and transforms them with less of noise than the breath of our whispered prayers.—*The Churchman.*

A Christlike Example.

THERE is nothing more beautiful than to watch the fruits of a refined, heightened, Christian character.

How full of sweetness, gentleness, love, they are. Like the rosy apples which drop from the branches, gracious words and smiles and deeds are scattered broadcast round that heart. Thus dimly on earth we have a foretaste of that bliss, figuratively pictured, when the redeemed shall walk in the paradise of God, and reach forth their hand and eat of the tree of life.

This prize is a reward. It is not for the man who goes down before the faintest breath of temptation; who, because of some childish pet or disappointment spurns the service of Christ; who flinches when the front of sin frowns ominous and dark; who deserts when the call to sacrifice rings down the line; whose place is empty when the trumpets of God sound the attack on some stronghold of evil; not for him is the tree of life with its golden fruit.

But for him who, impelled by the strength of the conquest upon the cross, goes manfully forward to grapple first with the sin of his own soul, and then valiantly to combat the powers of darkness and beat them back from their foothold in his parish, his town, or country; who when felled by sudden blow rises again and closes in the fiercer on the foe; for whom life becomes the storming of successive entrenchments, but who follows faithfully his Captain's lead. To all such it will be said, "Well done, thou good and faithful servant. . . enter thou into the joy of thy Lord."—*Sel.*

Beside all Waters.

THERE are a great many people who are constantly wanting to choose the waters by which they shall sow, and the fields in which they shall labor, rather than leave that choice to God, or those who are guided through his Spirit to choose for them. Sometimes the sowing becomes monotonous, wearisome and tax-experiencing.

Such servants are apt to forget that the blessing is not in the field, but in the sowing, and there is one little verse which will be very helpful to call to mind in such cases. It is found in Isa. 32: 20, "Blessed are ye that sow beside all waters." As one has rightly said, "We can do no better than to keep on patiently sowing, whether the waters be shallow, or deep, or turbid."—*Sel.*

Love is the Test.

LOVE is the sure test of your spiritual life. The man or woman who does not love has no spiritual life. "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." Hate or indifference is the attitude toward others that the prince of death tries to make us assume. We need not hate every one, either; if he can get us to hating only one or two, that is enough for his purpose. He knows then that death has begun to set in.

The love of which John writes is not possible in our own strength; it must come from the Lord of life. But we may make sure of it, if we want it. It is not a feeling; it is the unselfish preferring of others, putting them always before ourselves, in thought and word as well as in act. When in Christ's strength we are winning the fight that it takes to do this, we have begun to live as he meant we should live. For God is love, and love is life.—*Sel.*

Continued from 641.

And thus it is that, while righteousness, justice, and judgment are the habitation and establishment of his throne, yet also "mercy and truth go before his face," so that "the people who know the joyful sound" can "walk, O Lord, in the light of thy countenance." Psa. 89: 14, 15; Heb. 4: 14-16; 12: 24; 9: 13, 14; Rom. 3: 24-26; James 2: 13.

And thus I know that instead of that holy law being made void by faith or in any other way, it is established by faith; and that "the law" which is established by faith, is that very law of Ten Commandments that is the habitation and establishment of his throne. Rom. 3: 20-26, 31.

CAN IT BE ABOLISHED?

And yet, Brother Love insists that this law is abolished. But—

1. So long as there is any need of the knowledge of sin anywhere in the universe of God, just so long the law of Ten Commandments stands.

2. So long and so certainly as there are any "unrighteous," just so long the law of Ten Commandments stands.

3. So long and so certainly as there is anywhere any such thing as conscience, just so long the law of Ten Commandments stands.

4. So long and so certainly as there is need of any one being brought to Christ, just so long the law of Ten Commandments stands.

5. So long and so certainly as there is need of any to be justified by faith, just so long the law of Ten Commandments stands. And that is forevermore; because it is eternally true that, whether to angels or to men, "If righteousness come by the law then Christ is dead in vain."

6. So certainly as there is to come "the day in which God will judge the secrets of men by Jesus Christ," just so certainly the law of Ten Commandments stands unto that day and in that day.

7. So long and so certainly as stands "the ark of his testament beneath the mercy-seat at the throne of God in the heavenly temple, just so long and so certainly stands the law of Ten Commandments.

The God of heaven abolishes sin and establishes the law. Earnest C. Love abolishes the law and establishes sin.

But thank the Lord, God's way is the right and the true way, and will prevail and stand forevermore.

And thus my proposition is abundantly proved, that "The Ten Commandments spoken by God at Mount Sinai, and written on tables of stone, are the supreme law of God; and as such are of perpetual obligation on all men."

SIN IS LAWLESSNESS.

In supposed refutation of my reading of the word that "sin is the transgression of the law," Brother Love insists on reading it "Sin is lawlessness." Yes it is. Sin is lawlessness. And "all have sinned" and so a flood of lawlessness has swept upon the earth. But thank the Lord, and I read it last night in 1 Tim. 1: 5-9, God caused his holy law of ten commandments to enter, "made" expressly "for the lawless" to stem that tide of lawlessness. Then whosoever does away or "looses

down" that law, by just so much does promote and encourage lawlessness. I do not mean to say that Brother Love means or intends to promote lawlessness. It is not a question of what he means or intends; it is the simple question of facts that this is just what he does, whether he means it or not.

It is a simple question of consequence. He may disclaim that he favors lawlessness; and we freely give him full credit for his disclaimer. Nevertheless when God has caused to enter here, the law of ten commandments, expressly to check the world-tide of lawlessness and he does away with that law, or looses down its claims, he breaks down that check to lawlessness, and the very consequence is that lawlessness is promoted. In putting away that law, he also removes the ground of conscience, and this also inevitably conduces to lawlessness—whatever he means.

Last night I read it: God abolishes sin and establishes the law. Bro. Love abolishes the law and establishes sin. Tonight I am obliged to read it: God abolishes lawlessness and establishes the law. Bro. Love abolishes the law and establishes lawlessness. And see how certainly his own direct argument does just this: He has the law, the whole of the Old Testament scriptures, and all of the teachings of Christ before his death on the cross—all this abolished at Pentecost; and on that day the new entered by "the spoken words of the inspired believers."

But note: All of these inspired believers were then in Jerusalem only. Therefore all the world outside of Jerusalem were then absolutely without divine law of any kind. And there, is a lawless world indeed. And every part of that lawless world must remain thus lawless until such time as, by the then slow modes of travel, some inspired believer shall reach it.

Did I not tell you that whatever he may mean or intend, his teaching establishes lawlessness? And now he himself presents to you in his own words exactly that situation.

Note how certainly this is so: All the laws are swept away at Pentecost, and the new reaches the world only by inspired believers from Jerusalem. In the interval from Pentecost till these inspired believers reach all the world, however, short this time may be with the then modes of travel and communication, in that interval did Satan too suspend all his activities and operations? No, all that time he was everywhere in the world as active as ever. And with all the restraints of God's laws gone Satan had a full, free, open field for his activities unto lawlessness. Are you going to believe that God ever for a single moment in any way or by any means whatever, surrendered the world to the unrestrained activities of Satan? No, no, no, no.

I have no doubt that Brother Love will claim that those people from every nation under heaven, who were that day in Jerusalem carried the new laws to all the world as they went back home. Let it be so; yet it still stands true that till these men got home all these nations were without the law of God, and were subject to the full, free and open activities of Satan and wicked men exercised only unto lawlessness. He never can escape that. Are you going to believe that teaching?

But this makes the twelve apostles and all other inspired believers just so many law givers. And this in the open face of his "new law" which declares "there is one lawgiver." Will you believe the Scriptures or Brother Love's mistaken teaching?

No, no, no, no. No Christian was ever sent by Christ to be a lawgiver or to preach law, but only to preach the gospel: to preach the gospel of salvation from sin. This gospel of salvation from sin is to be preached forever in all the world. Sin is the transgression of the law. Then that there was a law already covering all the world, on Pentecost, before ever any inspired believer spoke a word. It was never done away. It never can be done away. And that law is the supreme law of God, the ten commandments.

Meats Clean and Unclean.

EMMA NYQUIST.

To the dear readers of the ADAOCATE I would like to say a few words about the eating question. I would be glad if the Bible was somewhat clearer in this case. Now we take Gen. 9: 3. Every moving thing that liveth shall be food for you. Take that in the broadest sense and we will have dogs, cats, mice, snakes, and many other things just as bad. We would get things that would kill us instantly. But if we look at the Lord's command to Noah we can understand that it was the clean things. See Gen. 7: 2. He was commanded to take 14 of each of the clean and only two of those not clean. The Lord made quite a difference between the clean and unclean at this time, and he called them clean and unclean too. In Isaiah 66: 15, 16, 17. The Lord tells about his coming and in the 17th we find these words those eating swine's flesh and the abomination and mouse, they shall come to an end together. Shall we believe what God says or not? For my own part I take the safe side. I can't see that Paul talks about swine. He talks about meat that was offered to idols, but of course that would not make the meat unclean. But oh for that love that Paul had. See 1 Cor. 8: 13. If we had that love it would be so different. I don't believe that Jesus would let the devils in the swine if they were good food. He was very careful about the fish and bread to take care of it. Adam is an example to us. He ate of the forbidden tree, and sin and death followed. I feel sorry for Sister Gilstrap, who had to take her arm off; it seems so hard. May God open his children's hearts to help them bear the burden, it is just as good as any missionary work. See Isa. 58. We hope our dear Redeemer soon will come and take us to himself. With love to all the faithful, your sister.

Selma, Cal.

Adventist Back Down.

A. D. RURT.

It would seem that the great debate between Jones and Love has grown into an international affair. Not only has it aroused the thinking people of California,

but the noise has reached all over this country and crossed to other governments. This indiscreet and unwise movement of the Seventh Day Adventists has caused a wave of enlightenment which is rolling on threatening to develop truth to the disparagement of that people. It is greatly to be regretted that the S. D. A. church that has scattered so much truth, should have allowed itself to be placed in a position where backing down was the only alternative. Elder Jones is a powerful man, and his arguments clear and logical. Editor Love's plan is to build up an argument with a substructure of assumption, reporting the same for the readers of his paper, the Pacific Tidings, which of course to them is a self evident finality. To show the wide circulation that debate has attained I give the following editorial from the Pacific Tidings of August 1st.

When the Adventists backed down in Santa Ana last November failing to stand by their own challenge, we immediately published a large poster, headed as above, and sent them broadcast over the country. These posters have reached nearly every state in the union and many places in Canada, and I am just now in receipt of a letter from Central America. A Methodist preacher is asking if it is a real fact that the Adventists did back down. He says the Adventists down there deny it. It is however, a real fact. The backdown was as clean and complete as it is possible to make it. A. T. Jones, the man who is now with me in the series of debates, is not in good standing with the "Higher up" Adventists. Only because he does not favor the iron-clad rules of the Adventist conference and does not accept Mrs. White as "a prophetess."

LETTER DEPARTMENT

From Brother O. A. Smith.

Dear Brethren and Sisters, and friends;—I wish this beautiful Sabbath to add my testimony on the Lord's side. Although we have many trials and afflictions and disappointments yet we feel that our faith is growing brighter. Our constant prayer to God is that he will give us more of his spirit and increase our faith that we may work the works of righteousness. We are of that number that Bro. G. H. Stevens so kindly refers to; we have been isolated for 20 years, and at times get very lonely and discouraged, especially for our children. Oh how we long for Sabbath School and Sabbath keeping associates for them, and our earnest prayer to God is that he will incline their hearts to his service. He has answered our prayer in that our two eldest children have acknowledged Jesus as their Savior and was baptized by Brother Blackmon. We have three younger ones and a dear daughter-in-law that we are praying the dear Father that he will touch and tender their hearts with the finger of his divine love. Our daughter-in-law has never heard the truth preached, but she keeps the Sabbath, for which we thank the dear Lord. Brethren, pray for us. Bro. J. T. Williamson, what has become of you? You have too much talent to keep so silent, and too much light to be "hid under a bushel." Your articles are always interesting and instructive. May God bless his church and people everywhere.

Walker, Mo.

The Bible Advocate

THE CHURCH OF GOD PUBLISHING HOUSE
JACOB BRINKERHOFF EDITOR.

STANBERRY, MO., AUGUST 15, 1911.

The Editor and Conference of the Church of God do not hold themselves responsible for all the sentiments and ideas contained in the articles contributed by the different writers for the *ADVOCATE*, but every writer is held responsible for his or her own sentiments.

A WEEK to the Camp Meeting at Gentry, Mo., and you want to be there. You always enjoy the meetings. You want to meet the brethren and sisters again. You will hear and meet some ministers you may not have met before. Come with prayers to God, and you will have your spiritual strength renewed.

THE new tent was duly taken to Denver, Mo., and set up, with Brethren Richards and Ellis to open the meetings. Bro. Presler was delayed in starting from home, and by missing railroad connections. He arrived in Stanberry on the 10th and was conveyed next day to Denver. We hope for good meetings and we will be glad to give our readers encouraging reports from the meetings.

God and Mediator.

WE read in Paul's letter to Timothy, 2:5, that "there is one God and mediator between God and man, the man Christ Jesus." In calling attention to this scripture it is to the idea of the individuality of the Father and the Son, and that one is not the other. Each has his office or place, as distinctly stated. There was first a Creator, and when there was necessity for it there was a mediator between the Creator and his creature. The distinction is readily seen, and is kept up all through the Scriptures. Their oneness in purpose is clearly specified, to bring about the redemption of man and the gospel terms which is to bring it about. The gospel, the love of God shed abroad, is the means of drawing men to God, salvation in the name of Jesus and through his merits.

Meetings at Cambridge, Neb.

Bro. Brinkerhoff:—According to previous arrangements made by Bro. Presler and myself, we held a two days meeting at this place, on Sabbath and Sunday. We truly had a good time, notwithstanding the hard rains that we had during the meetings. There was about 8 or 10 inches of rain fell in the two days. We could only hold four public meetings in the two days, Bro. Presler speaking twice, and myself speaking twice, but cannot help thinking that there was some good impressions made on the minds of the people, and have great reasons to believe that my labors were not in vain from the many warm invitations received from the brethren, "Come back again," and I do believe that such gatherings ought to be more frequent, and they will be conducive of much good, to the inquiring mind after truth. I want to be found among the ones that the "well done" will be said to at that great day. Yours in love for the truth. H. A. JENKINS.

AN experienced carpenter, who is a Sabbath keeper, who might want to go to Illinois to live, could find a good situation at St. Charles, Ill., 38 miles west of Chicago. Sister Ella M. Swanson has a small cottage to rent, near her house. A couple or a sister or two could get work by day. Address Mrs. Ella M. Swanson, St. Charles, Ill.

Camp Meeting.

THE Annual Camp Meeting of the Church of God in Missouri is appointed to commence at Gentry, Mo., August 24, 1911, and to continue over two Sabbaths. There will be three preaching services per day. The session of the Missouri State Conference will be held in connection with the Camp meeting commencing on Monday, the 28th. A good attendance is desired. The Missouri Mission Tent will be in use to hold campmeeting in. The ministers of the Tent meeting at Denver will be present to assist in the preaching service. There will be family tents for those desiring them. A boarding tent is arranged for those desiring meals. Gentry is on the Grant City branch of the C. B. & Q. R R from St. Joseph to points north, which crosses the Wabash R R at Darlington. Come prepared to stay through the meeting, and let us pray for the blessing of God and his Spirit, and let us work for its success. By Order of Committee.

To Increase Physical Strength.

THERE is no drug that will add in the slightest degree to the strength or vigor of the human body, and no "tissue builder" on earth except food. The only universally reliable "bracer" is exercise in open air and sleeping with your windows open, and the only permanent tonics to the body are fruit, red meat and green vegetables. A dollar's worth of cream contains ten times the "strength of any dollar bottle of tonic ever invented." Eat plenty of real foods, the best you can raise or buy, and you'll have little need of patent foods or patent medicines. Any remedy which universally, or even in the majority of all cases, produces a sense of exhilaration and improvement is pretty safe to contain a "cheater" of some sort, usually either alcohol or opium.—*Woods Hutchinson, M. D.*

Receipts.

Edith A Gamble \$1; J F Harvey \$2 S B; M B Ellis Southern Tent \$10; Mrs V B Williams \$2, P W \$5; Fancher Walker \$2; Mrs C E Bossert \$7 P W; Mrs J Blackley \$3 P W; Mrs Will Schurheart 20cts; N C Jensen \$2, tracts 45 cts.

The Wabash Time Card.

TRAINS GOING EAST.

No. 70 Local Freight, daily ex. Sunday 7.00 a m
No 12 Eastern Mail and Ex., daily 11.58 a m
No. 14 Atlantic Express, daily..... 10.35 p m
No 50 Stanberry Accom., Ex. Sunday 9.45 p m

TRAINS GOING WEST.

No.1 Pacific Express, daily..... 5.15 a m
No. 71 Local Freight, daily ex. Sunday 7.10 a m
No. 51 Passenger, daily except Sunday 5.45 a m
No. 3 Western Mail and Express, daily 6.20 pm.

J. C. ABBOTT Agent.